

Site Map: [MAIN](#) / [A Reader's Journal, Vol. 2](#) [Webpage](#) [Printer Ready](#)

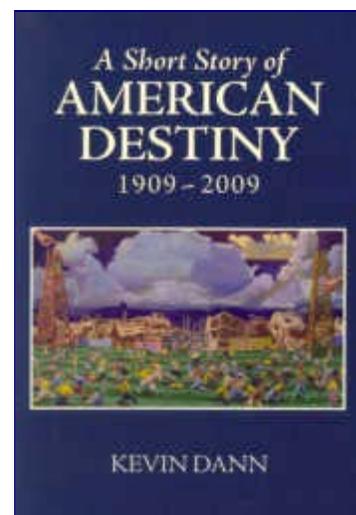


## *A READER'S JOURNAL*

### **A Short Story of American Destiny 1909-2009**

by  
**Kevin Dann**

ARJ2 Chapter: Reading for Enjoyment  
Published by LogoSophia/CA in 2009  
A Book Review by Bobby Matherne ©2008



There is no reason for me to disguise my friendship with the author of this fine book of

history, whose other books, [Bright Colors, Falsely Seen](#) and [Lewis Creek Lost and Found](#), I have read, enjoyed, and reviewed. Kevin Dann brings an amazing synergy of hard-brain and soft-brain thinking(1) to his writing on whatever subjects he chooses, whether it be synaesthesia as in the former book or natural history as in the latter. On any given day when he is not lecturing to college students on history, he may be found in a library, studying the history of some region or some event, or he may be walking along paths in the woods, a modern-day Thoreau, inspecting and recording the regions surrounding the Appalachian Trail or Lake Champlain's shores.

"Look at a map of the northeast," Dann directs us, adding,

**[page 2] ". . . you will see that the Queen City on Lake Champlain, and the Great Island at the mouth of the Hudson River, are indeed linked, by a long, watery north-south line that only barely breaks in the middle, somewhere between Lake George and Saratoga, where the two watersheds diverge from one another. One might picture that geographical union and independence as an image of the historical union and independence of Europe and America."**

Our human body has a meeting of two *watersheds* at its mid-line, the two rivers of nerves which flow to each hemisphere of the brain, the right brain more suited to processing diffusive soft-brain inputs, the left-brain more suited to the sharply defined hard-brain concepts. As a region of geographical union and independence, the mid-line of the body covers those areas where all the important things of life occur: smelling, tasting, eating, talking, kissing, and copulating, just to mention a few. Essentially this is where all the fun happens. Laughing is a process whose very existence owes to the confluence of the two brain hemispheres. When inputs provided to each side of the brain are sensible — to the respective side — but mutually contradictory to each other, the body quickly balances the contradictory nerve impulses, provided by each side and meeting at the midline, by the process known as a gut-wrenching belly laugh.

**[page 2] My narrative is predicated on a revolutionary way of conceiving of History, and of Time, and so may seem to diverge too far from acceptable norms of narrative about the past. It shares with orthodox historical narrative, however, the central premise that one can recover from the past real truths that can help us understand the present. It also shares with the Champlain and Hudson-Fulton celebrants a love of anniversaries, even if it differs dramatically from their sense of *what* we are commemorating.**

Orthodox historical narrative can assemble the hard-brain facts and theories for us from the past, but only soft-brain thinking of the kind Dann brings to the fore can recover truths flowing from the future by a

process of thinking fed by feeling. One can in fact remember the future, but only if one will pay attention to feeling inputs which arise from seemingly unimportant events in the present which later turn out to be very important events in the future. "Love at first sight" is a way we have of talking about one example of remembering the future(2). The feeling we have upon meeting someone with whom we will spend the rest of our life comes to our soft-brain as a time wave from the future, which our hard-brain is not capable of expressing, but is very real nevertheless.

Now let's take off on another tack, to mix air and sea metaphors which seems fitting since Wilbur put a red canoe beneath his flyer for his pioneering Manhattan flight, making him the innovator of the seaplane as well as the aeroplane.

**[page 19] . On the east rose Manhattan's landscape of skyscrapers, including the brand new Singer Building, at 187 feet, the tallest building in the world. The wide, choppy Hudson River presented the only landing possibility, but it would be filled with battleships. Still, Wilbur bought a red canvas canoe from a Manhattan outfitter and hung it beneath the skids of his 1907 Model A Flyer. He also visited the Singer Building to get a sense for how the skyscrapers would influence the winds on the Hudson.**

The word *aeroplane* was chosen by the Wright Bros. to designate their first-ever heavier-than-air flying machines. It is unfortunate that others who could not design a successful flying machine themselves, stole the Wrights' ideas for doing so *and* pre-empted the name they chose for their invention, replacing it with *airplane*.

**[page 18] Champlain and Hudson had been full participants in the Age of Exploration and Discovery, but that age was not completely past. The greatest excitement in Manhattan in September of 1909 was for the possibility that an airship (it would be another decade or so before "airplane" replaced "airship" as the designation for the new vessels) might make above the river the same journey made by Henry Hudson in the Half Moon and Robert Fulton in the Clermont.**

The greatest *idea* or *primary* thief was Glenn Curtiss who stole the Wrights' design which allowed him to maneuver his aeroplanes and forced the Wright Bros. to fight to protect their ideas in patent court while Curtiss flew, built, and sold his aeroplanes, all on the wings of the Wright Bros' ideas. By the time the Wrights Bros won their case in patent court, their resources were so worn down that they were unable to manufacture their own invention, ending with the non-existence of a Wright Aircraft Co. at any point in history. The Wright Bros. won the battle, but, as so often happens, when you battle primary thieves, *they* win the war. Japanese companies are busy doing the same thing today to American inventors, stealing ideas from U.S. patent filings, building products faster than the inventors can do it, selling the products, and using their ill-gotten money to fight the inventors in court, leaving them no recourse but to give up or sell out. Something is basically wrong with a patent system which requires lascivious disclosure of ideas to the entire world and provides paltry protection when ideas are stolen.

**[page 19] The Wright Brothers in August had initiated patent suits against the Herring-Curtiss Company, taking particular aim at Curtiss and his Golden Flyer, and newspaper reports of the patent suits heightened the anticipation of a Wright-Curtiss rivalry.**

Those newspaper reports seem equivalent to calling a convenience store robbery a *rivalry* between the armed gunman and the store owner who was held at bay while the gunman emptied his till and ran off scot-free. Arrested much later, using the money he stole, the gunman skips bail, allowing him to *compete* with other victims elsewhere.

Meanwhile Wilbur Wright gave a demonstration of his aeroplane to the million or so people gathered to watch the naval parade, and probably set the stage for future over flights of the latest aircraft for prominent public events today.

**[page 20] Taking off a little after 9 AM, Wright turned two circles over the airstrip, swung east to the Buttermilk Channel, followed it to the north end of Governor's Island, then turned west and returned to the launch site. In the air for just over 7 minutes, Wright covered a distance of about two miles. At 10:18 he began a second flight, steering straight for the Statue of Liberty, a mile and a quarter to the west. The state-of-the-art ocean liner Lusitania was just starting out for Liverpool, and the deck was lined with passengers all waving their handkerchiefs. Wright is said to have felt the blast from the Lusitania's steam whistles. Tugs, steamboats — even factories — joined in the salute. Wright circled the Statue and returned at once to Governor's Island; he had been in the air less than five minutes.**

**This was the first flight ever made over American waters, and the only one over water anywhere in the world except Blériot's English Channel crossing and Hubert Latham's unsuccessful crossing, both in 1908. Newspapers rushed out extra editions, and the flight caused a sensation all over the city. The Hudson-Fulton Commission members were ecstatic. Before the event, one member had declared: "The climax of three centuries of progress should be marked by the navigation of the river — or part of it — by airships." Their dream had come true.**

In the following list of World's Fairs and Expositions, you will notice a gap of 17 years between 1876 and 1893. About halfway between the Philadelphia and Chicago Expositions was the famous 1884 Cotton Exposition. That fair was followed a century later by the Louisiana World's Fair in New Orleans.

**[page 25] Like the series of world's fairs that had inspired them — from the Centennial Exposition in Philadelphia (1876); the World's Columbian Exposition at Chicago (1893); the Pan-American Exposition in Buffalo (1901); Louisiana Purchase Exposition in St. Louis (1904) the Champlain Valley and Hudson Valley historical celebrations were grand attempts to manifest and inculcate industrial America's Myth of Progress.**

New Orleans, the Queen City of the South, was a prominent world city in the 19th Century, serving as the primary European immigration point to the interior of the Mississippi River watershed in the days after steamboats and before railroads made travel from the port of New York possible into the interior of the country. Cotton and sugar were major exports to all parts of the world from New Orleans. The Cotton Exposition left behind as its legacy the large public park, Audubon Park, which was created after the Exposition to honor John James Audubon, a prominent naturalist and painter of native species which now populate a section of his eponymous park. The World's Fair in 1884 left behind in New Orleans a greatly expanded living area, retail area, and convention area dockside along the Mississippi River.

Meanwhile, back in 1909 while the Champlain celebration was going on in the USA, far away in Cassel, Germany, an obscure Austrian philosopher and mystic was answering the question, "What really happened during the Baptism by John?" In short, my answer is that Jesus of Nazareth became infused with the Christ spirit, and became thereby the first Christian. Baptism by water became the accepted mode for humans thereafter to become Christians. As Jesus had the name "Christ" attached to him, so also do we at baptism have a name attached to us which belonged to an earlier Christian, usually that of a saint, to ensure the name is a Christian name.

**[page 28, 29] Steiner made it quite clear to his listeners that this event — the appearance on Earth of Christ — was the "turning point in time," the most important event in all of Earth history: "The Christ-event must be regarded as the most momentous of all events in the whole evolution of mankind, an event which provided an entirely new departure to the whole evolution of our earth." Steiner's answer to his own question about the Baptism focused on the occult physiology of the human being, the "subtle body" hidden from physical vision, but revealed to those like himself whose spiritual vision allowed them to see beyond the material world. In this lecture series, Steiner focused particularly on the "etheric body," the non-physical but coherent principle that gave shape — and**

**life — to the human physical body. He reported that, at the moment of the Baptism in the River Jordan, the etheric body of Jesus — along with its two higher members, the astral body and Ego — had been lifted up into the spiritual world in order to host the descent of the Christ. All of John's baptisms were a form of spiritual initiation; by putting the baptized person in a state close to death, John allowed the baptismal candidate to journey to the spiritual world, to experience its reality, so that upon reuniting his subtle and physical bodies he had the shattering sense of himself as a *spiritual being*.**

A great Being such as the Christ, which humans had spent eons worshipping as the Sun Being, could only live in a human body for about three years, before the body would self-destruct, as if burnt up by the rays of the Sun from within. Rightly understood the external torture of Jesus's tormentors and scourgers accompanied a far greater torment from within his body, which by then had given residence to the Christ Spirit for over three years and was unable to last much longer. This helps us to understand the events in the Garden of Gethsemane when Jesus was praying and he "sweated blood". Sweating of blood is a sure indication that his body was in severe inner chaos. If you, dear Reader, don't believe in a Sun God, perhaps you are unaware of the long history the existence of a god in our Sun has, and a multiple of names, a few of them delineated for us by Steiner. Note a different name is associated with each of the first four cultural epochs, Indian, Persian, Egypto-Chaldean, and Greco-Roman. In this the fifth epoch, we call the Sun Being, Christ Jesus or Jesus the Christ, sometimes abbreviating the later to Jesus Christ.

**[page 29] The Baptism of Jesus of Nazareth allowed the descent into a physical body of the Sun Spirit, and in Steiner's exposition, this great spiritual being had been known to each successive leading human civilization on Earth. Known as "Vishva Karman" to the ancient Indians thousands of years ago; as "Ahura Mazdao" to the ancient Persians; "Osiris" to the Egyptians, and as "Apollo" to early Greeks, this Sun Spirit had waited to come to Earth in a physical body until a time when it was absolutely necessary in order for human civilization to continue.**

The connection of Rudolf Steiner to the Archangel Mi-cha-el began at his birth when he was bleeding and thought unlikely to survive very long so the midwife carried the baby to the St. Michael Church to baptize him before he died. (Page 33) When Rudolf Steiner later turned 18 years old, it was 1879, the year of his majority, and the year of the beginning of the first reign of Mi-cha-el the Archangel since the Mystery of Golgotha, Christ's dying on the Cross as a human being, the first God ever to do so and the greatest act of redemption in the evolution of the Earth and our cosmos.

Meanwhile, back in Manhattan the Hudson-Fulton Celebration was in full swing, a pageantry dedicated to portraying history and progress. The floats were conjured up and constructed by a team from New Orleans whose metier was building Carnival floats. Perhaps as a result this Celebration ended with a "Carnival Parade" on the last Saturday of the event.

The description of the parade below is sharply reminiscent of many New Orleans Carnival parades which snake through the narrow streets of the Crescent City early Spring of every year, even in the Spring after Katrina. In fact, it is thought that the parades of 2006, coming so soon after the devastating storm and flooding, helped the city to revive by buoying up the spirits of its residents, many of whom were still living hundreds and thousands of miles away from the parades as evacuees from the storm.

Many outsiders who watch Carnival parades in New Orleans may, like the author, only see juvenile, oceanic fantasies, but those fantasies act at the deepest levels in the psyches of the residents of the city and help them to face and overcome any and all obstacles, doing so with verve and a sense of fun and delight, much like Orpheus playing his lyre before Pluto.

**[page 41] The Carnival Parade did not repeat the Historical Parade's pretense at a continuous narrative, and yet the concluding floats uncannily expressed the deepest**

**layers of the city's psyche. Float # 44 was a scene of sexy mermaids cavorting at the bottom of the sea; Float #45 showed fairies at play with butterflies; Float #46 captured the moment when the Prince discovered Cinderella's slipper; in Float #47, Orpheus played his lyre before Pluto. The final float sported Uncle Sam receiving the crown heads of Europe. For all of the bluster about "progress," the collective unconscious of the great island city kept regressing into juvenile, oceanic fantasies.**

On June 30, 1908 Nikola Tesla was preparing to send his most powerful electromagnetic beam ever from his tall tower on Montauk Point, Long Island. He aimed it towards the barren North Pole, wanting to avoid harming any human beings, and being his first real test, he was unsure as to its potency. He wrote to Admiral Peary who was heading towards the Pole at the time, to "look for some signs on this night in the direction of the Pole." Clearly Tesla wanted to aim high and long so as to overshoot Peary's expedition. Peary noticed nothing that night, apparently because Tesla's beam overshot the Pole and hit the Lower Tunguska River region, creating a blast of catastrophic size, resembling more a nuclear explosion or a meteor hitting the Siberian tundra, knocking down acres upon acres of giant trees flat to the ground. Lacking any hard evidence, Tesla's beam is not the commonly accepted version for the so-called Tunguska "explosion", but researchers into Tesla's life and his extraordinary inventions such as fluorescent light bulbs, radio transmission and reception (before Marconi), AC generators and motors (which we use yet today), radio-controlled submarines, and many more, are firm believers that his beam was the cause of the Tunguska disaster.

**[page 49] The most spectacular sky event of 1908 occurred over the Tunguska River region of Siberia, on June 30, when some unnamed object exploded above the earth with a force 1000 times greater than the Hiroshima atomic bomb. The explosion incinerated trees within a 9-mile radius of the explosion's epicenter, and leveled trees over a 25-mile radius. It is estimated that some 80 million trees were destroyed, over an area of 830 square miles. Peasants in the tiny village of Korelina were so stunned by the crashes that they sent a representative to the local archpriest to ask if the end of the world was beginning, and how they were preparing for it in the bigger village of Kirensk.**

About forty miles south of the explosion, which would be on a direct line with the New York to Tunguska line of flight over the North Pole, a man reports an instant heat which sounds to me like a sudden burst of microwave radiation, not enough to kill him, but enough to make him feel instantly hot even before the heat wave from the blast site of the forest could have reached him, lending credence to an electromagnetic beam hitting the ground at the blast site and causing all kinds of anomalies in the ground and the sky. The man's wife, inside of the house would have been shielded by the wooden structure whose walls and ceilings would have absorbed most of the microwave radiation. Note how he says it was as if his shirt was on fire, meaning his shirt was not on fire, which is how a blast of such radiation might feel. Before microwave ovens were created, low levels of radiation from microwave antennas were discovered to melt chocolate in one's shirt without heating the body or shirt perceptibly. A great electromagnetic beam hitting the ground forty miles away would look like the sky split in two and would have created an instant fire about the tops of the trees.

**[pag 49] At breakfast time I was sitting by the house at Vanavara trading post, facing North . . . I suddenly saw that directly to the North, over Onkoul's Tunguska road, the sky split in two and fire appeared high and wide over the forest. The split in the sky grew larger, and the entire Northern side was covered with fire. At that moment I became so hot that I couldn't bear it, as if my shirt was on fire; from the northern side, where the fire was, came strong heat. I wanted to tear off my shirt and throw it down, but then the sky shut closed, and a strong thump sounded, and I was thrown a few yards. I lost my senses for a moment, but then my wife ran out and led me to the house.**

Interesting how things first appear metaphorically and a century later morph into reality. Those "Electric"

notebooks of 1908 at the University of Vermont were blank paper notebooks with "ELECTRICITY" written on their covers and images of a woman telegraph operator. Today, a century later the notebooks are laptop computers powered by electricity which communicate instantly via wireless to the entire world in seconds, and look at any student using one and they will appear to be spellbound.

**[page 60] Anyone searching for Mephistopheles in Burlington in 1909 would not have had to look farther than the classrooms at the University of Vermont (UVM). The most popular student notebooks of the day were "Electric" notebooks. The cover illustration showed a pretty young woman telegraph operator, and behind her, in a sort of dream image, were electric poles and lines, leading to a brightly lit street lamp, from which emanated the word "E-L-E-C-T-R-I-C-I-T-Y." While their parents had been devotees of Spiritualism, mesmerism, animal magnetism, and phrenology, the typical American college student in 1909 was instead spellbound by the wonders of electricity. Electricity was modern *manitou*, some essence that could not be seen, smelled, or touched, and yet miraculously animated things.**

As a native of New Orleans, I was struck immediately by the similarity of the Kakewalk of UVM and the New Orleans Mardi Gras celebration, both occurring in mid-winter, early spring time. This editorial from a student newspaper about the Kakewalk could have been talking about Mardi Gras groups called "krewes" in the New Orleans area. Also note the British spellings of "labour" and "centre" which have been Americanized in the century since then into "labor" and "center".

**[page 64] UVM's mid-winter masquerade was a grand unveiling of the mythological heart of middle class New England circa 1900. The parade of sorcerers, demons, and wild men, red and black, was a much more telling pageant than the Champlain Tercentenary's, for these caricatures spoke plainly of those elements which caused this community the greatest anxiety. An editorial in the student newspaper in the early 1900s declared about Kakewalk: "All this expense, and time, and labour, may not contribute greatly to the accumulated wisdom of the world, but it helps to knit together, in a centre of common interest, the various student groups." What truly knit together the students, faculty, and Burlington community was their entanglement in a mental fabric that conflated slaves, women, Indians, magicians, and devils.**

In the exoteric and esoteric branches of Christianity we find examples of man's hard-brained thinking embodied in Peter's Church and of man's soft-brained in John's mystical stream which flowed underground for centuries before arising like a freshet of spring water under Steiner's skillful dowsing.

**[page 89] In his 1909 lecturing activity, Steiner had often spoken of how, at the Transfiguration, Christ stood between the Old Testament figures of Elijah — embodying strength — and Moses, who embodied wisdom. Steiner's exegesis of the Bible always was mindful of a similar threefold arrangement in the New Testament; Christ's stance between the disciples Peter and John was an image of two different streams of Christianity — the exoteric church of Peter, which has tended to harden into static, imprisoning dogma; and the esoteric church of John — the mystical, revolutionary stream that had stayed mostly subterranean for nineteen centuries, but with the end of the Kali Yuga and Rudolf Steiner's appearance as a spiritual teacher, had come into the open.**

In murder mysteries, we often find that the spirit of the victim returns to haunt the murderer. Since being able to see a spirit requires an ability to enter the spiritual world, there must be something which happens when someone commits a murder which opens the murderer to perceptions of the spiritual world. Steiner revealed the type of bonding that takes place between the murderer and the victim:

**[page 95] The spiritual effect of these murders, according to Steiner, was that the**

**sacrificial victim's soul was driven away from the Earth, into the realm of Lucifer — the Eighth Sphere. At the same time, the "initiate" — i.e., murderer — was bound to the victim, and could receive knowledge from the spiritual world.**

Steiner said in many places that "evil is a good out of its time." How can we even think that a ritual sacrifice is a good in any time? Christ Jesus offered up his body to be sacrificed on Golgotha. He was nailed to a cross and hung there until he died in accordance with a ritual of the time. He did this one time, in the "fulness of time", for all Men, and for all time. After this Deed on Golgotha, there was no need for this deed to be done again. The Aztecs saw the sacrifice as an offering to their God as surely as the participants in the Sacrifice of the Mass see the Body and Blood of Christ Jesus offered as an honored oblation.

**[page 108] Duran stated that when the Spaniards severely criticized the sacrificial rite, the Aztecs made "indifferent or sarcastic remarks". They insisted that the sacrifice of human beings was "the honored oblation of great lords and noblemen. They remember these things and tell of them as if they had been great deeds."**

What drives the world is as much the invisible as the visible things which happen, like what can happen when one reads the Gospel of Luke and is filled with warmth and peace. Dann connects the work and study of the first group in the United States studying Rudolf Steiner's spiritual science in New York City at the time of the Champlain-Hudson Celebrations.

**[page 131, 132] In 1909, the group would probably have been studying Rudolf Steiner's latest work, just published in New York, *Initiation and Its Results*. They would not have known that on September 26, Steiner had given the last lecture in a series of ten devoted to the Gospel of St. Luke. In the penultimate chapter of that lecture, Steiner says:**

**More than any other document, the Luke Gospel, if fully understood, fills human souls with the warm love that allows peace to dwell on earth as the most exquisite reflection of divine mysteries. Revelations must be reflected on earth, reflected back into the spiritual heights. If we acknowledge spiritual science in this sense, it will reveal the mysteries of divine spiritual beings and spiritual existence, and the reflection of these revelations will dwell in our souls as love and peace, the most exquisite earthly reflection of what streams down to us from the heights.**

**"Revelations must be reflected on earth, reflected back into the spiritual heights"; after he began his career as spiritual teacher in 1900, Rudolf Steiner enacted this service every day of his life. His life and teachings — nowhere yet was this more true than in these ten lectures on Luke — were a spectacular example of the great truth that there is no end to revelation, and that working consciously with sublime spiritual truths is a deed of service to the spiritual world as well as to humanity.**

Eclipses are universally thought to be bad omens, but I recall several instances when someone was ready to be executed by some primitive people and saved himself by predicting an eclipse. When the sky began to darken, the primitives scattered and the man was allowed to escape, or they stayed and worshiped him as a god because he darkened the Sun. That evil which had been willed on Earth was enabled by the eclipse to be spread out into the cosmos and thus diluted in strength.

Dann quotes comments made by Rudolf Steiner in a lecture, September 1922, a few days after a total eclipse had passed over central Australia. Everyone knows how important the safety valve is. Without one, a pressure cooker could explode in a person's kitchen, causing havoc. Steiner sees eclipses as such a safety valve in the cosmos.

**[page 141] Ordinarily, the physical sunlight unites with the radiations of will streaming**

**towards it. When there is an eclipse, the forces of will flow unhindered into cosmic space.**

**The old initiates knew these things. They saw that at such a moment all the unbridled impulses and instincts of humanity surge out into the cosmos. And they gave their pupils the following explanation. They said: Under normal conditions the evil impulses of will which are sent out into the cosmos by human beings are, as it were, burned up and consumed by the rays of the sun, so that they can injure only man himself, but can do no universal harm. When, however, there is an eclipse of the sun, opportunity is given for the evil which is willed on earth to spread over the cosmos. An eclipse is a physical event behind which there lies a significant spiritual reality. . .**

**Eclipses of the sun and moon, recurring as they do in the course of every year, may really be looked upon as "safety-valves." A safety-valve is there to avert danger, to provide an outlet for something or other — steam, for instance — at the right moment. One of the safety-valves which makes its appearance in the cosmos and to which we give the name of a solar eclipse, serves the purpose of carrying out into space in a Luciferic way, the evil that spreads over the earth, in order that evil may work havoc in a wider, less concentrated sphere. . .**

**Man will not be able to free himself from the forces in his being which tend to drag him downwards until he develops in himself a certain feeling for spiritual concepts such as these.**

The long and short of Kevin Dann's "Short Story of American Destiny" is that the 400th anniversary of the Hudson-Champlain events is coming up in 2009, and Kevin will be a tour guide to the region for some lucky few locals and visitors. Here is your invitation, and having been on such spontaneous guided tours with Kevin myself, I can heartily recommend you join him.

**[page 156] We'll meet on some shingled Lake Champlain or Hudson River shore, or in a meadow of ripening timothy overlooking these historic waters, or perhaps at one of the many monuments mentioned in this book, and swap stories. You can tell me what you love most about your corner of your valley, and perhaps show me that Tercentenary commemorative medal your grandfather gave you, and I'll teach you the eurythmy movements to accompany the meditation above. And when the smoke blows off from the 400th anniversary fireworks, we can know that there is a Sophianic community running from the northern headwaters of Lake Champlain to the mouth of the Hudson that is telling and making new stories of American destiny. I look forward to meeting you.**

You have now read a shorter story of *A Short Story of American Destiny*. The author takes a view that invisible things are as important to destiny as the visible things usually accorded as governing destiny, as if the spiritual forces were the steering currents of events in the physical world. An anniversary is an example of an invisible thing which acts as a driving force on the people of a region, who, by commemorating the original event by a large celebration, are building the forces for an even greater future for themselves and their offspring. Join Kevin Dann in his peregrinations along Champlain's shore, raise a toast of Champlain to Hudson, or lacking the resource to travel to the Northeast, read this book and join the celebration in the spirit when 2009 rolls around.

~^~

----- *Footnotes* -----

**Footnote 1.** These two terms describe our human ability to think with the hard neuronal networks of our brain and the soft fluid-filled cavities inside the brain, the first providing conceptual abstract thinking, the latter, original insights from the spiritual realm. My development of these two ways of viewing human thinking can be found in my review here: <http://www.doyletics.com/arj/oldnewme.htm>.

[Return to text directly before Footnote 1.](#)

~~~~~  
**Footnote 2.** See: <http://www.doyletics.com/mrules.shtml#mrrn36> For more on the process called "Remembering the Future".

[Return to text directly before Footnote 2.](#)

