
THE FRANKLIN MERRELL-WOLFF FELLOWSHIP NEWSLETTER

Volume 1, Issue 1

Fall 2011

The Franklin Merrell-Wolff Fellowship is a publicly supported, non-profit corporation whose mission is to educate the public about the twentieth-century American philosopher Franklin Merrell-Wolff through his writings, audio recordings, teachings, and life. Our activities include publishing and distributing his works, and the sponsorship of forums and events to study and discuss the life and work of Franklin Merrell-Wolff, as well as to explore the connection between Wolff's teachings and those of other traditions.

A Message from the Chair

Charles C. Post

I am tremendously excited by the progress that the Franklin Merrell-Wolff Fellowship has made over the last year. With an infusion of five new Board members and a new Executive Director, we have a fresh spirit of collaboration that I believe is worthy of Franklin Merrell-Wolff. We have just launched a new website, and are now able to offer our members free access to the Wolff archives. We have inaugurated our first forum on the work of Franklin Merrell-Wolff, and are actively seeking conferences for which we may sponsor sessions on Franklin Merrell-Wolff.

The mission of the Fellowship is to make Franklin's work available to a growing worldwide hunger for spiritual truth, and we believe that his work will become more significant as this century unfolds. I encourage those who appreciate our efforts to support us with a donation, which can be made through the website (click on the "Support Us" button). We are a 501(c)(3) non-profit corporation, so all donations are fully tax-deductible.

To close, let me express my gratitude to Dorothy Leonard and her family for their faithful efforts to keep the memory of Franklin Merrell-Wolff alive, and for their efforts to preserve the Lone Pine property that was once Wolff's home.

Welcome from the Executive Director

Robert Holland

Welcome to the first issue of the *Franklin Merrell-Wolff Fellowship Newsletter*. We will publish this newsletter two or three times a year, each volume beginning with the fall issue. The fall issue will report on the Fellowship's plans for the upcoming year, including the announcement of the next topic in the Fellowship's annual series of forums on the work and life of Franklin Merrell-Wolff. It will be published shortly after the late summer/early autumn meeting of the Fellowship's Board of Directors. A spring issue will follow the Fellowship's Annual Meeting, and will announce new Board members as well the Fellowship's accomplishments during the previous year. An occasional summer issue will provide an update on the Fellowship's ongoing activities and other matters of general interest.

Each issue will contain either an interview with a member of the Fellowship or an article on how the work of Franklin Merrell-Wolff has informed (or perhaps could inform) a current area of academic or scientific study. This inaugural issue contains an interview with William (Bill) Stow III, a director of the Fellowship and a longtime student of Franklin Merrell-Wolff. In this interview, Bill describes several meetings he had with Franklin Merrell-Wolff and the influence Wolff has had on his life.

In this issue you will also find an overview of the new website for the Franklin Merrell-Wolff Fellowship, which will play a central role in the fulfillment of the Fellowship's mission. In addition, the Fellowship's plans for 2012 are outlined, and the topic of our 2012-13 forum is introduced. We have chosen what some may deem to be a controversial topic for our inaugural forum, which is entitled "On Government: The Political Philosophy of Franklin Merrell-Wolff." Our choice is both a reflection of the current state of the world and an acknowledgement of Wolff's belief that it is important for all of us to be concerned with political affairs.

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Wolff as a Stanford University Professor

An Interview with William Stow III

By Charles C. Post

William Stow joined the Board of Directors of the Franklin Merrell-Wolff Fellowship last November. A graduate of Oregon State University (B.S., Psychology), Bill has spent over thirty years in the software industry, holding management and consulting roles in companies both large and small, in both the private and public sectors. He was a co-founder of Starbase, a development tools company, where from 1992 to 2002 he held several roles including Chairman and CEO, although his primary focus was always on research and development as well as marketing.

Bill has just finished his first novel. “Undeniable” is a cyber-thriller that weaves his knowledge of areas that range from finance and software to Sufism and the philosophy of Franklin Merrell-Wolff. He now consults with the Federal Bureau of Investigation through InfraGard, a partnership between the FBI and the private sector that focuses, among other things, on the area of cyber infrastructure protection.

As Bill relates below, Franklin asked him to copy all of his audio tapes and to ensure that they were made available for others. Bill has donated his collection to the Fellowship, and his tapes are in much better condition than the originals. This material is being transferred from reel-to-reel magnetic tape to digital format and will be posted on the Fellowship’s website.

Post: Bill, you were with Franklin Merrell-Wolff several times. Tell us about it.

Stow: Chronologically?

Post: Anyway you like.

Stow: Most importantly, Franklin Merrell-Wolff changed my life—in at least two ways. Spiritual awakening, and also in my business affairs. Taking the last first, he was a major influence in redirecting me from the purely technical work in the computer software field, to the more creative and entrepreneurial aspects. Since meeting him I have founded and sold two computer software companies.

Post: I am not surprised about his spiritual effect, but business? I’m just a little surprised. But can we back up? How did you find Franklin? I understand you were married with children and a computer business when you first encountered Franklin’s work. Tell us what happened.

Stow: In 1977, I read *Pathways Through to Space*. At the time, I was Director of the Oregon Legislative Information System (OLIS), which I founded, and I jointly owned one of the first computer stores in Oregon. Not long after reading *Pathways*, I contacted the publisher to find where Franklin lived, but all they could tell me was that he lived in Lone Pine, California.

I took a plane to Los Angeles and rented a car. I drove into Lone Pine and asked around about Wolff’s residence. A pharmacist directed me up the Whitney Portal Road, but he knew no more than that. Part way up the Road in the Alabama Hills, I stopped at the office for rental cabins. A middle-aged woman in a red cowgirl outfit answered the door (she had at one time offered cabins for cowboy actors), but she didn’t know of Franklin. Finally, I encountered a local who knew where Franklin lived, and I was on my way up the long dirt road to the ranch. My nervousness increased when I saw a rainbow in the sky that pointed in the direction I was driving. Franklin’s wife, Gertrude, answered the door and stunned me when she said, “Franklin is expecting you, William.”

Franklin invited me to dinner. I was a vegetarian at the time. Franklin told me I was floating off the ground and needed meat to ground myself. Gertrude brought us both a wine glass of port that aided digestion.

He said I would find the evening interesting, as a Buddhist monk and a reincarnated Indian saint would be arriving. Robert Johnson, an author of Jungian books (his two books, *He* and *She*, were quite popular at the time, and with me as well) turned out to be this prior Indian saint. Later, when I was alone with Robert, he said he didn’t really know if he was once the saint Franklin believed him to be. He said, however, when in India, people there believed as Franklin did about his ancient past as this saint and one time led him to the temple of the saint, expecting him to stay there while in India.

Post: What then?

Stow: After a pleasant dinner and an amazing two-hour discussion, I returned to my motel room. My plan was to depart late morning and fly back to Oregon. But while sitting in a lawn chair reading in front of my room, Robert Johnson drove up in a Volkswagen Bug and said, "Franklin wants you to come back tonight." I did, and I stayed for a week. By the end of the next day, I knew Franklin was for real.

Post: A whole week with Franklin! Is this when he began to have an impact on you in the two ways you mentioned?

Stow: I spent a lot of time with both Franklin and Robert Johnson. I was fascinated with how these two men discussed esoteric subjects as easily as others talk about the weather. They both sensed a change coming for me, and gave me some advice.

Post: What kind of advice?

Stow: On the business side. The net of their guidance was for me to find a way to express my creative side. Try to convert my professional life from that of implementing computer systems—quite full of technical details—and create more things from scratch. I did. And it meant some lean times as I and some friends created a new software company. I had to take some contract/technical work in Alaska to pay the bills for a while. I helped the Alaska Legislature automate their first information system. On the spiritual side, Robert said I had returned to the Brotherhood. He said I was as connected to the collective as much as anyone he had met and this was the reason for my business success. He advised me to trust the collective. Franklin agreed, but warned that insight must be tempered with reason and careful examination.

Post: When did you see Franklin again? And what about his spiritual impact on you?

Stow: It was in 1978 that I saw Franklin again. After I wrote to him expressing the importance of our relationship, he invited me to come and spend a month. I arrived on the 4th of May.

Post: Was there a conference or something?

Stow: No, I was to help around the house and the property, and spend what time was available with Franklin and other guests who came and went. Most of my work was directed by Gertrude, and much of it was around the outside of the house in difficult-to-maintain gardens. We liked each other very much, and I sensed that perhaps some of the others in the community did not fully appreciate Gertrude's own spiritual and intellectual depth. But, they must have appreciated her caring for Franklin.

Post: Tell us about how Franklin changed your spiritual life.

Stow: As we all know, he was a master of the wisdom path. My path was more ananda. I am primarily an intuitive with a constantly curious mind. Our relationship was complementary. This might have been why we got along and loved each other so much.

During my 5-week stay, Franklin and Gertrude took a trip. He may have had a lecture or it might have been one of his trips to the Redwoods. I took the opportunity to go up to the Ashrama. Franklin also advised me to hike to what he called "Buddha Land," a bowl of land at the saddle of two mountains near the top just west of the Ashrama.

There was snow, and lots of it. Especially up in Buddha Land. I couldn't have hiked there on my own. The snow was too deep and covered the trail. On the third day a solo mountain climber, Orville (Orv) Voxland, arrived at the Ashrama. He said he worked four months per year and spent the rest of the year hiking and studying. He had heard of Franklin in Lone Pine and heard there was a monastery up here. We talked of Franklin's work for three hours or more. At first, I could hardly talk as my mouth was so cold it hardly moved. Also, my consciousness seemed so far away from conversation. He offered to come back the next day to lead me up to find Buddha Land.

I could not have reached Buddha Land without Orv. It looked inaccessible to me. As we reached one particularly steep snow crossing, I stopped and asked Orv if it was really possible to cross. He said it was. I thought three things almost simultaneously: if you become afraid you will fall; or you're here as a part of your spiritual path so it must be safe; and Franklin had said identification with someone expert in a field will allow one to incorporate part of their character and strengths.

When we reached Buddha Land, I camped in a dry spot next to a stream that trickled out of the immense snow, amid some trees. Orv and I hugged and he departed. Meditating was now extraneous, because I was now naturally in a state of meditation. Everything I did or thought was communication with God. In the journal that I kept for these five weeks, I commented on the various states of awareness that I experienced in the quiet, cold, and beautiful land.

The next day, I returned to the Ashrama. My final night there began with a deep depression and psychic pain. Then, lying back on a boulder, I began to relax into an inner freedom. The sky began to fill with subtle rays of almost invisible figures of light. If I *tried* to meditate, they began to disappear. If I was myself in inner freedom, they grew and formed vast figures in the sky. A circle. A triangle. Multiple triangles.

When I returned to Franklin's house and saw Jim Bowie, he said that Franklin thought I would have a life changing experience, an awakening. I said it was an amazing experience, but I just wanted to take a shower and go to the High Country Inn for a breakfast of eggs and pancakes. Jim went with me so he could run errands while I ate.

While at the restaurant, sitting at the counter and talking with a couple who wanted to find good fishing, the world suddenly turned golden and I was filled with an indescribable pleasurable and peaceful energy.

Jim came in and sat down as I finished breakfast. He ordered a milkshake. He said he could feel a vast amount of energy radiating from my heart and welling up from below. He asked me if it made me want to get up and do things. I said no, that it was very powerful, yet, calm and wonderful. He said I felt like a nuclear reactor sitting next to him.

When Franklin returned, I discussed these things with him and he confirmed my realization. I told him of my difficulties, of the agony at times. He told me I had returned from the wilderness too soon and encountered world thinking too soon, a shock to my newborn identity. However, he agreed that I had emerged from the experiences intact.

He himself had experienced similar consciousness events, but his much deeper in wisdom. For me, this state of consciousness lasted for about five weeks.

Post: What else happened while you were there?

Stow: Well, after working for about 10 days to integrate my new state of consciousness, Gertrude became ill. One Sunday morning—May 28, if I remember right—I came up to the house early to help set up for the Sunday meeting. Gertrude was slow to arise, and Franklin was beginning to coax her to get up and get ready for the meeting. She was conscious and speaking to Franklin, so he thought maybe she just needed a bit more time. But this went on.

At a certain point, Franklin called me in from the living room. He knew something was not right. Gertrude said she may need to go to the hospital. But then she said “no.” After a bit more, she reiterated: “I think I should go to the hospital.” About seventeen people had gathered for the Sunday meeting by this time. Franklin assigned the meeting to Gene Sedwick. I drove Franklin and Gertrude in their Mercedes for the hospital in Lone Pine.

Gertrude was conscious and talking a little bit on the way into Lone Pine. She kept worrying about things that she should be accomplishing for Yogi. At the hospital, they diagnosed stroke. Gertrude became comatose and they put her on life support. A long vigil ensued.

Brugh Joy arrived the next evening and met with us at

the hospital the following morning. Dr. Joy consulted with the attending physician.

The doctor was later amazed when Brugh emerged from Gertrude's bedside and announced that he had spoken to Gertrude on the “other side.” He told Franklin that Gertrude wanted him to “let her go.” The attending physician confirmed that Gertrude had deteriorated too much to recover. Franklin directed the removal of life support.

Post: We have all heard that Franklin was quite despondent to lose Gertrude, the second of his wives whose passing he watched.

Stow: Yes, and he seemed to want fairly constant company. I, and later my wife, Naoma, stayed with him in his home,



Elmer, Harry, Wolff, and Gertrude

until family members, Bob Briggs, his wife, and others arrived from Phoenix.

Post: Bill, you have mentioned the day earlier in your five week stay, when Franklin spoke to you about staying on at the property long term. Perhaps even buying the property.

Stow: That was the day that I read Franklin a long letter I had just written to him while on this visit.

Post: A letter? Why not just speak to him? Why the need for a letter?

Stow: Well, I wanted to, I guess you would say, clear some things with him. I was not quite an upright citizen in some of my earlier days, and I wrote out a kind of letter of self-disclosure, you might say. I wrote it not knowing that Franklin would invite me to read it to him. I did. I still have a copy of it.

Post: Do you mind sharing some of that letter?

Stow: At that time in my life, I was a bit of a wild one. Before meeting Franklin, I raced motorcycles in the desert

and mountains of Oregon nearly every weekend. I did some drugs, and had more than one woman in my life. Nothing others at that time were not doing (picture *Easy Rider*), but I just wanted to talk to Franklin about it. I wanted him to know about me in all particulars.

Post: How did he react?

Stow: He said, "Impressive, you're really working on yourself." For whatever it may mean, this was the time when he asked if I would consider staying on at the ranch permanently. He even asked if I might want to buy and run the ranch at some time in the future.

Post: He must have felt your youthful escapades were behind you.

Stow: Actually, they were, almost, but not completely. It took a bit longer for some of the issues I discussed with Franklin. I had to explore a few more limits. In fact, my life has continued to be an exploration of limits. I've continued to make mistakes. I only grow when I'm willing to leave my comfort zone.

Post: Were you alone with Franklin when he suggested that you consider a commitment to his work and his property?

Stow: No, Gertrude and one other person, Sandra Berry, were with us. I should point out, in case anyone might interpret this event too broadly, that Franklin's step grandchildren, Doroethy and Bob, lived and worked in Phoenix, and had family to look after, I think. Perhaps in 1978 Franklin was not entirely sure that his work would continue and was just exploring alternatives. I just don't know.

Post: Did anything else transpire between you and Franklin at this time?

Stow: Yes. One day he gave me his collection of reel-to-reel tapes to copy. He did so mentioning that he wanted to ensure that his work was made available to others. I copied them while I was there, using the slowest copy speed possible in order to condense the material. Of course, some of the tapes were poor recordings to begin with.

Post: What about a manuscript? I've heard he gave you a manuscript at the same time.

Stow: That's right.

Post: Manuscript of what?

Stow: A copy of "Philosophy of Consciousness-without-an-object." It includes Parts III and IV, and has margin notes. I haven't looked at it for a while.

Post: Fellowship members, I suspect, would delight in seeing copies of some of the pages from this manuscript. Maybe in a later letter to members, or maybe on the website.

Stow: That's exactly what he had in mind when he gave them to me.

Post: Anything else to add?

Stow: Well, maybe this. Everything I have told you, and more, is in the extensive journal I kept during that life-changing five weeks I spent at the ranch. Also, I should mention that my daughter, Larisa Stow, a singer-songwriter, met Franklin when she was ten years old, and now incorporates the work of both Franklin Merrell-Wolff and Brugh Joy into her music.

Post: Would you mind if the Fellowship published some of your journal sometime? This kind of material, if it might help the members of the Fellowship on their own paths, is what we are about.

Stow: That's what Franklin was about. If my story is useful to the membership, of course.

(A page from Bill's journal can be found on p. 9. More on the music of Larisa Stow is available on her website at www.larisastow.com)

Fellowship Plans for 2012

The Board of Directors of the Franklin Merrell-Wolff Fellowship held its autumn meeting on November 13 in Santa Barbara, California. The primary purpose of the Board's autumn meeting is to finalize the Fellowship's projects for the upcoming year and to approve a budget that encompasses these plans. Highlights of our plans for 2012 are listed below:

1. *Wolff Archives.* We plan to secure the Wolff archives and place them in a permanent collection at Stanford University (we have been in touch with the archivist at Stanford, who has responded favorably to our request to house this material in the university's library).
2. *Audio tape transfer project.* We hope to have the Stow collection digitized by the end of this year. Robert Holland finished transferring Wolff's original tapes to digital format in 2006. We have also secured another collection of tapes, and will have these tapes transferred to digital format in the upcoming year. This will give us three digital copies of Wolff's audio recordings, and we will post the copy with the best audio quality on the website.
3. *Forum.* The Board will seek authors for articles that address the political ideas of Franklin Merrell-Wolff, the topic of our inaugural forum. Honorariums are available for accredited scholars.
4. *Website.* We will continue to post material from the Wolff archives on the website, and hope to have the

complete archives posted by the end of the year.

5. *Conference Activity*. The Conference Committee will explore the possibility of adding a sponsored session on Franklin Merrell-Wolff at a conference held by another organization, either in 2012 or 2013. We will also begin planning a conference dedicated to Franklin Merrell-Wolff, perhaps for 2015.
6. *Outreach*. The Fellowship will make a concerted effort in 2012 to increase the number of its individual members as well as to form affiliations with other organizations that may be interested in Franklin Merrell-Wolff.
7. *Book Project*. The Fellowship has received a commitment to underwrite the production of a book of selected quotations of Franklin Merrell-Wolff, and we hope to start work on this project in the next year.

The Fellowship's New Website

On the 11th of November, the Fellowship officially launched its new website at www.merrell-wolff.org. This website is integral to the mission of the Franklin Merrell-Wolff Fellowship in a number of ways.

New visitors will be introduced to the life and work of Franklin Merrell-Wolff by a short biography, an introduction to his philosophy (articulated primarily in his own words), his aphorisms on Consciousness-without-an-object, and a note on his mandala that is linked to an audio recording in which he describes its generation. There is also information on the Tuttle Creek Ashram, as well as photos and interviews, and a list of works about Franklin Merrell-Wolff.

This website serves as the Fellowship's primary means of publishing and distributing the archives of Franklin Merrell-Wolff. You will find links to purchase two books published by SUNY Press, which make available Wolff's *Pathways Through to Space* and *The Philosophy of Consciousness Without an Object*. Besides these two works, Wolff's primary output consisted of over three hundred audio recordings on myriad topics. We are in the process of posting these recordings on the website, each with an accompanying transcript. In addition, we are posting his early works, letters, aphorisms and poetry, as well as the writings of his two wives, Sherifa and Gertrude. We hope to have this process completed by the end of next year.

To access this material you must join the Fellowship; membership is free to all, and simply involves setting up an account on the website with your name and email address. We have limited access to the archives for a number of reasons. First, it is a means to prevent robots from scooping up this material and posting it on undesirable sites. Second, it

is our primary means of gathering new contact information for the promotion of the Fellowship's activities (please check the 'Subscribe to newsletter' box on the sign-up page!). Lastly, it is a means to insure the authenticity of this material. Generally speaking, Wolff did not want his work edited, and the Fellowship wishes to adhere to this policy. Thus, although members are free to download any material from the Wolff archives *for their personal use*, we ask that it not be distributed by any means. This is simply a means to ensure that this material remains true to its source.

The Fellowship will also utilize this website to help fulfill an aspect of its mission that we deem just as important as the publication and distribution of the works of Franklin Merrell-Wolff. Specifically, we wish to provide a context for the relevance of this work in the world today—and in particular, to spell out *practical* aspects of the philosophy of Franklin Merrell-Wolff. Toward this end, the Fellowship will employ its website to host an annual forum on a specific aspect of Wolff's life or work. Our first forum will focus on the political philosophy of Franklin Merrell-Wolff (and is officially announced below). In addition, we will use the website to publicize efforts and events that either focus on the work of Franklin Merrell-Wolff or that we believe complements his work.

A Note on Vocabulary

In our newsletters and on the Fellowship's website, you will encounter various forms of punctuation (capitalization, hyphenation, and emphasis) for the string of words 'philosophy of consciousness without an object'. The Fellowship has adopted the following punctuation standards for the employment of this series of words:

1. '*The Philosophy of Consciousness Without an Object*', capitalized and italicized as shown, refers to the Julian Press publication of Parts 1 and 2 of the treatise that Wolff originally titled "The Philosophy of Consciousness-without-an-object."
2. Note that the use of hyphenation in Wolff's original title has certain ontological implications that might not be read into the Julian Press title. Thus, for example, Wolff self-published a pamphlet in the 1940s (Assembly of Man Publications) that he entitled "Aphorisms on Consciousness-without-an-object."
3. When included in quotes, this hyphenated series of words is used as the title of Wolff's original manuscript (which included four parts). Without quotes, its referent is used as a noun, the referent of which is best gleaned from Wolff's own words.

ANNOUNCEMENT

The Franklin Merrell-Wolff Fellowship Forum Series

On Government: The Political Philosophy of Franklin Merrell-Wolff

The Franklin Merrell-Wolff Fellowship is pleased to announce the inauguration of an annual series of forums on Franklin Merrell-Wolff and his work. Each fall we will announce a call for papers on a topic related to Wolff and his work. The deadline for submission of critical essays on this topic will be the following autumn, at which time accepted articles will be published in the Fellowship's online journal, *Proceedings of the Franklin Merrell-Wolff Forums*. Our intention is to emphasize the practical aspects of Wolff's work in these forums, which we hope will get more people engaged with this work and help us establish connections with other organizations that share similar interests.

The Fellowship's first forum is a reflection of contemporary world affairs, in which we find ourselves questioning the role of government in our lives. Indeed, the problems of the world today—human rights and welfare, terrorism, climate change, arms control, poverty, over-population, corporate responsibility, to name but a few—present unprecedented challenges for our societies. And yet, it seems evident to many that our political systems are largely ill-equipped to meet these challenges. Not only do our politicians seem ineffective or uninterested in such matters, our governments are not properly organized to address them.

Franklin Merrell-Wolff thought that it was important to engage in the political world, and in 1940, he advised that:

It is a matter of vital importance for all, for the pure scientist and for the recluse, as well as for men engaged in more 'practical' affairs, just what form the future organization of society may assume. At this time it is no longer safe for any man to abstract himself from concern relative to political affairs.

This quote is from a booklet in which Wolff advances a political agenda he called the "The Vertical Thought Movement." Wolff wrote this manifesto in the wake of the 1940 United States presidential election, which saw the New Deal Movement run virtually unopposed. In response, Wolff proposed a new political association that would serve as a "continuous crusade oriented to a principle and conviction which stands in contrapuntal relation to the Socialist Movement."

More of Wolff's thoughts on government can be gleaned from his books *Pathways Through to Space* and *The Philosophy of Consciousness Without an Object*, as well as several essays he penned prior to the 1960s. After this date, Wolff made a number of audio recordings that addressed political matters, including the political turbulence of the 1960s and 1970s. All of these works are catalogued on the 'Forums' page of the Franklin Merrell-Wolff Fellowship website (under the 'Fellowship' tab).

No doubt some will find aspects of Wolff's political commentary troubling—he was staunchly conservative, and was not shy about expressing his displeasure with the current affairs of his day. And not surprisingly, he had no tolerance for a political system that suppressed the expression of human spirituality (Marxist communism, for example). It is important to understand, however, that our concern in this forum is not on partisan politics, but on political theory in the general sense. In fact, Wolff's agenda not only allows for, but recognizes the importance of, a dialectical interplay between the Right and the Left. He notes that in an ideal world "profound social balance" is achieved with a harmonious balance between Rightist and Leftist temperaments, and suggests that the United States Constitution as originally written achieved this equilibrium.

Wolff goes on to argue that American politics has lost this balance, and is now weighted too heavily to the Left. He sees this imbalance as beginning in the infancy of the American republic, and as continuing with the New Deal and the student rebellion of the 1960s and 1970s. Wolff's argument for this assertion is open to debate, and he would have been the first to welcome a critical scrutiny of his reasoning. Accordingly, this claim is fair game for the forum (see the 'Historical' bullet point in the "Call for Papers" that follows).

Of course, such an analysis cannot be carried without a clear picture of Wolff's general agenda, which is the central focus of this forum. Thus, our first order of business is to sketch out this agenda, a project that will require analyses from the philosophical, historical, and psychological standpoints. We may then address the questions of whether Wolff properly analyzed the political milieu of his day, and more generally, whether his agenda can help guide us through the turbulent waters of current political affairs.

THE FRANKLIN MERRELL-WOLFF FELLOWSHIP FORUM SERIES

CALL FOR PAPERS

On Government: The Political Philosophy of Franklin Merrell-Wolff

Franklin Merrell-Wolff thought that it was important to engage in the political world, and in 1940, he began to advance a political agenda that he called “The Vertical Thought Movement.” Does Wolff’s agenda have any relevance to our current political scene? In particular, can this agenda help us chart the turbulent waters of today’s political world? In order to answer these questions, we believe a number of viewpoints of Wolff’s work should be explored—including the following:

1. **Philosophical:** What is Wolff’s political agenda, and how is it rooted in his philosophy?
2. **Historical:** What was the political milieu of the period when Wolff began to advance his agenda, and how is his agenda a reaction to this scene? How and why does he see the New Deal (and the student rebellions thirty years later) as disturbances to the equilibrium of political balance?
3. **Psychological:** Wolff employs notions from Jungian psychology in his agenda—what are these notions and how does Wolff employ them?
4. **Political:** How would one categorize and analyze today’s political situation in terms of Wolff’s agenda?

The Franklin Merrell-Wolff Fellowship invites interested parties to submit critical essays that address the above questions, or that address other topics that are relevant to the political philosophy of Franklin Merrell-Wolff.* Honorariums are available for accredited scholars. If you are interested in submitting an essay for this forum, please contact the Forum Moderator at forum@merrell-wolff.org.

Accepted essays will be published in both emailed and on-line editions of the Fellowship’s annual series, *Proceedings of The Franklin Merrell-Wolff Fellowship Forums*. In addition, an online wallboard will be created for each piece so that readers may post responses and comments.

Deadline for Submission: October 15, 2012

*Works in the Wolff Archives (both written and audio) that address matters political are listed on the ‘Forums’ page (under the ‘Fellowship’ tab) of the Franklin Merrell-Wolff Fellowship website (www.merrell-wolff.org).

MAY 12

LAST NIGHT I PRESENTED MY AUTOBIOGRAPHIC SKETCH TO YOGI. THOUGH INCOMPLETE IN THE MATERIAL SENSE (IT CONTAINED FEW REFERENCES TO ANY LIFE EVENTS), IT WAS LINGUISTIC CONCERNING PERSONAL SPIRITUAL UNFOLDINGS; RATHER THAN STATING CHRONOLOGY, IT DISCUSSED THE REASONS BEHIND THE EVENTS. THE AUTOBIOGRAPHY EMPHASIZED THE POSITIVE SPIRITUAL ADVANCES AS WELL AS THE NEGATIVE SIDE OF MY LIFE - THOSE THINGS WHICH MY SPIRITUAL WORK SELF HAD TO OVERCOME. IT CONCLUDED WITH A SUMMARY OF THOSE ^{PRIMARY} NEGATIVES TO BE OVERCOME IN THE NEAR FUTURE. THE AUTOBIOGRAPHY WILL BE PRINTED ELSEWHERE. YOGI "IMPRESSIONED" AND ASKED IF I WAS INTERESTED TAKING OUR HUSBAND TRAIL FOLLOWING A DISCUSSION OF THE POTENTIAL OF MY COMING HERE TO LIVE EITHER PERMANENTLY OR SEMI-PERMANENTLY, LATE IN 1979. NO CONCLUSIONS WERE DRAWN OTHER THAN TO WAIT AND SEE HOW SOME THINGS UNFOLD. HE THEN OFFERED HIS TAPES & MANUSCRIPT. THIS MORNING SANDRA AND I HIKE INTO THE MOUNTAINS TO THE ASHRAMA LOCATED AT NEAR 8000 FT. WE UNPACKED OUR PACKS AND THEN DECIDED TO HIKE FURTHER INTO THE MOUNTAINS. WE CARRIED BUT OUR CAMERAS AND A COFFEE. WE EXPECTED ONLY A SHORT HIKE, BUT WE WERE HAVING SO MUCH FUN WE CONTINUED ON, TAKING PICTURES AFTER PICTURES. WE WERE ABLE TO TAKE SOME BEAUTIFUL PICTURES OF THE ASHRAMA FROM ABOVE, SHOWING ITS SHAPE: A CROSS. (AN ASHRAMA IS A RELIGIOUS OR HOLY PLACE WHERE ONE GOES VISIT OR LIVE FOR SPIRITUAL DEVELOPMENT.) AT TIMES THE TRAIL BECAME VERY STEEP ALMOST GOING STRAIGHT UP. AS IT IS A VERY OLD TRAIL AND OBLITERATED IN PLACES