

THE ORDER OF THE ESSENES
2527 SUNSET DRIVE
TAMPA 6, FLORIDA

DEPARTMENT OF INSTRUCTION

WE ARE URGED TO
SPEAK PLAINLY.

FRIEND: -

You are traveling the road of understanding. Our mission is to disclose to you your inherent divinity, to make it available for your use in the solution of your every day problems.

Our heartfelt desire is to give to you the ability to reason, to develop your intuition, and to prove spiritual values you possess and show you how to develop and utilize them in practical ways for your good - and the good of mankind.

We are often uplifted and our endeavor strengthened by those studying with us. A Bishop, an understanding individual, a power and a success in his own field, a demonstrator of the efficacy of the truths he teaches, urges us to adopt a more militant attitude. He writes, Go before the world and say, We have proven this thing first. We are healthy and we are financially well off. We are business men, not mystics or cranks. We have our feet on the ground. We live in the every day world and we are making a success of so living.

We have discovered a system of living that uses all of man's inherent abilities, and by proper application and a reasonable amount of persistency, we know that he can demonstrate health, abundance, and a joy in life which he does not now experience. You can be what you want to be, have what you want to have, but you will have to do something more about it than just day-dreaming and mumbling affirmations and denials. We are frank in stating what we believe we can do and not do for you. All we ask is a fair trial!

Read Instruction 28 enclosed and be thankful for what you are, where you are. By expanding and sharing what you have of ability, services, love and good, and the material, prove your worthiness. Capitalize what you have. Develop a desire for and seek ye first understanding and all else will be added unto you.

However others may appeal, our effort is to bring home to you the simple truths of life, not to capitalize you. The Truth always finds its way.

THE ORDER OF THE ESSENES

By

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Enc. 28



THE Essenes

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Instruction Headquarters - Tampa, Florida

INSTRUCTION 28

Insuring to the acceptable and accepted
HEALTH, HAPPINESS AND SUCCESS

NOT IN THE KNOWLEDGE OF THINGS WITHOUT, BUT IN
THE PERFECTION OF THE WITHIN, LIES THE EMPIRE OF
MAN.

IF ALL EARTH WERE CARVED OVER AND INSCRIBED WITH
THE LETTERS OF DIVINE KNOWLEDGE, THE CHARACTERS
WOULD BE VALUELESS TO HIM WHO DOES NOT PAUSE TO
INQUIRE THE LANGUAGE AND MEDITATE THE TRUTH. THE
SIMPLEST PROBLEMS IN THE SIMPLEST OF ALL STUDIES
ARE OBSCURE TO ONE WHO BRACES NOT HIS MIND TO
THEIR COMPREHENSION -

SEEK YE FIRST UNDERSTANDING.

SIGNAL! "LET DOWN YOUR BUCKET WHERE YOU ARE"

Perhaps you think you're handicapped, poor, with no opportunities or influential friends? It is not mockery, nor is it spoken lightly and without consideration to say that this is a condition for which to be grateful, a cause for giving thanks.

If, without material things to look to or depend upon, you turn to the immaterial, to the within, to the You of your being, to the universal and to that principle which ever works for perfection, your problem solution is at hand. Health, happiness, success, fame or power, is yours if the desire and demand are strong enough.

What greater handicap to material achievement could be conceived than being born a negro girl with a father a poor ice and coal peddler, dying when she was twelve. What chance do you think you would have under those circumstances to become world famous? Would you dare to vision so gloriously? Could you set your heart on it, desire it with all your being, and sustain your faith that these things were for you, and persistently determine to do and be and always labor toward that lofty goal? In face of racial prejudices, could you carry the cross through the valley of despondency, and ever hold to the ideal and act as though failure were impossible?

This is not fiction nor a child of the imagination. This is the true story of a very real person. Be not ashamed if in reading this little narrative, tears of joy for human triumph flow.

The first memory of the subject of this little sketch is about a time when her mother left her in the little dining room of their house alone. She began to sing to herself, looking toward a rose border at the top of the wall paper of the room, and as she sang, in her imagination, she could see the flower border open like a lattice, and smiling, friendly people looked out and sang with her. Then and there was born a vision of becoming a great singer.

At the age of six years she joined the Junior Choir of the Union Baptist Church in South Philadelphia, and her first public appearance was at six years of age, singing "The Lord is my Shepherd." At thirteen years of age, she joined the Senior Choir of this church. She sang bass when the bass soloist was away - an octave higher, of course; and soprano when the soprano soloist was away.

After the death of her father she became a community project, and they started a fund in the church, taking nickels and dimes for her benefit. She began to sing in little benefits, and she got five dollars, and seven dollars and a half, and sometimes ten dollars, and once in a while, twenty dollars for a recital.

She had no singing lessons until she was sixteen years of age. Her first teacher was Mary Saunders Patterson. Then she studied with Agnes Reifsnnyder, and when she went to high school, the principal arranged for her to meet Guiseppe Boghetti, a well known teacher of New York and Philadelphia.

Boghetti remembers well the first time he saw this little girl. It was at the end of a hard day's teaching, and he was for the moment, surfeited with song and singers, but when she sang for him in the twilight of that day the piece known as "Deep River," it made him cry.

Boghetti gave her lessons, and in 1925 he entered her in a singing contest, the winner of which was to appear as soloist with the New York Philharmonic Orchestra

at Lewisohn Stadium. The contest was her first major experience with racial discrimination. Only after threatening a scandal was Boghetti able to get her a hearing. It finally came at the end of an August day, when the judges were hot, bored and in a hurry to get home. Her aria was "O Mio Fernando" from Donizetti's "La Favorita." "Even if you hear the gong, go on," Boghetti had told her, "so they can hear you do the trill at the end." But she heard no gong. After the first bars there was a hush; then surprise, then delight on the faces of the judges. And, at the end, a spontaneous roar of applause, although "absolutely no demonstration" was the strict order of the day. All this was repeated at the second audition, again at the final. She won the prize.

Having won this prize, it looked as though she were fast on the road to the realization of her dreams, but for five years she couldn't get any worthwhile contracts. Connoisseurs of music shook their heads wonderingly over her glorious voice, but muttered about the handicap of race, and said, "What can she do with it?" Had her goal been less exalted, her problem would have been simpler. The middle road of song has been trod often and with conspicuous success by her people. But this girl had set her vision beyond the successes of some of her people.

During this five years, she sang on quite a number of occasions under negro auspices, and now she was able to earn a hundred dollars, and sometimes a hundred and fifty dollars for a performance. She decided to go to Europe and study in Berlin, and if lucky, give a few recitals on the Continent. She spent eight years abroad.

Europe, even back in 1931, accepted with gratitude and amazement the singer whom America had ignored. London, Vienna, Oslo, Prague called her back for repeat engagements. Six concerts in Scandinavia were stretched to 76. She triumphed in Italy when the Ethiopian incident was at its height. Before she came along, only Rachmaninoff and Kreisler had ever sold out the Paris Opera House for a solo performance. In Finland she is one of the very few who have been invited to the home of Sibelius.

Eight years of conquest abroad intervened before the spotlighted climax of her career. That climax came at Easter 1939, when she touched a new high in the struggle of her people against intolerance. For that Easter concert on the steps of Lincoln Memorial in Washington became not only a national issue but perhaps the most impressive event in the musical history of America.

The controversy started with her manager, seeking a Washington auditorium for April 8, 9 or 10, being told that Constitution Hall, owned by the Daughters of the American Revolution, was "not available" for a concert for her. The manager was then refused the use of Central High School Auditorium. By this time feeling was running high across the presses of America. Petitions were signed, pronouncements mentioning the Bill of Rights, the Constitution and the merits of the liberal ideal were sent out everywhere -- particularly to members of the D.A.R. Telegrams of protest poured in -- from Mayor La Guardia, Walter Damrosch, the entire Philadelphia Orchestra. On February 24th, her manager announced "a free open-air concert for all music lovers and believers in true democracy to be given within earshot of Constitution Hall." And on February 26th Mrs. Roosevelt resigned from the D.A.R. amid the editorial cheers of the nation; cheers for a "First Lady who had the courage to fight group prejudice and group intolerance."

The Federal Government, through the courtesy of Secretary Ickes, was host; the sponsors were Cabinet members, Senators, Congressmen, national celebrities, headed by Mrs. Roosevelt and Chief Justice and Mrs. Hughes. After so sensational a build-up it seemed that only a miracle could save the concert from being an anticlimax.

Those lucky enough to be there will never forget that day. The crowd of 75,000, the greatest since Lindbergh's arrival in 1927 - the haunting symbolism -- the tall, grave girl with the towering marble Lincoln brooding above her shoulder. The look of wonder when she saw that uplifted sea of faces, white man and negro, shoulder to shoulder. The hush. The incomparable voice, deeper, more passionately moving, perhaps, than it had ever been before -- "My Country 'Tis of Thee," "Ave Maria," "Nobody Knows the Trouble I've Seen." The tears. The cheers. Never had a greater burden been put on the shoulders of a single artist. But the great gift and soul of this girl were equal to it.

From this day on she continued her glorious career. Becoming an inspiration to all peoples regardless of race, color or creed.

This is the story of Marian Anderson's life, and as Ruth Woodbury Sedgwick says, "At the foundation of her life and art, is religion. No gothic abstraction, ornate with dogma; no primitive frenzy, shot through with jungle rhythms, but rather the consecration and light of "The Ode to Joy."

Jean Sibelius dedicated to her his song "Solitude," and when he parted from her, he said, "The roof of my house is too low for you." No greater tribute could be paid to a musician by a greater artist.

Analyze this story with what you have learned in this course as a background. First, there was the vision, then there was the desire to become a great singer; next came the faith that it could be so, then followed persistent effort, and no discouragement could swerve her from the path of real accomplishment. She would not be satisfied with the mediocre success like so many accept, and lastly, she paid the price in effort.

Thus, Miss Sedgwick could well say that the basis of it all was religion, because true religion is faith that all things work for good. Again, we repeat, that the very handicaps under which she labored were the incentive for achievement.

An analysis of the great of today and throughout history show that the handicapped are those who have incentive, and that those people win who do not depend upon the material, but depend upon the universal, upon the within, and upon a God not resident in some far away spot, but within the individual himself.

For a moment let us explore different fields of endeavor and see if the foundation of success in the lives of outstanding people in that field was not in the handicaps which they had to overcome.

One of the outstanding ministers of America was Russell Conwell. He is the man who delivered the lecture "Acres of Diamonds" which was probably delivered more times and before more people than any other lecture. He was the pastor of a small church and his congregation consisted of a very poor people. He wanted to be helpful and to give to them so he conceived this lecture, the whole moral of which is that opportunity is here and now and where you are and not in some green pastures far away.

He not only achieved success, founded and built Temple University, but he interpreted the true meaning of the messages of Christ, and the members of his congregation all prospered.

During his ministry, he wanted to tell his congregation that whatever handicaps they had were a blessing - that what they saw as stumbling blocks could be turned to stepping stones, and that he might illustrate this in vivid manner,

he examined into the lives of the very rich men of the time, and he found that of four thousand and forty-three millionaires, only sixty-nine had even high school education, and they lacked money and training, but that they had depended upon themselves and the urge to rise. For instance, Thomas Edison was a news butcher on trains, and then a telegraph operator. Andrew Carnegie started work at \$4.00 a month. John D. Rockefeller started work at \$6.00 a week. Stewart, who founded Wanamaker's Store, landed in New York with one dollar and fifty cents. He had no friends and nothing else of value upon which to depend except his own efforts.

Conwell also found in his research that of the sons of rich men, only one in seventeen died wealthy. They lacked incentive and an urge to effort. Had Conwell himself had a rich congregation and been well paid, and had he had about him no people who had great needs and to whom he felt he must give, there would be no Temple University and he would not have been recorded as one of the great in the ministry of the gospel.

Are you spiritually alive? Do you see beyond the day's task and its reward? Or do you worry and fret about the thing which, while necessary for life are not the most important for glorious living? Jesus set the order of importance when in The Sermon on the Mount He said: 'Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? - for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.'

Try to live in every sense of the word. Let your imagination carry you into emotional heights at times. Demand success in your special sphere. Enter activities every day with inspiring enthusiasm.

When you read the life of Lincoln and the biographies of other great and outstanding men, you will find almost universally that the handicaps under which they labored were the incentives which made them dream dreams, create visions, and plans, and made their lives purposeful. You can take the mental formula which we have given you for achievement, and you will find that they, either consciously or unconsciously put every ingredient in that mental chemical formula into their life's effort.

If it worked for them, it will work for you. There is in every adversity the seed of an equivalent advantage.

One of the great scientists of this country was a negro; a worker in Tuskegee Institute, an institution of higher learning for negroes. His people raised a great number of peanuts, and about the only use for them was for fattening hogs. Working with the peanut, he began to use his imagination in finding new uses for the peanut, and he developed a hundred products that could be made from a peanut!

As a professor at Tuskegee, he drew a very modest salary. He had many offers to carry on his work for commercial institutions but he refused all offers, and said that he was working with the products which his people produced that he might create a greater demand for them, that they might get more for their product, and that he might serve all people.

Now, this humble negro, born amidst poverty, and working his way through school, and securing a professorship, had one story that was his favorite, and that story is this:

There was a sailing ship which had run out of fresh water. Not a breath of air was stirring - its sails were flabby and loose, and the members of the crew were almost dying of thirst - the tongues of some of them were swollen in their throats. A steamer came within hailing distance. The sail boat communicated with them and

said "We need fresh water." The answer came back, "Let down your buckets where you are."

This did not make sense to these sailors who caught the signal. They signaled back, "We need water for drinking," and back came the answer "Let down your buckets where you are." In desperation the sailing vessel again signaled, "Some of our men are dying of thirst. We cannot drink salt water." Back came the answer, "Let down your buckets where you are." One sailor got a rope and let a bucket over the side and drew up a great pail of water. It was fresh drinking water.

They were becalmed in the mouth of the Amazon River which flows a wide stream of fresh water out into the ocean and is so wide that you can be in it and out of sight of all land. The moral of the story is that they might have died for lack of a knowledge that they were in a sea of fresh water, and so it is in life -- the great opportunities are here and now and where you are. The great need is for understanding.

This great negro scientist, Dr. George Washington Carver, with that story as a guiding star, made himself an outstanding world character by letting down his bucket where he was, and at his passing in 1943 he was honored by all scientific bodies as one of the world's greatest scientists.

Dr. Carver said that all his ideas came from God. You can attune to the same source.

. THOUGHT GEMS

People of obscurity are never villified. Only those whose merits have placed them in the limelight are the targets for the attacks of envy and for the slanders of falsehood. Envy and malice are nothing more than homage rendered to superiority.

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If you would know success, never doubt success.

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"There have been teachers who emphasized the need of the intellectual approach to problems of different sorts, and they were quite right, provided they showed us plainly the need of a high emotional life as well.

Intelligence is good -- indeed it is very good -- but it must be motivated by equally important emotional values, or else it actually becomes a thing of danger. One may rightly be proud of his intelligence and very glad indeed that he is not dumb, but it is better a hundred times to be dumb than to be numb."

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It is common to overlook what is near by keeping the eye fixed on something remote. In the same manner present opportunities are neglected and attainable good is slighted by minds busied in extensive ranges, and intent upon future advantages. Life, however short, is made shorter by waste of time. - Johnson