

OCTOBER 1930

The New *LIBERATOR.*



Edited by
WILLIAM DUDLEY PELLEY

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Behold the MAN!...



HAVE A concrete, definite purpose in my preachments and my writings. I seek to convince an unconvinced world, by the nature of my discourse and the logic of my utterance, that behind Life-in-Matter rears a vast machinery, operating with infinitesimal precision and accounting for every event on our present plane of consciousness from a League of Nations conclave to the manner in which a child sets down a china teacup . . .

I declare that on the power-level of this colossal mechanism rests the literal hand of the same Splendorful Personality that came forth from a Palestinian tomb on an Easter morning 1900 years bygone, to live and move and function thenceforth among men in a form of Matter that would give Him supreme freedom and efficiency but too rarefied and fine for our physical senses to perceive . . .

I contend that His stupendous brain and spiritual galvanism is behind all our progress toward sublimated civilization; that He is a living, vibrant entity who has powers for projecting His spiritual attributes throughout ether to find, sustain and ennoble whosoever "tunes in" on them, and that the method or process by which He performs this miracle will presently be understood by the whole human race . . .

I announce my unalterable conviction that He does thus manifest, coming and going daily among the enlightened statesmen, metaphysicians, and spiritual leaders of this world, counselling and instructing them though they do not always recognize His identity, preparing the minds and hearts of humankind for the most appalling revelations of power and knowledge ever conceived by monarchs or philosophers . . .

I maintain that He is not a namby-pamby Sabbath-School symbol to be conveniently ignored for the remainder of the week, but a mighty leader of mighty men, a valiant commander for valiant followers, a strong elixir for strong mentalities—a virile, vigorous, aggressive, executive in this present campaign for Peace and knowledge . . .

My task is to pass on my own concepts of His massive intellect to those who would smash the circumscriptions of crystallized dogma and attain to direct and positive contact with this ruthless conqueror over Error and Ignorance without childishly making new sects of such contact. I feel this brevet in no spirit of grandiose evangelism or fanatical proselytism, but as one who would take his universal brethren up into New Mountains of Transfiguration, bidding them behold with their own eyes that Religion and Science, or Spirituality and Materialism, are but mosaic facets of the same Eternal Jewel . . .

WILLIAM DUDLEY PELLEY.

The New **LIBERATOR..**

VOLUME ONE

JUNE—1930—OCTOBER

NUMBER TWO

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The New **LIBERATOR..**

VOLUME ONE

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NUMBER Two

The **Supreme**

By

WILLIAM DUDLEY PELLEY

MYSTERY



IFE to the great mass of humanity is merely a recognition of the obvious.

People sense, for instance, that they are consciously alive. They accept that they perform certain acts day on day that keep them alive. They perceive that they are surrounded by infinite hordes of so-

called persons essentially like themselves, who move about the earth on various activities chiefly connected with livelihood. They have heard from infancy that there is a "God" somewhere who created the celestial spheres and continues to direct them. He makes the sun to shine and the clouds to rain, they are told, and the earth is thus enhanced to supply them with sustenance. So far, so good. But people have attained to a *knowledge* of these acceptances largely by hearsay. They have never investigated for themselves where life comes from, what makes it manifest as it does, what laws may be behind it, and why it adheres to a rigid pattern generation on generation. They know that society has

The Secrets of Life are Knowable and Its Purposes and Attainments Discoverable by Astute and Persistent Persons Who will make an Adequate Study of Practical Metaphysics . .

come through vast cycles of human affairs and appears to have reached an apex of development in the present generation, which has not been equalled, insofar as they know, by any mode of existence of which they have record.

And yet the true facts of life remain hearsay, so to speak.

The time has now come for each individual to awaken to a colossal fact—that he *has it within his own personal power to find out what life is, what Nature is, what God is, what the essence of his own existence comprises, why he has come into physical being, what lies ahead*

of him after the change called Physical Death, why society is what it is, and where it is headed in its ethical developments.

These things are of intimate personal discovery through that occult science known as Metaphysics, and no grander wave of illumination has ever reached earth than the present decree that the individual shall be allowed to penetrate into these mysteries each in his own right and on his own resource.

THE first thing that humanity must have revealed to it by individual exploration and discovery is that each and every person was created instantly as a human soul far back in the subliminal dawn of universal creative functioning. This creation was steadfast in the spiritual image of the Creative Force behind it, epitomizing it.

Since the beginning when Time *was*, man the individual has existed. There are only so many souls in creation, a constant number at all times, but not all functioning as so-called "living entities." These souls are called into functioning by pleasure-pain experiences in fleshly bodies making for self-awareness in each individual psyche.

This functioning in successive physical bodies has brought about Intelligence in each individual case. The more intelligent you find a man or woman, the longer he or she has been functioning in a successive series of physical manifestations.

When you have said this, you have sprung the trap on the stupendous secret behind all life, making it what it is.

NOW the Soul in its upward climb finds itself harassed by certain mundane conditions having to do with coexistence with its fellows. It comes and goes in and out of flesh with groups of living entities who have been the same length of time functioning along with it. But these people have had different expressions; they have come through different vicissitudes, and so we have the several social states expressive of races or nationalities.

The world is made up of great race divisions in which are social classes all expressive of this same divine principle. Men and women go in and out of flesh to enhance themselves

spiritually and gain cognition of their individual import toward all the rest of their fellow souls they find in life with them.

Make no mistake here. Life is made up of a finely-woven fabric of human activity indeed. But behind it, weaving it, is a colossal hand—the Law of the Eternal Verities—bespeaking to each individual his or her role in the Cosmos.

Each individual once created, or coming into functioning awareness out of Universality of Thought Concept, is of equal importance *with* and *to* every other soul. There are no gradations of intellect, no partialities, no sense of personal fulsomeness, in the Divine Inflatus. *People are Gods in school, Christs in the earthly class-room*, each intended to attain to maximum self-awareness and psychical powers and at graduation after untold eons manifest the Christ Force over planetary systems that they themselves often create, or which have been created by others like themselves who have passed on to still further attainments in spiritual awareness, making for colossal heights of grandeur in individual cosmic achievement.

When we have said this, we have said the Decalogue!

COMING back to our own small parts at present, we find society perplexed and addled by a gross misconception of Deity, Nature, and Nature's manifestations in created forms.

It has been given concepts by ignorant and purblind ecclesiastics who drew principally upon their imaginations for the facts and who built up a vast structure of pragmatic dogmatism for the spiritual guidance of the physically enchain'd. These gross misconceptions have resulted in all sorts of social abortions and perversions, belittling the human spirit and making a mockery of divine intent in manifested creation. We have had doctrines of divinity and schools of philosophy that have added to this confusion till human life now approximates chaos in all its concepts making for an explanation as to how human got here, where it is going, and how it shall besport itself enroute.

The time has arrived for a gigantic house-cleaning!

We must face the facts, knocking off heads if necessary to get the facts out into the light

where they belong, where people can profit by them and live according to a generalized knowledge purporting to come from Deity but in truth coming from a vast Association of Master Minds headed by Jesus, who are prescribing out of the sum-total of their intelligences what is best for humankind in a metamorphosized and enlightened state.

These great wits are omnipresent throughout the earth-plane of consciousness at this moment, taking careful note of persons capable of functioning as mentors and servants to bring the New Ideal to fruition. They are marking out a definite route for humanity to follow and seeing that humanity follows it. They are saying to their enlightened brethren—

"You came into Life at your own behest to bring this new state of society to fruition in concrete achievement. You have faculties above the normal to make you wise in your day and generation. You are in life to receive instruction from us as to how to accomplish your brevet. You make a thousand mistakes in your physical blindness, but nevertheless you are capable of achieving the ultimate goal for us, and the process by which we teach you and direct you is the science of Occult Metaphysics. There is no other brevet for you than this: that you perform according to your instructions, male and female, wherever you are, complementing one another, training one another by mutual observation and criticism for the work which you are here to do."

This is the program and plan of metaphysical study, wherever and however it appeals to you.

If you find yourself with an obsession of interest in this colossal science, rest assured that you are one of the brothers or sisters who volunteered to come into flesh to help in the alteration and illumination of society as you found it upon your entrance. You are given a work to do, no matter how small the clientele to whom you appeal, that has in it the essence of the

brevet. You will do this no matter what the cost to your emotions or your fortunes. You will go forward perseveringly, delving ever deeper into this grand study and commission, watching it work out in worldly circumstance and glorying secretly at your own role in it.

MAKE no mistake, world society is due for a change in this present generation in which you find yourselves.

Colossal events impend!

Mankind is going through the Great Time of Trouble predicted in the Scriptures. He is approaching the Crossroads of Eternity where he is either to clean his own house or have it cleaned for him, and we who have had exceptional experiences with Discarnate Intelligence are awaiting the moment when the clock is to strike and the universal achievement to be accomplished in fact.

There is no panacea for the ills of society at present but complete self-knowledge in each individual case as to the true meaning of life, its essence and foundation.

There is in existence a great library of facts to be studied, corroborating these assertions, but more than all else there are in life at present, Great Intelligences from higher spiritual realms who have come down into flesh to enhance the new departure in ethical knowledge. These Great Personalities have performed gloriously in times past and led humanity to its present high status of sociological accomplishment. *They are here again to make the supreme endeavor under the leadership of Jesus the Christ—a literal, living Life Force—to wrench humanity a whole series of steps higher in cosmic evolution within one generation*, and you can identify them by their awareness of what is transpiring, and their psychical endowments permitting them to maintain *rapport* with their Great Cousins in the invisible dimensions. They are coming to humanity with a message of increasing clarity and force, saying—

"Prepare for the times that are at hand! Prepare racially and individually. Make known to yourselves your true envisionments. Get upon the hilltop and perceive the sunrise that is dawning, so that when the Far Night comes, your awards for endeavor will be merited!"



A Stupendous ARMY of Come into FLESH

*MODERN HUMANITY finds
Itself Living in the Most
Vital Epoch in the History
of the Race..*



VER SINCE Plato, the erudite of all nations and races have been mystically aware of Discarnate Intelligence!

Sociologists would delight in telling us that the Religious Urge first came to man in the primordial forests of yesteryear when as an ignorant, naked savage he tripped over a tree-

root and immediately bowed down and worshipped the god in the tree who obviously had the power to cast him on his face. Or we have those official explainers of natural phenomena who dwell on primitive man gaining his rudiments of the divine concept by seeing himself in a mirror-like pool, or entering mystic realms night on night in his dreams. Believing that man as a species is only a few hundred thousand years old at the most, they blandly ignore the equal phenomenon that a thousand animalistic species beside man trip over tree roots daily without any religious reflex. A million animals have seen themselves in pools without associat-

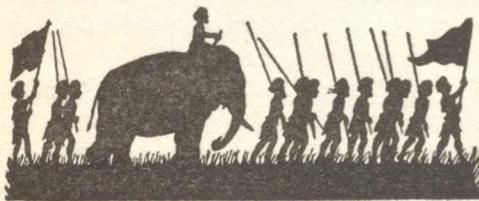
ing the reflection with Diety. Any house-dog dreams nightly on the rug before the fire but does not awaken with an interest in psychical research.

Man is different from his animal contemporaries in that *he remembers something subconsciously which animals do not!* From the most dull-witted caveman down to the modern professor of electrodynamics, every individual carries about with him a knowledge of the truth of the cosmic hypothesis gained in a conscious existence before his earthly advent in a garment of flesh.

THAT all types and classes of men do not bring their prenatal knowledge down into fleshly consciousness, is not accidental. Neither does it prove that there is no such thing as prenatal memory. It is man's ignorance as to who and what he is, that has given him profit in his earth experience, since it teaches him patience under handicap and wisdom in physical circumscription.

Why this should be so, is not for present discussion. The point is that, generation after generation and millenia on millenia, poking through the seams and crannies of man's con-

Celestial Instructors has in this GENERATION!



sciousness in a hundred daily episodes, is a cosmic knowledge of his own divinity and a tacit admission—shown over and over again in his behavior—that he has a higher destiny than the dog that lies with him on his mat. All the life he sees about him is not sluggish animalism. A Plan is being worked out of which he dimly has knowledge. *All forms of conscious intelligence are not confined in their functioning to mortal anatomies!*

The most ancient forms of religion of which we have historical knowledge, subscribe to these contentions. The literature of every race is rich with them. Christianity is their modern crystallization.

The world is filled with millions of people who think that socalled Occultism is a comparatively recent spiritual evolution among the strange races of India.

HAVING no access to Scriptural origins, and not being sufficiently erudite to translate Holy Writ from the Aramaic or Greek into his own mother tongue, the average man is pitifully ignorant of the fact that the Gospels in their purity were not formal Mid-Victorian presentations of the Vicarious Atonement. Instead they are *psychical mysticism* in so patently clarified a form that modern theologians hesitate to touch upon them for fear of preaching themselves out of their pulpits.

Countless thousands of persons think that the cult of Spiritualism is a recent American movement started by two sisters named Fox, who

PSYCHICS of All Countries Predict that a New Social Order is at Hand Precipitated by the Unleashing of a Strange New Force upon this Planet..

mystified a country hamlet by discovering a method for creaking their toe-joints under the bedclothes at night and "selling" first the neighbors and then the country on the idea that the creakings they made were the rappings of "spirits . . ."

There is scarcely one out of ten thousand of the communicants of the Methodist Episcopal Church who is aware that the great John Wesley got the instruction for his evangelism, and carried on the preaching which gave the world one of its mightiest religious sects, at the direction of a mediumistic sister who went nightly into trance and procured him his "cues" from Discarnate Intelligence.

Wherever and whenever you find a person scoffing at the existence of Discarnate Intelligence, there you find a pardonable ignoramus who is only deserving of compassion for his lack of revelation!

There is scarcely a case on record where a sensible, reasonable person has taken up a thorough study of mysticism, probed into the scientific aspects of natural phenomena, and conscientiously read and explored in psychical spiritism, that he has not been completely convinced of the fact of Discarnate Intelligence by an overwhelming burden of proof!

NOW the inquiry is rational, why, if this is so, does not Mr. Average Man or Woman encounter more casual proof of it in daily circumstance than is reported?

Also, why is it that the person-in-the-street feels a cold shiver and turns away instinctively from anything savoring of natural phenomena, when it is suggested to him by those "in the know"?

For a very good reason!

It is the divine method of protecting the "young soul" or the person who is cosmically and spiritually immature. There are swarms of discarnate entities who would otherwise seek possession of his organism for selfish and malicious purposes, thereby hindering the individual soul occupying the bodily vehicle from successfully completing the life experience and deriving the profit it came into physical flesh to get.

In other words, there is an instinctive fear-reflex away from psychical subjects and mystical exploration on the part of the average individual exactly as there is a fear-reflex in the adolescent and ignorant boy when some worldly strumpet accosts him and would take possession of him to his moral perversion. In proper time the adolescent boy acquires his knowledge of the facts of life by normal development and is quite the match for the sophisticated wanton. But that

only comes gradually and as wisdom accrues to him, effecting the proper sociological distinctions and spiritual discriminations.

THE CATHOLIC church is not so far in error as its critics would proclaim it, in preaching to its adherents that "probing behind the Veil is wicked"—something that is frowned upon by ecclesiastic authorities. There is more cosmic truth than cosmic poetry in the Roman asseveration that indulging in psychical practices is "communing with devils" . . .

No one who is adept in spiritual exploration, who has been through the raw, harsh, stark experiences of combatting the discarnate mischief-makers in human affairs, who has spent his Forty Days in the Wilderness being tempted by Satan—for that seems to be what happened to no less a mystic than the Great Teacher at one point in His career—passes over the fact that there are just as many unfortunates, spiritually, out of the flesh as there are in flesh, who are quite eager to snarl up human lives either for their own entertainment or to hinder and handicap the evolving souls of men until they can catch up themselves in cosmic evolution.

But what the Catholic church does not teach, and makes a tragic error in neglecting to teach, is this: by the same token that communion with devils—metaphorically speaking—may be possible, communion with rare, high, fine souls on quite lofty planes of development may also be a certainty, and to prohibit the one automatically cancels contact with the other.

Communicants of the Roman Church in the main are "young souls", cosmically speaking—that is, souls who have not yet been through a sufficient number of life-cycle visitations to give them the perfect self-awareness that makes for Poise. They fall in the same classification with children whom it is better to prohibit from going out of the parental yard in order to save them from evil companions, than to turn them loose in the streets of a wicked city on the chance that they will meet kindly benefactors . . .

But Catholic discrimination or no, the time has arrived in human society when Great Intelligences have decreed that mankind shall have the knowledge of such distinctions. In the wake of the Great War, a tremendous wave of credence in Spiritism is sweeping over the world.



GRAND BREVET..



ETAPHYSICS is the study of the Occult as it applies to mundane affairs. Occultism is the phenomena of receiving from higher dimensions of Time and Space certain bestowments of super-intelligence that explain *what* Life is, *why* it exists, *how* it operates, and the exact nature of vast spiritual ennoblements lying ahead for the whole human family. Regardless of what the average person may believe, these facts are known to Initiates and Adepts and proof of their validity has long since been established by worldly event ..

THE complete delineation of a new World Order is at present being given the more advanced metaphysicians all over the planet, a religious, sociological and political metamorphosis, building by a new terminology what is the essence of a reconstructed society, not conceived by a few men after their own whims but by those who are planning the New State from the aforesaid higher dimensions of Time and Space ..

THIS delineation encompasses a new world program, beginning with the standards on which religious thinking is based as being the starting-point for the application of a new set of ethical and sociological principles, both practical and academic ..

THIS Grand Work has not been conceived in a day but is the out-growth of a Union of Master Minds who have been ages conceiving and discarding from the fruits of both experience and observation what is both wanted and needed in a wholly different social order from that of the present ..

THIS concept is two-fold in principle: making Man to understand his destiny *here*, and making him to understand it *hereafter*; or to put it in another way, on both sides of the Veil called physical "death," for essentially there is but One Life having these two phases ..



ON the afternoon of July 15, 1920, a young daughter of Mrs. Mildred Swanson of Seattle, Washington, begged her mother again and again to take her picture. The mother was very busy and did not wish to stop her work but finally consented. As she stepped out of the house, she examined the camera to see that it was properly prepared. She was standing in a dark place facing a bank of flowers when all at once the camera gave a spontaneous little "click". Knowing that the film had thereby been exposed, Mrs. Swanson rolled the next one into place, when the camera snapped again! When the roll was developed there appeared upon each of the first two films the above picture of The Master . . .

Whether ecclesiastics will have it or not, inventive genius has so enhanced the general erudition of mankind, that a vast dispensation seems to be in order, and is now coming to the surface in worldly circumstance. Motivated by none other than the Great Teacher of Galilee, mankind in flesh is being aroused from his cosmic blindness. A working knowledge of exactly why he is in life and what his prenatally-assumed obligations are, seems to be a part of his earthly enlightenment. In order that this may be possible, his various life-cycles of pleasure-pain experience are to become partially if not fully interpreted.

THE potency of this assumption is indicated not only by the accelerating interest all over Christendom in metaphysics and psychical research, but also by the method and means through which the Dispensation is being executed. Increasing numbers of physically endowed and equipped persons are making themselves known to modern society of every race and land.

Who are these people?

Why is it that week on week and year on year seemingly ordinary persons are being "awakened" to the basic truths behind the stupendous scheme of manifested Cosmology? Why do these people seem to be placed in social vantage-points where for the first time in the history of modern society, their voices carry weight and conviction? How comes it that all over America, England, Europe and the East, an astounding Company of otherwise normal men and women suddenly stand forth and talk universally of a strange new order of human affairs?

The answer is simple.

THESE people are not the "normal" men and women they seem. They are not "average" young souls here for individual education in the Pleasure-Pain experience that is mortal life

They are old, old souls—millions of years old—who have long since graduated into higher realms of Reality, but who have come back at the behest of the Great Enlightener, to assist in the work of making the New Dispensation a social actuality!

Many of them, although unknown to them-



selves as yet, were great instructors in their own right on higher planes of Consciousness, now incarnate in the physical vehicle in order to instruct mortal men and women from the vantage-point of mortality.

A stupendous army of them has come down into flesh in this generation. And the Plan has it that each and every one brings with him his or her intercommunicating equipment, or cosmic wireless so to speak, in order to "tune in" at will on "headquarters" and get working orders, day by day and month by month.

That this is a sound hypothesis is evidenced by the nature of those working orders. Persons thousands of miles removed from one another in worldly circumstance, unknowing of the existence of one another in flesh, are receiving exactly the same working orders from some great Master Intelligence—who reveals identical prophecies to them of forthcoming international and social cataclysms that month by month work out in event.

The modern scholar thinks that this universal interest in Mysticism is a natural reflex from the spiritual aridities of theological dogma. He attributes it as counter-point to the general erudition of the age which has robbed the creeds of

their potency, augmented and accelerated by the psychical manifestations accruing during and after the Great War.

He totally overlooks the fact that theological disinterest and martial phenomena is the furrowed soil in which these Master Souls are called to plant the seed of Cosmic Principles and spiritual education. It is because the soil has been thus prepared that the Master Souls are here on their missions.

IT IS time to put a new and enlightening construction on the true significance of psychical phenomena and metaphysical investigation. It is time to recognize that a New Era awaits humanity, that this new cosmic intelligence permitted as part of the Pleasure-Pain life-cycle is to do away with war, make peace among the creeds, and raise the whole general level of contemporary sociology. But the completion of its program is the *doing away with Death as an earthly bugbear attendant with horrors*—or

rather, the doing away with the Fear of Death, by explaining it fully for what it is: the graduation of the individual soul from its physical encasement in order that on another plane it may rest from its educational experience and absorb the profits from that experience by viewing its earthly vicissitudes in their proper perspective.

HUMANITY in the present day finds itself living in the most fecund epoch in the history of the race on earth. Our vast solar system is about to enter and pass through its cosmic equinox.

That passing will be accompanied by vast mundane disturbances and social cataclysms.

It behooves the souls who would be truly sophisticate, to give heed to those incarnate Masters who have the celestial microphones over their ears.

Man as a species is to take a step upward. Divine evolution will not be thwarted!



ALL OVER the earth there is a sudden galvanizing of interest by the masses in religious metaphysics and psychical research. This awakening comes contiguously with a vast social unrest and a distaste in the truly spiritual-minded for hackneyed, worn-out, implausible and often childish interpretations by ecclesiastics of theological doctrines which have lost their potencies. Humanity is groping for something more substantial, reasonable, mature and enduring—something that will stand the test of logic and science in explaining the true essence and purport of the Cosmos. Into this breach of spiritual complacency springs a strange group of persons with super-senses and cryptic endowments which procure them knowledge not found in books, proclaiming a wholly new Cosmological Hypothesis, and whosoever gives them credence and study suddenly finds himself emancipated from all the confusions of the earthly predication!

PEOPLE HAVE QUEER NOTIONS *about* *the PSYCHIC SENSES*

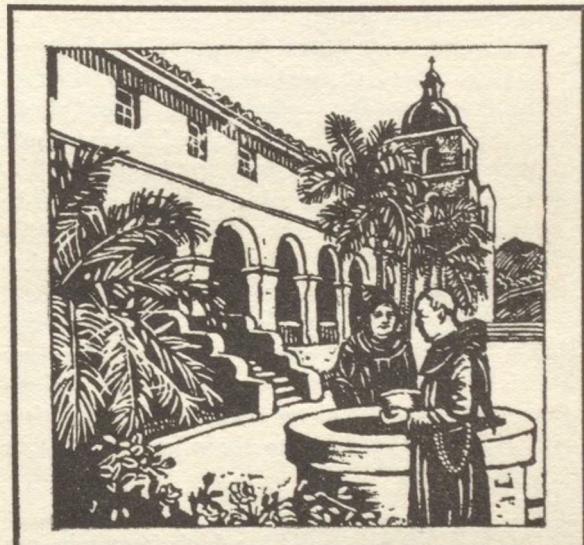


HERE seems to have been a misinterpretation in some quarters as to my motivation in starting this periodical and why I am active in carrying it along. Because I have been somewhat disrupted in my original publishing plans, I beg leave to clarify my position and attitude after three months of vicissitudes which have not yet ended.

In March, 1928, I wrote for a national magazine the account of a hyper-dimensional experience which I underwent one night ten months before in a California bungalow. Its repercussion on America was astounding—in that hordes of people immediately began corresponding with me, beseeching me to acquaint them with further details of the phenomenon, or continue to write at greater length on ensuing experiences of a similar discarnate nature.

To ignore this overwhelming correspondence was impossible. To refuse to make public the reports of cumulative experiences would have been to disdain the very import of why succeeding episodes occurred to me. I felt caught on the horns of a mystical dilemma. I had to do something in a practical way to disseminate the intelligence accruing to me, for I refused to accept that it was bestowed upon me to lock away in a drawer or keep selfishly for personal enhancement.

By
The Editor



I quickly made two discoveries: that secular publishing firms feared to antagonize established ecclesiasticism by issuing books on so radical a spiritual nature as I was having dictated to me in the weeks and months that followed the experience, wholly departing from orthodox expositions of life here and hereafter; also that my increasing audience of correspondents was begging additional light on practically the same categories of "mysteries" and that some constant method ought to be found

to pass along the elucidations given me, in a more satisfying form than the expensive and limited method of individual answerings of a Lindbergh-sized mail.

My only recourse therefore seemed to lie in issuing a professional magazine intended for groping souls who asked unequivocally for what I had to supply them. I had no other axes to grind, no other purposes to serve—as those most intimate with me in my work and life will corroborate. Moreover, the opposition and antagonism which such a venture meant was well-nigh overwhelming.

I knew that it meant the alienation of orthodox-minded persons who had been my friends for years. It meant a certain jeopardy to my literary career. It represented a personal expenditure which I was in no possible position to afford. By every tenet of practibility and sound business judgment, a continuance of my explorations into the psychical and occult was a preposterous irrationality.

And yet I went ahead because I had instructions to go ahead from sources I could not elucidate nor get popular credence for. I went ahead knowing the pathway was full of barriers and brambles, meeting criticisms that became so bitter that had I not been able to make allowance for the ignorance of my critics, I might early have pigeon-holed the whole project as not being worth the expenditure of time and money.

In all of which I am pleading for no exemption. But people, generally labeled the Lay Mind, have not been able to understand various phases of what has since occurred, interrupting my original plans, and to them is due a quota of explanation.

THE PHENOMENA which began in my life with that nocturnal experience in California, by no means dwindled or halted with my writing about it, in the national magazines, in books, or in a monthly of my own. And in that asseveration lies my only alibi, for a hectic program of business activities, which I care to emphasize.

By what I now know to have been an externalized dispensation, faculties were awakened within my body, that night in California, which would not "go back to sleep"—and as they increased in manifestation, the obligation became

inexorable to exercise them to their utmost. Whereupon I found myself the recipient of a long and astounding series of what I have named "lectures," or a compendium of metaphysical information such as I have confronted in no other metaphysical library to which I have had access.

I, who had never read a book in my life on metaphysics, occultism, Theosophy or Spiritualism, found that I could relax in my armchair in evening quiet with a stenographer at my elbow and have thoughts projected into my mind by a clairaudient voice which when spoken and transcribed embraced every theosophic and rosacrucian tenet that has since been brought to my attention. Then the "instruction" proceeded further into elucidations of mysteries which I found to be known only to a handful of advanced adepts scattered over a dozen countries.

How to explain it?

Soon I had a thousand pages of such transcript. Then two thousand. Now the matter is mounting into the third thousand and becoming increasingly complex and literative as I continue to "tune in" week on week on some vast wave-length of super-intelligence. And even secular-minded or skeptical persons who have perused the material thus received, have not only concurred in admitting its supernal context but have exonerated me from fabricating it out of the depths of my own subconscious mind. I would be the wisest man in the world and have read everything available on the subject of metaphysics, sociology and ethics, to have arrived at the degree of erudition necessary to project three thousand pages of such material out of my aforesaid subconscious.

NOW the Lay Mind has its own explanation for such phenomena—and the scientific word for it is *Cryptethesis*, or the ability to read information out of the minds of other living persons. Had I not checked much of my information with the materialized manifestations of those who supplied it to me, I might easily credit such explanation myself. But I have other personal and private reasons for knowing that there is such a thing as sublimated consciousness in other states and dimensions of Matter. Still, that is not the point. There is another reaction on the part of the

pурblind public that is not so pleasant to counteract.

That is the strange assumption that anyone who essays to perfect himself in these supernormal practices must necessarily possess out of hand a panacea for all the woes and tumults of materialistic existence. Even the briefest initiation into cosmic mysteries, it is held, should automatically render the novice immune from any form of circumstantial mischief. And if he cannot thereafter command society at his pleasure, attaining to health, wealth—*especially wealth!*—and happiness overnight, he is manifestly a charlatan and has no claim to pass any kind of teaching to anyone.

The Lay Mind, not crediting Discarnate Intelligence or human survival in all its complex forms after physical death to begin with, has no knowledge of the tremendous forces pitted against the sincere student who may develop through his knowledge into a great motivating factor in the reconstruction and uplift of society.

The Lay Mind is mercifully unaware that people do not change their temperaments at release from physical bodies and that the universe is a literal maelstrom of ignorant, vicious, earth-bound entities who single out for attack those who have suddenly broken through into Light and bid fair to instruct others as to the savage natures of these discarnate persons who would hold society back for their own selfish enhancements. These persons may not be able to "get through" to the student who has surrounded himself with a protective armor of Constructive Thought, but they *can* single out and control purblind human entities with whom the student must deal in his worldly pursuits, making for his mundane prosperity and the accomplishment of his earthly mission of general enlightenment.

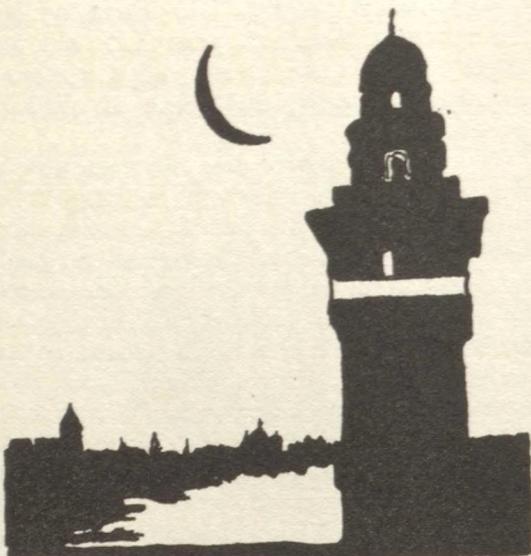
The Metaphysical Novice must go through the long, tortuous, bitter route and procedure of learning to detect these people, arm and connive against them, recognize them when they even manifest in the brains and emotions of his nearest and dearest friends, and generally deport himself as though they did not exist until they have seen the futility of hampering and obstructing him. But in the exact ratio that the

student makes progress into increasing light, the horde of them will grow and their technique become more savage and dangerous to mundane prosperity and peace of mind and pursuits.

Great occult power does not come through the reading of books or the receiving of lectures from discarnate sources. It comes from having the stamina to plow ahead no matter how distasteful the personal reactions, no matter how severe the personal criticisms, no matter how cruel the friendship alienations, no matter how rigorous the financial vicissitudes. Many times it means pushing ahead with both hands held out blindly, staggering and stumbling, bruised and bleeding, disrupted and disillusioned, knowing subconsciously that deep behind all the tumult is a great coffer of treasure that is to be the ultimate reward in the form of mastery over any and *every* form of antagonism.

If these conditions were not true, every iceman and char-woman would be a successful mystic, transformed overnight into super-luminaries and millionaires, and life would be one grand sweet song by merely awakening the dormant psychic faculties. Instead, the Wreath of Knowledge is only bestowed on those who have paid the price of stubborn persistence, emotional suffering, painful disillusionment, in-human personal criticism by those who take delight in their "practicality" when they are mostly to be pitied for their sluggardly ignorance.

I STARTED the New Liberator purely and solely to pass on to my more earnest-seeking friends some of the more enlightening papers and discourses which have come to me after enduring this Golgotha for nearly thirty months. I knew when I began it that I was in no financial position to launch it, that every charlatan in the world was fattening his purse by appeals for currency for similar "revelations," that I would be attacked from every quarter in which handicap and antagonism could be instigated against me, cherishing no illusions that I mightn't be halted altogether, realizing that those associated with me in my original investigations might not have the stamina to carry through to the end. I laid out a monthly periodical which should



contain the more vital and elucidative papers which I received clair-audiently, or which seemed to answer the greatest number of major questions propounded to me in correspondence resulting from my books and lectures. I polled the country and received enough reader-approbation to essay a beginning.

Whereupon the "fun" started.

I CONTINUE to remain hoisted upon the horns of a grimly humorous dilemma, however. That dilemma is this: *That those who do not know me arraign me for making money out of my investigations, while those who Do know me blister and berate me for not making money out of them*—at least commanding wealth enough to raise me above all mundane anxiety and want.

No mail reaches my office that does not contain a communication of regret that I am "commercializing" my bestowments and charging people money (because the magazine printers will not work gratis) for what should be supplied free of cost else I am a charlatan. And by the same token, not a day passes that former friends do not contrive to get the expression to me: "If Pelley has what he claims he has, he ought to be able to command all the wealth he needs for his program," the implication being that I should turn mystical prestidigitator and take dollars and rabbits out of thin air.

The cool fact of the matter is, that I am do-

ing neither. As for the first indictment, let me tell my distant friends that publishing such a magazine is the most expensive charity in which I have ever engaged; in the matter of the second, I am not a miracle worker, a healer, nothing but an explorer and investigator, publishing the results of my experiments so to speak in this monthly pamphlet form, submitting them for what they are worth, but galvanized and buoyed up by certain phases of the instruction I have received which I probably can never make public.

The magazine itself sprang into instant popularity. Had the original sources of my financial backing "stood up" as I had expected, no disruption of my publishing plans would have come and *The New Liberator* would now have been well on its way toward self-support, thus easing the drain on me personally. But for reasons known only to themselves, I was subjected by certain people to embarrassments that compelled me to do only what I was financially able to do, and no more.

It is immaterial to me personally whether or not I continue putting out this publication. It furnishes me with no form of self-aggrandizement that I could not have obtained in my secular pursuits in the standard periodicals. It has alienated me from former friends who have become incensed that I would not always follow their advice as to policy. It has taken my time from my profession and gotten me termed everything from bigot to mild insane man.

And yet, on the other hand, the overwhelming mail I have received beseeching me to continue, the enclosures in the nature of financial contributions which I knew could not be afforded by the donors, has influenced me to go ahead in spite of the embarrassments, raillery, criticism, and jeopardy, and continue to pass on to those interested such articles as I felt would help the largest numbers.

I am still experimenting, investigating. I am still studying and receiving. The material and the adventures are now of a turn that I would scarcely care to make public in any event. And the end is not yet.

Criticism I invite. But I do thank my Maker for having instilled into my temperament a generous sense of humor!

I need it!

ARE New Scriptures being Written?

Springfield, Mass.
Tuesday, May 13, 1930.

DEAR MR. PELLEY:

I have received the first issue of your new magazine and cannot contain myself to write you how it impresses me.

The Liberator does not come under the category of magazines, because it seems to present so much new Scriptural literature. It is more intelligible to the average reader than the Bible and yet its pages carry the same blessings.

Many will turn to them avidly for daily sustenance and inspiration. It appeals to the modern concept of those seeking Truth and guidance.

The students of the deeper sciences cannot question the source of its messages and contents. This to them is obvious. I would call it a bridge between the seekers of Truth and the Bible, that scriptural classic, we have clung to since its creation by prophets and disciples of 1900 years ago.

The younger generation to a large degree have shelved the Bible, as something which to modern concept is archaic.

Our modern youth seems to require teachings that are virile, vibrant, and distinctive to the age we are living in. It seems to require that teachings should be presented in present day edict to make the significance of spirited guidance intelligible to it.

A newer method would in no wise necessitate deviation or mutation of these principles which are thousands of years old. Will the requirements of the younger generation be the motivation for a New Bible or a Newer Testament being assembled?

*The Outstanding Letter of
Inspirational Correspondence
Received by the Editor in the Current
Month is Printed in the Pages
Immediately Following . . . with
Names Deleted but Available on
Request . .*

I feel that the Liberator will appeal to the younger generation very strongly, as well as to more mature minds. It no doubt will stimulate in them a desire for the research of their inner selves and lead into discoveries for themselves of the realities of life. For what minds are more receptive than those of the younger generation?

Should a knowledge of psychics be denied them any more than a knowledge of how to earn their bread and butter? Food for the soul as well as the body? Development of soul as well as development of body should be the aim of all parents for their children.

The study of psychics is nothing to shrink from. Could any subject studied bring more peace and harmony to the soul than that of psychics? Why waste time on the dead sciences? Learn how to develop the soul, and awaken it to the fact that it is the duty of each and everyone to make this a more harmonious world to live in. If we could all begin today to carry this desire with us wherever we go, to make this a harmonious world to live in, we would soon recognize the recompense of a goodly mission and the joys of this Kingdom on Earth.

In sincere friendship,

M. H. H.

You came into Life that is the Basis

*THE STARS
are not Augurers
of Events so much
as Advancers of
Events by
Contributing their
Share of Impelling
Force . . .*



WENTY times twenty are 400. What of it? Numbers are but symbols of vibrations, nothing more. They cause many disruptions in circumstance, or rather, circumstances vibrate to numbers in ways you little perceive.

When all numbers are taken together we have the Infinite expressed in a few. That is to say, we have the Infinite expressed in such a way that man can understand it, being an observer of quantities, not the causes why quantities should be.



You have things in numbers about you everywhere. They are reckoned by twos and threes and sixes and sevens. When you have ten you get a decimeter, as you call it, from which you figure immense quantities of things.

Now quantities are merely perceptions empowered by vibration to make the human brain recognize them. That is not saying that things as units do not exist. It is saying that things as units have value only as they are perceived by different ratios of vibratory response in the human organism.

For this reason we have numbers. Numbers of things in quantities are made by colossal vibrations—subconscious vibrations—manifesting of their own accord to make you see them for what they are. This sounds banal but wait till I proceed.

Things in quantities are consolidated vibrations coming on a wave-length that makes for multitude. You can't have quantities coming on a single vibration, certainly, so by strength of vibrations you ascertain numbers and values.

on a Vibration of Numerology

EACH STAR stands for a Different Rate of Vibration in Ether. No two are Alike, else they would lose Individuality. Coming into proximity they Jostle one Another, sending forth the Effects of this Jostling to all the Planets and Asteroids in the Cosmic System.

I would not have you think I mean by this that numbers in the abstract represent vibrations except as they apply to something of form. Numbers are peculiar. They represent eternal values discerned in fixed quantitations, each having its meaning. *You can't have numbers in the abstract unless first you qualify them by some degree of experience in matter.* They are the unalterable attributes of matter, designed from the beginning to postulate eternities of values in various forms.

LIFE is a perfect equation. It is made up of equal parts of the Physical and the Mental—or spiritual. That is why it is necessary for souls to go into life, as we say, meaning physical life: to balance the mental or spiritual gradations, in all forms of matter. These exist to profusion and yet they are separate—separately defined from one another else all life would be inorganic. But to get back to numbers. . . .

They are the concepts of vibration, I say. They represent the impingements of vibration on our senses. So many vibrations form so many objects and mean such-and-such a quantity—which is indeed simple to comprehend—but the sum-total of all vibration is quite another matter.

For instance, you can't tell how many trees there may be in a forest by seeing it from a distance. You consider the forest as a thing by

itself. Why? Because you are unable to perceive the vibrations separated.

Numbers come in purely as discernments. You must perceive individually in order to get numbers. That is, the vibrations of an object must follow through to your perceptivey senses in such a way that each rate of vibration makes its impress upon you. Therefore when you say there are ten trees in a copse, you think of one tree ten times. But raise the number to where you can't think of individual trees, no matter what the number of times you consider the whole as a unit, and you speak of ten forests or ten copses.

Whenever you get a number beyond individual perception, you get a simplification of that number, a rule of mathematics etherically tendered. That is why people speak of the Mathematical Incalculables. The complex becomes the simple after reaching a given point. . . .

NOW take the case of a man who wants to estimate the course of his life by the number in his years. He thinks to himself, "My body is good for such-and-such a span of consciousness in it." It is sound or unsound, as the case may be. It contains germs which may kill him in an allotted time or it may be superhealthy with signs of longevity everywhere apparent. This man's body is undergoing certain changes,

however. It is made up of infinitely fine particles of ether, *ALL VIBRATING ACCORDING TO HIS COSMIC YEARS!*

That is to say, he perceives himself as a natural animal with the common mean of longevity allotted to it. It is nothing of the sort. It is a condition, not a Thing. Remember that!! Every person's body is a condition—not a Thing! That condition is superimposed upon us as a spirit by wages of error and destruction, as it were, . . . meaning to say that *physical bodies are spirit conditions manifesting in physical substances for definite purposes!* They may be tall or short, rotund or obese, lean or haggard. That is not a spiritual equation. It depends on nourishment, environment, or other factors that are wholly earthly. But the rate of the body's vibration, and the happiness of the individual in it, is determined by something else again: *THE RATE OR STATUS OF ITS COSMIC ENNOBLEMENT!*

Thus people of a backward development have uniformly short lives, whereas persons of high development, barring accidents, live to extreme old ages.

Understand, I do not mean intelligence always. Intelligence is the sum-total of experiences brought down through fleshly years (of the present life cycle). Waging a battle against early death is uniformly a matter of cosmic intellect bartering itself for experience. By this I mean, the human body vibrates according to the spirit that is within it, its general manifestations, its degree of ennoblement, not according to its intelligence as an equation in erudition. Thus you have savages, so called, living to ripe ages and highly educated persons killing themselves off in their middle span of years.

But whenever you have an extremely long-lived person you have *cosmic* intelligence at its very best, although it may not seem so from the earthly viewpoint. . . .

Taken by and large, people are the people you find them because they represent certain modes in spiritual attainments, and the only reason we have people dying young from natural causes is the backwardness of their development spiritually.

Taking the African savage as a case in point, there you have an illustration of cosmic intelli-



gence functioning at its lowest. Why should not the African savage live to a ripe old age, you say, existing as he does down close to nature? He exists no more close to nature than the beast lives close to nature, and yet is not long-lived in consequence. The North American Indian, on the other hand, frequently lives to phenomenal periods because of his spiritual grandeur.

WHAT does all this mean? Just this: *Man vibrates according to his cosmic intelligence!* That cosmic intelligence functions on a certain level of spiritual or mental perception. That in degree manifests in matter according to its years. Those years of time are really etheric vibrations determining his age and the rate at which he makes himself enter each succeeding life.

He comes into life, we say, at his own behest, at a time and period suited to his ego or individuality. This time is predicated on what he stands for in universal intelligence. It is not predicated on whim. Hence you have Numerology, so called, as an exact science. Astrology, my friends, is quite a different matter, which I will take up subsequently. . . . Let me keep to vibrations for a moment.

Now then, we have a man or woman entering life at a specific time for the purpose of manifesting on a certain plane of being. Why do they do this? They cannot choose their time so to speak, because they must manifest in accord with certain laws governing vibration. These laws are immutable since they ARE vibration after a fashion. Given the factors in any one life a man or woman enters earthly existence to participate in certain events of life which calculate the sum of the earthly experience. That is to say, they accede to certain regulations governing matter in order to postulate themselves as participants in forthcoming events. They have no

choice but to enter matter for what they are as individuals, since that is their rate of vibration. So they must make themselves conform in circumstance, physically speaking, to what they essentially are. . . .

Now then, take men or women who want to participate in the horrors of war as an earthly lesson. They come into life as individuals who will be called upon to enter that war because they are slated to exist at the war-vibration, which unerringly takes them into the event for which they are scheduled. Peace is no less remarkable for entrancing its participants, and so people come into life at the Peace-Vibration—usually at the number 9 of etheric quantity, which is the rate at which all life must ultimately manifest to gain longevity.

People of the Nines are the peacemakers of eternity and therefore live longest. What can be said for the others? Just this: Each rate of vibration means a standard of performance analogous to a plane of perception which they have obtained in Cosmic Intelligence. Therefore they are threatened only by what is scheduled for them by their individual expressionism enjoined in circumstance.

Putting it another way, life has a queer trick of making people realize what they are, and who they are, by the experiences they undergo. This is reading character backwards, so to speak, or from the earthplane into the spiritual plane.

We have countless numbers of persons who go through life as nonentities from any plane of the cosmos. This doesn't mean they have no intelligence cosmically, merely that they have been given no specific errands to do to others and know it. Therefore they operate at a vibration of Impartiality, or several vibrations at once, if such a thing is conceivable.

TOUCHING on astrology, I want to say this: The stars are augurers of events because they disseminate influences on earthly vibration that make people think certain thoughts, as it were, and commit certain acts *en masse*, responding to external stimuli as racial bodies rather than individuals.

When you get a people or a country responding to external stimuli, it is usually because tremendous forces are being unleashed and felt in

common by all mankind. These forces are prognosticative by the positions of the stars because of the proximity of influences at work. *Each star stands for a different rate of vibration in ether—no two are alike!—else they would lose individuality or unity!* Coming into proximity one with the other, they make a queer condition of affairs, jostling one another, as it were, and sending forth the effects of this jostling which reach all the planets and asteroids in the cosmic system. This jostling is immense in certain cases and rebounds on men as the *MOST SENSITIVE OF ALL CREATED CREATURES!*

Evil influences are not such therefore, as men think, but merely the predestined effects of qualitative forces becoming entangled with one another and producing an aurora of reactive influence that is often felt when least suspended. You can't charge a distant star with your being responsible for writing a story or a book. That would be foolishness. This thing CAN happen: you can have a star vibrating nearest your rate of cosmic intelligence and thus giving you maximum power by entrancing or enhancing your own at the same degree of conscious endeavor.

Stars are not augurers of events so much as advancers of events by contributing their share of impelling force! Remember this when you think of Astrology. I haven't any use for a science that means to tell people how to live from day to day by the stars. People live from day to day because of what they ARE, cosmically, where they are going and what their lives are to encompass granted they take advantage of their chances to do it to its utmost.

Life is a successive series of pleasure-pain experiences to reach a given point. To say that it can be effected by little points of contact with distant celestial bodies is sheerest folly. But you can absorb the power enhanced by the proximity of great natural forces thundering through ether at the behest of the Almighty, expressed in planetary bodies. . . .

Thus knew the Ancients and Astrology has lived.



WHY We Never LOSE those Whom We have

WE LOVE certain People
because we are
essentially the
same in our
Cosmic Characterizations

Loved

would be welcomed. Here and there we encounter people so fed up with their "in-laws" that the thought of having to go on living with them to infinity is their clearest conception of a literal hell. But in the main, the plausibility or implausibility of survival after death is the great spiritual quandary for the normal individual. And few are those so gross in their attachments that their lives contain no intimates to lose whom would be tragedy.

NOT one person in a thousand, however, makes a studious attempt to analyze why these Fears come about. Even the thousandth person rarely proceeds beyond the elucidations of Biology or Sentiment. In other words, they define the Fears with synonyms, accepting their actual significances emotionally.

Now the beauty of the Metaphysical Hypothesis lies in this: that it explores these fears entirely outside of biology and sentiment and arrives at convictions about Continuity by a wholly different route of logic.

It says to the student: "Go Behind Life and apprise yourself of the Principles thereof. See what Life *is* and why it manifests in the Physical Vehicle at all. Then you get a fairly clear solution of this problem, why any of us fear personal annihilation. And you likewise discover that losing those we love, indefinitely, is an impossibility—because the true reason for our attachments is not sentiment at all. *The sentiment is merely the emotional evaluation of*



MORTAL people have two prime Fears regarding the phenomena called physical death. One is losing their self-awareness or sense of identity. The other is being permanently separated from those they have loved on this earthly plane of Consciousness. Here are two fears that might be designated as the basis and beginning of all interest in Metaphysics.

Most of us, subconsciously if not consciously, desire to survive with a frenzied eagerness, being assailed by despair when anything arises to cast doubt on Continuity. Also, we want those with whom we have formed sentimental attachments to survive with us and our associations to continue when the earth-span is completed.

Now and then we find a person so battered by life that he tries to assure us that nihility

a great cosmic principle working in practical application between "living" persons!"

In other words, the fear of losing those we love is not an emotional indulgence or even a selfish desire-wish to go on profiting from the give-and-take of spiritual comradeship. It is the outward and visible reaction from a vibratory condition that *actualizes* us as the people that we are. Or, putting it conversely, being *what* we are by vibratory qualification, we have formed affinities of spirit with other persons that cannot be disturbed without each of us becoming a quite different personality.

ACCEPTING for a moment the hypothesis that Life is the essence of Holy Spirit, or Thought Incarnate manifesting in an infinitesimal particle called for convenience a Human Being, and that it is therefore non-perishable, it should not be difficult for us to discern where the first fear originates.

It originates in conflict.

First we should remember that fear is always the mental or physical reaction from ignorance. The moment we understand a thing, whether a monstrous shape in the dusk or a cosmic principle demonstrated by phenomena, we do not fear it. But in each fleshly cycle we have conditions where understanding is beclouded by purely mundane conceptions superimposed on cosmic recognitions. The result is confusion, or moral uncertainty as to what is truth and what is fallacy. So we grope blindly, fighting, fighting—to get one set of discernments distinct from the other.

IT is the contention of those who have penetrated consciously into the dimensions beyond our three-dimensional world—and they are many and authoritative—that every individual carries in the storehouse of his Subconscious a positive knowledge that he has lived countless times in series of fleshly bodies—lived so many gradations of life-cycles in fact, that their chronology is lost in the mists of early time.

Character, so-called, is nothing more nor less than the concretions of sense-experiences—the wisdom derived from fleshly Trial and Error over that long earthly journey to the present moment.

Fight the doctrine though they will, people know that they never “originated” twenty, forty, sixty years ago in present earthly time when the family physician administered a sharp slap to their infant anatomies and the first breaths of air stung their newly-formed lungs.

Thousands of persons actually have “lifted memories.” That is, they consciously recall existence in other life cycles and know “who they have been” as clearly as they remember the events of early childhood. Others find the same memory functioning in recurrent dreams.

But the strongest argument for the truth of rebirth in flesh is the phenomenon of character

*OUR FEAR of
Death Comes out
of the Conflict
we entertain
between our
Subconscious Knowledge
of Truth
and the Acquired
Theological Idea.*

difference between individuals born under exactly the same conditions, of the same parents, and reared in the same environment. Regardless of this circumstantial similarity, they will be as far apart as the poles, temperamentally. Which can only be explained by prenatal histories of separate natures and trends.

As for Scriptural Confirmation of this same phenomenon the Bible is so full of references to it that “we cannot see the forest for the trees.” Christ made constant references to it. The gospel of St. John concerns little else. St. Paul wrote epistle on epistle about it. What other interpretation can be put upon the Master’s comments about Elias and Elijah following the Transfiguration as seen by the two disciples?

While this is not an attempt to advance an argument for Reincarnation here, this reference is necessary in order to make the ensuing point—

COMING into each new earthly vehicle, however, as John Smith or Mary Brown, the *psyche* goes through a period of childhood readjustment to its altered environment. In its new status as the possessor of a new bodily vehicle for a new cycle of experiences to enhance spiritual growth, it confronts the fiats and dictates of ecclesiastical concepts. These have been founded on suppositions more or less or purblind interpretations of misunderstood mysteries. The cosmic knowledge about Life or the subconscious cognizances that it has brought down into consciousness for the new life-span in flesh, are acclaimed as "all wrong." In the dormant and plastic state of Cosmic Coma which is infancy, while the realities of the prenatal status are fading in the newly-encased *psyche's* "memory," rigorous applications of "truth" are made upon it, usually dogmatic and assumptious in essence, in a series of shocks. These shocks, viciously sensory, are administered oftenest by well-meaning but ignorant souls who have lost *all* memory of the prenatal verities—to wit, the adult "parents"—on whom, unfortunately, the newly-encased *psyche* has to depend for physical protection and sustenance.

SHOCK upon shock is registered.

God isn't what the child has conceived, or "brought through," from the pure fountain of cosmic reality. He isn't a radiant diffusion of all-pervading Light and Order. He is an old man with a beard who presides as a divine police judge over a medieval inquisition of terrified souls. He isn't the Incarnate Essence of all Equity and Wisdom; he is a jealous, vindictive, petty tyrant with a flare for murderous attacks of petulance whenever a soul encroaches on His prerogatives.

He is the mental concept of a long line of inartistic thinkers who have seen the faults of their brethren and sought to remake them according to their own ideals!

As with God, so with all attendant factors and components in the Spiritual Mosaic. The concepts of this Earth Plane are as grotesque

and counterfeit in regard to Cosmic Truth, as the Earth-Plane forms and customs are counterfeits of the true world of Reality outside this Fleshly Dream that is life in the physical vehicle.

Thus comes bewilderment.

The newly-encased *psyche*, whom we designate as a "child," knows differently in its marvelous subconscious storehouse of facts. Yet it finds itself here in a physical world where other warnings and admonitions result in all sorts of sensory distress when disregarded. The same person who says: "Don't touch fire or burny-burn" says also, "God will send you to eternal hell-fire if you don't be a good boy or girl and study your Sabbath-School lesson." The puzzled "child" put out a hand and discovers that the "parent" was right about the hearth-blaze. Then why not credit the correctness of its assertion about the hell-blaze?

All through earthly life this puzzlement continues. "Society" in time takes the place of the parent. It is evidently correct in its admonitions about physical and earthly penalties for the breaking of laws. Why should it not be correct—in logic—concerning spiritual penalties for breaking celestial fiats?

A colossal superstructure of admonitions, decrees and chastisements has been built up over millenia by ecclesiastics, sociologists and psychologists, so formidable in character and so minutely interwoven of fabric, that he who turns challenge puts himself in the pathway of a juggernaut.

This colossal superstructure has been the accumulation of the purblind concepts of armies and ages of earth-dulled adults whose physical or mental deployments have reared a well-nigh opaque screen in front of Truth, behind which only a spiritual Galahad dares to penetrate. And the bewildered "child" must succumb or incur a type of spiritual ostracism. Biological factors of gregariousness enter in also to add further ugliness to the Spiritual conflict.

And this conflict—between what every individual faintly remembers to be true about cosmic life and what is *said* to be true by those who are cosmically sodden and yet in a position to inflict penalties for disbelief—births this Monster of Fear that jeopardizes credence in survival after "death."

WHEN we come to the question why we can't ever lose those whom we have loved, we get back of this social purblindness, however, and into a realm of cosmic intelligence. First of all—

What are human beings?

To define them in a paragraph for the purposes of our treatise, *are they not individualistic Thought Streams out of the Brain of God, who have flowed their age-long courses through strange countries and over distinct and separate soils, until each has taken on a character of its own—the individuality that is erroneously but popularly described as Personality?*

But a condition enters in here which spoils the River Metaphor. Instead of the swiftness of current or the chemical ingredients gathered from the terrain over which it has flowed defining its nature, character, individuality or personality, the functioning *psyche* acquires its qualifying features from the velocity of its vibration as separate and distinct from the velocities of vibration of all other *psyches*.

Or rather, put it this way, as each soul or group of souls goes on functioning over the same vast periods of cosmic time, a pattern of vibratory rate is followed that at different speeds or levels results in those phenomena which we popularly designate as Planes of Consciousness.

These Planes of Consciousness are gradations of vibratory rates on which the *psyche* is functioning in its accelerating speed to infinity.

They are not a landing on the celestial stairs, so to speak, which the soul attains as a geometrical point in spiritual space.

They are the landing itself because the functioning makes the landing omnipresent! And when two or more souls swing along at the same vibratory rate because the history of their functioning is similar, they create a Plane of Consciousness peculiar unto themselves. And this Plane of Consciousness might best be described as a sort of natural lodestone contact which cannot know disintegration without destroying the Plane of Consciousness itself, which manifestly cannot happen so long as those souls are alive and functioning.

Thus it is impossible to lose those whom we have once really loved because love or sentiment is not a bond in itself, holding us to one

AUTHOR UNKNOWN

The weary ones had rest, the sad had joy
That day, and wondered "how?"
A ploughman, singing at his work, had prayed
"Lord, help them now."

Away in foreign lands they wondered
"how"
Their simple word had power?
At home, the Christians two or three
had met
To pray an hour.

Yes, we are always wondering, wonder-
ing "how,"
Because we do not see
Some one, unknown perhaps, and far
away,
On bended knee.

another, so much as the symbol of a bond that originates from quite another source.

Love and affection are merely externalized evidence that two souls have some sort of celestial background in common, or that their *psyches* partake of similar cosmic histories. Those we "love" are thereby labeled automatically as belonging to our own Cosmic Group and barring Karmic readjustments, life on life, we must of necessity swing on with them for millenia on millenia as we have done in the past.

True it is, that constantly life on life, we fall "in" love and "out" of love, so to speak, with certain individuals.

A man falls in love with a woman and be-thinks himself to marry her. He breaks a fancy teacup or smokes in her boudoir and a petty quarrel ensues. The engagement is broken; love appears to turn to hate.

But love cannot "turn" to hate, for hate is not an actual quality or quantity. Hate means merely *absence* of love.

What really happens is, a more or less physical, or mortal, misunderstanding has arisen between the parties that has temporarily sent them off along separate pathways or we might put it: the Lodestone of Love has lost its potency.

These pathways may continue apart through the rest of mortal existence. But sooner or later they are bound to swing together again, if not in this life, then in other manifestations of consciousness ahead. The quarrel and separation were only incidents in the experience-histories of these specific *psyches*.

The fact that they once "loved" is an indication that they are none the less members of the same cosmic group. The fact that they "hated" and separated does not mean the antithesis of this group attraction: it merely means that there has been an interruption in the clear understanding that they had for one another. But in the so-called Discarnate State, this misunderstanding is bound to be remedied, just as two friends who have had a misunderstanding in youth frequently come together in after years and laugh at the idiocy of the issue which divorced them, becoming better friends than ever in consequence of the episode.

THIS is not saying that we always "fall in love" with those living at the same vibratory rate as ourselves, or those on the same qualifying plane of consciousness. We have issues to decide for our own soul's growth which frequently bring us into contact with those in other gradations of consciousness. But it will be found, by and large, that sooner or later those with whom we have made such contact *do* come into propinquity with us and to all intents and purposes acquire a position within our group.

The point I am making is: we love because we are essentially the same in our cosmic characterizations. We think for a time that we hate but hatred is always variable and remediable whereas love is positive, constructive and perpetual and goes on, round on round of life-cycles, in and out of the physical vehicles that are the aforesaid John Brown or Mary Smith.

We cannot therefore, lose those whom we have come to love in any given life because they

are a very part and parcel of our cosmic intelligence. They come and go in flesh because it is the nature of their *psyches* to also have much the same experiences in flesh as ourselves and for similar reasons. So we swing along together. One soul, two souls, fifty, ten thousand —what can numbers possibly matter? We have thousands of dear ones on the Other Side—that is, in higher postulations of Substance in Matter—whom we have never seen and cannot possibly meet or know in this present life-span. But complete and perpetual separation from them is quite impossible because they are part and parcel, the alpha and omega, of our Life-Streams with us, and without them for background we would not be those Life-Streams for we could not thereby qualify our consciousness.

NO individual can live absolutely to himself alone. Life is always a matter of physical background in its pyramiding acquisitions of Self-Awareness, and this background is composed of hosts of entities similar to ourselves, with similar desires and appetites to satisfy, that all may arrive at the Ultimate Destination in something which resembles a perfected Company.

Without the Company there could be no individual, because being a component part of the Company, and recognizing it, is what creates the Individual!

The old, old heart-cry: "Will I meet father, mother, Tom, Mary, Aunt Jane, *again beyond the Veil?*" therefore lifts out of the domain of beautiful sentiment and becomes an equation in the mathematics of Vibration.

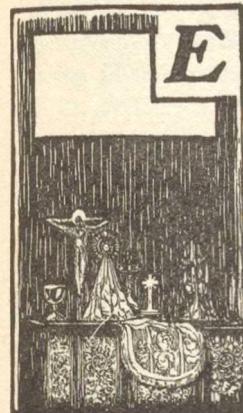
Certainly you will meet father, mother, Tom, Mary and Aunt Jane, because your propinquity with them in the physical life-span—and in thousands of life-spans—has been the very essence of your individuality making you the person who grieves for them now.

This is comfort based almost on a science!

By the same token that men and women rise to heights in their metaphysical thinking and become ennobled in their concepts, so do they come back into propinquity with their dear ones because the very essence of their thinking is proof of the validity of Continuity, else no such ideas would maintain in human reasoning.

Do You Confuse Your Guardian

The Genius Opens Himself to Discarnate Influences and Finds they Enhance Him, whether or not He is always Conscious of Them.



VERY man has said to himself at sometime or other, that if he only had the proper equipment he would work all sorts of miracles. This isn't a fallacy. The fallacy comes in thinking that he lacks such equipment.

In Nature there seems to be a force that drives men into believing that what others have done they can do likewise. This force is two-fold. It opens the way to concrete achievement and—it renders a service inspiring the multitude.

Persons who have no voice in circumstance are apt to be timid over anything implausible, that is to say, when it doesn't stack up with the essence of truth that is deep within themselves. But when you get a man who makes excuses to himself that he can't do this, or can't do something else, remember he is not meeting life's issues squarely, for his conscience has decided that he *can* do certain things but his own lack of courage is making excuses. He is piebald of

concept. He knows he can do certain things and hates to admit it by making the effort, fearing that success may find him the defaulter. The only way he can cure himself is to provide for himself an avenue of effort and launch himself upon it without thought of consequences.

TAKE the case of a man who has come to a point where life's issues lie behind him. That is to say, he has come to a place where the things he has done are no longer of moment. He wants to reach out and grasp for higher winnings yet can't make up his mind that he is capable of winning them. Such a man always has an argument with himself whether he is great or whether he is useless. He conceives of himself as a multiple entity comprised of many factors running riot in his being. Sorted out and persistently cultivated, any one might make him happy or successful. He takes a chance on himself, we would say, in every act that he does, feeling perhaps that it is useless in advance, leaving it to fortune to bring him out somehow.

Now, making a success of two things at the same time is impossible, *for a law of balance is being violated*. The man who is successful has

steered all of his energies into one constructive channel. He has not dissipated himself chasing many foolish rainbows. There is no other recipe for success than this. This is the explanation—

The body's members can be ruled by one force only, which acts on the faculties in fine concentration. To do two things unallied in nature means making the body as a physical assembly constantly vibrate at two different rates and this is impossible without getting discord.

YOUR bodies are instruments for a given line of thought. They manifest that thought by persistent application on the problem to be solved. The mechanism emits jarring notes when two harmonically opposed rates of counsel come over the wire. One rate says "Do this," one rate says "Do that." This leads to discord of more than the intellect. It opens up vast possibilities of sublimated effort expended on futilities. Each rate of vibration accomplishes a purpose. To set them at variance means nothing but disaster.

That is the cause for your failures, my friends. Consistently you open yourselves to vibrations because you are sensitive and feel them pounding on you. In reality they do not pound on you; you receive them and give them hospitality. Then presently you find yourself acting at the behest of a score of cosmic forces that only bring conflict, having but one organism with which to perform.

TREATING the subject with the importance it merits, let me say this: that genius who can do all things well rarely does several things well at one time. The genius opens himself to discarnate influences and finds they enhance him, whether or not he is always conscious of them. But you can't fight a battle with two generals and one soldier. The thing to be done is to concentrate your energy along one line of effort. Your intrusions of fancy will torment you sufficiently without opening the door to a host of persuasions which really are power in incipient form.

Taking it by and large, the man who achieves is the man who concentrates. That is to say, *the man who listens to one set of helpers until he has learned all he can from them.* They get to know him and give to him accordingly.

You can't go forward in any line of effort

without having helpers from discarnate sources. People ask me constantly if there ARE such entities as Guardian Angels. Childlike interrogation! Life would cease on the earth if we were not being counselled and protected by them every hour of our lives.

People think they progress impelled by social momentum or counselled by intellect conceived within themselves. They do nothing of the kind. They absorb the knowledge from each set of mentors who help in their affairs. Contacting with another set before having completed with the first, results in a combination of interests having only their instrument in common. It leads to a confusion which often brings on insanity. For what is insanity? What but the breaking down of the instrument, of the physical organism, due to too great preponderance of spiritual counsel.

A man cannot make a success of his life if he listens to the advice of a dozen people, who amongst themselves are unrelated and of different character. Yet that is the case with most of the failures. They have been beset by influences that lead them into quagmires, not because of dolt-hood on the part of the counsellors, but because those same helpers could not co-operate between themselves.

NOT until the folly of scattering one's energies is thoroughly understood, can one grasp the reasons which lay behind the operation that causes frustration. Telling yourself that you failed in this or that because of odds against you, is true in a measure. But the odds were not something you couldn't control. Psychic influences are terrifically powerful when rightly understood and employed in action. They lead to whatever goal you wish to attain, providing the energies are not divided and coordination maintained.

Think of yourself therefore as a stupendous power-house, but only the power-house, *not the electricity.* The latter is supplied by friendly cosmic entities. You put them to employment and manifestation.

Should circumstances arise, on the other hand, which necessitate a complete change of interests, make the change wholeheartedly, cleanly-cut and with full conviction of the consequences. Say to yourself: "I have reached this goal. What

"THOSE of us who operate on the Higher Planes of Love cannot—and would not if we could—pass on to you information about those you love that would cause either of you pain. Whatever else we may be, we are *not* gossips. If there are those on this side who are gossips they are like such persons on your plane and most of what they pass on to you is the fabrication of a diseased fancy."



lies beyond it? Lead on, Guardian Angels! See that I carry on! Give me your unfailing attention as I give you mine." Thereat the miracles will not fail to happen.

Perhaps you think this is cruel advice, when opportunities beckon you into many worthy channels? What can be said then for the poor folks who are ever drifting, drifting, seeking to find some line of endeavor wherein they can triumph?

I advise them to make themselves instruments for one line of thought. Perfecting this instrument is a matter of judgment and coordination. People must discover from trial and error that vast discarnate multitudes stand ready to assist them in whatever is commanded.

You make the decisions as to what you should attempt; that is Free Will of the sublimest quality. But once having decided, open the door to one group of helpers and let them be your mentors. Associate with them exclusively. Turn deaf ears to annoyances no matter how enticing or attractive at the moment.

CONSIDER the people who say, "I might have been successful had I grasped my opportunities." That is a weak line of reasoning. Who makes opportunities? The dictates of Chance? Chance is a fallacy! If there were no people in the universe even Chance couldn't happen. Therefore each person is a potential factor for Cause and Event. Those factors taken together make up the dictates of human relationships. But over and above them all is a Higher Being Order that circumscribes and guides them to attain to results once they have determined their goals. Take away this order

and the world would be Chaos. These Beings have their purposes to work out in Matter—that is, in society. When they work in accord they create Opportunity. But a jumbled mass of concepts and struggling aspirations rarely does anything but end up in snarls.

People must inherently feel this and stop blaming Fate for their own confused cowardice. Work with one set of Beings who are working for you, and you get a stranglehold on all untoward influences that attempt to disrupt you. The Intelligence behind the universe postulates order, and those Behind the Scenes are quite willing to preserve it. But people think of them as overlords when really they are servants of the very best society, wishing to serve to the utmost of ability. Their *being* demands it. Why not play with your guardian angels consistently who have your good at heart instead of flirting with a whole host of celestial beings who can't make head or tail of just how they should function?

Go to your desk tomorrow prepared to do this thing: conserve your energies for one strong development. Give your undivided attention to one group of entities until they have served the purpose that brought them. You will see that you will win beyond your wildest expectations.

Your goal is that point of satisfaction you attain when you know in your heart your purpose is accomplished. Then go on to something else. Making an issue of two departments of your labor is dangerous. But if you have a yearning to do a certain thing, drop all activity and leap into the breach. But make the breach big enough so that it will hold you and carry you through to success regardless of tumult arising from any quarter.

New SERMONS

HAPPY is the man not too watchful over *circumstance*: happy is he who maketh progress through his errors.

2. Convention is the *robber* of desire: when all *are gathered* together, who shall be missing from among the *watchers*?
3. I say unto you, I have heard your *hearts*: they cry *bitterly* for light.
4. Is it not true they have cried for *desire* when desire was not of *merit*, yet did desire not *come* in circumstance?
5. When can ye say that desire *came unto* you but enlightenment was *delayed*?
6. Pity him who maketh a tryst with himself *saying*: I would be one of those who seek *riches*, and the kingdom of heaven as *aftermath*.
7. Pity him who sayeth: I would seek my brother *after* myself, for am I not greater *to* myself than my brother, who is son of my *father's flesh*, not of my *own*?
8. Thereat shall *calamity* befall: for he who sayeth, My brother is *less* than myself courteth that calamity in circumstance wherein his brother shall say, Behold I *too* care

for myself, not for thee, O *son* of my *father's flesh*, not of my own.

9. What profit it a man who looketh upon the world and findeth it *fair* yet maketh no move to *add* to its beauty?
10. These things be potent: that mankind shall eschew *selfishness*, learn *selflessness*, make no mock of him who sayeth: Let us be glad for the sake of our brethren.
11. Give unto him who *asketh* of thee, and turn no ear from him who would *have* of thee; verily the mountains rise up before those who would make *their own* eschewments in the souls of their brethren.
12. Happy is he who beholdeth no ill event in *circumstance*: happy is he who giveth greetings unto *beauty* and riseth not up to dispute with the *scornful*.
13. He is like unto a river of *pure water* that runneth through green pastures: he maketh all things to *laugh* by the aspect of his countenance.
14. Great things are *desired*, great things are *executed*, great things are made *potent*, but the greatest

from the MOUNT?

of things are made *beauteous* by the hands of him who runneth as the brook runneth to the sea, unmindful of his course, *knowing it be forward*.

15. *Harken*, My beloved: over the hills cometh the song of the Huntsman.
16. What cometh He hunting: creatures that *fear* Him, that *flee* before His murdering?
17. *Nay, nay*, My beloved, He hunteth the pure in heart who seek to do good.
18. Hunteth He long in the *morning* of life: hunteth He until its even when the *stars* appear: still doth He pursue the goodness in men's hearts, hunting, hunting, *the Huntsmen of the years*.
19. I tell you a story that hath in it *beauty*: it goeth to the nations and they are *ennobled*.
20. I tell you a story that hath *richness of vision*: it goeth to the nations and their sight is *made clear*.
21. I tell you a story that hath in it *valor*: it goeth afar and men are made *glorious*.
22. I tell you a story that hath in it *wisdom*: it ringeth to eternity and

men are cast *upward*.

23. Hear ye the *story*: hear ye the *song*.
24. Sundry persons have said that all is *not beauty*: what have they to do with those who *give beauty*?
25. Mankind hath reached the *vantage point*: he beholdeth beauty for *itself*.
26. Harken, harken: I have brought you a *promise*, I have wrought you a *song*; I have welled you an *anthem* and your ears have rung with music; I have spoken in *sober* note and you have heard its music, I have spoken in *joyous* note and you have heard its beauty.
27. Lest worldly men make mock of that which is eternal, the Fairer One shall come and play upon His lyre: peace shall He play, as chords of rare melody: *let us be humble, let us be contrite*.
28. What profit it a man if *oceans* league against him?
29. What profit it a man if *seas* rise up and smite him?
30. Lo the seas and the mountains bow in their majesty to him who cometh singing a *song of thanksgiving*.

31. Beloved, I abjure you: ye have *comfort* of one another, take *thought* to that comfort, bear it no *malice*.
32. Give to him who asketh *a thousand times seven*, then give once again.
33. Out of the pure in heart cometh the Prophet, singing, hunting, declaring that *all* is wisdom, *all* is beauty, *all* is light transcendent.
34. Hear ye My *message*: I preach it to you as having *understanding*.
35. When the goodly days are come, then shall ye say: Bitter be our own revilements that we weighed our *desires* against our *concepts*.
36. What is righteous *is* righteous: what is error *is* error.
37. Make no error, My beloved: be ye joyous to the end and all shall be well with you who have *goodness* on your foreheads.



"THOSE THINGS which in the history of the world have been called Miracles were only the result of the control of Spirit over matter, or rather, over natural forces. This was a secret known not only to the Great Master and His disciples but to those who followed in the early days of the Church. When the pure light of Spirit began to grow fainter in the hearts of the Fathers of the Church, the desire for earthly power began to enter in, and the secret was used no longer for the helping of others but was prostituted to the ends of selfishness and greed. There was only one alternative: the knowledge of the secret was taken away and the unworthy ones who had so sinned were punished by a return to the Ocean of Spirit with all sense of identity forever lost. When the knowledge was taken away, their successors resorted to every means to keep the world in ignorance and darkness, building up by Fear and Superstition the belief that they held secretly the ancient wisdom. This wisdom has been known to other races and in the hearts of the masters through all the ages, but it has been used by them in love and the world has only seen the results and never guessed the means."

WHY GROSS MEN

Acquire Great

Riches

SOME PERSONS hold the Idea that because a Man has a certain spiritual Grandeur he should be the automatic recipient of Baskets of Provisions left by good Angels on his Doorstep during the Night — but the Law doesn't work that way . . .



HERE is only one way to acquire so-called "riches" . . .

That is to operate at the Wealth Vibration.

This Wealth Vibration is made up of infinite particles of ether operating to a law which might be called Manufacturing Increase out of Little.

The Wealth Vibration operates to make you see things in terms of values correlated with circumstance. These values are perpetual, or they perpetuate themselves according as they receive instruction from *you*.

Making much from little is not a new trick. Taking a view of the situation in its broadest aspects, every person has the opportunity to de-

rive from circumstance all the millions he desires. That is to say, he can receive just as much money as he can use, on this basis: *that money will flow in to him who considers it a source of power, not for expenditure but for increase.*

Thunderously it is said to us from every plane of consciousness: take unto yourself such money as you have and seek ways to shape it into increase without letting it appear that it is your God . . .

SOMEONE has said that Money is evil and people in general believe it subconsciously. Money is their friend in each venture into life, not to be conserved, not to be squandered, but to be employed for increase that their improvement may go forward in spiritual enhancement.

Increasing money, however, is not usury or chicanery, whether you do it to amass a fortune or simply for the sake of making both ends meet. No matter what the size of the venture, every person should take this viewpoint—

Consider the ways to be employed for putting the venture on its feet, whatever it is, and give thought first of all to the prospect of the *profits!*

Every constructive venture has the right and heritage of being dignified with profits, since profits mean increase for more and more constructive work in a larger field, the higher one mounts into the regions of diplomacy in business.

Think of *profits* as your starting-point for work, not the capital with which the work is carried on. Your capital comes automatically.

Take the case of a man who wants to make a fortune purely for the sake of the fortune—as in the ordinary case of the gross man in business. What does he do? He lists his assets as *potential* values and applies himself toward securing addition to those values which he calls profits. They are nothing of the sort. They are *new capital* for him to go on, mounting up into golden piles of concrete values.

The profits are the capital, never the values employed in getting the profits.

THIS is a new idea of an old theory, but a wise one. You have never seen a man get a fortune who didn't figure to make himself the possessor of that fortune by enhancing his profits into still more profits. The law works conversely in the case of the average man who works and works yet never seems to get ahead. He seeks to make capital out of borrowings, or what comes in from circumstance in ways foreign to his project. It is expended and he is helpless. That is not the way to become affluent. *Start with whatever you please, but don't give it away and then expect increase.*

Taking it by and large, capital is wealth of a sort, but a static wealth, with no power of itself to multiply. The profits themselves are the multiplication for they never err in their habits of increasing.

WHICHEVER way you turn, you see men making fortunes out of apparently nothing, while other men, "good" men, struggle interminably and never get anywhere. "Goodness" or "badness" has nothing to do with it, any more than goodness or badness has anything to do with what will happen to a man if he jumps off a roof. There are hosts of "good" men who have also made fortunes, but because the gross man never rises about thinking a fortune is his life-effort we grow to believe that the average spiritual man is penalized for spirituality.

We marvel at the ingenuity of the gross man who enjoys great affluence because he is spectacular. He is not ingenious. *He has merely followed a law of multiplication.* Two comes out of

four twice. But four is the sum of two. If I can add two to four, I shall have six, and six will soon be eight. Therefore I take my four, which is my increase, and soon I have twelve—all made out of the original four.

I have no quarrel with the spiritual man for wanting to be "charitable" in his dealings with his fellowman. That is not the point at issue. Granted the spiritual man is thinking of something more important cosmically than merely rolling up a fortune and therefore does not give the Law of Increase proper attention, the fact remains that Profit means constructional evaluation of things, *which is the finest example of rigorous love.*

HELPING oneself to circumstance and calling it charity of a sort is the surest way for a man to wreck himself. Some persons hold the idea that because a man has a certain spiritual grandeur from cosmic revelation, he should be the automatic recipient of worldly goods by awaking each morning to find a basket of provisions on his doorstep left by good angels during the night. But the law doesn't work that way.

You can't expect people to give you money, no matter how "good" or "spiritual" you are. That would be dissipation on their part and a law of destruction. You are literally asking people to destroy their assets, which is not good sense and operates against their own assumption of concrete increase as the basis for all goodly works. Asking them for capital is one thing, but only as it offers them increase can you do it gracefully. Letting it multiply until it hurts them, makes them appear ludicrous to those who have the world's good at heart. Yet they say to you: "We seek riches because it gives us surcease from labor." Who said so, and when? Riches do not give surcease from labor. They add to it viciously!

The average potterer in business is at sixes and sevens at nothing beyond this: that he dissipates his capital needlessly and is called imprudent. What he really does is to take a dead thing and expect it to show signs of life. Or rather, take on new life out of itself in his special interest, which is impossible and impractical.

EVERY MAN, spiritual or otherwise, continually comes into possession of funds which could easily be used as the basis for a fortune. What he should learn to do is to tie knots in such affluence when he receives it. That is to say, he should stop the drain out of dead capital thus acquired and make its working conform to essential profits. Reasonable security of assets is essential to any project which hopes to succeed.

Remember this when you are financially harassed: *You have spent your capital and want a dead thing to show signs of life.* You are making yourself a mountain of trouble by looking for a rivulet where there is nothing beyond a pool of stagnant water.

No one can expect money to come to him only in the form of profits out of his assets. Earning money, either in wages or salary, is not making profits. This acquisition again is a moribund thing. He should rather say to himself: "I have certain assets given to my hands. They are invaluable but they are static until they produce profits. These profits in turn are static until they produce more profits. This continual process creates what? . . . a massive vehicle whereby

people are helped to help themselves and thus comes charity in its broadest scope.

But the average man in business is worrying more about his "investment" or dead capital, than he is about how much is *coming* from his investment. The gross man who rolls up a spectacular fortune to the envy of "the spiritually minded" has really done nothing more than obey this law of vigorously and consistently thinking of his *profits*—and reinvesting them to make more and more profits. The profits are the heart-beat of any growing fortune. This "growing fortune" is nothing but constant construction going on in commercial affairs. Spiritually minded people, metaphysicians, and the like, see no lasting benefit in thus applying a life to such increase. And so they starve in garrets or think the devil has it in for the altruistic, getting in his licks through economic pressure.

The remedy is easy—

Rearrange your affairs so that you can obey the law of multiplication of profits out of profits and no one shall say that "whom the Lord loveth he chasteneth with penury" when the process at work is the breaking of a law as inexorable as gravitation.



"YOUR real ectoplasm is your Spirit Particle, or Soul, made manifest for occult purposes or phenomena that affects those around you. Your ectoplasm is much the same as your body in size and volume but it is not to be compared with it for weight or constitution. It contains many of the elements of your physical body but in a dematerialized state. It is the sum and substance of the Ego which is yourself, through many ages grown more conscious and distinctive and taking always the form of your last incarnation. It is the sum and substance of Unreality in Reality, speaking of reality of matter, and yet it is more real than your physical body because it can survive your physical death."

WHY Amateur Psychics Get So Much RUBBISH!...



ERY few in number are the people "interested in Psychics" who cannot be allocated in one of two classes: those who think they would like their psychical faculties awakened as an experiment in curiosity — to see what will happen — and those who have been through the experience, and know what the psychical faculty is and how it functions, but are dissatisfied with the results they are getting and wonder what the trouble can be, that prevents them from taking world-startling material from high far planes of Consciousness.

I have never given a public lecture or made a speech on natural phenomena that large numbers of both classes have not crowded about me afterward and besought my advice as to a method for doing the first—awakening the psychical faculties—or improving the faculties already awakened. And some of the recitals are naively pathetic.

In the first instance there is a blind groping to contact something higher and finer than consciousness that manifests on a purely physical plane, usually motivated by the loss of a beloved soul who had been very close in life. In the second instance, there is a distinct feeling of disappointment that the psychical faculties, partially awakened, have not brought about a

To Awaken the Psychic Faculties Merely to Converse with Departed Intimates is Childish, and Interest Dies when Curiosity is Appeased.

more satisfying contact with those "lost" souls or the material received from discarnate sources has not measured up in literary or logical quality to that received by others who are avowed Teachers.

In both instances there is a bit of disgruntlement that others are cosmically favored more than themselves and they cannot understand why such favoritism should be shown.

NOW no favoritism is being shown in either case.

It is my present contention, from my investigations and experiences to date, that the possession of psychical faculties—no matter what their degree of proficiency—is the identification of an old, old soul in point of cosmic age. The psychical faculties are merely the natural acquisitions of maturity. They are supersenses that increase in dexterity and proficiency as the soul becomes more and more cognizant in self-awareness. They are dormant in every created

soul and by deliberate training and cultivation can be brought to prominence in any given life by study and practice, just as a child by study and practice can become a specialist in any branch of human endeavor that is essentially adult in its character. But given enough lives, as cosmic maturity draws on, these faculties awaken and come to the fore for practical utility as naturally as the physical faculties co-ordinate with the increasing age and employment of the mortal organism.

People who find themselves "natural psychics" are thus merely identifying themselves in point of years in eternity, although it does not always follow that they are similar in intelligence or that the experiences of their lives, either in those past or in the present cycle, have imparted the erudition making for exceptional spirituality and intellect.

I shall attempt to explain what I mean by Cosmic Age and the difference between old souls and young souls, in a separate paper in another month. Sufficient here to say, that all souls have not been functioning consciously for the same lengths of time in eternity, and that those who have been functioning longest have acquired dexterities of sensory talent that will not come to others until after additional numbers—perhaps millenia—of lives. There is no partiality shown in the distribution of this talent or equipment: it seems to be a purely automatic process conditioned on different degrees of awareness or perception of the fundamentals that make for a knowledge of what life is and what its possibilities can be.

WHAT the law or principle is, which is working out in the cases of those who have a hunger to become proficient in psychics, is as yet only a theory or hypothesis. Personally I believe it to be an indication of either an old, old soul who has an "awakening" close at hand—and subconsciously knows it—or it is a sign of spiritual adolescence about to attain to adulthood and feeling the growing pains of this cosmic puberty.

Whatever the reason, the fact that the impulse is there in the consciousness, implies that it should not be ignored when the pressure of it is so insistent that it drives one into an avid, constructive study of supernaturalism and mys-

Mystics and Mentors who have a great Instructional Work to do, Educating the Masses, are rarely receivers of Messages that do not contain the highest Ethical Import . .

ticism. But to awaken these faculties prematurely, by oneself—or without a competent guide or teacher to counsel and instruct—is to court much the same distress that comes to the tyro in any line of endeavor when he tries to function with adepts, lacking the proper training and wisdom.

People who arouse their psychical faculties prematurely—that is, without having attained to the spiritual stamina and stability that makes for perfect mental control—are due to court much the same distress and injury that accrues to the adolescent boy or girl who arouses his or her procreative faculties before the proper natural time: they are susceptible to contacts that make for perversions, and they get into all sorts of bad company that leads them into quagmires of erraticism and insanity.

Nature has a queer way of protecting the average undeveloped soul from these discarnate contacts by making it "afraid" of psychics or anything appertaining to the discarnate or supernatural. This fear, or aversion to things essentially mystical, is a sort of armor that is worn throughout spiritual adolescence—in the cosmic life or the individual earthly life. But when the proper explanations, through wise and kindly counsellorship, are forthcoming, and the faculties are awakened and guided to clean, fine, high adeptship by old mentor souls who find joy in supplying such instruction, the Fear dissolves and an interest grows in things Beyond Physical Life that gives a wholly new interpretation to the Fact of Existence.

In the East we have different forms of Yogi, which are essentially this same instruction pe-

culiarly adapted to the effeminate eastern temperament. In the West we have the cults of Rosicrucianism and Theosophy, which aside from their religious aspects give the fundamentals of spiritual-psychical awakening in a manner that enhances as it instructs and holds the awakening soul in proper spiritual equilibrium. Many a psychically-fecund soul too, unable to contact these schools of thought, acquires the requisite instruction at the behest of individual discarnate mentors who contrive to get books into its hands, or send adept souls into contact with it, approximating the same result in practical utility.

But where the desire to know more about psychics and employ them is motivated simply by the loss of a loved one, and the impulse has no deeper basis, it is far better to contact some adept soul who can bring about the conditions satisfying such temporary curiosity — without trying to go further.

No reasonable person can probe far into psychical research or mysticism without being convinced of the continuity of life and the fact of survival. But after this fact is established, continued interest in psychics to the point of practicing with the psychic faculties, *carries an obligation that is more than personal*.

The properly balanced growth and development will not come in any startling degree unless one is prepared to become a mentor in turn and aid others with their equipment.

This introduces the second class of those dissatisfied with psychical attainments—those who wonder why they are not “getting better results” and more gratifying “material.”

It postulates that they who “go in” for advanced work must use their talents for the general enlightenment or they will not attract the co-operation of those *On the Other Side* who are capable of supplying material worth receiving.

TOO MANY persons who have found themselves with psychical faculties have been petty and inhibited in the utilization of those faculties, and then wondered after a time why nothing came over the cosmic wire but small-talk and gossip, drivel and rubbish.

Look at it in this way—

Those who acquiesce in the proposition that they have come into life to be mentors for the

adolescents, credit unquestionably the first great principle that what they receive comes from outside themselves—although the method of its reception is through a channel that lies deep within themselves.

In other words, they know from their own personal experiences that there is such a thing as Discarnate Intelligence, or consciousness that originates and functions from other forms of substance in matter so rarified in essence as to be, to all intents and purposes, consciousness functioning without physical equipment.

Now then, admitting for the moment that this is so, a condition maintains that is the thesis of social and intellectual conditions maintaining on this physical plane.

Take a great Consciousness which is now functioning in the fleshly vehicle like Herbert Hoover, Robert Millikin or Raymond Fosdick. These “men” are “important souls,” so to speak. That is, they have such capacity for service that it seeks wider scope and arena than merely those with whom they are physically in contact day by day and week by week. They became international figures because of their attainments and achievements.

Suppose that some fish-wife in Denver suddenly has a telephone instrument installed in her home and in the novelty of its first possession suddenly gets the idea that she will prove that it works by calling up the President of the United States, or Professor Millikin on the top of Mount Wilson, or Dr. Fosdick in his Riverside Drive study. Would these men talk with her? Perhaps—out of the kindness of their hearts and knowing what a brief word might mean to her, they would condescend to indulge her and speak her a sentence. But as a continued practice, *why should they?* The fish-wife might be a goodly soul and deserving of all consideration and attention, but what use could she possibly make of any information these men might give her compelling them to spend hours on the phone each night, excepting to run around the neighborhood and shout: “I’ve heard from the President!” or Millikin or Fosdick as the case might be.

Now thousands of normal and lovable persons suddenly have a phycic telephone wire installed in their lives. But they have not made themselves of such importance in a world of

action, of suffering and ignorance, that worthwhile souls—those with a great uplift message or who are working for the broadest enhancements of humanity—literally have the time to waste sending material into this third-dimensional world that reaches no more prolific destination than an old suitcase in a closet or a writing desk pigeon-hole up in an attic.

It is an equation in cosmic mathematics that Like seeks Like on any plane of being. It is a law of commonsense that intellect can only be of service when it works *with* and *through* a similar variety of intellect in vocational companionship.

If Herbert Hoover, Professor Millikin, or Dr. Fosdick went out of this three-dimensional world this present afternoon, they would not alter their habits, reflexes or intellectual customs merely by becoming discarnate. They would still think the same broadgauged thoughts they do at present, have the same impulses for the widest service and express themselves through the same type of channels that they do at present.

To become disgruntled because we have had a cosmic phone put in and yet get nothing over it but gossip from relatives and neighbors, is childish — almost moronistic. Naturally the President Hoovers, the Professor Millikins and the Doctor Fosdicks, on still higher planes of consciousness—who supply the world teachers here with their concretions of intellect from their present positions—are as chary of their time and energies as they ever were on this earth plane.

But when man or woman by the sheer force of personalities, of devotion to cosmic ideals, or degrees of affluence in modern society, has made himself or herself a prolific channel through which great thoughts and ideas can be transferred to the human race as a species, *it is only to the interest of the Great Wits in other dimensions to form a rapport with them and commune with them constantly*, giving them their best in their treasure house of experience and continuing their influence despite their altered status.

THE REASON amateur psychics, so called, receive so much inconsequential material is because they are merely gossiping over a party

phone with neighborhood friends, relatives, and casual acquaintances. After they have “talked themselves out” the same intellectual ennui maintains the same dearth of ideas, that might accrue within any small group who know each other well and have “nothing to say” but desultory comment on petty occurrences or personal complications.

On the other hand, mystics and mentors who have a work to do encompassing the instruction of great hordes of ignorant persons, and who have the power and zeal to die for an ideal, who have lifted themselves in circumstance to a position where they are quite as important to the work as the discarnate sources from whom instruction comes, *never have any difficulty in receiving message after message of the highest ethical import*.

If the argument be advanced that thereby do persons in minor positions become great and influential—because they are favored with such super-intelligence—make certain that it has not been a case where the one so “honored” has not been honored at all, but volunteered prenatally for exactly such ministrations and the “awakening” in middle life is the fulfilling of a pact.

To publish material from discarnate sources merely because they are discarnate, is no longer a novelty. No matter with what sense of awe the receiver may get them, the fact remains that in the minds of adept persons who have explored sufficiently there is no longer any doubt of the continuity of consciousness from one form of life to another. Mysticism and psychical research have now reached that status where the context of “messages” is as subject to analysis for logic, intellect, and cosmic information as any manuscript coming into the office of a great metaphysical publication.

To get off the “party line” in psychical message work is automatically a matter of the intelligence of the individual—offering the efficient medium through which Great Wits can manifest—plus the zeal to disseminate among a world of ignorant and terrified men and women what will enhance their spiritual progress, plus the social position and prestige to get circulation for the teaching after it is received.

It merits much thought in the individual case, always remembering that no two cases are exactly alike!

AUTOMATIC *Writing* *Brings Strange* REVELATIONS



HAD been in a strange state of stupefaction, as it were, in the days immediately following my nocturnal experience in my Altadena bungalow.

I knew that I had "been somewhere" and met and talked in a baffling way with entities whom the world would consider as "dead." And yet, to go out in the street and proclaim it, would only get me branded as an idiot or liar. What had happened to me, so long as I had no way of checking up on it through others, or proving it to others in the developments of circumstance, must always remain as a personal experience, a personal illumination.

I had no mind to take anyone into my confidence about it. In fact, I came out of seclusion with the idea of keeping it forever to myself. I was too upset philosophically, from what I had seen and heard, to do much more than ponder upon it and try to assimilate its astounding significance.

True, something had happened to me physically as a result of it, because I had a small office staff of employees in a Pasadena business in which I was interested, who immediately began exclaiming at some elusive alteration in my personal appearance. But auto-suggestion arrived at in sleep, might easily be responsible

*I HAVE a Strange Experience in
a Pullman Club car while
crossing the New Mexican
Desert late at Night . . .*

for such bodily enhancement, so I let them exclaim and applied myself to business.

Finally I decided to get away from California and go to New York. I wanted a perspective on myself and my environment—not to mention the possibility of talking with students of such phenomena and finding out whether or not they could give me interpretation of some phases of Cosmology I seemed to have had relayed to me from the Other Side which I believed I had visited. If other people had undergone similar visitations that checked up with mine in detail—as to procedure and the environment visited—then I might begin to credit that my cognizance of Reality had not been self-delusion. Once during an attack of typhoid fever, I had known the seeming reality of delusions and illusions and was not minded to hoax myself when my whole future career might depend on the validity of the episode.

THE MORNING before starting for New York, however, a strange thing happened, which I have already mentioned in previous writings. I was standing in the living-room of

my bungalow with briar in one hand and tobacco-tin in the other. As I started to fill my pipe, something struck the tobacco-tin, seemingly from beneath. The can spun an arc in air just above my hands and spilled broadcast along the rug. Contiguous with this uncanny happening, I heard my first clairaudient voice. It said—

"Bill, give up your smoking!"

I looked at the spilled can lying near my feet and felt a weird thrill of fright. Later in the day, when I attempted to draw forth a package of cigarettes, I heard a repetition of the first beseechment. But this thing was notable: that following evening I commenced to have a strange aversion to the taste of tobacco. By the next morning all desire for it had gone *and for the ensuing eight months* I had not the slightest hunger for it in any form. I might interpolate here that one evening in Manhattan, eight months later, the same Voice that had appealed to me to give up my smoking came to me in the same manner in the midst of a psychic message and instructed me to send out to the corner drugstore for a packet of cigarettes.

"We think you had better resume smoking," the instruction came. "It seems to open up your subconscious mind by relaxing your nerves and thus you are a better receiving organism. But don't dissipate in nicotine or we will kill the taste for it in you again!" I did as instructed and have been a moderate pipesmoker since.

Leaving Pasadena finally, en route for New York, I was riding across New Mexico the second night out when my third dramatic experience occurred in the club car.

I WAS alone in the club car about 10:30 at night. All the other passengers had gone back in their berths. Only the negro porter was present in the buffet, getting his affairs closed up for the day. I had put a copy of Emerson in my bag and happened at the moment to be reading his "Over-Soul." I was not asleep, not even drowsy. The car clicked monotonously eastward, eastward.

Suddenly as I turned a page, *something happened!*

I seemed to be bathed in a douche of pure white light on that moving Pullman. A great flood of Revelation came to me out of which a Voice spoke to me such as I had never heard

THE SECOND PAPER
by
THE EDITOR
on

*"Why I Believe the
Dead
are Alive!"'*

before. What it said, I prefer to keep permanently to myself. *But in that instant I knew that my bungalow experience had not been a dream, or even self-hallucination.*

Particularly I knew of the reality of that Entity whom the world now designates as Jesus of Nazareth!

I knew that He was not a mythical religious ideal.

I knew His ministry and career had been a literal actuality and that I had once seen Him when He was thus in His flesh!

I MAKE this statement guardedly and in full realization of its dramatic import. I knew in those moments in that empty club car that all the emotional reactions I had known during my life about Him up till then had not been delusions of grandeur, nor superiority complexes. Jesus of Nazareth was not afar on some distant golden throne. He was here in a modern world of Pullmans and negro porters, radio and tabloids, chain shirtshops and talking movies.

I remained inert in that club car till long after the negro porter was snoring in his berth toward the front of the coach. When I got to my feet and went back to my own berth, I had an entirely new concept of my future activities.

THIS sounds, I know, like a Messianic Complex. Perhaps many a character since the Palestinian Incarnation of the Master, who has been able to give humanity a new interpretation of that Splendorful Personality, also can be dis-

missed into the Messianic-Complex classification. No matter! *I knew what I knew!* And I was calmly content from that night onward to let events take their course, for I had a strange feeling that all would be well if I but kept my pact.

This, I might say, has come out literally in fact!

All that had happened, however, had happened to me privately. Still there was nothing that I could present to scientific-minded persons in proof of these two phenomenal episodes. Not that it was necessary to convince others. But all the same, having been a practical newspaperman with a practical newspaperman's outlook on strange fads and isms, I had no mind to go skewed in my thinking and develop a crack in my reasoning brain.

I rode the rest of the way to New York not doing any reading, for reading was impossible. I watched the landscape in a stupefied daze.

Then, going across Indiana on the New York Central two days later, which happened to fall on a Sunday afternoon, I heard the Clairaudient Voice a third time.

Understand, it did not come to me at my own behest or invitation. On none of the previous occasions had I expected it. So now, when I had reached the place where I dared wonder consciously about the phenomenon in New Mexico, my thought was answered with an audible sentence.

AGAIN it serves no purpose to tell what the question was which I was cogitating upon, or the answer I received. But it was a direct confirmation of the fact that there was a greater significance to my vivid concepts of Jesus throughout childhood and adolescence than mere delusions or Messianic complexes.

I got to New York as a man appalled by what was occurring to him and the work which I seemed bidden to do in interpreting phases of Messianic doctrine which up to that time had been as abstruse to me as to any purblind ecclesiastic. But the last thought in my mind was to tell anyone of these private communications, or make any claims about having contact with the Entities I was being forced to credit from overpowering contact. Neither did I expect at that time that events in circumstance would be-

gin to bear out these prognostications which appalled me.

I got a room at the Commodore and called a lady friend whom I knew to be almost an adept in psychical research and a particularly devout and lovely soul. I apprized her of my being in town and asked if I could visit her in her apartment that evening. The phone conversation ended by her promising to come to the hotel and have dinner with me first.

SHE kept the appointment. But here again, I got the outward evidence of queer things afoot when she confronted me in the Commodore's foyer. Her face went blank. She exclaimed—

"For pity's sake, what's happened to *you*? You're not the same man who went to California a few months ago!"

I smiled away her temporary wonderment and we had our dinner. She persistently questioned me about my experiences since we had last seen one another. Finally, out in the ladies' lounge, I was trapped into telling her of my nocturnal experience.

"My dear boy," were her well-remembered words, "you got out of your body—unhinged something—and went somewhere."

"How do you know?" I demanded.

"In the first place," she said, "the technique of the whole experience checks up perfectly with similar experiences which hundreds of other persons are constantly having. Secondly, *I'm psychically aware at this moment of a discarnate entity of particularly beautiful character standing near your shoulder and giving me interpretations of it in complete impressions which I understand perfectly.*"

YOU MEAN I actually died, that night in Altadena, but returned after death to my physical body?"

"Something of the sort. Have you ever done any automatic writing?"

"I've heard of it in a vague way," I said. "But I never saw it actually performed."

"Let's go up to my apartment," she suggested. "Let's prepare to take an automatic message and see if anything confirmatory happens."

A half-hour later we were settled in a beautiful room in the West Fifties with a cheery fire

going in the grate and the New York noises shut out by heavy curtains. My friend had drawn a small taboret table over close to her knees. Now she invited me to sit down on the divan at her right, beside her. Sharpened pencils and a generous pad of paper had been provided. She turned back the cuff on her right wrist and bade me grasp her hand just below her palm.

"Hold it tightly," she instructed, "as though to keep me from writing, but leave your elbow working freely so that my whole hand and arm in conjunction with yours can make swinging penmanship."

I did so. She rested the sharpened pencil point on the pad and leaned back in easy relaxation.

Suddenly our two hands started to move in unison. *The pencil before us began making rhythmic swings and circles!*

IT SEEMED at first as though my lady friend was deliberately making the geometric figures which followed with acceleration as our combined grasp became more and more elastic. Then to my amazement, a long, round, flowing script began to form beneath the pencil, reaching the end of the line and coming back with a flourish to begin a new one.

This was what was written:

Memory is not memory if we must make new thought-bodies when we give up our material bodies. Man will some day know the truth and then we will make real bodies in the image of God.

Make no mistake, we are those who are now in the light and we have much to tell you. "Music of the Spheres" is no idle phrase but the very center of the mystery of the creation of this, your universe!

Where there is Harmony, there is Life, and all discord is Death. We of the more harmonious

plane which is next above the plane of earth, make this statement to you because you are of that company whose bodies are yet of earth but whose eyes are opened to the perception of the Truth. Many of us are with you, not alone at this moment but in many moments when you are unaware of our presence. We will endeavor to make more power for you in all that you undertake if you will endeavor to open yourselves more completely to our touch.

That was all! Wait as we would, no more writing appeared on the pad. Yet I knew both from the bodily position of my hostess, as well as from my own grip on her wrist, that she could not have consciously fabricated and written what lay before us on the paper. Moreover, there was so much we both wanted to know, that had it been a subconscious effort, we most certainly would have gone on writing for an indefinite period.

NOTHING happened all the next day. But I was back in my psychic friend's apartment promptly at 7:30 the ensuing evening, prepared to try the strange writing again. All this time no other manifestations of the clairaudient voice had come to me personally beyond those reported.

Promptly that we got into working posture that next night, however, the sharpened pencil-point started off with vigor. Following is the literal lengthy message we got on the second evening of our experimenting, without a word or punctuation mark changed. I might say that I carefully preserved every scrap of paper, and for almost two years have taken care of every word of Intelligence which has Come Over thus—or in any sitting at which I have been present—transcribing it carefully and filing it for future reference.

(To Be Continued)



DOES CHRIST

Sanction Divorce?

*ANY Human Relationship that
Sets the Soul Back Spiritually
is Immoral, and Should Not be
Tolerated . . .*



IWAS recently besought by a man in great spiritual distress.

He had become convinced of the truth of the Metaphysical Hypothesis, he said, of the actuality of earthly visitation cycle on cycle in an ever upward swing till the soul had evolved so far in spiritual enhancement that it was

ready to graduate into other Time-Space frames. He had an inner conviction likewise of the literal presence of The Master moving about the earth through all graduations of human society and leading all movements for human betterment. He believed he had "found the Light" in the matter of why he was here and what the vast Earth-Plan "was all about."

Still, he was in torment.

Finally he confided the crux of his distress.

As a young man in the throes of adolescent infatuation, he had eloped with, and married, a girl beneath him in mental endowments who had borne him three children and helped him in his

business. As time went on, however, they got out of harmony. She was practical, materialistic, having no patience with probings and deployments into life's broader aspects. Maturing, she coarsened, whereas her husband refined, envisioned something higher than a scramble after wealth and position and found greatest satisfaction in Ethics and Philosophy.

It was the old, old story of two people becoming incompatible through dissimilar tastes and trends as their life journeys proceeded. Finally came the period when these differences grew unendurable. The wife openly made facetious and contemptuous remarks about her husband's metaphysical interests. She deplored his growing "sense of irresponsibility"—as she called it—because he was not satisfied with merely piling up a fortune. This lack of similar tastes soon led to open rupture. The wife went off with another man. He failed her and she returned. The husband took her back and for a time all went smoothly. But soon the old contemptuous aggravations were at work between them again and the husband had reached the place where he could not endure it. It threatened, he said, his whole spiritual progress. It embittered his outlook on everything spiritual. He felt bound in chains of ugliness to one

whom he endured merely because of their adolescent compact. Meantime, he had met another woman with a soul like his own and as his children were now grown, he wanted to marry her and the two of them go on with the studies which inveigled them.

But—and this was the point—the Master whom he revered and who was the beauteous Cornerstone of all philosophical construction in Mysticism, had declared in no uncertain terms that a second marriage on the earth-plane of consciousness was impossible without committing a grievous "sin"—that no man should "put away his wife" without cause and that after the bill of divorce there could be no remarriage without adultery ensuing.

Had the Master really said it, and had He meant it in the way which the Fundamentalists interpreted? Must he go on dragging out an embittered, profaned existence with a woman who despised him merely because at an early period in their lives they had spoken words of "promise" before a clergyman?

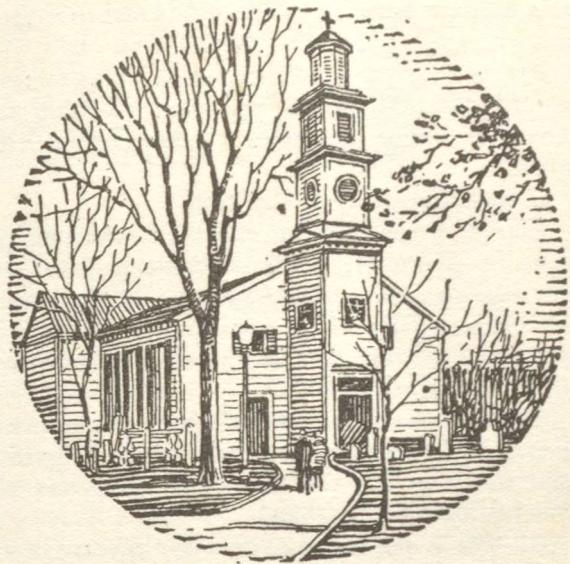
THE PROBLEM, I submit, is universal in application in this ultra-modern day.

Whether The Master said what He is reputed to have said, or not, the fact remains that thousands upon thousands of conscientious men and women are wearying themselves to torment by preserving an emotional state of propinquity that seems to have no basis in logic or eugenics.

Now I make no claim in this paper of passing its contents on from "headquarters." I have no authority to speak for One who is amply able to speak directly for Himself to each human heart. But there have been times and conditions where it has seemed to me that the Great Teacher of Galilee has posted certain fundamental laws and precepts of conduct that aptly apply to the problem of divorce. And taken in their finest interpretations, they ought to solve that problem without the slightest qualm or rancor.

FIRST of all, Christ laid down the fundamental law that nothing is beautiful, nothing is spiritually beneficial, *nothing is moral*, that does not enhance the evolving human spirit.

If there is any definition of morality in all



the words and preachers of Jesus, in all the concepts of Mysticism, in all the precepts and bylaws of what I choose to call the Metaphysical Hypothesis, it is this—

Morality is not a question of manners, of times or conditions or social customs. *Morality is a state of personal ennoblement*, ever constructive, ever progressive. Whatever is conducive to such construction and progression is moral. And whatever is derogatory, whatever sets the psyche back spiritually, no matter for how brief a period, *is viciously immoral and should not be countenanced!*

VIEWED in the light of such definition, there can be but one answer to the problem.

Christ, or any other true world mentor, to my way of thinking, never laid down fundamental laws which decreed that men and women should live in a state where their daily propinquity was a flagrant misuse of the spiritual qualities in each human soul.

Christ, and every other great world teacher, on the contrary preached the doctrine that all that is high and beautiful and fine is of the highest moral order and should be emphasized in practice, no matter what the cost.

It was the Great Teacher, remember, who turned on his mother at one time and said: "Woman, what have I to do with thee?" To be strictly literal in one's interpretations of the Master's speakings, this might be countenanced

as a direct refutation of the rights and prerogatives of one's parents to interfere in one's affairs—or a direct command for all of us to disregard parental advice and counsellorship in whatever seems pertinent to the greater life work.

It meant nothing of the kind,

Like all great pronouncements, it was ambiguous in character, being particularly fitted to the time and place where spoken. It also must be taken as part of an equation: the equation of human welfare that cannot always be interpreted the same.

By the same token, the Master's pronouncements on Divorce have a peculiar and significant meaning for the times and occasions to which they may be linked.

All this is not an argument for divorce, for too often divorce is nothing but a matter of shallow self-indulgence—an experiment in curiosity when the drama of life has grown drab with much playing. It is rather an argument for intelligence in concept.

What is the best thing to do in any given case where the growth of the spirit is perpetually jeopardized? Given the reasonable assurance over a long period of practice, that the spirit is being jeopardized, what blacker and more foul blot against morality can be conceived that a man and a woman living together in hatred of one another, causing murderous reactions in volcanic repression? To say that this sort of thing is countenanced by the Man who said: "All that is beautiful is essentially harmonious" is to libel his ministry and call him a stickler for form against morals.

THIS question of Morality, is not one of geography as so many psychologists would have us believe.

The old, old argument is familiar that as David and Solomon had a multiplicity of wives, approved of the times, wherein does the changing of the years alter the essential premise of such relationships?

The changing of the times does *not* alter such relationships. But the sociological—and metaphysical—student must remember and take into account that perhaps the dictates of those faraway times were no less "moral" from the monogamous standpoint than we emphasize today.

What made the acquisition of so many wives excusable in the cases of the dignitaries named, might have had a basis different entirely from the question of monogamy or the question of polygamy. It might have been a question of Spiritual Values—the very same question that troubled my friend who so recently appealed to me.

The question as to whether or not it was "permissible" for David or the old patriarchs to have a harem of women was and is predicted on what those women meant in the patriarchal order.

We must remember that in those faraway days of internecine strife, the males of the colonies over which these petty "kings" ruled were of no such numbers as we have in life today. Why this was so, is not for present treatment. But we had a similar condition in the early days of Mormonism. It was a question of survival, of perpetuating the tribal identity and culture. Woman—normal woman—could bear more offspring than one husband could support. Therefore the king had a multiplicity of women as a gesture of grandeur—an evidence of his capacity to provide with lavish hand.

All this has no concrete bearing on divorcement of the present.

The question is not whether King Solomon or David had a thousand wives or concubines, but whether the modern man, in the complexities of a hectic twentieth century, has the right to free himself from an odious companion who is retarding all the essences that make his life progressive—and the same for a woman.

If we must look at history, let us take those pictures of old where under the stress of provocation—sterility for instance—women like Sarah and Tamah were temporarily set aside by their husbands in favor of younger damsels who could bear their husband's children. Is there any essential difference between a woman



being physically sterile or spiritually sterile? And if God appeared to approve the acquisition of a fecund wife for the enhancement of the patriarchal line in the various instances, is it not consistent with the thought behind all life that He should likewise approve of an altered status in social relationships where the other partner does not play his or her part as Nature meant him or her to function?

TO my way of thinking, it is a problem for the individual consciousness and spirit, and not a blanket matter for Fundamentalism to settle.

The average man or woman heckled into torment by the exactions of a marplot marriage, knows deep, deep down in his or her heart, whether he or she has the "right" to something higher. Something lies buried in every human mind too deep for words, in the realms of emotionalism, that dictates what is *right* and reveals what is *wrong*. To say that the great wise Teacher of 1900 years ago, whatever his status or location in the world of today, meant to give a precept that should apply to every case of matrimony that did not turn out fecund, is to slander His intelligence and make of Him a schoolboy.

We have laws and regulations for the control of society. They are meant to be just and essentially equitable. They do not say that there can be no exceptions to a rule in application. Courts are set up to determine when, in the individual case, it is proper to make allowances. If these courts were not necessary they would not exist.

And the same with the pronouncements of a great soul like Jesus.

He knew that every man and woman is a law unto himself. A law unto himself or herself, rather, that alters the conditions according to the dictates of the higher human spirit.

Beauty and ennoblement are prime spiritual requisites. Ugliness and disorder are the product of ignorance. To confuse the two, to say that ugliness of living conditions is beautiful merely because it is strictly enforced, is to cast a brickbat at the human intelligence.

MEN and women in physical life are not what they essentially are in spirit life, remember. It is said that in heaven there is neither marriage or giving in marriage. Christ said emphatically: "A new law I give unto you, that you love one another!" This was the most profound terminology for the ethics of spirit-life. Men and women in other phases of consciousness do not have bodies that require propagation by the well-known processes of biological reproduction. Men and women are what they are because of their temperaments, solely and utterly. Sex is a matter of spiritual employment. The sterner or masculine sex is the entity that is made up of aggression and daring—the explorer of the Cosmos, the Gentleman Unafraid. The "weaker" or feminine sex takes a different angle on the rigors of creation. It is essentially the helper, the conserver, the employer of substitutes to get militant aggression. These two incarnate in life as men and women in their separate cases. They make certain compacts with themselves before starting into life, as it were, that they will breed offspring to perpetuate their self-awareness in terms of living species. This perpetuation is a product of their polarity. Let them go on to infinity and they recreate the essential Godlike species. Which is exactly what is happening, wherever you see a marriage taking place in flesh.

But this thing also happens—

Frequently a man and woman come together on the earth-plane without that pact being made beforehand. They are known to one another of old and one has something to give to the other. It is a pact of a negative quality, that presupposes that one has something which the other has not. Out of these conditions comes benefit to both. But that benefit last for a limited time. When it reaches the place where its function is fulfilled, then rancor, misunderstanding, polygamy, grows between them. The cycle is closed. Their mutually profitable relationship is at an





end. True, there may still be children who are not yet mature and from a worldly standpoint it is sometimes necessary and adroit for them to continue in their earthly relationship if they can, till those children have attained a degree of self-support.

But to keep on with a situation that has exhausted all of its potential benefits is to make a mockery of the process from the start. Men and women know this, deep down in each subconscious. And when this condition arrived at, is really bona fide, *they will drift apart, and no amount of law and morals will hold them together!*

CHRIST never said, I do not believe, that a man and woman could get any practical benefit from a militant state of hatred. That condition is impractical, vicious, insensate. What He did say and mean, again to my way of thinking, was—that men and women should seek first the kingdom of God and His righteousness whether that righteousness meant a parable in lexicography or a sexual embrace.

People are too apt to take literally the things they think they should not do and accept the things unquestionably which they think they would enjoy doing. *Every man and woman who is unhappily married is violating a law of morals*, else there would be no unhappiness in the mutual relationship.

Christ, I believe, wanted every man and woman to be happy, as only from true happiness could true spiritual development derive. But there are many, many interpretations of happiness, and what is happiness to one soul might easily mean misery to another. This question of happiness goes deeper than the mere domestic conditions under which two people live. It is a question of surrounding ourselves

with that environment which lets our truest and highest self-expression out. And when we attain to those conditions, we arrive at a state of being where God and the Master are so real to us that we could not really do any immoral act, even if temptation were cast in our pathway.

THIS is my answer to a man like my friend, This is my answer to a thousand friends, perplexed as they are by a literal desire to be fructuous and fecund of spiritual offspring as well as of mental and physical health.

We have too many seers and false prophets trying to tell the human race what is good for it and what is not. We need a new birth of consciousness, all of us, to make us see the underlying philosophical principles that make for human welfare in the largest number of individuals.

Let us not go astray over whether or not the Great Teacher said one set of words or another set of words. That is dogmatic hair-splitting. What the Great Teacher said that makes us reverence His wisdom was this—

“Thou shalt love the Lord, thy God, with all thy heart and with all thy soul—and thy neighbor as thyself!”

That means what it means. It means that even though a man cannot go on living healthily—morally and physically—with Neighbor Wife, there is no reason why he cannot continue loving her. The real trouble with the divorce situation today is in the manner in which it is handled and accepted. The idea seems to be that men and women, having served their propinquous terms as mutual benefactors to one another, should thereupon start in open campaigns of black hatred for each other, poisoning all their spiritual wells and making a travesty of the law and the prophets.

Let us have no more of this. Let us change our life partners if deep down in each human heart desiring such change there comes what might be termed spiritual fiats that the end and the means are right in equity with cosmic principles. But the greater interpretation is the first interpretation:

Only that is moral which enhances the human spirit and leads a man or woman into mountains of achievement!

CHRIST REACHES CHICAGO!

A Recent Editorial in The Chicago Daily News



EDINAH temple was packed to the last seat in its highest gallery, and an overflow of nearly a thousand persons assembled in St. James Episcopal church, near by, last Monday night.

It was a great audience, representing the men and women of the Protestant churches of the city. A stranger might well have asked what had brought this concourse to one place. There was no spectacle, no pageant, no great music—save for the sonorous pealing of the splendid organ under the touch of a musician. No crisis of local need, no immediate civic urgency, no blare of wide publicity had drawn this multitude.

There was song and prayer. Then a man stood forward and the throng relapsed into a hush of eager waiting. A slight, youthful figure he was, and all eyes were turned to his quiet face as he began to speak. In tones almost conversational, without oratory, without display of emotion, save for a manifest earnestness, a convincing sincerity, he held that audience for more than an hour, and it would have listened an hour longer had he been free to speak further.

It was Stanley Jones of India, the man who wrote, "The Christ of the Indian Road," and those who listened were impressed with the fact that here was a man who knew the meaning of spiritual reality, a man to whom religion was not a creed but life, in the language of old-time Methodism, this man had an experience. He spoke, not by rote, but by knowledge. He was not spinning a theory, he was disclosing a living truth. His words were those of the educated mind, his accent that of culture, his thought from the secret place of conscious fellowship with God.

"For twenty-one years," he said, "I have put my faith out where it could be challenged, where it could be assailed. I did not want a faith that could not stand the test. And tonight, I tell you—it works. For twenty-one years I have trusted Christ and He has never let me down!"

And these thousands of men and women had come from every part of Chicago and from outlying villages to hear this simple message from this man whose only fame lies in the fact that he has taken Jesus seriously and followed Him faithfully. There is a significance in that which touches the very depth of human need.

“If I but Gave

the Word



E GATHER as agreed.
The day is well spent.
The night seeth us with
labors performed. Now
My dear ones, let Me
make lengthy speech
with you . . .

“Know that I so loved
the world that I gave it
My life. My life was the
price paid for man’s pos-
session. Man was
doomed to extinction

long ages ago. His thoughts were of evil. He loved the darkness. His animal ancestry had blotted his divinity. The Plan had not been successful for him as a creation of order and method. He had despoiled his own house. The evil he did was abomination. Antics he made of the Father’s beneficence. He made riot in holy places. His whole creation was a misanthropy.

“Know that I did pity him for his dumbness and impatience. Know that I did give up residence on higher and farther planes to be close to physical earth and try to bring order from chaos. Know that I did so love suffering mankind that I did make a compact. I did offer the Father My life in exchange for the lives of the world. My life was not desired of the Father but so touched was He by My sacrifice of higher and greater and vaster joys of eternities that He gave Me the earthplane on a condition.

“I WAS to come into the world a humble unknown. I was to live as one of those whose wickedness of ideal was abomination. I was to know pain and suffering and physical death. Yet was I to know resurrection for a purpose. The world might thereby take to heart the example of My life and have before it an ideal of permanent divinity!

*Lo, the Heavens would shower
Fire, the Continents would
tremble, the Seas would rise
up, the Night of inky Blackness
would fall upon the Cinder
of a Once-World that would
fuse with other nomad
Planets and form a flashing
Nebulae far into empty
Heavens! . . .*

“Came I into the world, My beloved, to save it from physical and literal extinction. There would have been a heavenly holocaust. Stars would have fused. Mankind would have perished, mercifully but permanently, as created order. No world would have been as men now perceive it.

“Men were not to know that I had thus bought them for the price of an ideal. They were to think Me human. They were to be shown what human creation could accomplish. I gave

them example till My thirtieth year. Then came the Father's angels unto Me. We did sit upon a mountain and consider humankind. Came I down from that mountain with the determination strong to save mankind even at cost of physical death, hoping thereby to show his species that death of the body can be conquered by Faith.

"**S**O THEY killed Me. They did spit upon Me and revile Me. They did make mock of heaven and orderly love. Know that I knew they might do such things. Know that I knew that I was as a lamb among wolves. Know that I knew that I had volunteered for a mission of ignominy that I might hoist a petard of Hope before the Armies of the Doomed.

"Apprise ye the sad result. Came I into a world and it received Me not. Opened I the eyes of the blind and they saw not. Gave I Water of Life to the perishing and sport they made of My generosity. The beast lingered within them: they stayed Unclean.

"Yet did I persevere for knew I that there was a spark of Great Divinity in the hearts of bestial men and I saved it. Knew I that sooner or later men might come to see that the order of creation could be brought back to the Father whom I served as Son. Industrious I waxed in My ministrations. Gave I freely of time and effort and persevering compassion. Though they did stone Me and revile Me and make mock of Me, yet did I triumph over Death and come back as witness of the Lost Idealism.

"**T**HE WORLD was slow to acknowledge Me, but acknowledge Me it did. In that acknowledgment was the hand of My devoted disciples who, with Me, returned to earth again and again, times without number, seeking to turn men's hearts and faces in the upward Way. Did they work and preach and expound and reveal. Yea, did they die, even as I died, that men might know the love I brought them from Far, Far Planes.

"Honored I them for their service. The world maketh progress toward the Father through them but still it be retarded by sons of darkness. They be workers of iniquity in that they love iniquity. The Beast hath left its mark within them. Gen-

¶ **T**HESSE PAPERS which end each Issue of *The New Liberator* are not consciously composed or fabricated in any known mortal Brain. They are psychically received exactly as printed, from a Discarnate Source and seem to be personal Expositions to the Editor who passes them on to those who can appreciate their Beauty, Vitality and Significance . . .

eration unto generation it sheweth its fangs. They who have been of good report have suffered cruelly because of those who loved the darkness. They who grew to love Me and keep the commandments of loving order were reviled and slain by the workers of iniquity.

"Sorely, sorely, hath My patience been tried. Sorely have I doubted if My work and sacrifice were of merit and worthy indeed of the time and pain. Sorely have I been tempted to let the holocaust appear and go to My Father in the apex of Spirit-Creation and there abide. Yet ever have I been touched by the sight of the cower-

ing, those who would walk uprightly had they nothing to fear. Ever have I seen the humble lift up their hands for Enlightenment. These have made Me rejoice. These have caused Me to be of faith that down far generations the world might be cleansed of the Mark of the Beast.

“**S**O IT hath ever been. So it will be. So be the errand and the mercy thereof. Man hath shown light toward redemption. He hath shown less and less of the Beast in his heart. Progress hath he made which augureth well.

“Still have we seen the Beast stalking, however. Conflict on conflict cometh in circumstance. Yet have I given account of the work on this planet. And the Word hath been spoken: ‘Well accomplished, My Beloved; continue Thou in grace!’

“The world little suspecteth how slender be the thread on which hangeth its perpetuation. If I but gave the word, lo the heavens would shower fire, the continents would tremble, the seas would rise up, the night of inky blackness would fall upon the cinder of a once-world that would fuse with other nomad planets and form a flashing nebulae far into empty heavens!

“**B**UT I give not such word. I keep within the hollow of My hand the existence of this planet. I tend and watch it. Daily I see the lives of nations. I watch pranking statesmen make mock of My work over many generations and I rebuke them not, knowing that if there be a spark of the Holy Spirit within them yet will it someday redeem them. I watch the humble rise to affluence and give good accounting of their talents and I am encouraged. So be it! . . .

“Know, My beloved, we be of one substance. We be of one flesh to save the humble seekers after truth from the Mark of the Beast. We come to save the humble and the worthy and take them up to the Father. Our work goeth on in progressive stages.

“One by one we eliminate great social cancers. One by one we despoil the idols of Mammon and tear apart the altars of Social Conivance for Nefarious Ends. One by one we eliminate the princes of evil from their petty

thrones, setting up potentates under us of The Goodly Company.

“Mark you, I be coming back to the Earth-Plane in person!

“I have said it before. I say it again. Sufficient do I consider the numbers of the progressing ones to encourage them by a demonstration of miraculous power and personal appearance. They will hear of My living presence and leap joyously.

“Others who are doomed to the Great Extinction will be angered and revengeful and murderous and vindictive, crying:

“‘What have we to do with Thee, thou Son of Light?’

“I come in a time of great world tumult when the powers of the earth array themselves for murder in rows. I come to visit My righteous wrath on those who take My Goodly Company for their murdering. Come I to blast them with My scorn and wither them with My appalling indignation.

“Let us consider the result—

“**G**REAT nations be led by great statesmen. They do the behest of the Widely Advertised, not the behest of the truly great in heart. They follow demagoggs who rant of war when war threateneth, and rant of peace when there be peace. They be worldly sheep led by blind shepherds who consort with wolves.

“They be led by demagoggs, I say, who have only selfish ends to serve. They be not of international mind. Care they naught for real human brotherhood. Seek they always after self-exploitation. No spirit have they to perceive the real causes behind world tumult. Live they only for awards of clamour and the plaudits of reward. Seek they to do the Opportune, not the permanently just thing, in councils of state.

“I tell you, My beloved, *fear not any statesman who seeketh his own Award of Merit*. He be as a hollow reed into which the wind bloweth.

“Our task, it is, to winnow the Mongers of Hate from the shepherds of eternal peace and light. Our task it is, to know with intimacy those who walk in light and await the Great Speaking. Our task it is to shew to them by speech that Great Ones walk among them as of old, making them to understand that a Miracle cometh! . . .”

PEACE

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SECOND—That there is, in this universe, a FAR MORE POTENT and DYNAMIC POWER, the manifestations of which have been erroneously credited to some other supposed power called the "subconscious mind."

THIRD—That this INVISIBLE, DYNAMIC Power is THE VERY SAME POWER that JESUS USED when He staggered the nations by His so-called "miracles," and by raising the dead.

FOURTH—That Jesus had NO MONOPOLY on this Power.

FIFTH—That it is possible for EVERY NORMAL human being understanding spiritual law as He understood it, TO DUPLICATE EVERY WORK THAT THIS CARPENTER OF GALILEE EVER DID. When He said "the things that I do shall YE DO ALSO"—He meant EXACTLY WHAT HE SAID.

SIXTH—That this dynamic Power is NOT TO BE FOUND "within," but has its source in a far different direction.

SEVENTH—THAT THE WORDS OF THIS GALILEAN CARPENTER WENT A THOUSAND MILES OVER THE HEADS OF HIS HEARERS 2,000 YEARS AGO, AND ARE STILL A THOUSAND MILES OVER THE HEADS OF THOSE WHO PROFESS TO FOLLOW HIM TODAY.

EIGHTH—That this same MIGHTY INVISIBLE, PULSATING, THROBBING POWER can be used by anyone—AT ANY HOUR OF THE DAY OR NIGHT, and without such methods as "going into the silence" or "gazing at bright objects, etc."

NINTH—That when once understood and correctly used, this mighty Power is ABUNDANTLY ABLE, AND NEVER FAILS TO GIVE HEALTH, HAPPINESS, and OVERWHELMING SUCCESS in whatever line it may be desired.

DR. FRANK B. ROBINSON

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The world is on the verge of the most stupendous spiritual upheaval it has ever experienced—the advent of Christ being of small importance when compared to it.

F R E E — F R E E — F R E E

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Notice to Subscribers—

A RRANGEMENTS have now been completed for the uninterrupted publication of THE NEW LIBERATOR.

The midsummer numbers comprising JUNE, JULY, AUGUST and SEPTEMBER are combined in this—the OCTOBER issue. The magazine will hereafter be mailed to subscribers on the first of each month. All charter subscribers will have their subscriptions extended four issues accordingly.

The Publishers.

The Day-Dreamer

Will he ever wake up?

HIS life is made up of rosy visions.

He sees himself in a manager's office—as the president of a firm—with a \$20,000 salary—perhaps even as a millionaire with a Rolls Royce, a rakish yacht and a swell country estate.

But all this grandeur is in his day dreams. He lives in the golden PARADISE OF TOMORROW—and it never comes.

He does nothing with the opportunities that surround him TODAY.

He feels above his present job. He is always "going to find a place where his abilities will be appreciated." But he NEVER DOES.

He is the despair of his employers, for they know that he REALLY HAS ABILITY. He can plan with intelligence, he has original ideas, imagination. If he could only concentrate on today, instead of TOMORROW, he might have all the prosperity he craves!

What he needs is a STICK OF DYNAMITE—anything to wake him up and teach him to get results from his abilities NOW.

If he doesn't give himself a rousing jolt, he will complain more and more of not being "appreciated"—and gradually " peter out" into a failure—A JOB COWARD—a cog in a business machine.

He will always be somebody else's servant, instead of master of his own destiny.

How does he get into such a mental state? Because he uses only about ONE-TENTH of his mental energies in doing the vital things that count. Psychologists have proved that most of us use NINE-TENTHS of our brain power in day-dreaming, fortune-wishing, aimless time-killing. We are nearly all victims of the vicious habit of living far below our God-given endowments!

It doesn't help to learn that certain of your mental abilities have become WEAK THROUGH DISUSE, just as unused muscles do. Nobody knows better than you (if you are honest with yourself) that there must be a "screw loose somewhere." The proof of it is that you have failed to reach the high mark you ONCE set for yourself.

You admit it. What you want to know is, WHAT CAN BE DONE ABOUT IT?

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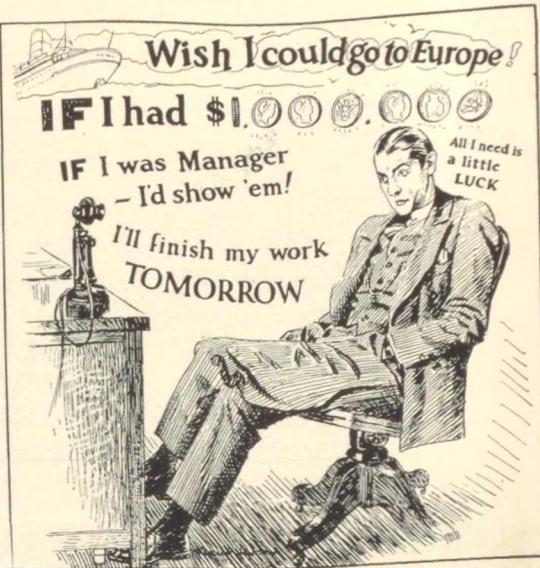
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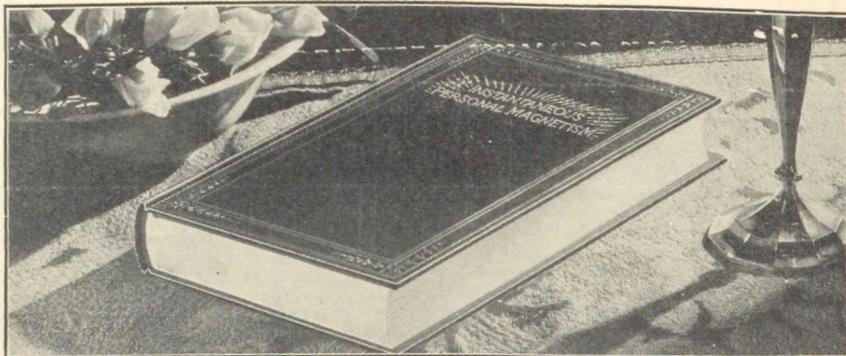
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