

A Paper for The Association of  
The Pupils of Alfred Pittman, C.S.B.

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Warren T. Brooks

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Last October, as I watched with the world the thrilling pictures of happy East Germans scaling the hideous Berlin wall and dancing along its parapets in joyous exultation, I thought of our Beloved Leader Mary Baker Eddy's stirring words in the Chapter on Genesis:

"Mind, joyous in strength, dwells in the realm of Mind. Mind's infinite ideas run and disport themselves. In humility they climb the heights of holiness" [S&H 514:6].

While some of that "climbing" certainly was driven by raw animal spirits, it symbolized for me, and I suspect many other Christian Scientists around the world, the inevitable triumph of our Leader's spiritual vision of a universe not of material beings, governments, bureaucracies, tyrannies or political systems, but of spiritual ideas moving in harmony and order under the perfect direction of one infinite Mind.

That night Berlin was not merely a liberated city, but seemed a realization, however faintly perceived, of John's vision in Revelation of the "city of God," the one true government that now and forever exists where false human governments masquerade and present themselves.

Mrs. Eddy describes it as a spiritual holy habitation [that] has no boundary or limit," and "has no need of sun or satellite, for Love is the light of it, and divine Mind is its own interpreter. . . . Mighty potentates and dynasties will lay down their honors within the heavenly city" [S&H 575:12-13, 19-24].

Because that city, New Jerusalem, is wholly spiritual, it is not out there beyond our reach or comprehension, but is within the consciousness of each one of us, always there to be discovered, explored, and enjoyed. Small wonder billions around the world shared that breathtaking Berlin experience simultaneously.

As this vision has inexorably permeated human consciousness, the inevitable outcome, however tortuous and protracted, is the gradual disintegration of the dialectical materialism upon which all false cities, all statist tyrannies (not just Marxist ones) have depended for their survival. As human thought has been progressively liberated from the Second Chapter of Genesis picture of little mankind in a hostile and limited material world, it is slowly awakening to the First Chapter vision of man INCLUDING the whole universe as the full image, likeness, and expression of God.

Mrs. Eddy described this process, "Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings. To material sense, this divine universe is dim and distant, gray in the somber hues of twilight; but anon the veil is lifted, and the scene shifts into light" [S&H 513:6-10].

It was this lifting of the veil of matter that set Mrs. Eddy's revelation and discovery apart from all others and made it the most revolutionary force on earth — the same force that ultimately makes it impossible for the walls of Marxist tyranny, or any other form of human domination, to remain standing forever. Once we understand, as Joshua did, that those walls are wholly within thought, and not constructed of solid and obdurate matter, this understanding acts as a battering ram against the false beliefs that would entrap us.

While other lesser prophets and thinkers had expounded the notion of the allness and omnipotence of God, Mrs. Eddy alone had the vision and the courage to affirm that

the essential corollary of that idea had to be the nothingness, the total UNREALITY, of matter itself.

As she writes in *Unity of Good*, “What is the cardinal point of the difference in my metaphysical system? This: that by *knowing the unreality of disease sin and death*, you demonstrate the allness of God. This difference wholly separates my system from all others” [9:27-1].

Indeed it did, and from the time this spiritual vision dawned on her waiting and seeking consciousness, the material world of science and technology also began to be transformed from its old Newtonian mechanistic solid-state construct into the new realm of quantum physics, the realm from which has come the micro-computer and what’s popularly known as the information revolution.”

That revolution could be said to be nothing more than the gradual appearance in human consciousness of Mrs. Eddy’s discovery that, “All is infinite Mind and its infinite manifestation” [S&H 468:10-11].

On May 31, 1988, President Reagan told the spiritually thirsty students of Moscow State University, in a surprisingly prophetic address, ‘Standing here before a mural of your revolution, I want to talk about a very different revolution that is taking place right now, quietly sweeping the globe without bloodshed or conflict.’”

With astonishing prescience, he predicted “Its effects are peaceful, but they will fundamentally alter our world, shatter old assumptions, and reshape our lives . . . As its emblem, one might take the tiny silicon chip — no bigger than a fingerprint.”

In a sense, the breaching of the Berlin Wall by the pure and mighty ideas of liberty is a metaphor for the way in which elusive and unseen electrons — describing the invisible activity of mortal thought — are now harnessed by computer designers to tunnel through solid silicon to create the myriad networks of switches and transistors buried deep within the microchip. Today, these designers create the hardware of computer chip architecture out of the software of entirely mental programs. More than ever before in human history, the gap, or lag, between thoughts and things is disappearing.

In a relatively few years, the effect of these little mind-expanding, wealth-creating, computer chips has been to convert information into capital, and transform old-fashioned PHYSICAL capital back into information that can move with lightning speed around the globe, making both statist and mercantilist walls, rules, and borders obsolete.

As economist and writer George Gilder wrote in the fall of 1988 with prophetic insight [and I shall quote him a lot in this paper]: “Rather than pushing control to Big Brother at the top as the pundits predicted, the new information technology, by its very nature, pulled power back down to the people. The ultimate beneficiary — the individual with a personal computer or work station — gained powers of creation and communication far beyond those of the kings of old.”

Our Leader presaged this unfoldment when she wrote, “A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms” [S&H 128:14-18].

One way these “broader and higher realms” are being faintly glimpsed today is through the new tele-connected, globally integrated and remarkably democratic market place which has shifted more and more economic power away from governments and institutions back into the hands of individuals.

This, in turn, is making bureaucratic HUMAN government less and less relevant to our lives, and forcing us inevitably to rediscover SELF-government, or man governed directly by God without an intermediary.

As Gilder wrote in November 1988, “the movement toward an information economy necessarily means a movement toward a global economy of individuals and families. Collective institutions will survive only to the extent that they can serve the men and women who comprise them.”

In a very real sense, the gradual disintegration of totalitarian governments around the world is the direct result of Truth’s insistence on its own omnipresence, omniscience, and omnipotence of which the telecommunications revolution is a symbol.

“The ‘still small voice’ of scientific thought reaches over continent and ocean to the globe’s remotest bound,” Mrs. Eddy promised. “The inaudible voice of Truth is, to the human mind, ‘as when a lion roareth.’” [S&H 559:8-11]. Within less than a century, that vision allowed the Chinese students in Tiananmen Square to receive faxed copies of newspapers printed in America and Europe within minutes of their release, while satellites delivered their hopes, and dreams, and fears, to nearly a billion homes around the world.

As Reagan told the Moscow students a year before, “Like a chrysalis, we’re emerging from the economy of the industrial revolution — an economy confined to and limited by the Earth’s physical resources — into the economy of mind, an era in which there are no bounds on human imagination and the freedom to create is the most precious natural resource.”

As Mrs. Eddy urged, “Mortal must emerge from this notion of material life as all-in-all. They must peck open their shells [walls], with Christian Science, and look outward and upward” [S&H 552:16-19].

President Reagan apparently sensed this “pecking” process at work in today’s technological revolution when he told the Moscow students, “We’re breaking through the material conditions of existence to a world where man creates his own destiny. Even as we explore the most advanced reaches of science, we’re returning to the age-old wisdom of our culture, a wisdom contained in the book of Genesis in the Bible: In the beginning was the spirit and it was from this spirit that the material abundance of creation issued forth.”

That, of course, is because from the beginning our real substance, our real wealth, was always mental and spiritual, not material. When that reality began to manifest itself in human science and technology, it was inevitable that we would discover the insubstantiality of matter, and, by inversion, discover the substance of divine Mind and its divine ideas.

George Gilder writes in the opening paragraph of his book, *Microcosm*, “The central event of the twentieth century is the overthrow of matter. In technology, economics and the politics of nations, wealth in the form of physical resources is steadily declining in value and significance. The powers of mind are everywhere ascendant over the brute force of things.”

Nowhere is that more evident than in the development of human science and technology itself, which has fairly raced from the realm of crude physical observation to the increasingly metaphysical realm of theoretical and inductive modeling.

It seems no accident that 99.9 percent of all we now know through HUMAN science of the nature of our universe has been discovered since Mrs. Eddy discovered divine Science and used that Science, as she says of Jesus, to “[plunge] beneath the material surface of things, and [find] the spiritual cause” [S&H 313:24-26 ].

Within two decades of the penning of those lines, human scientists had done just that, abandoning the limited solid-state visible material world of Newtonian mechanics in favor of the unlimited realm of the microcosm, deep, deep “beneath the material surface of things.”

As George Gilder describes what has happened, “At the foundation of the universe, Isaac Newton’s hard inert and indivisible solids gave way to a rich panoply of paradoxical sparks, comprising waves and particles that violate every principle of Newtonian solidity.”

Within twenty years of the publication of *Science and Health* in which Mrs. Eddy had upset and stunned the world with the Scientific Statement of Being and its annihilation of any substance or intelligence in matter [see S&H 468:8-15], a young German physicist Max Planck formulated what is now known as “Quantum Theory” in which he redefined matter not as solid particles and molecules, but as fields or waves of light, and described his new science as a movement from the “visible and directly controllable to the invisible sphere, from the macrocosm to the microcosm.”

While this described only material concepts, it hints at what Mrs. Eddy described as her own scientific discovery that “Matter disappears under the microscope of Spirit” [S&H 264:21], and “Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest but in the unsearchable realm of Mind?” [S&H 263:7-10].

At first, the great quantum explorers, Max Planck, Albert Einstein, and Niels Bohr thought they had merely opened up a new realm of sub-atomic matter, but gradually they began to comprehend its real dimensions as fields of information or thought.

“The reason the new physics does not make sense to most humans,” says Gilder,” is that prevailing common sense is wrong. Common sense serves the materialist superstition: the belief that we live in a world of solid phenomena, mechanically interconnected in chains of cause and effect. The common wisdom of mankind, including some of the scientists, has yet to absorb the simple truth that, in proportion to the size of its nucleus, the average atom in one of our most cherished solids is as empty as the solar system.”

Or, as Niels Bohr put it, “quantum theory required a final renunciation of the classical idea of causality and a radical revision of our attitude toward the problem of physical reality.”

Mrs. Eddy had already argued that, “We must look deep into realism instead of accepting only the outward sense of things” [S&H 129:22-24]. A receptive Albert Einstein seemed willing to do just that when he discovered that instead of solid particles, or even waves and beams of light, the material universe consisted entirely of elusive fields of energy, and concluded “there is no place in this new kind of physics both for the field and for matter, for the field is the only reality.”

And, in turn, those fields are less fields of force than, in their final analysis, fields of information. Quantum physics can make sense,” Gilder contends,” if it is treated in part as a domain of IDEAS, governed less by the laws of matter than by the laws of mind.

Conceiving of the quantum world as a domain of ideas, we make it accessible to our minds. The quantum atom is largely an atom of information.”

Indeed, you could say that quantum physics was first revealed in the Textbook where Mrs. Eddy writes, “We tread on forces. Withdraw them and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind and so restores them to their rightful home and classification” [S&H 124:26].

She made no separation between the misperceived human material realm and the spiritual when she said unequivocally, “The world would collapse without Mind, without the intelligence which holds the winds in its grasp . . . .Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit” [S&H 209:10-11; 25].

She was also convinced that, “Neither philosophy nor skepticism can hinder the march of the Science which reveals the supremacy of Mind” [S&H 209:11-13], but material superstitious beliefs did in fact prevent mankind from very quickly grasping the extraordinary significance of the quantum physics discoveries. It was simply too hard for human scientists and engineers to abandon their sensory solid-state world for the exploration of the inner reaches of the microcosm, and many are still resisting.

Thus, it was nearly fifty years, after Einstein’s discovery of the informational nature of matter itself, before its significance took hold in the mind of an innovative California Institute of Technology Professor Carver Mead when he confronted the reality that the whole development of information systems was being throttled by the very limitations of physicality itself, namely wire, vacuum tubes, and even transistors.

Today, when we routinely use the most sophisticated and complex computer systems installed on chips no bigger than a fingernail, it is hard to imagine that just two decades ago it took a whole room full of costly, overheating hardware to assemble the memory of the microprocessor in one of today’s more primitive laptop computers.

Yet the process, by which we have quite literally exploded our informational and computational capacity, was entirely the abandonment of the macrocosm of traditional mechanistic physics for the quantum world of the microcosm. That move was led by a Japanese scientist named Esaki, who discovered he could direct movements of electrons to tunnel through silicon and create diodes and circuits no bigger than one millionth of a size of a human hair.

Dr. Carver Mead, in turn, took this tunneling discovery and, by moving ever further down in size into the microscopic, shortening the circuits, scaling down the web of switches on a chip by factors first of ten, then twenty, then forty-fold, quantum leaps in capacity suddenly became easy.

As Gilder explains, “As you move down into the microcosm, everything gets better as it gets smaller, cooler as it gets faster, cheaper as it gets more valuable. The smaller the space, the more room. Space and time seems to expand to meet the demands put upon them. The microcosm overthrew the usual constraints put upon them.”

What Carver discovered is that, as Mrs. Eddy states, “matter disappeared under the microscope of Spirit,” everything about this new realm became more accurate, more precise, more error free, more unlimited in its potential.

And, as Gilder described the process, “Far from plunging reality into clouds, quantum theory makes the universe radically more intelligible.” It also makes it incredibly more accurate and precise than any matter based system can ever be. That is because thoughts, from mathematics to metaphysics, are ‘incomparably more accurate than things,’ and ultimately can be shaped into perfect paradigms, the very models which Mrs. Eddy taught us to use as the premise for correcting human consciousness and healing human disorder.

In fact, today’s computer programmer is involved in an essentially metaphysical process, translating material things and processes back into thought models, or programs. Consider how this relates to what Mrs. Eddy wrote over 110 years ago: Metaphysics resolves *things* into *thoughts* [products into programs] and exchanges the object of sense for the ideas of Soul” [S&H 269:14].

While programs are not ideas of Soul, they are ideas, and that is a step toward understanding divine Science. Indeed, this whole quantum economy is helping to revolutionize human concepts of wealth and value in the same way — away from matter to mind. As Gilder puts it, “All the rewards as of the quantum economy stem from its fast rising ratio of mind to matter.” Over the last twenty years, the cost of computing capacity has plunged by ninety-five percent, while the capacity of information processing has multiplied by geometric or quantum leaps.

Ten years ago, that personal computer was a big clumsy toy for a few executives. Today it has put the world economy within the reach, and even the laps, of over fifty million users, worldwide. The economy is no longer out there beyond our capacity to comprehend or shape it. It is right where the Bible has taught us it was: within each one of us — both spiritually and humanly.

Products are no longer just physical things, but computer programs, logical mental models, designed, and perfected, and ultimately manufactured, more and more by purely mental logical processes. Money is no longer specie or fiat, or even gold, but entries of information. Wealth is no longer confined to what we have, but is more and more what we know and understand.

Such concepts, now revolutionizing the world marketplace, also annihilate the nihilism of modern environmentalism: “Gone is the view of a thermodynamic world economy dominated by ‘natural resources’ being turned to entropy and waste by human extraction and use. Once seen as a physical system tending toward exhaustion and decline, the world economy has clearly emerged as an intellectual system driven by knowledge,” Gilder says.

Sadly, too much of today’s otherwise idealistic environmentalism represents a clinging to materialistic and sensory superstition, an aggressive attack on both human and divine Science, as well as an attack on the real man as God’s complete image and likeness.

Mrs. Eddy warns, “Mortal thought drops into the ground, but immortal creating thought is from above, not beneath. . . . Spirit acts through the Science of Mind, never causing man to till the ground, but making him superior to the soil. Knowledge of this lifts man above the sod, above earth and its environments, to conscious spiritual harmony and eternal being” [S&H 520:26-3].

Compare that vision with those who now argue that all human invention has been an unmitigated evil and see technology and science as the enemy of Nature — who argue for a more labor intensive agriculture, and a more restricted human experience.

But this new quantum world of exploding wealth creation entirely from the realm of mind is actually reducing harm to the environment; not expanding it: “Materialists could claim that industrial progress was, in a sense, a sham: a zero-sum game where the gains of the winners are precisely offset by the losses of the losers.

“In the microcosm, however, all these materialist claims collapse. Ideas are not used up as they are used. Where intellect is the decisive source of value, the economic burdens of matter decline and costs can follow Mead’s laws of the microcosm.”

Contrary to the environmentalist superstitions, we are using less and less matter to generate more and more economic well being. We are literally rushing to a world in which mind, not matter, is king, and where physical resources will have less and less to do with progress and economic growth, itself.

This quantum economy in mind helps explain why Japan, with the least physical resources, is now the wealthiest nation on earth, while Russia, with the most, is now so impoverished.

This also explains the disintegration of corporate and socialist statism: “Quantum technology devalues what the state is good at controlling: material resources, geographic ties, physical wealth. Quantum technology exalts the one domain the state can never finally reach or even read: mind. Thus the move from the industrial era to the quantum era takes the world from a technology of control to a technology of freedom,” bringing the whole world within reach of each individual consciousness.

When the Pharisees came to Jesus and asked him when and where the Utopian Kingdom of Heaven, the Kingdom of God, would appear, Jesus rebuked their totally materialist perspective. He told them they would find it not “Lo here! Or, lo there,” but “within you” [Luke 17:21].

As I have learned in Christian Science and from our own dear teacher Alfred Pittman, we are not IN the world; the world is in us. Indeed, if it were not within our own consciousness it would be impossible to heal, or to demonstrate Christian Science. If a practitioner ever thought his patient was on the other side of town, or the world, he or she could not possibly hope to help. Without the omnipresence of Mind, prayer itself would have no premise.

Instead, of course, the true idea of our patient, the world, is right within our own consciousness, and, to the degree we can uplift our individual consciousness to behold the perfect model, to replace the objects of sense with the perfect ideas of Soul, that perfect expression must and will appear — not “Lo here” or “lo there,” but right within thought.

What is now thundering on human consciousness — however faintly understood — is that the world is an infinite spiritually mental concept, and information, i.e., truths, are the realities of that concept. As we comprehend these verities, we are able to demonstrate something of Mind’s microcosm, and its infinitesimals.

Instead of the Second Chapter of Genesis’ view of man and woman as hapless, helpless, polluters of a limited material Eden, science is pushing mankind back to the First Chapter vision of a wholly spiritual and infinite universe which is within individual



consciousness — in the spiritual microcosm, if you will — because of Man's inalienable being as the full reflection, expression, and image, of the one infinite Mind, God.

As Our Leader promised, "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is" [S&H 171:4].

Glasnost and perestroika were not options for the Soviet Union, nor are they options for the People's Republic of China. They are necessities imposed on those totalitarian systems by the relentless power of divine Science working in human consciousness to tear down old walls, old beliefs, old limitations, old tyrannies. "The calm strong currents of true spirituality" [S&H 99:23] are this moment breaching unknown and untold walls and barriers of superstition, statism, tyranny and disease.

As George Gilder said, perhaps a bit too hopefully, "In the beginning was the word, the idea. By crashing into the inner sanctums of the material world, into the microcosm, mankind overcame the regnant superstitions of matter and regained contact with the primal powers of mind and spirit. Those new powers have rendered obsolete all the materialist fantasies of the past: the notion that by comprehending things, one could understand thought, and that by controlling things, one could rule the world. The era of the microchip is the epoch of free men and women scaling the hierarchies of faith and truth seeking the sources of light." He wrote that a year before the wall fell.

Ironically, at the very moment when science is beginning to ratify the spiritual view of creation, organized religion seems determined to turn against science, and return to superstition, and dialectical materialism. As Gilder warned, "After contributing indispensably to the rise of science, religion began renouncing the great human enterprise of understanding and mastering nature and thus failed to comprehend the real message of the microcosm or the scientific revelation of God."

Today there is a surprising backlash against science, against the exploration of the microcosm, against technological development; even against the information and telecommunications revolution. Yet our Leader was not afraid of any of it. She said, "We welcome the increase of knowledge and the end of error, because even human invention must have its day, and we want that day to be succeeded by Christian Science, by divine reality" [S&H 95:19-22].

In my own work, I have become more and more impressed by the rigor and essential honesty and discipline of genuine physical scientists, and I am convinced they are not our enemies, but our friends, because they are methodically, if unwittingly, proving the nothingness of matter and the allness of mind. While thus far they are glorifying human mind-consciousness, they are already well beyond the realm of physics into human metaphysics — and far more so than most religionists who seem determined to hang on to a nearly pagan sense of human experience and environment.

After all, Mrs. Eddy well understood that "The term Science, properly understood, refers only to the laws of God and His government of the universe, inclusive of man" [S&H 128:4-6]. She eschewed superstition because she understood that the universe was not under the control of a capricious or relentless Mother Nature, but an entirely orderly, perfect, divine Principle, and she laid out the premise that "Mind's

control over the universe, including man, is no longer an open question, but is demonstrable Science" [S&H 171:12-13].

In this unlimited "quantum economy" of Mind, there are no walls or borders, or barriers to man's unlimited expression as the full image and likeness of his Creator, and there are no limits to that Creator's unfolding creation. That is our birthright as His children, because we include ALL of His universe. Science — divine Science — is now bringing this to light. **WARREN T. BROOKES**

Warren Brookes "earned a degree in economics from Harvard in 1952 and upon graduating with honors took a job in the marketing department of Kimberly-Clark. He went on to work for Cryovac (a subsidiary of W.R. Grace & Co.), Kenyon and Eckhardt (advertising, and the Christian Science Monitor (promotions director) before beginning his career in journalism in 1975. He began as a reporter for the *Boston Herald* and ten years later took a position on the editorial staff of *The Detroit News*, a post he held until his [passing]. He also wrote two columns per week for Creators Syndicate, a special weekly column for the *Washington Times*, and freelance articles for *Forbes* and other magazines."

Jim Heetderks, Production Editor, *Update*, the Newsletter of the Competitive Enterprise Institute

"WARREN T. BROOKES, a member of The Detroit News editorial page staff and nationally syndicated columnist, was no ordinary scribbler. He was one of a small but cheerful band of writers and thinkers who helped work a revolution in the way Americans view economics and politics . . . [He] delighted in shocking people out of their set ways and forcing them to look at things in a new light . . . with an incredible outpouring editorials, columns and stories that challenged conventional wisdom. . . .

[He] "was no armchair columnist. He was a born reporter, filling his columns with statistics and information that caused workaday editors to grumble but made him difficult to refute. He wrote without fear or favor . . . Yet he was a friendly bear of a man whose natural warmth, good cheer and unflagging energy were infectious. And he just spilled over with the love of his work. 'Guess what I just found out!' he would report in his daily calls to the home office, just as excited as any cub report over his latest scoop.

[He] "also possessed one of the most broad-ranging and insightful minds of the day. In a stirring speech at Moscow State University . . . Ronald Reagan quoted liberally from Warren's 1982 book, 'The Economy in Mind'. . . .

THE DETROIT NEWS, December 29, 1991

"Warren Brookes, through the force of his intellect, energy and accuracy, was the most important economic and environmental journalist in the country. While others were able to wield power and arrange backroom deals to further their agendas, Warren had only the power of persuasion and the faith that, eventually, the truth would win out. . . . facts were more important than personal popularity. . . . Warren was an investigator and a careful analyst. . . . the stronger the winds of conventional wisdom blew, the more tightly Warren would cling to the rock of Truth. . . . Warren's ability to assimilate facts and produce cogent articles on almost a daily basis was well-known and greatly respected by

all who worked with him. Warren struck a chord with millions of Americans who were unwilling to accept the official version of the ‘truth.’”

Kent Jefferys, Director of Environment Studies

Warren Brookes

Page 2

“Brookes’s great achievement was that he did not merely throw up his hands and disparage ‘lies, damn lies and statistics,’ but somehow managed to unearth the real science that the bureaucrats neglected as inconvenient to their purpose”

Tom Bethell, Washington Editor, *The American Spectator*

“Warren Brookes was more than an economics columnist. He was a dogged researcher, an original thinker, and a valiant fighter for prosperity and the economic liberty which is its foundation. . .”

Don Feder, Columnist, *Boston Herald*

“Warren Brookes was one of the last of the great explainers . . . He understood that there is nothing so compelling as fact . . .”

Paul Greenberg, Columnist, *Los Angeles Times Syndicate*

“Warren was one of the most perceptive economics and public policy columnists of our time . . . a journalistic giant”

Lionel Linder, Editor, *Memphis Commercial Appeal*

“He was always ahead of his peers.”

Paul Craig Roberts, *National Review*

“. . . this remarkable man . . . of many dimensions: Wisdom, so generously shared with those less tutored in monetary mystifications. Gentle humor, never sullied by spite or obscenities. Restless curiosity that would not let him accept without question so much that passes for conventional wisdom today. Vision that enabled him to spot emerging issues months, even years, before they were being written by others. . . . There always seemed to be something new in his arsenal, and Warren could always be found out in front of the media brigade lobbing information bombs with deadly accuracy. . . . A tireless worker whose mind could recall analytical data with the precision of a microchip . . .”

Mary Lou Forbes, Commentary Editor, *The Washington Times*

“Brookes rarely depended on the Washington ‘sources. . . [His] most dependable ‘source was in hidden-in-plain-sight articles in journals like Science — academic authorities untainted by the expediencies of Washington life. . . his analysis of issues won him friends in high places — ‘I know of nobody who does more good homework on each

issue he writes about,' John Sununu told the Washington Times – Brookes couldn't be flattered.

Jack Shafer Editor, *Washington City Paper*

“Warren was one of the great iconoclasts of our time, who loved to poke holes in the conventional wisdom....”

Tony Snow, director of the White House speech writ