

A MAGAZINE OF EARTHLY ILLUMINATION FROM THE WIDER WORLD

Vol 2

The New LIBERATOR..

JUNE, 1931

Edited by
WILLIAM DUDLEY PELLEY

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Liberation



The BREVET ..



THE COMPLETE EXPOSITION of a new World Order, 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 Higher Dimensions of Time and Space.

The exposition comprises 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* that shall bring the human race into a consciousness of its own Godhood and set up a more Christlike relationship between nation and nation, and between man and man.

This grand work has not been conceived in a day, but is the outgrowth of a Union of Master-Minds on lofty levels of discarnate Thought, who have been ages conceiving and discarding from the fruits of experience and observation what is both wanted and needed in a wholly different social order from that of the present.

This concept is twofold in principle: making Man to understand his destiny here in his mortal state of earth, and making him to understand it *hereafter* when he has graduated from the limitations of his physical body; 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.*

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The New LIBERATOR..



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THE CONTENTS of this magazine, unless otherwise designated, were received "clairaudiently" via the Psychic Radio, from Great Souls who have graduated out of this Three-Dimensional world into other areas of Time and Space . . .

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Edited by WILLIAM DUDLEY PELLELY

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Liberation Assemblies *the Modern Miracle!*

Thousands are gathering to hear a Supernal
Explanation of the Times in which we Live . .

ARE YOU not willing to be enlightened upon what the advanced thinkers of the earth universally agree upon?

The nations of the earth are passing through a terrific revaluation of society. The old order is completely breaking down. New values, new ideas, new revelations, are the program of the moment.

There are sound but staggering reasons for the present hiatus of commerce throughout the world. The race stands upon the brink of amazing changes that are known to be foreordained for it. Men of prestige and influence are accrediting that humankind is being led by Higher Forces that are proven to be in existence and working out a definite plan in all the nations collectively.

This is not fanaticism; it is not the prophetic "End of the World"; it is rather the fruition of Christ's Great Message to the race which He brought personally to universal peoples nineteen centuries in the past. *There is definite proof in existence that this is so!*

You can learn what is going on if you will bestir yourself. Every Sunday evening throughout the land, Master Messages of colossal import are being put into the hands of Local Instructors who are reading them from rostrums to their people in assembly. On Sunday, May 3rd, the first of these came together. While they were being read, many strange things were observed to happen behind or above the speakers, reported from various parts of the country.

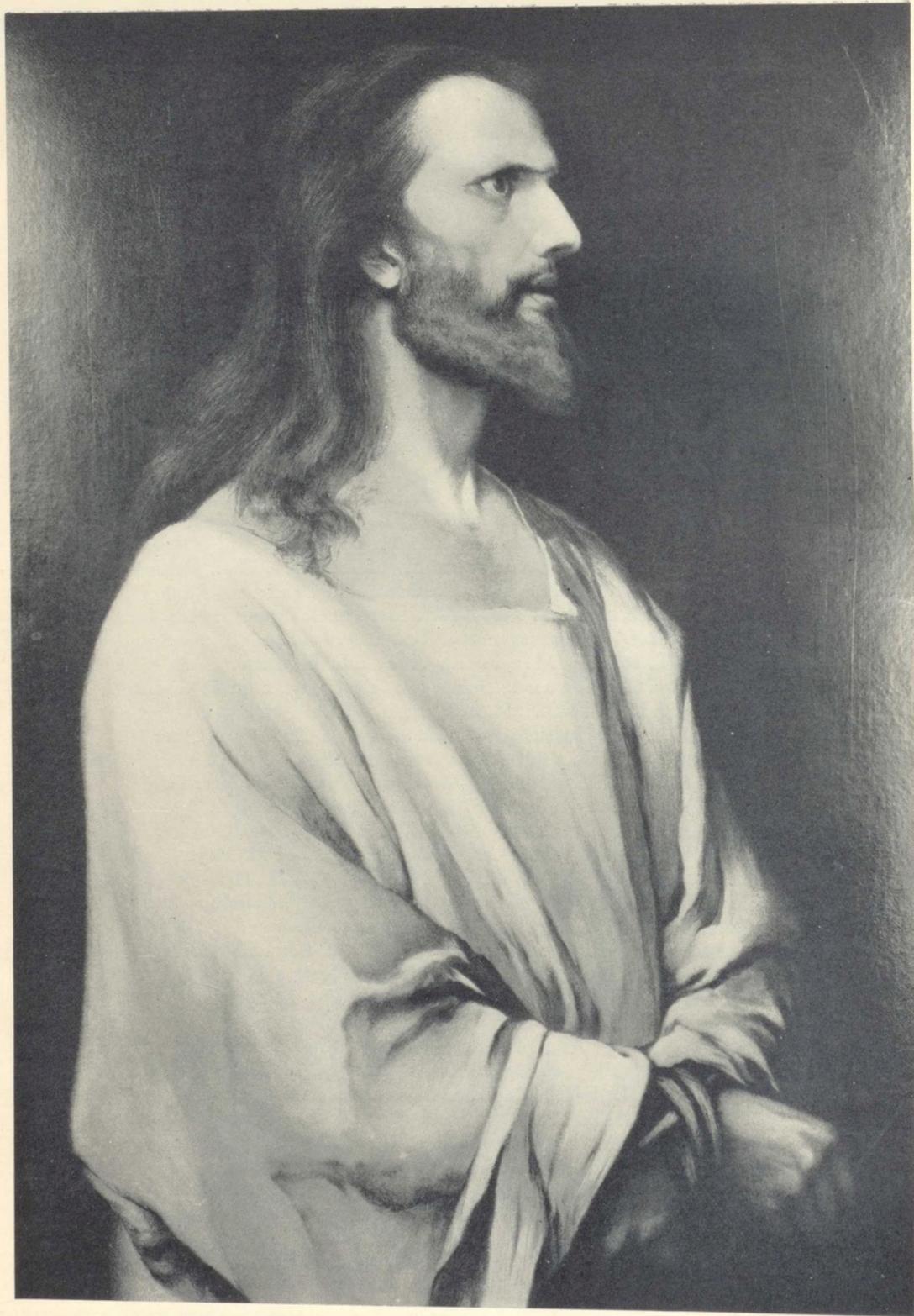
This Movement is REAL. It is bringing home to people facts they eagerly desire to know. You should apprise yourself of what other people are hearing.

This Is Not a New Religious Movement!

IT IS sociological and humanitarian. No new sect or cult is being started. *Information is being made available as to why the times are what men find them!*

Look down this list, get in touch with your nearest Liberator Assembly. If none is listed near you, write us. We may be able to refer you to a Home Group Liberator Assembly in your community. Attend regularly until you get the whole program of enlightenment:—

ALBUQUERQUE, N. M., 1010 No. 12th St., Edith B. Miller
BATTLE CREEK, MICH., 90 Highway St., Alice A. Sloat
BEVERLY HILLS, CAL., 236 So. Doheny Dr., Mrs. C. T. Orange
BOSTON, MASS., Wesleyan Hall, 581 Boylston, Edw. Claybourne
BRIDGEPORT, CT., United Church, Park Ave., Louis M. Pawlett
BROOKLYN, N. Y., Ebenezer Presby. Church, Rev. Chas. Jaeger
CENTRALIA, WASH., Hotel Centralia, Anna Ethelynd Read
CHICAGO, ILL., Room 908, Auditorium Hotel, Ernest Palmer
CLEVELAND, O., Carnegie Hall, Rev. E. A. Lohman
DETROIT, MICH., 3419 Fischer Ave., Lois Burmester
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GREELEY, COLO., 2025 Ninth Ave., Mrs. Edna M. McCown
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LAKEWOOD, O., Knights of Pythias Hall, Mrs. Ida Mae Coe
LOS ANGELES, CAL., 628 West 8th St., Mrs. Norma R. Shank
LOUISVILLE, KY., 6th Floor, Strand Bldg., Nellie M. Meyer
NEW CASTLE, PA., 203 West Grant St., Mrs. H. R. Dickson
NEW YORK CITY, Pythian Temple, Harry Dana Abbott
NEWLLANO, LA., High School, Carl Henry Gleeser
OAKLAND, CAL., 1924 Broadway, Dr. E. W. Edmondson
PASADENA, CAL., 92 No. El Molino, Mrs. Norma R. Shank
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SPRINGFIELD, ILL., Kessberger's Studio, Mabel Kessberger
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WATERBURY, CONN., 37 Leavenworth St., Arthur M. White
WICHITA, KAN., Mrs. Ruby A. M. Williams
WORCESTER, MASS., Telephone 4-9173, James Higgs
and 86 Home Group Assemblies



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The New LIBERATOR..

VOLUME TWO

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NUMBER ONE

IF You KNOW, You Avoid Catastrophe!



WHEN a recruit is taken into the United States Marines, the first rule of soldiering branded upon his mind is the dramatic admonition:

If you don't know, you get killed!

The idea, of course, is to give him such a mastery of the job of war through study, that he can handle himself

in any situation and therefore reduce his chances of being slaughtered.

But the United States Marines have no monopoly on the idea or epigram. The truth of it applies with equally tragic force to the greater conflict that is daily life.

If you *know*, you live! If you *don't* know, you die!

But know what?

YOU ARE a man or woman with problems. Some of those problems are spiritual, some of them are mental, some of them are physical, most of them are financial.

No matter!

YOU are perplexed and hounded unto death because you are only half aware of what the universe contains - Are you not willing to be enlightened in matters of Reality that the most advanced thinkers of the earth uniformly agree upon? . . .

They are problems and you suffer from them, perhaps unto death, because you do not *know* certain fundamental facts about how the Universe is run, and why the factors that make up *your* life are what you find them.

You could live your life without a single problem if you were all-wise—meaning, if you knew all there was to know about Cause and Effect in this finite universe. You could practically be God in your own right if you could attain to all knowledge.

In the exact ratio that you know what Life is all about, or why it holds the problems that afflict you, you will be hounded or driven by those problems, perhaps to an early grave.

Problems are therefore only another name for ignorance.

The question arises, is the wisdom obtainable anywhere so that the problems of life melt away in understanding that means Power and Success?



THE PEOPLE of this world are interested only in Self-Improvement.

There is no other excuse for being in life.

People are not selfish when they want to improve themselves. They are following out a divine law that orders them: *Live and grow in wisdom.* But there are many kinds of Self-Improvement and it takes many phases.

Some people want improvement in pocketbook. Some want improvement in health. Some want to improve themselves mentally or spiritually.

Whatever you want in the way of self-improvement is yours for the taking!

IT IS important, however, that the knowledge you receive in life, and about Life, comes from a source that means true self-improvement. You can only progress in improving yourself as the source of your knowledge is bonafide and accurate.

Society today—meaning nothing but yourself multiplied by as many times as there are others in earthly life—has reached an acute pass in its affairs. All sorts of troubles threaten because the sources of the information by which most people have tried to improve themselves in the past, have not been accurate. Mankind has gone on as it

pleased him, for thousands of years, building up a great social structure on his blind interpretations of life-fundamentals, and then wondering why he has constantly landed in all sorts of trouble.

There is only one true source of information that must stand the test of eternity amid every land and race.

That is the kind of information that is accredited of men only when it checks with that of which they see the outward evidences in daily happenings.

This is called *Truth!*

Truth, much libeled, misinterpreted, and shopworn, *is nothing but the fundamental tenets of Law by which the universe is run.* You cannot have Truth in many guises. It may have many facets, as one true jewel has many facets, but they are only interpretations, man-made, and man-considered or accepted.

THE TRUTH is simple, infallible, omnipotent, and omnipresent. The facts behind the universe that make it what it is, are as a gigantic Tree of Knowledge. It has one trunk and one shade for those who rest beneath its branches. It has one fruit. But that fruit may taste differently as there are a hundred different palates to receive its flavor.

We are not interested in the Tree of Truth as a *tree*, however. We are interested in knowing how to obtain its fruit, and what its effect will be on ourselves.

YOU ARE hounded and perplexed *because you are only half aware of what the universe contains*, why life has occurred in a mortal world, and what its end and purpose is to be.

You have heard fanatics and imposters try to tell you what it is. You have listened and been disillusioned when you found that they were giving you mainly their own ideas. You have had good men called Clergymen try to explain Life's mysteries from the Book called the Bible, a book divinely inspired and yet held down to the learning of the times in which it was compiled. You have heard scientists give you *their* interpretation of the Life Miracle from materials, their composition and behavior.

Out of the welter of these, you have come to

the conclusion that there is no *true* source of knowledge.

In that, you are wrong!

There is a Source of Knowledge so bonafide and pure that when the full significance of it comes to you, you are made over into a wholly different man or woman, with the poise that comes from wisdom and the peace that derives from the conviction of the facts on which life is based.

There are those who want to help you to know that this is so.

But argument will not do it. Too many arguments have been employed in the past and have only stirred up friction between man and man.

Phenomena will not do it, since phenomena implies still more ignorance on your part or you would never think to call it phenomena.

The only thing that will accomplish it, is for you to attend a sort of school that is being founded throughout America, attended voluntarily by persons of every rank in society, of every age and habit of thought.

THERE is a universal school of Supreme Intelligence, little known about, little suspected, not exactly a lodge, and yet whose teachings are zealously guarded.

This school is nameless for the present, *but it is taught by Massed Intelligences from Higher Aspects of Life*, which the scientist as yet has not yet discovered, but which he will shortly stumble upon and prove to exist, with terrific repercussions on modern society.

There are men and women now attending this school in the privacies of their own homes, or in select audiences of amiable friends, who are actually coming into contact with their Sublime Professors and learning facts that they are taking into their businesses, their financial and domestic relationships, their social maneuverings, and their political expedients.

IT IS useless to say that this is not so, until you have *proven* that it is not so.

The fact that you have troubles, quandaries, afflictions, and diseases, proves your ignorance of that from which other men and women on a higher and finer social plane are profiting.

YOU CAN go to this School if you desire. It costs you nothing but what you are able and willing to give for what you receive from it. It is held in many cities throughout the nation, Sabbath night on Sabbath night, under the guidance of competent Local Instructors who receive their material from sources that will amaze you after you have discovered the facts of their origin.

Keep on coming to this School and a strange readjustment begins to perform in your life.

You first learn the fundamentals of why you are here on this earthly planet. You learn how the human race got here and what it has been doing since its arrival—not as the biologist or anthropologist would give it to you, *but as Those in the Higher Dimensions of Time and Space explain it to you by a form of super radio.*

This radio contact has been established, but its import is so stupendous that it is not yet generally known or accredited. Humanity at the present time cannot grasp what it means.

The subject is too vast.



HERE AND there, however, advanced souls—eager for self-improvement—can avail themselves of the High Instruction coming on that Super Wave-Length.

They can find out what makes the wheels of the universe go 'round, how to profit from the terrific power-reserves in Nature, how to fit their lives to the workings of this machinery, how to clear away the damaging superstition and wrong ideas that have clung to academic learning, barnacled to it and riddled it as moths attacking a garment, until it is no longer of value in a world of strange enterprises.

YOU ARE invited to avail yourself of this knowledge. You will be shocked at first, perhaps, into the skepticism of the overly astonished, to learn what is afoot at the present time, to find out that human instruments are estab-

lishing positive contact with those vast Super-Intelligences by a form of Radio that transcends anything that radio engineers have discovered to date.

But when that shock, skepticism, and astonishment have passed, and you begin to see the true pattern of life woven before your eyes, it will come to you in a burst of radiance, just why your problems have reared their grotesque or monstrous heads in your personal career.

This is no new religion that is being preached. It is no new scheme for catching dollars from the gullible. It is no new course in applied psychology. It has no axes to grind except to enlighten men and women about themselves, that they may thereafter dwell in a finer social state, one with another.

LEST YOU think that this sort of thing is too good to be true in a materialistic world of cranks and charlatans, you are asked to come out and listen to what is being revealed.

You will be the arbiter of whether these statements are true and honest.

You will hear things that will seem incredible at first. But gradually, week on week, as the instruction mounts into more and more profound phases, you will begin to grasp what has been basically wrong with human life, and set about remedying it in your own especial case.



THIS IS a message for you of such self-improvement as you have never encountered in your life, and which — frankly — you will not at first accredit.

Some there are, who will grasp at it eagerly. If you are not one of these, you are going to be left that far behind in the progress that is going to be made by certain

souls in the next two decades.

The Instructors who pass on this Wisdom to you as you attend and listen to them, are called by the only name that these revelations bear.

They have elected to be known as *The Fraternity of the Liberators*—not a cult name in

any sense, not a new denomination, not a new political party, having nothing to do with either socialism or radicalism, acknowledging no connection with any creed or movement that now exists.

They are not mystics in the popular sense, and whether or not they are charlatans depends upon your judgment of the validity of what they tell you. They are willing to be adjudged purely upon their *performance*. They serve individually at their own volition, because great revelatory experiences have come into their lives and they want to similarly awaken their brethren.

YOU ARE challenged to come and hear these statements proven!

Have you spiritual quandaries and questions? Over a period of time you will find them answered in a wealth of learning such as few books contain at the present time.

Have you physical or mental troubles? You will be shown the causes by which they originate, how or why you are living wrongly, and what you should do to bring about a method for meeting life that will sidestep further complications.

Are you poor in this world's goods, while others seemingly enjoy great affluence? You will learn what true wealth is, where wealth comes from, why some people have it and others do not.

Little personal problems will *not* be solved—after the methods of the corner soothsayer. There is no permanent help for you in having someone suggest how you should conduct yourself to avoid social and financial complications. What you need to know is the *law* that is being violated that brings you weal or woe, so that you can correct yourself accordingly and remain corrected throughout the balance of your days.

THIS MESSAGE of Liberation has been given voice and ear *over night*, in more than a hundred cities and towns throughout this nation. The story of its origin is too dramatic to be completely told in one article or leaflet.

Three years ago in California, a man went out of his body in the night and returned to write of his experiences. His story startled the nation. Twenty millions of people have either read, or heard of, "*My Seven Minutes in Eternity*." But

what has confounded those who would believe that he had only a dream, was the complete alteration in him physically between midnight and sun-rise, and his acquisition of psychic gifts that seem to be demonstrating without a doubt that it is possible to receive enlightenment of vast import from Great Souls consciously existing in higher and finer gradations of etheric Matter.

Theologians, scientists, and psychologists, have been unable to explain what they have seen happen before their eyes or heard with their ears, in connection with his work since his epochal experience. He was not a Theosophist, a Spiritualist, or a Swedenborgian; he was a worldly newspaperman who had no inkling that his epochal adventure was coming until he found himself upon it.

Night after night over a three-year period, he has been tuning in to what seemed to be Great Cosmic Intelligences, and recording information of a subliminal nature which no mortal mind could possibly fabricate, even from the depths of the mysterious subconscious.

But that man's experience is only a phase of the stupendous things that have happened.

As he went on taking these colossal messages, he made the discovery that there were about 20 other men and women in life, some of them in America, some in foreign countries, *who were being instructed in exactly the same supernal wisdom*, given the same discourses, counselled by the same Entities Above Life, and told how to bring it to the attention of humanity.

IN OVER 100 leading cities of the United States, people of prestige have convinced themselves of the validity of this Information received by these men, and have taken up the work of passing on to the Man in the Street in these troubled times, these exquisite explanations of life, why present-day society is what it is, and what Great Plan a Splendorful Mind behind the mortal universe is working out by world war and economic depression.

In 100 cities of this nation, once each week, audiences made up of people who want to hear these great Lectures of Instruction, are gathering. Ministers of the Gospel, cult leaders, psychologists and sociologists, are among those who are turning from man-made philosophies and man-

interpreted doctrines, to listen to the wisdom coming out of the Higher Dimensions on this magnificent Radio-Wave.

This magazine is built around many of them.

The really profound Master Discourses, however, are too significant and sacred to be passed out promiscuously in public print. *They can only be given behind closed doors to persons sincerely seeking instruction that is above the man-conceived.*



AGAIN, you are challenged to become one of those who gather in secret behind those closed doors.

You do not have to belong to anything. You do not have to alter a single one of your religious, social, or political affiliations, to get these lectures. They are purely humanitarian, sponsored by people of worth and

prestige—many of them whose names are known throughout the nation—who see that society has come to its present awful pass through incorrect instruction as to why Life is what it is.

Let this Message sink in and permeate your thinking. Let it haunt you subconsciously. It is all part of a Great Program of Enlightenment for the race, so that New Times may be ushered in, foretold by the Prophets in the years that have passed.

If you are picking up this magazine for the first time, read its contents with the foregoing in mind.

Scientists now project and receive radio waves mechanically. They are dramatically close to discovering that there are certain human organisms that are perfect radio equipments, able to tune in at will to certain colossal ether currents, to form contact of irrefutable intelligence with denizens of finer phases of Matter, thereby proving the latter's existence.

Behind closed doors, in the allegorical Upper Room, these things must be made known. And they *are* being made known.

Your attendance will prove it.

WHY the Human Race Great Natural or

CATAclysms and social upheavals are not gestures in Cruelty nor do they happen because God is indifferent to human suffering; the Great Hierarchy in charge of earthly mankind sometimes has to use a drastic method for shaking man out of mass indolence . .



ONE of the great mysteries in life—that critical souls over the past nineteen centuries have not been able to reconcile with Christ's interpretations of a merciful Jehovah—has been the occurrence of natural cataclysm and catastrophe.

If the Almighty has a loving regard for the human race, why does He "let such things happen" as the recent world war, or such an unspeakable horror as the great earthquake in Japan in 1923, when 30,000 in-offensive people were roasted alive in one of the Tokio public squares?

These things, the discrepancies and inconsistencies in Christian teaching, have been responsible for serious doubtings whether or not either Jesus or His followers since, have known what they talked about.

No highly developed *human* soul would order or permit such disasters, so why does God do it?

THESE are uniformly the people who want the universe run in their own way, who refuse to accredit the facts Behind Life making the mortal experience what it is, who deliberately ignore any explanation that does not square with what they *want* to believe, who base their thinking on the assumption that mortal life is the only type of life there is, and that people only visit this earth-plane once.

Denying the existence of any over-ruling hierarchy that may be working out definite plans for races or social groups, building the explanation for Life purely on allegorical interpretations of Holy Writ, becoming angered at the suggestion that they may have to live life over again, they want an explanation of results from all these and then proceed to ignore or fight it when it is given them. Yet they do not escape suffering from their ignorance.

There is an entirely rational explanation for the great natural and social catastrophes that now and then come to humanity. It is not a mere fabrication gotten up by any one man or group of men. It has not been "thought up" to fit the circumstances. It comes logically and clearly of itself when the true causes for the

is Allowed to Suffer Social Catastrophes ..

existence of the universe, and life upon this planet, are investigated, studied, and accredited.

The whole explanation is too long and vast, however, to be confined to one article or series of articles upon the subject. It is the product of a great Course of Instruction that properly starts with the first appearance of life upon this planet, what happened after mankind came here, what program has been followed since that culminated in the appearance of Christ in Galilee, and now the later-day revaluations of society as an outcome of the recent world war.

However, indications of why some of our more recent national catastrophes have occurred, may be gleaned from the explanations given us via the Psychical Radio for the current depression in the commerce of the nations.

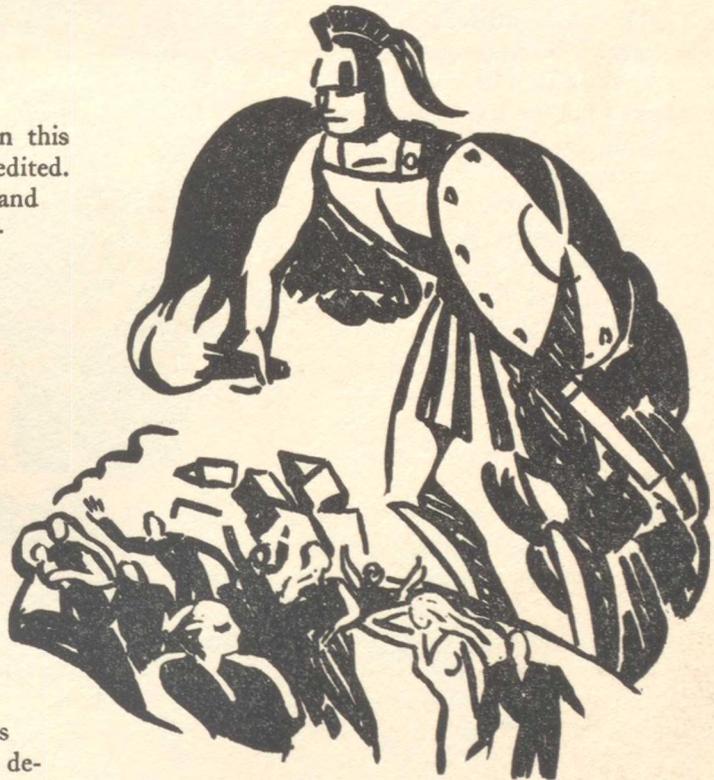
(Psychically Received)

MANKIND has come a long way to reach the present moment.

Uniformly the changes in man's affairs have been slow-growth changes, subtle in their improvements, made without warning when they have taken the aspects of catastrophe.

They have therefore worked a queer condition in his thinking, when he considers himself in relation to the physical universe and the Great Spirit of Alteration behind it.

Man does not know what is good for him in the long run. The changes he wants made, if he wants changes made at all, usually concern his



immediate wants in the shape of necessities. He does not see his whole cosmic ennoblement as a trend. He knows there *is* a trend but it is beyond his thinking to figure out where that trend is going to end. So he sees only the requirements of the present moment, which of course must be economic—in terms of immediate disadvantages requiring adjustment.

THE LONG Cosmic Throw of the arrow of fortune, to employ a term in archery, is beyond man as a physical species, living in a world fenced around by mortality.

One of the principal enhancements that comes

to him on quitting his physical body is the capacity to see himself in terms of his trend at any given point in his vast life course. But while encased in his physical vehicle he is a creature of impulse, sowing seed one day, demanding that it germinate the next, wanting service from his gods like a customer in a restaurant, irate with hunger.

NOW man's attitude toward himself in this, must be ignored by those who have charge of his affairs from the Immortal Vantage Point. *They have to think in terms of futures.*

Oft-times they have to order catastrophes to divert man in his thinking and behavior, or get him to think about the future at all.

It is easy to impress on man's mind the need for planning ahead, being perspicacious in outlook and a seer in practice, when he sees some of his institutions in a state of dire disruption.

Confronted with the need for building over again, he really thinks about the future, whereas if nothing ever occurred—in nature or the social structure—to jolt him out of the even tenor of his way, he would become hardened and indifferent to the sufferings of his fellows in exactly the same ratio that he became spineless and flabby about his own works as a social architect.

DO NOT get us wrongly here. We are not saying that every catastrophe or social change that has ever happened to the race, has come about because man needed a mental or spiritual shaking up. *Great catastrophes usually have their root in other causes entirely.* But no greater truth was ever uttered than "out of evil cometh good" when you consider the ennoblements that arise, or grow out of, great natural disasters.

Those disasters may be caused by wrong mass thinking, terrain explosions, the various alternatives that exist in nature for striking balances. Mankind, being essentially divine and therefore essentially constructive, erases the evil nature of these contingencies by spelling them out in goodly

works toward those who have suffered specifically from them.

All the same, we tell you that when you get a great *social* disruption such as grew out of the World War in many countries—Russia being the most glaring example—you find a process at work that is probably the result of a decision among Higher Intelligences to give that country or that race cause for lifting up its eyes and beholding the destination it is meant to achieve.

This is particularly potent for those countries or races where the order of life has been slothful and unenergetic in its ethical features.

Mankind may run along for generations unmindful that any change is taking place in its habits of thought and action.

But by the same token that it lacks the perspicacity to see its future in terms of the present, so it is building up the necessity for change in the essence of its lethargy. Sooner or later that change will come dramatically—but rarely de-

rogatively—since all things work together for the good of races as well as of individuals.

NOW LET US consider society of the present moment in terms of what is needful for it because of its experiences since the World War.

Humanity all over the earth has been confronted by two aspects of living offered for embracing. First, there has been a tremendous spurt in creative industry; that is to say, war ingenuity and mass production have largely gone on in the same tempo as when the nations were embattled. A false prosperity seized upon the imaginations of the peoples involved. They witnessed what could be done by co-operative effort on a large scale during the war, and continued *subconsciously* to recognize means and methods for getting things done in a large way when vast numbers worked in unison. All classes profited for a time, so long as there was opportunity to get rid of the goods thus projected into the world's markets.

There was really no necessity for the recent crashes on the various Bourses of the world,



viewed in the light of the principles involved. But a grave error *was* committed in mankind's thinking when he accepted prosperity as nothing but the turning out of goods in great quantities and supplying them to those who would buy them at as great a margin of profit as possible.

Industry became a gigantic machine running on smooth rails with its throttle wide open, but alas and alack, unmindful of danger signals set in its pathway, certainly having no knowledge of its destination.

It was as though a Pullman train of beautifully appointed coaches had been boarded by a traveling party, and so long as the train *moved* they were not disposed to criticize either landscape or lack of destination. They went on and on, expecting the locomotion to continue forever, eating, drinking, and merry-making, and only occasionally glancing out at the scenery.

PEOPLE who travel thus are very apt to forget that they are going anywhere at all. Certainly it ceases to concern them what purpose the journey serves. They might as well not be taking any journey at all.

In other words, insofar as they themselves are concerned, they are making no progress. If on the other hand that same rolling stock and roadbed—or the whole transportation system—is primarily intended for the taking of journeys by those who have constructive business ends to serve, the natural result would be for those in charge of that transportation system to either halt or side-track that train. If neither of these could be done, the expedient would remain of forcibly casting it off the irons.

This is an exaggerated metaphor of course, and yet it is a true one.

It is trite to say that humanity was taking a joy ride prior to the present let-down in prosperity. Humanity was not taking a joy ride *so much as a journey in indolence*, caring nothing about its destination and only enjoying the appointments of the coaches. In a manner of speaking something had to be done about it.

Much *was* done about it.

THE SOCIAL train carried too many passengers who would never have looked out

of the windows, or given thought to the fact that they were moving at all, if the train had not stopped with a certain loud smash. Suddenly it occurred to vast numbers of those passengers to realize that they were making a journey—a very pleasant journey for a time—but one which had brought them small profit. Finding themselves set down on an economic prairie, far from food or human habitation, they are made to take stock of themselves and plan a bit differently about the journey henceforth if they can only get the train again in motion.

This they cannot do by themselves however, for they are out of water and fuel that makes for steam.

In no other way, we say, can humanity be brought to reason with itself, take stock of itself, readjust the factors that have made for the dilemma, and generally allocate the destination it wishes to reach, than by being set down on such a prairie with food gone, lights out, and fuel running low.



SCOND, there has been a reclassification of humanity making for political and ethical readjustments, bringing out strange attributes in human relationships, and generally propelling the various races to think in terms of internationalism in a way that they have never done before the war and the let-down happened.

It was as though a vast powder mine had been exploded under the beds of sleeping nations in order that all might realize that they had been slumbering within the same chamber—or at least with bedrooms adjacent to one another. They had come running into the hallways of the world in hastily caught-up attire, to behold one another's unaccustomed shanks and bulgy bodies that before the catastrophe had been hidden by clothes.

This general upset in the night time of humanity's ignorance—about one another's prox-



imity and mutual danger—had the effect of arousing the peoples of every race to a consciousness of one another and their own immodest attire.

They were caught up in a whirlwind, to use another metaphor, and dropped down in strange places where they found one another facing the same predicaments.

IN ALL this there was a purpose being worked out.

People or nations thus embarrassed or distressed, have a strange way of falling into fellowship, grouping themselves into intimacies, and generally taking unto themselves one another's psychologies or outlook on circumstances.

The nations of the world stood side by side—in two great encampments—during the World War, and in a way learned the beauties of fellowship without any one of them compromising its individuality by being thus in company. There at a strange thing happened. With the Armistice and return of peace, the men embroiled went back to their hearthstones. They went back to the ways of industries and peaceful plodding, looking upon the late carnage as an evil nightmare from which they had awakened. A reaction was immediate. They did not want war any more for a long, long time, but their leaders, still thinking in terms of battle lineups, perceived that something was necessary in the way of international complications to save their own faces for having caused the War and to hold their people strongly behind them.

With the Peace Treaties out of the way, these leaders, consciously or unconsciously, made a great economic hullabaloo in the hallways of the world and tried to hold mass consciousness to the war pitch and tempo to serve their selfish purposes.

THIS COULD not go on forever. People had wearied of bloodshed and battle headlines. They had become equally weary of the rantings of politicians who called themselves "statesmen." The rantings continued—over the articles of the Peace Treaty, over the allocations of national boundaries, over the thousand and one economic problems resulting from the international disruption to life and business. People reached a point finally where in their subconscious minds they eructated the whole tawdry mess. There came a complete let-down in patriotic stimuli. The weary body politic simply wanted to lie prone and rest.

THE COMBINED mass-psychology of the world, in a manner of speaking, did lie down and rest. It is still lying down and resting now, although it may not seem so because of the fuss and feathers that the various national leaders are making to have it appear that their peoples are as aroused as ever and equally as militant.

There is a vast lethargy in patriotic psychology throughout the world at the present time. People do not much care what happens so long as they are let alone to give their nerves a rest—which is only nature restoring a balance.

This mass psychology, this "wanting to rest" from the rantings of statesmen and the general tension throughout the world for four years, made itself felt through millions of persons figuratively easing up in their social relationships all down the line.

IT IS THIS condition of affairs—militant pacifism due to proneness—and economic joy riding having ended suddenly—that is the true root and cause of the present hiatus throughout society.

Now this was all foreordained from the moment that the nations of the world took up the sword. It was a natural Action and Reaction. But just as humanity was jolted out of its complacency by the opening guns of the World War, so there is a third phase to the lethargy that is on the nations, and a third phase to the predicament in which a number of racial groups find themselves with the economic train halted.

That phase is timidity of concept in all matters concerning the outcome of both situations.

Humanity is afraid with a great fear. It has always thought that it could run its own economic trains. It has always supposed that if it chose to lie down, it could get up again at will.

It is suddenly coming to realize that perhaps it can do neither—that perhaps the agencies making for galvanism within the social machine do not rest within that machine at all, but exist entirely outside of it.

If this be true, humanity suddenly asks itself, what are those agencies, where are they located, and how can they be appealed to, to function.

Humanity, ever the sheep-flock, mills around and around, forgetting its boldness of a few years before, bleating piteously for true shepherds to protect it, guide it, and take it into some sort of sheepfold where its hunger and thirst may be appeased.

THIS PROCESS is going on at present. Humanity is being made to take stock of itself, forcibly propelled by those true shepherds who *do* have charge of human destiny. But the time is not yet ripe for the hiatus to be called off. In a manner of speaking, it is necessary for the predicament to sink deeper into the consciousness of those involved, making them give greater thought to the exigencies of the future than they otherwise would if the hiatus ended tomorrow.

If it ended tomorrow, people would slip right back into their pleasant grooves of living and thinking, joy-riding or slumbering, figuring out no plan or plans by which the earth could be watered or harvested with greater skill and facility.

People must be taught that human betterment and human improvement is a dynamic never-ending process, to be consciously cultivated and nurtured, given continual attention and constant vigilance.

The race must be taught that true progress is the never-ending task of exorcising evil spirits from its aura and the constant inviting of angelic guardians to pronounce benefaction upon its upward course.

THE CAUSES of this depression viewed by those who sit on the vantage-points, are therefore natural and necessary causes, serving constructive ends beautiful in essence. Suffering

may go on in isolated cases until a new mass psychology is built up which makes every man think of himself in terms of his wanting brother.

Do not let anyone fool you into thinking that this is all a precipice toward which humanity is stumbling. It never was and never will be a precipice. *It is a headlong falling up a stair-flight that humanity is undergoing now*, and in the exact ratio that men gather together and consider their mutual ends in brotherhood, so will it serve its purpose and terminate.

LIFE is a hapless and terrible proposition to all those who think they go the earthly way but once. They see children born into life and imagine they are new souls, "fresh from the hand of God." They see the lives of those infants snuffed out by single accident, or natural calamity, and the uselessness of such waste of life appalls and baffles them. They see young men and women stricken down by the plagues of disease and war, and cannot fathom why those adolescents should have entered the mortal sheath at all. When a great disaster wipes out a nation, they think that all those lives have miserably and completely perished.

No wonder, under such ignorance of the fundamentals of earth-life, they think that God is impersonal and cruel.

They do not know that death is a pleasant and ecstatic experience; that it means quick liberation and enhanced faculties; that after a certain period of rest, all those physical people who perished will be right back in life with full and free opportunities to complete their mortal education, resume their broken relationships, *but more than all else, enjoy the fruits of the cataclysmic change that in their last visitation cost them their lives.*

AND YET such is the stubbornness and bigotry of humanity that even with every evidence of the truth of these statements awaiting those who care to investigate, humanity will go on charging needless slaughter up to Divine Providence, thinking Christ's Message a hoax, refusing to perceive that only by shocking the nerves of a race, and displaying mass suffering to the stolid and indolent, do men give thought to their brother's welfare.

FOR the First Time in Railroad Labor Meets

By Milton W. Harrison

MR. HARRISON'S ADDRESS
TO ORGANIZED LABOR:



YOU HAVE given me today an opportunity which is both a privilege and a responsibility. I say a privilege because it is not often that a representative of the railroad security owners has an opportunity to meet face to face with such a great body of railroad labor. And I say a privilege because it is within your

power and ours to help railroad management find a way out of the dilemma that confronts our industry. This dilemma is not theirs or ours in whole, it is a fundamental part of the national economic crisis. Whatever we may do as security owners and workers will have a vast influence upon national welfare.

In a year of intensive joint effort with the representatives of railroad labor I have learned to know them, and through them to know you, as a fine representative body of Americans. Let me now express my admiration for the men who have contributed so much to maintaining the railroads of this country in their most serious period and whose performances, under any and all circumstances, have been uniformly praiseworthy.

The cordiality which I feel to exist between us is based on a community of interest in a great industry. Your interest flows naturally into and merges with that of the Association which I represent. There is no line of division.

Q AT a recent meeting in Houston, Texas, the spokesman for \$15,000,000,000 of Railroad security owners addressed a conclave of the Brotherhood of Railway Trainmen!

Whatever you do in your affairs, vitally affects the interests of millions of holders of insurance policies, savings bank accounts, and other individuals, who rely upon the integrity of the securities of our railroad and other public service corporations.

Whatever our Association may do, representing those millions of people, equally affects your interests.

You and we carry on essentially by our interdependence. The interests of capital and labor, especially in the railway industry, are not opposed but are actively mutual. We pull one oar. You pull the other. Management is at the helm. Together we must navigate the present stormy economic seas.

Contention is ruinous for there is danger of capsizing the boat.

Industrial History a Representative of Railroad Security Owners!

We are out of sight of land and must have not only a chart and a compass of understanding, but courage and self-control.

FIRST, WE must all try to understand the conditions . . . estimate the plight and resources of each, *and then cooperate*. By this means only can we hope to serve the best interest of all, including the public.

My wish is to present for your consideration some thoughts regarding our present conditions. Let me begin by reviewing events which have led up to the present situation. I do this with the realization that economists are still poring over masses of data and thus far have failed to agree on the causes of the depression or to show us the remedy.

We were sustained for a decade by a situation which was abnormal. But the force of the fact that labor consumes 80 per cent of manufactured products dawned upon us. Every thought was concentrated on increasing the production and, therefore, the income of labor, thus increasing our markets. Then we learned how to establish the credit of the individual

through installment buying. In doing so, we added to existing purchasing power by drawing upon future earnings. This brought rapid inflation of consumption. Products were made and sold with extraordinary sales effort. We bought many items which were clearly outside the realm of economic necessity, though such products added substantially to comfort and convenience.

MILTON W. HARRISON is one of the outstanding figures in the economic life of our nation today. Born in Brooklyn, N. Y., 43 years ago, becoming Secretary of the American Bankers Association, an authority on Economics, he is at present a trustee of The Bowery Savings Bank in New York, and President of the Railway Security Owners Association of America, representing fifteen billion dollars worth of railway security owners, mostly people in moderate circumstances.



THIS SET in motion, a chain of activity necessitating large capital increase in every direction. By reason of the steadily mounting earnings of individuals, they eagerly sought employment of their capital. And literally millions of them turned confidently to stock markets for profits outside of their labor.

Such profits, largely on paper, were spent in the process of "keeping up with the Jones." It seemed as though, at last, we had found the secret of how to lift ourselves by our own bootstraps.

Suddenly there was a pause.

The reason was not instantly apparent. Nor could we believe that it was serious. Finally, came the crash. It is futile to

try to place the blame. The responsibility rests on all of us, for we all had come to believe in a new era of endless prosperity. But we would be foolish, indeed, if we did not try to learn a lesson from the result.

IF ALL financiers and economists were of the type of Milton W. Harrison, American industry would confront no Labor problems; he represents the new generation of enlightened business man who puts human service ahead of personal compensation . . .

WERE WE wrong in our idea that by increasing the purchasing power of labor we could increase business?

Not necessarily, I believe. *Perhaps it was only that we tried to do it too quickly and with artificial means.*

I do not believe that we should condemn the machine age or the principles which we understand by "the machine." If that were true, we need only revert to the ox-cart. We should have to admit that the railroads were not an economic necessity.

In my opinion it is not "the machine" which has failed, *but it is we who have failed in our understanding of the machine.*

Instead of seeking to limit the operations of our great mechanisms, is it not better that we should strive to broaden and extend in every way the benefits which we all know have come from this source?

It is no more than a question of adjustment, and I am confident that through the earnest and enlightened cooperation of all, we shall find the proper means to this adjustment, with enduring benefits to mankind.

OUR ECONOMIC system still lacks full development. We are in the midst of the stupendous adjustments of a new age of fuel, power, and transportation. We have with us uncertainties, inconsistencies and vagaries of the human equation. We have still to understand the way to master the economic machine and to hold it in balance. *No one hand can achieve the task.* Apparently, we must have our transition periods when we painfully recognize the hard facts of the situation so that we may determine our course of action.

But to continue the history of events.

Months have passed since our economic failure. We have taken inventory. Not knowing the extent of this interlude, economists at first prophesied early recovery. Disappointment resulted. The condition seemed unparalleled. We theorized and debated. Month by month business reports brought stern reality. Millions of breadwinners for more millions of people were out of work. Distress followed. The nation's pocketbook opened. Funds poured forth for relief. Thousands of committees came to the temporary rescue. Public works were started for the employment of those who had the will to work. Labor unions, industries and individuals, contributed largely. Some to the limit of what they could endure. Commodity and stock prices dropped with lessened public demand, and decreased net earnings.

Losses in the wages of capital have been as severe as those resulting from unemployment. Dividends have been reduced or passed. Even bonds and prime obligations of certain types are threatened and impaired in value. Money rates have reached a low point. The value of railroad stocks has declined more than 50 per cent, following diminished railroad revenues. The present market value of all rail securities is less than two-thirds of the actual investment value in the property as reflected on the books of the carriers.

YOU MAY be sure that capital is feeling the pinch, too. Consider this, please.

Forty-five per cent of the obligations of our railroads are held by the life insurance companies and savings banks of the mutual type. Those institutions are literally owned by their policyholders and depositors. They have no stockholders. Therefore, the ownership of their securities is just as directly vested in millions of people of this country as though the securities were locked up in their safe deposit boxes.

Who are those people?

The best figures show that 65 million Americans, with over one hundred million policies, are insured for 120 billion dollars and 12 millions of them have 11 billion dollars of savings in mutual institutions.

Regardless of duplication, it is clear that more than half of the people in this country are concerned, among these two classes alone. *They are the real capitalists of America.* Every man in this nation who has a savings account, or carries life insurance, falls into these classes. You belong to a labor Brotherhood, yet you are a capitalist! I belong to an Association, representing security powers, commonly called capitalists, yet, I will guarantee that I labor!

I WAS agreeably surprised when told that your Brotherhood, during the last triennial period, had been able to pay in insurance benefits the large sum of 16 million dollars, and that you had about 13 million dollars in your treasury.

I also understand that from this money, undoubtedly well invested, you received about \$600,000 a year in interest income.

There are not so very many businesses in this country which earn more.

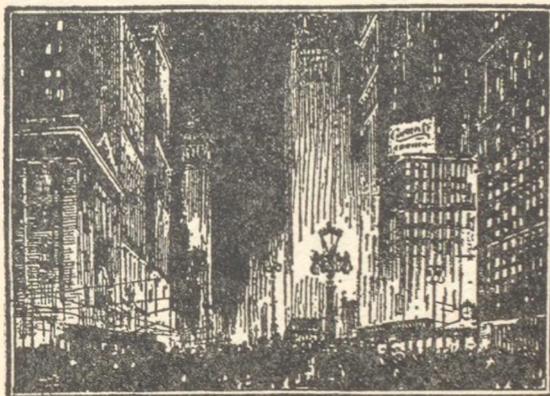
Yet how many people and institutions with fixed income from investments have seen their income dwindle at times because of impairment of the principle?

This makes it the more clear that we have outgrown our "special interest" labels in this country. *We are steadily progressing toward the goal of making everybody a capitalist.*

This trend is in distinct contrast with many other nations. It is typically American. We have here a sound economic foundation, no matter

what may be said by demagogues. This is reflected in a few basic facts.

It is hard to estimate the vastness of capital accumulations owned, not by the few wealthy men, but the masses. Some idea can be gained by the fact that the assets of our life insurance companies and the savings in all banks, amount to approximately 60 billion dollars. Then we have some 14 million home owners and some 10 million individual investors. What a tremendous investment in private, individual ownership! Yet it is only the beginning. It is upon this base that we will build an ever-improving standard of living and a better civilization.



THE RESPONSIBILITY for our national economic welfare is not that of government but our own. Government should not own and direct. Its function is to regulate and to protect.

The people support the government, economically as well as politically. The government does not and cannot economically support the people.

Government takes income: It does not give income.

The oftener it interferes with economic forces which provide the livelihood of the people, the more its function becomes lost, and confusion results.

No, the responsibility is not that of government. Responsibility belongs to no particular social or economic group. It is just as much that of those who work as it is of those who own, manage or lead. It is just as much yours as mine. Each branch of our economic life must consider soundly the solution of its problems. And this must be done from the broad point of view of the effect upon the other branches.

The principle in human relationship of "one for all, and all for one" is vital and basic. We only build up future difficulties when we pass our problems on to governmental bureaucracy to attempt to solve.

We must look to our leadership and steadfastly support it in a task requiring unending patience and work.

For leadership is required. There is no magic formula except doing our best individually each day to recognize and meet our problems without destructive criticism or condemnation, but with sympathy for the other fellow.

I HAVE spoken of the distressful condition in the account of railroad capital. Regardless of this, the desire is almost universal to maintain the level of railroad wages as long as possible in order to sustain individual purchasing power, and to provide opportunity for the solution of unemployment in our industry.

There is full appreciation of the loyalty of railroad labor and regret that external conditions have forced distressful unemployment.

There is not a railroad manager in the country who has failed to share with you the discouragement that naturally results from unemployment in the industry. The manager is sometimes between the horns of his own dilemma. He must minimize the hazard of loss to maintain the credit of his railroad, for only upon such basis can he be assured of meeting his capital requirements, and thus providing for continuation of employment.

The Secretary of the Treasury in a recent address summed up the situation as it refers to your interest. He said:

"A balanced condition must be restored and this may be done without a general reduction in wages, *provided the period is not too long drawn out and on condition also that we reduce costs by yet greater efficiency, in labor, in management and distribution.* In this country there has been a concerted and determined effort on the part of both government and business not only to prevent any reduction in wages, but to keep the maximum number of men employed and thereby to increase consumption. Every man that can be kept at work or put back into employment adds to the nation's buying power and so

stimulates further production. Progress can be achieved only by a great onward movement made up of a vast number of individual efforts and not by any single action that government or groups of men can take."



THE LESSON to be learned from this depression is to recognize our social responsibilities.

This applies alike to all of us, whether capital, labor or management.

Every industry, every business must examine itself with new eyes. *Money-making must be combined with a definite social contribution.*

The discharge of this social responsibility is three-fold; stabilization of credit and income to investors, stabilization of employment and wages to labor, and stabilization of values and prices to consumers.

This is the task demanding the attention of private ownership.

American economic history contains ample evidence of the ability of management to achieve the new and greater goal. The results will be of such overwhelming importance to every citizen that interference with the procedure must not be countenanced.

MULTITUDES IN this country, keeping their feet firmly on the ground, patient and not discouraged, are making slow but sure progress in bettering our social and economic system. They are among the leaders of labor, the captains of industry and those in public life.

On the other hand, there are others, making their living by stirring up discord, who may be

described as professional baiters of our economic system.

Some, impatient with the gradual march of progress, propose drastic and fundamental changes. I do not mean those who in good faith suggest improvement—the constructive critic is essential. I refer to those who propose lifting the burden of responsibility from the shoulders of us who are engaged in industry, to place it in the hands of a deadening bureaucracy.

And let us not be beguiled into fancied security by the thought that those who today advocate the extension of government into other lines of business than ours, will not tomorrow seek to bring our own under the deadening hands of bureaucracy. Wherever this tendency exists, it must be resisted.

GOVERNMENT CAN sustain its life only as it nurtures and protects the governed. A nation becomes unhealthy as its government draws the vitality of individual initiative and relieves the people from the responsibility of solving their own problems.

Government should require that we undertake our own burden and, by such requirement, lend a helping hand in its performance. *But when it enters the economic field as a competitor with its own citizens, distress is not relieved but created.*

Witness, if you please, the nation which recently deposed a king.

It was estimated that one out of every five people in Spain worked for the government. Has Spain been prosperous? Have its people a standard of living commensurate with ours? The physical resources of America are not primarily responsible for our enlightened advancement. If such were the case, Russia would be the most advanced nation, for her physical resources are even more abundant than ours.

No, it was the creative intelligence of our citizens, enduring hardship with fortitude, developing character with patience, taking their own responsibility, which brought victory and progress.

IT TOOK a high measure of independent initiative and vigorous character to develop the great labor movement in this country, as it did the vast industries of the nation. Think what kind of progress labor would have achieved had its upward course been dictated by government!

There would have been no achievement, for economic advancement required independent initiative from its own mental resources, not by authority of governmental force.

Yet in the last few years, particularly since the Great War, increasingly we have been piling our burdens and our responsibilities on government until today even in our own country, *one of every nine people employed works for federal, state and local governments.*

The growing cost of government is fast reaching the danger line. It is one of the major causes, without a doubt, of prolonging the depression. Land values for taxation purposes cannot be reduced if revenue is to be sufficient to provide for public budgets. The situation is so serious as to command the earnest and vigorous consideration of every citizen.

An alarming number of communities, with their greatly extended public debt over the last few years, have whittled down to such an extent their financial margin of safety between expenditures and what they can afford to spend, that it would take comparatively little further disturbance to bring about financial difficulties.

THE AGGREGATE cost of government—federal, state and local—in 1913 amounted to \$135 for each family.

In 1928 this figure had grown to \$460 or about three and one-half times in fifteen years.

In 1890, all three divisions of government took from the people 875 million dollars; in 1929 this figure passed the nine and one-half billion mark—almost twelve times the amount in 1890—and about 12 per cent of our national income.

We must recognize the extreme seriousness of this situation.

Every cent of taxation is collected directly or indirectly from every one of the 29 million people who earn and who have the power to buy. Every time you press the electric switch on the wall you pay taxes. Every time you buy food and clothing you are paying taxes. Every dollar of rent and every dollar of passenger and freight revenue includes its share of taxes.

The idea that taxes can be imposed only on the wealthy without resting equally on the wage-earner has been dissipated. Every dollar paid out

(Continued on Page vii)

CHARACTER

By JEANETTE NORLAND

The passing years contribute each their part
To that experience which we call Life.
To some they bring rewards of joy and friends—
That fill still further yet their brimming cup.
To others, comes an added weight of care
Too great, it seems, for mortals to endure.
Both Wealth and Want, abiding side by side,
Till Wealth is sobered by the sight of Need,
And Need is heartened by the sight of Wealth.
Between these two, there lives another class,
Which, neither rich nor poor, is kin to both.
From one it takes, and to the other gives.
They do the world's great work and make of Life
A something more than living—more than Want,
Or Wealth with gilded eyes, has power to see.
To all of these, Life has its different sides,
And yet, it takes them all to make a world.
If all were rich, then soon would men decay.
If all were poor, no progress could be made.
But working altogether, sifting out
The gold from dross, the golden wheat from chaff,
From out the Crucible there comes at last
The residue of effort, good or ill;
The final proof and test of Life itself—
The thing by which all mortals stand or fall,
Our—CHARACTER, Life's aim—and final goal!

Every Person You Ever Met You Agreed to Meet Before Being Born!



THERE is one school of philosophers who contend that if we will consciously strive each day to think back over the chronology of our present lives, back through the events of adolescence to childhood, back through childhood to earliest infancy, we can by this deliberate

method so improve our recollection that we may ultimately "remember back" through the portals of earthly birth and recall existence as thinking souls before arriving in our present vehicles of flesh.

I have no quarrel with this school. Perhaps the feat is possible, although with such phenomena I have never experimented. But one thing I know to my own satisfaction: that when we give credence to this hypothesis of recurrent birth, sincerely exploring the ramifications of the Subconscious Mind for evidences of existence before this present life-span, we confront items of conduct so unique and graphic that Behaviorism as we know it assumes new significance.

PSYCHOLOGISTS and biologists have much to say about "hereditary instincts" determining Behaviorism, consistently failing to make the essential distinction between the two lines of evolution—Biological and Spiritual.

Speaking personally, I find the idea of "spiritual memory" extending back over cycles of lives

THE FOLLOWING article is reprinted from the May New Liberator of a year ago, because so few people read it in that first edition.

much more reasonable of concept and utility than many published theories about instincts and reflexes as an explanation for conduct. Moreover, when the program and its purposes are rightly understood, which by the average person they are not, no dispensation of Divine Mind could be more compassionate, munificent or alluring.

PEOPLE acquire queer ideas about this plan of earthly visitation. They confuse it with Transmigration of human souls into bodies of animals. They think it an oscillating process from celestial magnificence to mundane futility. It takes the form of a hopeless predestination. It implies a mechanical re-experiencing, life on life, of all the struggles and heartaches they desperately anticipate will end with the present quitting of their physical bodies.

No one has shown them the beauties, the profits, the progressions, accruing life after life from

their adventures in a physical world. No one has taken the time or care to explain that after a certain degree of spiritual awareness is acquired, the process is elective, that no one comes back against his will, that there is no retrograde in spiritual movement if the individual will not have it, that each succeeding life is a little finer, and higher, and better in spiritual attributes—and usually in environment—than those gone before.

The Holy Scriptures are replete with references to this program, ignorantly blurred by ecclesiastics of the early Christian era . . .

That, however, is beside the point.

No one studies very deeply into supra-sensitive interpretation of the universe without becoming dramatically aware of certain workings of the Subconscious Mind which have no explanation so rational or convincing as that for each soul such a program *is true!*

THE people who fight the doctrine, I find, are usually those who childishly believe that the present life-experience has treated them with unnecessary rigor. They have been psychologically shocked by this "cruelty" of earthly experience and have not reached that pinnacle of spiritual perspective where they can behold the benefits accruing to them by physical adventures improving them spiritually.

They forget the long periods between each visitation—five hundred years seems to be the average—and thoughtlessly consider that they will be returning to a world exactly as they have known it—known it too well for comfort. They wholly overlook, for instance, that a soul that had last been on earth as a peasant in lower Germany in the squalor and ignorance of the year 1430, might thoroughly enjoy a span of earthly life in the year 1930 with its airplanes and radio, sanitation and erudition—just as they forget that those now living in these early years of the twentieth century may attain to vast novelty and profit by being a temporary resident of this mundane world five hundred or a thousand years in the future.

They forget and overlook, that is, *consciously!*

But the Subconscious Mind obviously thinks otherwise. It knows that life itself is imperish-

able. It knows that the soul has gone out of past existences with debts owing and debts due it, which cannot be paid on any other plane but the earthly physical. It knows that the wounds and disappointments of the average 70-year span are quickly forgotten in the non-mortal interim, that soon the "rested" soul is eager to again experience the adventures to be had in physical body under a social culture 500 years advanced over what it has known before. It recognizes that it can practically elect to come back to a higher and finer quality of consciousness, live in a better house so to speak, know better fortune, function in a more inveigling environment.



More than all else, it views the long panorama of its earthly adventures life on life, takes stock of its spiritual attributes or lack of them, and goes back into mortal life *usually with a vast group of spiritual affinities who accompany it as a sort of community expedition into flesh for mutual profit!* That is to say, it does not come alone. Its own "folks" come with it.

To my way of thinking, this long panorama of earthly lives constitutes the real memory, the Cosmic Recollection. And it is my own conclusion that this Cosmic Recollection is within us, continuous and co-existent with our physical and intellectual consciousness every moment of each waking day. It is not to be postulated; it is something to be grasped. And we grasp it in each fleshly body by means of a properly functioning Subconscious. That is, we know that we do not have to acquire it externally.

OUR Subconscious, so called, is a sort of norm of our intellect—although our intellect is not what we commonly assume. Men say that it is their seat of power in their cosmic selves. It is nothing of the sort. It is the literal expression of facile divinity manifesting abstractly through a concrete organism. And yet it is a by-product of Thought, so to speak, as

men may think or reason all their lives and not be possessed of much intellect.

Intellect is a process of bringing the Subconscious to the surface, let us say, and directing it to constructive ends in logic! Logic in turn is nothing but externalized intellect, or extenuated Subconscious.

Now the Subconscious has several powerful functions.

One of them is to make us do the things we should do in order to carry out our personal plan of life determined upon before entering our bodily vehicles!

Its function here is static. It makes no mischief; it propounds no arguments. It simply says to us: "Certain things we must do as an expression of personal obligation else we will miss our callings and slip up again into the Higher Life empty-handed, with our expeditions lacking in the profit we came to get."

In other words, our Subconscious continually preaches at us what our personal pact comprises. It is ever vigilant that we keep this pact. The Subconscious says to us: "We are our own masters and have our fates in our own hands. But certain acts are essential for us to consummate and if we fail to consummate them, we will be chagrined before the people of our own cosmic group when we come to compare notes with them after the expedition is over and all have returned."

THERE is another function of the Subconscious which people too seldom credit. That is its capacity to recognize members of our own group or cosmic family when we come upon them in the earthly status life after life.

I want to dwell on this at some length and offer some suggestions from my own perceptions that may for a time seem unusual and even *bizarre*. But this ability to recognize one's own people is something that cannot be delayed, perverted or ignored.

It seems to be the law that one's friends or enemies are always recruited from the same cosmic group. Our enemies are people we have wronged grievously without compensation as yet having been made, *or they may be people who have wronged us, and know it, and take their hatred of themselves out on us in consequence*

to square themselves after a fashion! This does not alter the fact that we are all bound up together and that sooner or later we recognize one another for what we truly are.

THIS business of recognizing our friends and enemies is peculiar in this: that they always announce themselves by identical methods. They have a faculty for ignoring the premise

LIFE is a constant day-to-day fulfillment of a million-and-one contracted relationships, so finely interwoven that it surpasses the conscious brain to estimate or even examine them . . .

of any given friendship, or enemyship, that is based on worldly impedimenta and cutting straight through to the fact that they like us or dislike us for the sake of our souls.

That is to say, they proclaim their identity by methods which have nothing to do with worldly pursuits, although I grant you that worldly pursuits are most frequently the means of bringing friends and enemies together. There is more than the usual affinity of vibration which holds us together, since it seems to be true that friends may be friends, or enemies may be enemies, *at any of a million vibratory rates!*

IT GOES deeper than that. Friends are friends, no matter what we say or do, or how we act toward them. But friends or enemies, no matter, they seem to be persons who have been with us intimately in past lives and cemented a bond by mutual adventures or experiences suffered till they have taken the status

of an emotion in our beings. That is, they have so powerfully aroused our emotions by being with us in some former span of consciousness that we cannot think of them without recalling the emotion—or the emotion is subconsciously associated with them—although we cannot tell what emotion is responsible for making us remember them.

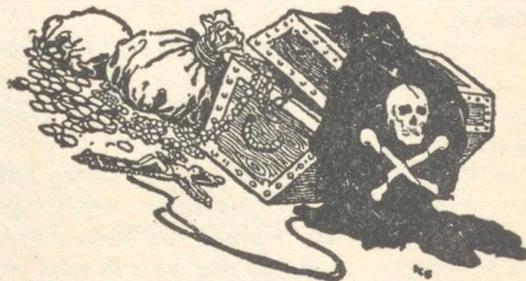
The old-fashioned psychology had it that men made their friendships from mutual likes or dislikes, and in a measure this is so. But it goes deeper than the likes or dislikes of *any one life*. It goes so deeply into past lives that the original compatibility or incompatibility has long since been disregarded—although the emotion persists in some form of cosmic truth dwelling in subconscious mind. Therefore, I maintain we should see the importance of being kindly and considerate toward both friends and enemies for in the final analysis we find them cut from the same cosmic cloth.

NOW then, take the case of some man who has been guilty of a breach of friendship. Suppose he has held that another man has been guilty of some petty misdemeanor without exactly knowing its nature. Man number two finds it out and is readily incensed that man number one should presume to share his secret. A breach grows between them. They make insulting remarks and finally part company. Time goes on and the wound is not healed. The two are at loggerheads over nothing whatsoever, but they nourish their grudges which presently spring into open flames of hatred. This hatred feeds on itself. It becomes so intense that it takes precedence over all other emotions. Then the life of the first man suddenly “ends.” He goes out of the physical plane, onto the mental.

His consciousness now functions openly in emotionalism, whereas in physical life his hatred was somewhat mitigated by the knowledge that men frowned on acts of retaliation and strove to persuade him out of his animosity. Now he is functioning on a plane without that control. He is a little world of society unto himself—his own judge, his own executioner. What does he do? He lives in his hatred as in a garment and

soon we find him hounding his earthly opponent, obsessed with the idea of either exterminating him or bothering him so that he exterminates himself, if such a thing is possible.

And this feud never ceases until there is a reconciliation by both parties amicably understanding one another.



IN PROCESS of time, man number two “comes over” and they confront one another in spirit. In nine cases out of ten, where the beginning of the feud was trivial, there is an immediate readjustment for the good of all parties and no more is said. The next generation into which both are born, finds these men better friends than ever because of the readjustment which follows them doubly strong into succeeding physical organisms.

But where the cause of the feud has been serious, ending perhaps in slander or murder, setting the spirit back spiritually, there will be no such readjustment. A tie of smouldering resentment may be welded that means another sort of murder.

I have heard it said on good authority that the most terrible sight which the deliberate murderer has to face on the Other Side, is the waiting spirit of his victim. That waiting victim is the first face, the first entity, which the murderer confronts on finding himself released from his physical vehicle . . .

THE subconscious mind knows these facts. And truth to tell, half the *natural* fears with which persons are born—so often called prenatal influences—have nothing whatever to do with the mother’s experiences or mental shocks while carrying her infant, but are the recognition of obligations due to be paid in one way or another by principals in past lives. Not

knowing what form that payment is to take, people are born scared literally stiff.

Naturally, timid souls in nine cases out of ten, are those who know they have a host of unpaid obligations. Enemies and revilers are on their trails, *or maybe friends have intimidated them to attempt things beyond their powers*, and the knowledge that deliveries have still to be made, paralyzes their will-power prenatally as it were, and they are born fumblers and procrastinators . . .

SUBCONSCIOUS mind carries this load of hate and friendship, apparently by a queer, queer method—or rather, it seeks out friend or foe by an astounding test. It is prone to throw its life at the friend or foe for readjustment and we have sycophants, idlers, and spongers on others, without the slightest attempt to be shiftless or worthless deliberately. The soul who has been greatly wronged finds himself the center of a circle of sycophants—of an order—who come to him saying: "Give us of yourself," when what they really mean is: "Here are we, your naked slaves, praying that you use our lives to readjust the cosmic balance" . . .

We should never think by this, however, that all sycophants have this origin. Inherently shiftless or lazy persons are only too glad to be taken care of by anyone who will do it. But when we find an otherwise respectable, worthwhile man or woman barnacling themselves to another person—or when you see another person surfeited with barnacling men and women who have made every effort to care for themselves except in the special case of the person on whom the barnacling is done—rest assured we are witnessing a form of the process.

"That is why greatly wronged persons frequently become great leaders after many lives. They have so many lives offered them in readjustment that they make use of them toward some practical attainment!"

THE marvelous subconscious storehouse of the ordinary man's mind carries in it a knowledge of all that has transpired far back in the infancy of his *psyche*. He calls it forth constantly when meeting friend or foe—or persons

who are destined to be one or the other. He knows "instinctively," we say, whom to trust and whom not to trust. What he really means is, *he remembers!*

Now let us consider what seems to be a third attribute of the subconscious mind. That is this: It exercises a sort of prerogative over our comings and goings, galvanizing us to contacts—or persons whom we should contact in order to make our life-plans complete.

For instance, never in a thousand years would we pack up our trunks and go to some strange foreign part if there were no chance of our meeting members of our own group in that location. Our comings and goings seem to be motivated by the keenest sub-knowledge of events. Make no mistake about this. Men are not "instructed" from discarnate sources to do specific things which end in "surpassing coincidence" as we term it, half so much as they speak to themselves.

GREATLY wronged persons frequently become great leaders after many lives; they have so many lives offered them in readjustment that they make use of them toward some practical attainment . . .

WE APPEAR to have a faculty in our subconscious minds for sensing the vibrations of those whom we should meet, or who should meet us, even though that meeting takes place atop the North Pole—there being no dis-

tance of course, or peculiarities of terrain, to the faculties.

We make a vow, we will say, that while in life we will do certain things. We do not necessarily predict to ourselves every in and out of what we

Q NEVER let your Subconscious get the better of you; make it your slave, never master; that is to say, make your Subconscious give you solutions, never answers, in subconscious brain-wishes.

will do when we get into flesh as a conscious person, with the physical body named, and given a street address, and a peculiar talent for earning its living. We leave it to life to care for those details.

But deep in each subconscious mind are "wens"—if I may use that expression—which mark disfigurements on our complacency, constantly reminding us of our obligations assumed prenatally. These wens—which by the way is a very good term to describe them—are apparent to us every time that we glance at ourselves subconsciously. They are reminders *that we must be in a certain place on a certain day to meet a certain person and do a certain thing.* It will have a bearing on our mission in life, or a readjustment of the cosmic balance. We go to that place and do that thing, whether it means meeting one person or a thousand.

BEAR in mind this: that countless other persons engulfed with us in this Sea of Circumstance all have similar appointments to fill

and know it. Therefore we unerringly come together.

It is not true, as men think, that meetings resulting in great works are the happenings of Chance, and it ought to be apparent why. They are all part of a more or less prearranged plan. We and countless others *are* that plan, participants or no. This guidance is supernal and unerring, and we will discover that we do no act, or commit no indiscretion or folly, but what has significance in some sort of worldly contact that is of our own making in this life or in the past. We have little choice in the matter consciously—that is, while in physical bodies. The choice has been made before entering those bodies, just as we will make other choices and decisions after quitting it.

We do make constant new friendships as we go along, of course, but only at the expense of terrific sacrifice or some adventure that has to do with others in affecting readjustments, or working out contracts and obligations, entailed by life itself.

Make no mistake here—

Life is a constant day-to-day fulfillment of a million-and-one contracted relationships, so finely interwoven that it surpasses the conscious brain to estimate or even examine them!

MEN of great leadership are extraordinary in this, however, that they have a million more than the ordinary man because they have lived longer cosmically and their life essence is cast in a different mold. They have more obligations to fill than the ordinary person because the equipment supplied them is equally greater in facility. They have a bigger burden to carry but a more adroit and capable equipment to discharge it *with . . .*

Bearing in mind such facts, it seems infinitely fine and reasonable that each soul is allotted more than one experience in earthly living. We are not alone in our predicaments. Vast numbers of other souls are working out their problems in camaraderie with us. We can rectify mistakes, keep attaining toward ennoblement till at last we have mastered the Perfect Life. Then are we fit to really enter "heaven" . . .

What a chaotic and unpleasant place the theological "heaven" would be, when we really stop to give it thought, if all sorts and conditions of people were precipitated into it just as life's termination caught them—with bills unpaid, obligations undischarged, feuds and hatred rampant, and petty bitternesses still scorching their souls!

NOW let me proceed to a fourth attribute of the Subconscious.

This Subconscious is likewise peculiar in this: that it tells us "instinctively" as we say, how to meet our obligations, discharge our commissions and effect our life's purposes—if we only give it hearing and credence in action.

Our Guardian Mentors are not dodging any of their responsibilities when they tell us that three-fourths of the stimuli under which we act in meeting our daily problems as mortal men and women, moving among mortal men and women, do not come from them at all but are a product of our own subconscious minds, functioning efficiently as they were intended to function. We have within us the capacity for solving three-quarters of our problems ourselves if we will but relax at stated intervals and summon our true subconscious powers to our aid. They are unfailing mentors, more infallible than our watchful friends in other dimensions of consciousness, since we know ourselves as no other entities in eternity can ever know us.

Our subconscious minds are peculiar in this also, that they often do the following: when we feel we are deficient in the knowledge we have, we send out a subconscious summons for those friends and mentors, and they tell us what to do—sometimes from their subconscious minds, as it were, but more often we deliberately call on them and they as deliberately respond. Thus our subconscious minds only call on them when we are stumped for some solution.

WHEN we feel ourselves balked in the solution of a problem, therefore, this we should try: Not get bothered or excited—for that is handicapping to subconscious activity. We should try the means of utter relaxation, knowing that the answer to our problem by one means or another is *within* us, that it will come

to us readily if we will give it exercise, and that we are lugging around within us a veritable storehouse of treasure that will make us healthy, wealthy and wise if we will believe it and advise with what we find in it.

Take this thought with you, therefore, in closing—

Never let your subconscious get the better of



you. Make it your slave, never your master. That is to say, make your Subconscious give you solutions, *never answers*, in subconscious brainwishes. No solution need ever come out in the form of desire-wish fulfillment. Make it come out in the form of a *recipe for action*.

THUS will you make the Subconscious your servant excellently and it will serve you faithfully till you no longer have need for it. And by crediting its powers you will find strange disclosures . . . that it will prove for you beyond reasonable doubt that the Plan of Earthly Visitations it not the pagan horror some would have themselves believe. God's Judgment Day is every day—in what you are saying and doing *now*. But life cycle after life cycle you will have chance on chance to make yourself noble.

And the Subconscious assuages your grief, and disappointments by making life's tragedies assume proper perspectives . . .

WHAT is Known of the Their Lives, Customs,

As Recorded by
EMMA JAMISON

from her Sister
"ROBERTA"



THE publishers of this magazine have in their files an amazing manuscript.

Just after its editor had printed his own hyperdimensional experience in *The American Magazine* three years ago, he received a letter from a lady in Baltimore, Miss Emma Jamison.

Miss Jamison recounted an extraordinary narrative of losing her beloved sister, Roberta, and subsequently getting into direct communication with her through the mechanism of Clairaudience.

Roberta announced that she had been given permission to send to her grieving sister a complete summary of facts attending on the lives, customs, and daily activities of those who had graduated from their earthly bodies into finer forms of substance in Matter. This account, it was believed, would go far toward enlightening people still in the mortal coil as to the exact experiences and environment awaiting each one of them when they made the transition themselves, and do a tremendously constructive piece

Hundreds of reports all attest to the same wonders and experiences. So this magazine starts to print chapters from one of the many books on the subject . . .

of work in eliminating the panic with which certain folk confront "death."

THE EDITOR made a trip to Baltimore and interviewed Miss Jamison. He discovered her book to be a truly astounding document. Over a period of a year Emma had been gathering with a group of close friends and taking down the chapters in perfect chronology, delineating the most abstruse phases of the higher grades and levels of existence and enlightening anyone who cared to read it in mysteries that drive the ordinary mortal to despair.

Arrangements were made for *The New Liberator* to print some of the most significant and vital chapters of this manuscript, with the idea

Residents of the Beyond, and Daily Activities . .

that later in the year the work would be published by the Galahad Press as a simple exposition of the wholly delightful experiences awaiting those who think of death as a "bourne from which no traveler returns". . . .

Many, many travelers have returned. Many, many travelers, unable to return, have nevertheless sent back complete accounts of their experiences.

Since reading Miss Jamison's book, the Editor has had the opportunity of reading scores of similar manuscripts similarly recorded. They were sent to him from different quarters of the nation, by people who did not know one another, and were unaware that similar manuscripts were being taken.

Let the cynics and skeptics rant as they will, the staggering fact remains that the reports and details of these manuscripts as to postmortem experiences and conditions tally almost to the dot.

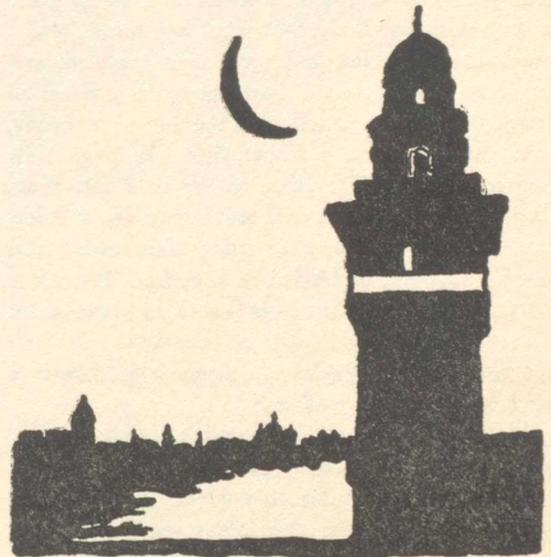
How do these recorders all get the same information unless it be true?

What strange "coincidence" permits them to tell the same tales of conditions, describe the same adventures, and recount the same items of life, customs, and manners, if all these writers are not being given irrefutable facts?

MISS JAMISON writes the following foreword for her remarkable volume, which is a distinct contribution to the growing literature upon this most important of all subjects to the average person:



IN REGARD to the reason why this book is written, I would say that my sister Roberta passed on on September 24, 1925, and her death



was the greatest blow I had ever had in my life and the hardest to bear.

We had never been separated more than a few weeks at a time, we thought alike; we had the same view points, and we generally arrived at the same conclusion in regard to the solution of problems. We belonged to the same church, the same societies and had the same circle of friends.

Besides all this, she was more than a sister to me; she was a staunch and loyal friend, and whoever offended me in word or deed, hurt her as much as myself. In all my troubles in life I had her ready sympathy, and yet she was one who never upheld a wrong, and she lovingly pointed out to me my faults, supporting me in her loving, loyal and truthful spirit.

When I saw her gliding away from me, and when she finally passed on, I never rebelled in thought or word. I felt however, as if I had been struck a blow from which I could not re-

cover, I knew there was some reason for her transition, which I could not decipher, but I never for one moment doubted that she had finished well the work she had been sent here to do, and had passed on to a far greater glory. However, I must know *Where*, and I must know *Why*.

I KNEW that in the material elements comprising the body, there was no life; I knew that life was in mind. I knew she never communed with her body, but with her mind, and I knew that this mind had never been touched, and was not in the ground undergoing a process of decay. I knew her mind was the same yesterday, today and forever. I knew that life was everlasting; that her life came to her as a gift from God, and could never die, and above all, I knew that that sweet spirit of hers, that every one loved, could not be buried in a casket. Therefore she was not dead! But how was I to prove what I knew to the satisfaction of others?

I must prove the everlastingness of life if I were to have peace of mind!

In this struggle through which I was passing, many superficial people came to me trying to help, but they thought they knew so much and had proven so little, that their supercilious remarks, about there being no necessity for her going, and that she could have been kept here, were all so empty and void of heart, that I turned from them in anguish, crying: How long, Oh Heavenly Father! How long!

IN THIS struggle, twice I came near passing on but was sustained through this valley of darkness. I studied earnestly the sayings of Jesus; I pondered long over Elijah's transition as found in 11 Kings, and I read hungrily everything I found about the eternity and continuity of life. So step by step I was led to the solution of the *great problem of death*, namely, that there are *no dead*; that they are around us, and I have proven that if we train our ears to hear, we can hear what they have to say to us.

This great sorrow of the world *must be lessened*, but how was I to do it? I did not know but I constantly felt an urge to do something, and at last the way was shown to me. I became an automatic writer, as I came to understand the super-physical life.

FROM the very beginning I received unusual messages. Things were revealed to me that my sister could not possibly have known until she made the crossing.

I was told that a Group of Seven, consisting of my sister, my mother, a very dear friend, my aunt, my brother-in-law, the mother of my amanuensis, together with a friend of my sister's, who passed on seven months before she did, had been privileged to give us the information contained in this book concerning the life beyond.

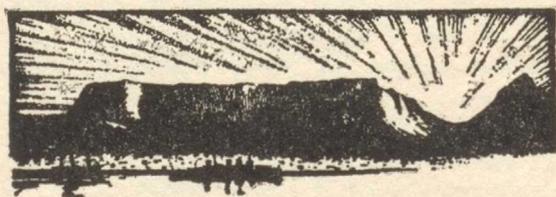
I was then instructed by this Group to form a group here, and to meet regularly once a week, to get the data together that they were going to give us, and I was told that a book was going to be dictated to me, and that I was to call it.

DAY BY DAY IN THE HEREAFTER

Our group consisted of three (occasionally a fourth); one acting as amanuensis; the other as witness; and myself who wrote what was impressed upon my mind, at the same time dictating aloud to the amanuensis.

You will find here verbatim just what I have received, and in submitting it to others, it is my hope it will comfort others, as it has us, and will teach the truth, which has so long been obscured.

EMMA HARRIS JAMISON



CHAPTER I

“WE ARE here to tell you about life in our present state. We are all delighted with what has come to us, for we are much happier than we were when with you because life here is entirely different, in that it has a stupendous meaning, and our work is to help those we have left behind.

“Be still! You have a work to do for your Creator, and that work is to preach the truth about us, and that truth is, *that we never died*. We only passed into another state where we are

working for the salvation of those entrusted to our care. We do not select our own work; we do what is given us to do, and that work is looking after those entrusted to us. We are continuously helping them with everything they do."

"Suppose they do not listen, what do you do then?"

"We follow them in and out of their experiences and we suggest the right way for them to go."

"In the work you do for those here, do you find time for yourselves, to study and to grow?"

"We have time to study and time to work. We live a wonderful life, and we would not exchange our places here for those we had before we left your plane for anything you could offer us."



"DONT you miss us dreadfully?"
"We love to watch you and we love to advise you, and we love to be with you when you open the door of your souls and let us in."

Then you were not subjected to grief when the transition took place, and we are not to grieve over you, are we?

"We never grieved for a moment, because we found out immediately that the thread of life could not be severed by what you call death, and we found out that we could see you and that we could be of more service to you on this level than we could be when we were there with you in your same thought of life in the material body, and we never grieved for a moment about you at all, but we did grieve because of the fact that there is so much to be revealed, and so few with any understanding to help the children of our Father in Harmony.

"You must all do all you can to spread the word of Truth to God's children and thus save them in their hour of darkness, because there is no death. There is only life everlasting. NO DEATH! Let this ring out from the hillsides. There is no death; there is only Life for God's creatures.

II

"WE WILL tell you of life on this level. It is like the life you live, with the exception that we do not have to do material labor. We work all the time at what is given us to do, and our work consists of speaking to people (entrusted to our care), about the way they should conduct themselves.

"People do not love the truth. They love matter. They serve false Gods. We point out to them the way that would lead them to their true selves. Sometimes we have a difficult time with them, but we never leave them, although we take them to task about their actions."

"We talk to them and we tell them the best thing for them to do. They listen sometimes, but if we find we can do nothing with them, then they are given to those who take them in hand, and they are taught the most important things."

"They are taught to speak nothing but the truth, and they are then placed under circumstances that call for truthful statements, and are told to speak the truth only. If they refuse, they are then put under another teacher who makes them tell the truth by compelling them to study. They certainly do have to do penance for what they have done that is not right."

DO YOU mean that when we arrive there we all do this kind of work?

"We mean to tell you our work is with those we have left behind in your world."

You mean to say then that when one passes the transitional stage, he is assigned work of the nature of watching and guarding those left in our state of consciousness?

"We mean to tell you that we are given the work of following those who have been assigned to us on your sphere. We are told when we come over here that every soul must eventually find his God, and that there is work for us all to do. That work is assigned to us by the leader of the group we find ourselves in. We do not complain about what we have to do, because we know that there is a teacher here who is in touch with the Christ himself, and he gets all his instructions from Him. We love to help you all."

"We want to say to you to be sure to study always the word of God faithfully, and be sure to study the books that tell you the truth about the divine creation, that tell you about the Soul-life and uncover all pretentious statements that try to make one believe that Soul is in the material body."

"Soul is God, and we are a reflection of that Soul of God."

III

"WE ARE all here to give your lesson in Truth. We are very glad to be able to impart our knowledge to you. We have much to tell you."

"God is in the midst of you, and has some important work for you to do."

"We would say to you tonight that there is only One Power that governs, and that power is the spirit of the Christ, and you must learn how to be guided by that Holy spirit."

"You must always endeavor to be at peace with all mankind, and not allow the small things in this life to creep in and rob you of your peace."

"You must be sure to watch very closely that you never allow yourselves to say an unkind thing to any one, no matter what they do to you, because if you allow these things to worry you, you will not be in a fit condition to get the messages that we are trying to get across to you."

"You are to become a unit, and you have much work to do for the enlightenment of your brethren."

"We want to say that there are many people who are thirsting for the truth about themselves, and *why* they are here on earth, and how they got here, and *whither* they are bound. We will tell you tonight why you are here.

"IN THE first place you have lived many lives before this one. You had to come here to get some valuable lessons that you needed in order to advance along the Way of Life. You did not originate through any human birth by any man or woman. You appeared on earth because you were sent, and not because you WANTED to come.

"You must do what you are told, because there is a great Divine Mind that governs every-

thing, and that Mind says what shall be a man's time when he makes his trips to the places he goes, to learn his various lessons. That Mind, we term by the name of God.

"When you have had enough experience along certain lines, you are then called back for something to learn in another state of existence, and you meet all your loved ones, and you refresh yourselves with the association of those whom you truly love.

"You then study the reason for the various experiences that you have gone through and you have time to reason *why* you had these experiences, and you learn to know the power of right action. You also learn to know that there is absolutely no power apart from the power of Good.

"YOU ARE required to do much work along the line of truthful analysis, for you are thoroughly drilled in the work of technics, because you must know the reason for all events that come into your lives.

"There is a Soul and that Soul is God, but man expresses that Soul of God all through his numerous experiences, and he eventually learns that he and God are one. One in Mind, One in Spirit, One in Soul and One in Body, because body is not what you think it is. *Body is the expression of the truth of God, made manifest in a form that can be seen and felt.*

"Body is not for the purpose that some people think it is, namely to have as a source for all kinds of lust. Body is as sacred as the Soul of God, made manifest in His Creation.

"THOSE who use their bodies for lustful enjoyment tear down the cords that connect them with the Soul of their Creator, and they are, as it were, afloat on a tumultuous sea, and they have much work to do to get that connection established again, because they have almost severed the cords that bind them to their Creator, who knows not the child of lust. I mean by this, of course, vastly more than the lust of physical passion.

(To Be Continued)



Don't Scold Your Child for Seeing Phantoms which You Cannot!



I RECENTLY visited a harrassed young mother who brought to my attention the inability of her small son to "tell the truth."

"I don't know which side of the family he gets it from," she lamented, "and I've punished him until I'm tired. But I simply *can't* make Bobby refrain from giving the

most fanciful accounts of things he says he sees when he's alone."

"What sort of things?" I asked.

"Oh, crazy things mostly. Animals with strange heads and queer members. People of extravagant appearance. On one occasion he insisted, no matter how hard I 'laid it on', that he'd actually seen little Harold Pease, a former playmate, who was killed last summer by a run-away truck. And you ought to hear him when he's in a room alone. He talks with people who are with him, he says. At first his father and I decided we'd given birth to a crazy child. Then we concluded it was just plain lying. Of course we don't mind him 'making things up' to amuse himself in his own imagination; all children do that. It's his insisting that what he makes up *is true* that outrages us. If we don't stop him in childhood from that sort of thing he'll grow into nothing but a cowardly liar!"

CHILDREN often have the vision for seeing supernaturally, and if the wise parent will listen for their statements when they are alone at their play, he will overhear some strange confirmations of the fact that all of us have been in earthly life times beyond count . . .

"But," I protested, "suppose Bobby *does* see what he claims he sees?"

"How could he do that, when the things he describes can't possibly exist?"

"How do you know they don't exist?"

"I can't see them. His father can't see them. Stop talking nonsense. The other day he came to me frightened at having seen the most outlandish creature; a naked man with a bird's head, he said. I whipped him I can tell you—not for imagining such a character but for kicking his

heels on the floor and screaming hysterically that it was so!"

"Yes," I sighed, "and it probably was!"

THE MOTHER was startled. "What do you mean?"

"I mean that Bobby either has vision that can see beyond the ultra-violet, or being a child, he has not yet lost those sensitivities that allow him to discern astral creations—"

"Astral! That has something to do with Theosophy, hasn't it? I don't go in for that sort of thing. Neither does Bobby's father."

"My explanation for Bobby's 'peculiarities' has no more to do with Theosophy than Theosophy is responsible for Bobby being a child to begin with. Or with you and Fred being his mother and father. I'm telling you facts about life that you are patently not aware of. There are such creatures in other dimensions as Bobby describes to you, and he's no more fabricating than I am in avowing it."

"Stuff and nonsense!"

"Very good. Stuff and nonsense. All the same, there's a vast literature about the very phenomena that Bobby says he sees. Would you whip him if he came home from the circus and stoutly contended he'd seen a giraffe?"

"But there *are* giraffes!"

"How do you know? Did you ever raise one from a colt? Did you ever meet one in walking through the woods?"

"No, but other people have!"

"All right. Just as many people have beheld the denizens of the other dimensions, studied them, taken pictures of them, proven their existence, as there are people in America who have seen giraffes. And because you don't happen to be endowed with Bobby's superhuman gifts for seeing, you're paddling his trouser-seat. Don't you see that you're *making* him the liar, in that sooner or later he'll fabricate about *not* seeing them and that *will* be untruth?"

No, the mother couldn't see it. And unfortunate small Bobby is gradually learning inhibition and repression till he reaches those mature years when his perceptions shall be as dulled and inoperative as those of his parents.

ONE OF THE most vicious crimes against childhood is this same practice of arrogant assumption on the part of parents that whatever *they* cannot discern or remember, cannot possibly exist, inhuman chastising of the supersensitive child who in his nakedness of concept is imparting knowledge to be taken with awe, contriteness, and as manifest privilege.



The purest fountainhead of truth in support of the Rebirth Hypothesis, is continually displayed in the sayings of children. During the past two years I have been collecting and authenticating statements made by certain small humans who by no manner of opportunity could ever have gained to a knowledge of Cosmic Principles of their own ears or immature understandings.

As a factor in Child Culture, with which our women's magazines are so much concerned in these modern days, it is time that we stopped pooh-poohing these acclamations of our youngsters and started studying them for our own enhancement.

WHOWER has said, "A little child shall lead them," has discovered a principle greater than Wisdom—at least man-made Wisdom.

What is the meaning of this phrase, "A little child shall lead them?" Why this constant reference in Holy Writ to babes and sucklings, this honoring of children above men and women old

in experience? We have heard from olden times this strange anomaly. Whence comes it again and again? Even here is something that warrants investigation.

The most orthodox parents have children. They are innocent and lovable; they prattle and play. They are loved for their helplessness not their understanding. But what are those parents doing? Are they not hiding something from themselves?

No child is old in years, of course. But is it not true that all over the land, constantly, little children in flesh are making strange references to tenets of faith that are not understood? Some children have a bent for saying things of spirit that astound or aggravate their elders. The Boy Christ in the Temple is, of course, the most famous. But there are other cases so astute of concept that parents often marvel what force can be at work. How do children know these things?

A CHILD came to my attention recently whose home is on Riverside Drive, New York. The parental apartment is on the ground floor. One afternoon the mother, sitting in the opened window sewing, overheard her small son—age four and one-half years—say to his equally infantile companion:

"We've been here lots of times, you and I, haven't we? I used to know you when you were a girl!"

I recently had an editor friend in Manhattan who is so antagonistic to the Revisitation Doctrine that never to his knowledge has it ever been mentioned at home, certainly not in the hearing of his five-year-old daughter. Yet she stopped in her play one rainy Sabbath afternoon to loll listlessly at her father's knees, look reflectively up into his face and remark:

"Papa, how funny it is that we come back to this earth again and again, and find each other by loving one another!"

Another baby of five, said recently to its mother, whom I know:

"Why, mama, I used to know you when you were my little girl and I was your mother!"

The saying was dismissed at the time as being an anachronism, one of those bits of fancy that a child will often utter that do not belong to logical conditions. But after a time the parent

started thinking what could have made the child speak such a thing. *Where could the thought possibly have come from?*

MANY of us recall that line of Wordsworth's "Around the growing boy the prison shadows rear"—or words to that effect. What could Wordsworth in turn have meant? Is there something in earthly life that hazes the memory and cognizance of past relationships?

Orthodox people, clinging desperately to their theological explanations of Life Phenomena cannot and should not turn their ears from such utterings of children which are becoming as common as childhood itself.

Hundreds of my readers will be able to testify to similar mystic sayings on the part of little children. I have never brought up the subject in a gathering of people in the profundities of metaphysics, that I have not had such anecdotes contributed, supporting the contention that children are far wiser about the prenatal machinery Behind Life than those of us who have long since lost our infantile perceptions.



THE CHILD is an animal: that we must admit. It is an animal at least in body. It goes through all the spasms of active animal life in a handful of years, covering in a decade a development that biologists would have us believe encompasses untold millenia. If this is so, it stands to reason that the child has faculties more potent in sense-perception than those who are older and more adaptable to society's straitjackets of custom and habit.

The child therefore is something very close to nature. It is constantly seeing nature with a closer understanding because it is observing nature as fresh phenomena of existence. It takes nothing for granted. Everything that it sees is potential. It cries out: "Oh, mama, look!" at the most commonplace occurrences, to the mother, and "Oh, papa, see!" to a subject so hackneyed to the anxiety-worn father that his angle of perception is pitifully crooked. This being so, it follows nat-

urally that the child may observe and behold structures in nature that to the parent are not at all obvious. It may do something else. *It may make the parent aware of something within itself, the child, without in the least intending to do so!*

NOW THESE things in Psychology cannot be overlooked. Is it possible that by enhanced animal faculties the child's keener perceptions—or *fresher* perceptions—gather out of the universe about it the most abnormal presentments that are sheerest truth but which stack up as blindest folly beside the stereotyped convictions of the life-imprisoned adult?

AS I SAID a moment ago, I have heard children say things, and so have you, that would almost lead one to believe that they recalled their existence before coming into Life. But because they see nothing monstrous or illogical in them, they blurt them out innocently, to stare in wonder at adult comment and strive to grasp just wherein they have erred.

A child was brought to my attention recently who said: "Papa, I think you have nicer eyes than you had before!" The surprised parent demanded: "Before what, Lillian?" "Before we all came into where we are *now*," was the way the child expressed it. Then with all the wisdom of the ages it added: "We've got *so* many things to do, and it's *such* a long, long time growing up to do them!"

I submit to you grown people scattered over great America, whatever your creed or religious belief, that there must be a *Before* as well as an *Hereafter*. If there has been a *Before* it postulates as *Hereafter*. And if it postulates an *Hereafter*, it postulates, more than a continuity or survival of life begun in the present birth. It postulates some greater continuity of consciousness than mankind dares to dream of in his present lust for self-interest.

Continually I am being taken to task for preaching "the dastardly Hindu doctrine of Reincarnation"—as though I had originated it or found any joy in promulgating some fantastic theory simply to get myself talked about. Men and women write me from every quarter of the

nation saying: "I've had plenty of life's aches and pains in this present life-cycle. I have no stomach for coming back here and living through them again in some other body or as some other entity." Their chief disgruntlement seems to be a fearsome timidity that they *may* have to come back and master those lessons they have shirked. And the very fact that the timidity exists seems to prove that they have *not* mastered those lessons and are in no condition to pass on to higher planes of life until they have.

WHAT is this thing about Rebirth that we are all afraid of? Did not Our Lord time and time again assure us that life is a glorious continuity and that our earthly visitations were solely for the purpose of perfecting our characters? What have we to fear in the *Hereafter* if we have had no cause to fear a *Before*? Little children do not fear coming into Life else they would be terrified from the very moment of birth at every sight and sound. They greet Life joyously, shrieking with laughter. The world as they have found it is a very pleasant place. Not until they contact a whole gamut of man-made laws, a lexicon of regulations for conduct—most of them founded on the sheerest superstition—do they start being troubled and then showing sadness.

They had nothing to fear before coming into Life, I say. Why should we fear anything while in Life, or about going out of it? We speak of "our sins." But what are our sins? As Our Lord pointed them out, are they not greed, hate, selfishness, the desire to commit abominations of intellect, misrepresentations of Truth, cloyings of pride, railings at circumstance? What else did Christ point out but these?

And these make the earthly hell into which small child-souls come. And the moment they speak in their guilelessness of the finer aspects of the prenatal life, or give voice to the real humanity that they have "brought through" with them and that endures for a piteously little while, they are criticized, reprimanded, cuffed or whipped.

More's the pity.

Verily, the sins of the fathers *are* visited upon the children!

WHY Confusion Prevails in Reporting Details of After-Life Conditions



IT REQUIRES a peculiar temperament to explore the higher manifestations of Life and acquaint one's self with existence above the mortal.

The average novice who "goes in" for psychical research, automatic writing, clairaudience or phenomenal metaphysics, lands in all manner of snarls because he expects

higher manifestations of life to accord with those on this earthly level, and when they do not do so, he becomes suspicious or discouraged. Then too, there are cases where the inability to correlate the methods, manners, customs, and thought processes of the different levels, preys on the mind of the amateur investigator; he attributes these inconsistencies to the prankings of devils; he thinks he has "sold himself" to evil forces and continually brooding over it he causes a rupture in his reason.

THERE are many students who have gone further into the phenomenal phases of psychical research—the so-called "supernatural"—than I profess to have gone. But over three years of intensive study and exploring, I have come to this conclusion—

If the various levels of life were *not* different in their manifestations, there would be no necessity for life to exist at different levels.

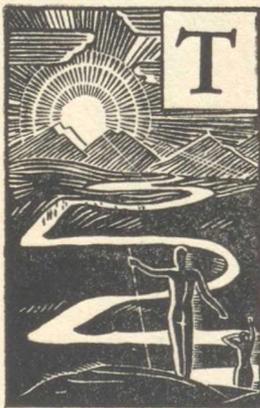
BEING the Seventh Paper by the Editor on "Why I Believe the Dead are Alive", compiled from his earthly experiences in *Psychical Awakening* and reported for the coaching of those who have still to attain to skillful technique . .

It is because they *are* different that we have Research—to find out wherein they are different. This as well as to prove that those various levels exist.

The profoundest thinkers and investigators in these matters agree—and their experiments go to prove—that people do not alter their temperaments in the slightest by "dying," but they do awaken to a world vastly different in environment. In orienting themselves to that environment—or in the combination of these two factors, temperament and changed environment—some phenomena are produced that are often confusing on this mortal level.

I QUOTE from a manuscript now in my office for publication in an early issue of this magazine: "People on the earth are much disposed to herd together according to their kind. The rich seek each other, the poor huddle into crowded tenements, the thieves and gangsters have their resorts. Every city has its Four Hundred section, its Bohemian Quarter, and its slums. . . . In the Land Beyond the Veil, people are also separated—on the basis of their moral development—into levels, more commonly called "planes" or "spheres" that surround the planet.

"The 'spheres' of lowest vibration (though of a vastly higher vibration than what we know on earth) are closest to the earth—in fact, the lowest intermingles with the earth's surface. In a regular ascension from the center are spheres of higher and higher vibration, and in each of these spheres reside people—ex-human beings—of various degrees of evolutionary development, the ignorant and the sinful occupying the lower spheres and attaining to higher spheres as they advance in love and wisdom."



TO QUOTE further:

"When a truly good man dies, he is usually not conscious in the full sense, for quite a space of time. He passes somewhat quickly through the lower spheres, to about the Fourth—or whatever corresponds in vibration to the moral development he has attained.

Those of wicked lives remain in the First Sphere, being what is known as Earth-Bound spirits. They are unconscious for a long while after death, and when they arouse, find themselves in a region of almost total darkness, bare of vegetation and inhabited by the lowest of the low and the vilest of the vile. This condition corresponds to the Purgatory taught by the Roman Church. Swedenborg speaks of it as "The Hells". . . .

Those who are simply ignorant and weak, rather than downright depraved and vicious, find themselves in the Second Sphere, where it is

lighter, and there is more opportunity to gain knowledge of higher and better things.

The great mass of every-day, ordinary people, not very wise, neither good nor bad, just full of blunders and stumbling along—these find themselves in the Third Sphere. Here is where Raymond, son of Sir Oliver Lodge, tells us he landed, and though his intelligence and moral development very shortly permitted his rising to the Fifth Sphere, yet he announced that he was going to stay in the Third and await his parents, and so not chance going beyond them and missing them when they came over.

THE VERY best of mortals, men and women whose lives have been devoted to the service of mankind, go to still higher spheres, each sphere being thus inhabited by beings of parallel development, and therefore harmonious and happy. *The higher the sphere, the smaller the population*, is the condition that follows, and the numbers in the higher spheres are reduced by the custom of those advanced souls spending most of their time on spheres below their own, where they go to teach and help the less advanced and weaker members of the race. Wherever they go they are at once recognized by their brightness. There is no uncertainty as to their moral standing. No hypocrite in the "heaven world" can pass for better than he is, and no saint can fail to be known.

A real Master, resident of the 9th or 10th Sphere, is a most splendid object to look upon, with serene and loving countenance, superb beauty and dignity, and a brilliance dazzling to the eyes.

I MENTION these matters because as one advances in research, he finds they account for much of the inconsistency in phenomena, and confusing reports of the "after-life," as given by those who have shuffled off their mortal coils. They also account for the inability of certain souls to communicate at all, while certain vile souls, on the very lowest planes next to earth, spend most of their time raising the Old Harry with the lives of sensitive people whom they can control and obsess as soon as the psychical centers have been awakened without full knowledge of how to utilize them.

The question is frequently asked me, why it is that I am expounding so much about the Earthly Revisitation hypothesis, life on life, when hundreds of other sensitives, equally as good recorders, who make contact with those in higher planes, do not get confirmatory statements about the process at all?

I REMEMBER once, in my own development and lack of knowledge of these matters, crying out in anger and exasperation: "I wish these people on the Other Side would get together and agree on their fundamentals to tell those of us on this side!"

Now I know that there are literally millions of discarnate souls on the Other Side, inhabiting the lower spheres where they have no difficulty in making contact with their friends in physical flesh, who know no more about the great life principles than they knew while they were mortal men and women. Souls who know about the process of earthly rebirth are high and advanced, on planes well away from the earth's surface. They are the ones most completely apprized of the phenomena at work in letting souls get down into earthly bodies—so that they are able to tell us in detail about it. Those below them find themselves behaving at the behest of Forces that to them are as blind and unexplainable as those that catch a mortal person in the whorl of a Kansas windstorm. He would not be able to tell where the wind came from, what brought it about, or where it was blowing him. He would only know that he was *going along*.

But by the same token that there are expert meteorologists who know all about how these natural storms are caused, where they came from and where they will expend themselves, so there are the Great Souls up in the Lofty Spheres, who take much time and trouble to explain to those still in earthly bodies who will listen and profit, just what happens to them, in and out of life, cycle on cycle.

FOR THE information of the sincerely curious, I might say that I have reason to believe that in my discarnate experience that I called "My Seven Minutes in Eternity," I attained to the Seventh Sphere—where I found

many of my friends residing in the most colossal beauty and harmony of environment and relationships.

I say this for what it is worth to those who enjoy a knowledge of such matters. But it seems to be rational and reasonable, because of the machinery I feel that I have developed, that I am cutting through the reaches of the various lower levels and getting my instruction that I am passing on to my fellows now from Great and Wise Mentors who are residing up on the 9th and 10th Spheres of activity.

It is really a form of super radio, that I believe I—and many others—have developed within our organisms over the cycles of lives we have lived and the many descents we have made into flesh to become masters of the process.



BE THAT as it may, I had to attain to conscious knowledge of these facts in a new earthly body this time, by trial and error with the lesser developed entities, by instructions over the automatic pencil, and by the final development of my Inner Ear, before I was able to penetrate up to that Thought velocity where I could get simon-pure instruction.

It is a process that seems to be necessary to perfect all over again in each life cycle, although I know now that I did bring much through with me subconsciously when I entered my present body four decades ago.

I had to reach that stage of cosmic learning by definite experiencing, so that I could recognize to what Level of Thought any given soul had attained who communicated with me, by the knowledge of cosmic facts that they had to communicate.



I HAD gone through a dastardly period of disillusion up to the time the Master Messages began to be delivered to me. Whenever I became depressed or fretted, I had opened up my sensitive equipment to persons One, Two, and Three Planes high—in a manner of speaking. They were the ones who were

tricking or confusing me.

And yet I *did* have a subconscious realization that there was something higher and better to contact, and that by keeping on I *would* contact it. In a manner of speaking, I was “remembering my own kith and kin” back up there on those lofty levels of Thought and Service. I knew that they would not let me down. Ultimately I had to win through to my goal.

That subconscious faith, it was, that kept me going, when otherwise I would have ditched the whole business as the work of sheer evil.

IT WAS to awaken me to this subconscious knowledge, that I now found I had been brought back to New York. I had been put in funds, and I had traveled back to Manhattan from California, not to be hoaxed and disillusioned by those on the first two planes of life who had found they could make themselves known in my affairs, *but to meet certain members of my own group in mortal flesh who were more fully awakened than I was, propinquity with whom, soon began to bestir my own subconscious as to our group-missions.*

All this time I had steadfastly kept from writing about my discarnate experience in California, and I had told few friends about it. I continued to write clairaudiently, night after night, to meet people more awakened than myself, to feel the dim stirring of recollection in my mind and heart. The weeks began to go by.

I remained in New York, living at the Commodore Hotel, writing many stories and articles for the national magazines, trying to absorb the realization of the stupendous things those High

Masters were occasionally getting down to the Group.

January passed.

One morning in February, I got a queer, sharp command I shall never forget.

THE EDITORS of The American Magazine had again and again suggested that I write the story of my “rejuvenation,” but as I have said before in these pages, I had no desire to emulate Sir A. Conan Doyle and “spoil” my writing career by “going Spiritualist” . . . really, I never expected to write of my experience—and what was following it in clairaudient development—unless it might be for private distribution.

One morning early in February, I had come up from breakfast and had prepared myself to write a fiction story, when a semi-audible voice spoke to me in tones of terse command—

All is propitious. Write the story of your Dispensation today. You will find that it will be accepted with alacrity and will have the repercussion in enlightenment that we want to produce on society at this special time.

I was cheerfully willing to cooperate then. I sat down at my machine, twirled in paper, and wrote “My Seven Minutes in Eternity” in slightly less than two hours.

Some of the pages seemed literally to “write themselves” . . . I finished the manuscript, jogged it up, clipped it in a folder, took up my hat without hardly reading what I had written, and went up to The American Magazine offices. It was then about noontime.

Meeting Mrs. Derieux, the fiction editor, I told her what I had done and handed her the narrative. She sat down at her desk and read it instead of going to lunch. When it was finished, she carried it in to Mr. Crowell. She left it with him while we got our belated meal.

Returning at 2:30 and going into Mrs. Derieux’s office, Mr. Crowell sent for us.

“The March magazine is now being printed,” he declared, “but I’m wiring Springfield, Ohio, to halt everything, tear the magazine apart, and fit “Seven Minutes in Eternity” into the issue

(Continued on Page 44)

HOW You Can Master the Process of Producing Thought-Materializations

(Psychically Received)



ALL LIFE is merely a matter of vibration. The higher the rate of vibration, the higher and stronger the created thing. Thought vibrates at a higher rate than anything concerned with Form, and therefore is a subtler and stronger agency than any other within your control. If you master this use, conscious through which these Thought vibrations go out and reach other minds through their Subconscious, you can literally control the thoughts of one who has no protective barrier of knowledge.

More than that, you can if you know the method *create concrete materializations of the spirit-substance that is the universe.*

But this comes only to those who have toiled for years to achieve the technique. For the present you must be satisfied with the simpler forms.

THE FIRST step is inner repose. The next is a constant holding of a visualization of the thing desired as though it were already accomplished. Then you must endeavor to surround that visualization with an atmosphere of Love and Harmony. This is possible only if the object of desire is really a worthy one. Not that any unworthy desire may not sometimes be achieved in this way. That is known as Black Art and Black Magic. This however, is the set-

Q THERE are properties in the Ether not yet discovered by scientists that help intelligence in the business of Materialization; they are radio-chemical substances, which when acted upon by Thought produce that queer wave that is known as the Electron, from which all Matter is built up . . .

ting in motion of a negative force and its final outcome is a boomerang against the one who unleashes it.

When you work upon any project there are two questions involved: What you do and say, and what you *think*. And the first is perhaps a tenth of the whole. Of course if your thought is constructively in harmony with your word and

deed, you have a ten-tenths proposition. . . .

Now as to some details—

YOU DO not concentrate upon the way in which the thing is to be accomplished, nor even upon the persons who will bring it to pass, *because then you limit things to the persons or means your limited vision sees.* In the spiritual universe may be potentialities much greater than those you grasp and if you dwell simply upon the complete and perfect thing always as a simple unit for the expression of a much bigger possibility, then you paint the picture with the vibrations of thought and it can go on to the next step which is Materialization.

YOU may have no conscious knowledge of *who is best qualified to forward what you want. If you send out your Thought Vibrations in the right way, they will be picked up, wherever it may be, by the right person . . .*

THIS materialization may be accomplished in many ways. The simplest is usually through action upon the thoughts of others who are in a position to forward it, but remember you may have no conscious knowledge of *who is best qualified to forward what you want.* If you send out your thought vibrations in the right way they will be picked up wherever it may be by the right person.

As a man thinketh in his heart, so is he. And this goes for body, soul, and spirit. We add to

this: As a man thinketh in his heart *so is the world he lives in!*

NOW IF you have labored to bring a worthy thing to pass and have added to that labor the Power of Thought, free from any doubt or hate or any destructive vibration, *then it is already yours!*

But remember again, it is the Subconscious through which the constructive vibrations must pass to reach their goal and if you are not in control of the stream it may carry doubts and fears of which you are not consciously aware. It is for this reason that we say the first step is inner repose. Without that you have no way to control the Subconscious.

You ask if this means that you can influence the subconscious thought of anyone *anywhere on the planet?* What is Space to a fourth dimensional activity? When a vibratory rate is high enough, it practically has none of the barriers of the concrete world. . . .

NOW WHEN you thus visualize, it is helpful to draw a word picture of the desired consummation, not with many detail, but the essences of it, and repeat orally the words in a somewhat rhythmic form. This is not because the words help in the accomplishment directly, but because they help get the right idea into the Subconscious and shut out random or contradictory thoughts of which you might hardly be conscious. In other words, they help to concentrate and focus your own mind. These words must never be phrased in negative form and you must hold clearly the mental vision at the same time you say them.

What we have been saying is only for such occasions as offer opportunity, preferably before sleep at night and the first thing in the morning. Add to this during the day any chance for concentration. The rest of the time simply do what is to be done with the mind at rest as to the outcome and a feeling of peace in your heart. To prove your faith, act in all things as if the matter were already settled. That is, make your plans with that in mind.

THERE ARE people of vibrations so earthy that they are incapable of response to spiritual vibrations such as ours, but they are still subject to vibrations from fellow-incarnate minds, or from those on this side who are earthbound and not yet vibrating on a spiritual plane.

There are three planes of Vibration with infinite vibrations in each plane—

- (1) There are the purely spiritual vibrations.
- (2) There are the Thought vibrations.
- (3) There are the vibrations of Matter.

We are able to make contact with those of earth who have become conscious of their spiritual nature and therefore vibrate in the lower ranges of the spiritual plane as well as in the others. Those who are thus graded also vibrate in harmony with others like themselves and you have as a result what is commonly called Affinity.

ON THE mental plane the rate of vibration may be raised by taking thought, and by study, and by practice, and by meditation. The vibratory rate of the body is its index to health, as health is acquired through proper care and right thinking and spiritual harmony. Because of the last, the body's vibration rate is automatically raised and it becomes a finer instrument for the spirit's use. The rate of spiritual vibration is raised by every spiritual vibration the soul gains.

IS IDLE pensiveness a Thought Force? Sometimes most effectively! Because a condition of unconscious repose is present and the subconscious is easily accessible.

This is a source of possible trouble because you may negate your moments of concentration by thoughts of doubt or fear sent out in such unguarded moments.

MATERIALIZATIONS are the essence of Thought, working out in crude matter, but guided by the intelligence of the materializing ego. They are made by vibration of such pitch and tone that they go beyond any of the Rays, so to speak, and are made of pure ether.

The ether is the universe in raw. It is Spirit awaiting manifestation but without any guiding intelligence. It goes to the outermost boundaries of so-called space and then folds in upon itself

in a manner that you could not understand without understanding what is meant by the Fourth Dimension.

When a Directing Intelligence wishes to make Spirit manifest, the first move is to get permission of the directing intelligence of Universal Spirit. When this has been allowed for a worthy purpose, the next step is taking thought to the type of Materialization desired. This must always be for a constructive purpose and often the best form suited is the purpose to be obtained.

When that purpose has been determined upon, the ways of Materialization are many and complex.



THE UNIVERSE is motion. Motion is an attribute of the all-pervading Spirit of Love. You cannot have Materialization therefore, without having Love. When Love and Harmony are therefore present, intelligence can start the ether in motion wherever it happens to be that the manifestation is desired.

Intelligence is self-motivating when it is a manifestation of Love. Being such, it can also motivate the ether in which it functions. There are properties in the ether not yet discovered by chemists or scientists that help intelligence in the business of Materialization. They are radio-chemical substances which when acted upon by

Thought produce that queer wave known as the Electron from which all matter is built up.

Now when a materialization for a worthy purpose is desired, you can see what happens. Thought vibrates *in* and *on* ether and starts radio-chemical disturbances of these as yet unknown properties, and from them is produced the electronic wave and the simpler forms of Matter. The simpler forms of Matter by the application of still more intelligence can be built up instantaneously into the most complex. Time is not a factor in this process. It can be done almost in one operation and we get a materialization at once.

Q *HOW the Miracles of Christ were wrought, has perplexed materialistic mankind for nineteen centuries; today we have only to tune in on the Psychic Radio to get startling information about the process.*

WHEN YOU want to materialize in Thought in another brain, the process is not much different. You always have automatic permission when your purpose is worthy. So there is nothing then to prevent you from so exercising the *same* sort of intelligence which any of us would, to appear to you in flesh. That is, start the ether spinning in Thought Waves faster and faster until they begin to produce heat. This heat is a form of electricity which energizes the life stream and flows in it till it finds its objective in human affairs.

Whenever you want a materialization in thought in the brain of another, the first thing to do is to step up the conscious vibrations in that person by means of your own subconscious sending station. Do this by calmly concentrating on the object or purpose to be obtained. Gradually increase the feeling of Love and Harmony within the heart. Keep this up as long as the emotions will stand it. There will be a stimulating outflow of energy into the ether that will gradually build up subconscious activity in the minds of those concerned in your objective. *They may not be the persons you imagine at all, but they are connected with the project or they would not get the vibrations.*

JUST SO long as you keep stepping up the ether vibrations you will build up subconscious knowledge into deliberate conscious action. The process is not difficult but it is complex and requires some practice. You should not be carrying any other purpose or thoughts in your brain when attempting a concrete materialization. You must concentrate by elimination of every irrelevant topic and idea, so as to have a clear sending channel for your idea to be materialized.

Do not try to concentrate by overly fixing the conscious attention on the objective. Take it easy but make it simple in constructive aim and pursue it diligently.

YOU CAN materialize thoughts favorable to your worthy purposes in others by a calm, deliberate and single-track fixing of the whole attention on the person, thing or purpose, and holding it there until the whole thing has actually come about. You may not know the process involved but you will be in possession of the rule that governs it.

That is the way that the Hindu Yogi move inanimate objects about. It is very easy to accomplish when you have a bit of practice. It means the employment of persons on this side, however, who are invisible to you and not any materialization out of raw ether.

This of course accounts for much of the mystery in telekenesis. The strength does not necessarily have to be closeted inside Matter in order to function. It can come through a variety of



sources, all of which are commandable at will. One of these sources is ectoplasm, as I have said in a previous discussion. In broad daylight this ectoplasm is invisible. It is only seen when it employs some form of materialization. Nevertheless, it may be in existence anywhere at any time and reach out from the Fourth Dimension when feats employing strength of any sort are required.

In a darkened or red lighted room it is possible under certain conditions to see this ectoplasm with the naked eye although usually materialization in some degree or other is present.

THE THEME of materialization has been the origin of much literary and spiritualistic humbug. It is not possible to materialize promiscuously or to scare people at sight. That is employing it negatively and reacts quickly on the instigator. When materialization is effected it is usually for some very constructive purpose and only for a moment, as the energy employed by Thought to get the result must be tremendous.

You ask why we do not co-operate in the cause of psychic science. Because we are not interested in advancing the cause of psychical science; we are only interested in advancing the cause of religious spirituality, which is quite another thing. We are not above a materialization when it means the strengthening of faith. But as for scientific experiments, so-called, why should we be interested in convincing a lot of skeptics who will not believe even after they have been shown? We have better ways of employing our time, even as our Lord did no tricks of magic to gain followers but worked vast miracles when it meant the saving of individual souls.

THIS WHOLE subject of materialization, both of Matter and Thought, is something that you should investigate and practise fully.

When you have a point to attain in Space, you figure the distances before trying to figure out equations. It is the same with the activities of the Subconscious. You must establish the principles of contact before you go trying to make

the human equation balance. You have made the human equation balance in times past, after figuring distances, so to speak, and you felt the proper satisfaction over your mathematical achievements though you did not always recognize their premise.

You have been given a gift, let us say. It is rare and worth receiving. You have a sense of gratitude for the gift. But if the giver owed you money you would somewhat discount the gift as a gift and feel somewhat cool toward it. The same applies to a project that creates a gift by Thought. It is due you for your work in creating it, and so having received it you do not feel that you should be overly concerned at getting it.

THE VIBRATIONS begin instantly when you start concentration, and reach their maximum power when you send love and harmony out with them. They do not die and have to be renewed. They go on and on and keep in motion until they find their human objective.

When there is no doubt or fear, they get through your subconscious at once with the greatest ease. In fact your Subconscious is eager to send them out as it anticipates a pleasant return. Only when Fear enters does the way get blocked —and always remember that doubt is a form of Fear.

The contact is always subconscious in the recipient, when enough is stored up, and it must crop out in action. The vibrations reach all those in any position to advance what you wish done but do not imagine always in the same degree. Some are spiritual minded and easy to reach; others are not. Gradually however, the Thought Waves accumulate until they cause a kind of distress and then comes materialization in form of action.

DO PASSING thoughts irrelevant to Materialization do any permanent damage? Practically none if caught in time and neutralized by others of shame and chagrin.

You start sending out vibrations the moment you start thinking about a thing, but so often the messages are without effect because blurred by wrong associations or taxed by fear and doubt. So you can see what you can accomplish when you proceed sure and calm and fearless. *Every vibration is a sort of emissary of personal power that cannot be lost or ignored.*

REMEMBER THAT the subconscious is a storehouse, and as such it would be a mess if it functioned consciously. But this Vibration-Transmittance power is a function of the Subconscious that is as separate and distinct as the heart and lungs. The Subconscious must only telegraph what has been consciously digested and not every passing whim or thought that flickers across the screen of thought-perception. That would be another mess.

When the way is cleared of doubt and fear, the sending is almost instantaneous. So you see that you can be the associate controller not only of your own destiny but of the destiny of others if you keep the channel clear and concentrate constructively in worthy causes and projects.

WHY CONFUSION PREVAILS

(Continued from Page 35)

in the exact space the present first-article now occupies."

By five o'clock that evening, "Seven Minutes in Eternity" was in the mails and on its way to Ohio, where the printing plant of the Crowell Publishing Company was located.

Three weeks later it was upon the country's newsstands.

I began to perceive why my Unseen Mentors had called me to New York. . . .

If I had not been in New York I could not have written "Seven Minutes in Eternity" and gotten it published at that propitious instant.

My career was cast.

Twenty-four hours after the first copies of *The American* were issued, the avalanche of mail began.

What happened in the wake of "My Seven Minutes in Eternity" paled into shade all the extraordinary happenings that had gone before.

(To Be Continued)



“WHY Do Not Our Higher Mentors Give Us More Help in the Detection or Prevention of Crime?” is the subject of a most revealing and informatory paper in the next, the July number, of *The New Liberator*.

DO You Know how to put a Protective Armor about your Mental Self?



PEOPLE ALL over the nation are assailing me constantly with dire warnings of doom in regard to myself personally.

As one woman wrote me recently in all good intent, "these teachers who come back to tell the world what must be done to make it perfect, will take their mediums

up above the clouds—yes, out of the earth's atmosphere—and while the recorder in his honesty and earnest desire to help the human race, sits up on the top of the universe listening to the music of the spheres and watching the planets go by, they will suddenly knock the props out from under him and he falls in a heap on the hard rocks of earth. I had that experience and hundreds of others have had it. Even the Christ was turned over to the mob after He had given His best to humanity."

One man recently wrote me a 5,000 word letter in which he affected to tear to pieces *all* the messages that I claimed to have received from my teachers. He sought desperately to show me that I was being humbugged—at least used as the cat's paw of a lot of bombastic masqueraders on the Astral Plane who had succeeded in hypnotizing me to the point where I believed and published everything they said. In time he contended that they would destroy me *as they had*

THE CHRIST FORCE is a positive thing that can be proven in the individual case by conscious induction—and it will wrest you from the influence or control of ignorant or malign mentors who seek to seize hold of your psychic equipment . . .

attempted to destroy him when he openly began to question much of their doctrine.

IN DIGGING down into the personal experiences of such people, which have left them in a mental condition where they think such warnings to others necessary, I find uniformly a strange state of affairs, one feature of which is too glaring to be ignored.

When I ask such "adepts" where they place Jesus the Christ in the category of cosmic instruction there is usually a figurative tightening of the lips, dulling of the eye, and shrugging of the shoulders. "Oh, Jesus is of no more cosmic

importance than any other Master of the Wisdom," they retort. Some of them whom I have talked with personally, have given me a certain benign toleration and declared, "My poor deluded boy, don't you know that there are teachers on the Higher Planes even much further advanced in wisdom than Jesus?"

I am beginning over a period of approximately three years' time, to take note of the fact *that it is just these people who leave Jesus out of their cosmic calculations, depreciate Him, or ignore Him, who sooner or later seem to get into all sorts of pschical snarls, lose their faith or their reason, or at least end up cynics.*



THERE is a strange, hard, hopeless, individualistic, survival-of-the-fittest ring to the philosophy of these teachers that dulls and chills the spirit, when they thus classify Jesus as merely "among those present" on the Other Side. In actual tests with entities who affect to do the same thing from the higher dimensions, I have listened to the most exquisite interpretations of doctrine interspersed with cursings and revilings. When I undertook to protest, I was curtly told "not to be so sanctimonious". . . .

In my own case, however, I have found this strange phenomenon to be true: whenever I have been attacked, muddled, confused, led temporarily astray by the "logic" of some of these pschical utterances, plagued by poltegeists, or attacked by swarms of discarnate entities who wrought a physical distress in my bodily vibrations, I have learned to "shut a firedoor" on the whole distressing bedlam by a very simple process.

I deliberately clear everything out of my brain and spend fifteen or twenty minutes of quiet, calm concentration on the personality of Jesus. I do this usually by holding before my mental eye the picture of Him which I used as the frontispiece of the first number of *The New Liberator*, and which I am reprinting as the frontispiece for the June number because so few persons received the first one in comparison with the present audience of *Liberator* readers. Soon a necromantic thing begins to happen—

My left hand and forearm begins to tingle pleasantly with a warm, vigorous glow, not unlike an external vibration. Instead of lethargic trance resulting, I begin to feel a strange, dynamic, resplendent galvanism creep up my whole arm, take possession of my left shoulder, continue to flood gradually my whole left side. It grows stronger and stronger. My brain seems to become energized in the exact antithesis of occult trance. Every faculty in my body is ecstatically enhanced. Reputable people with the optic ability to see beyond the ultra-violet, who have happened to be in the same room with me when this occurs, have compared notes with one another and declared that my whole aura undergoes a resplendent transformation into a delicate orchid blue-violet that fans out to three feet from my head and shoulders.

WHEN this phenomenon is at its height, I can suddenly hear a "mental voice" starting to speak as clearly and concisely as I have ever heard any voice issuing from the larynx of an earthly person. And forthwith, in every case, absolutely without error, that Voice has set me straight, explained the most abstruse problems, admonished those who have confused me, corrected their wrong interpretations of doctrine, and brought the whole Instruction back into perfect harmony of idea and ideal.

When I repeat to a stenographer, and have recorded and transcribed, what I have heard from that Voice, I separate such material from all else I may have received, and call it a Master Message. It is these so-called Master Messages that have hewn to a true line from the very beginning of my instruction, never deviated, pronounced the profoundest truths in language so simple and beautiful that there is no gainsaying the majestic intellect projecting them.

There is no sense of fatigue after one of these sessions; I am gloriously rested, no matter how weary my day may have been. Strangely, too, whenever other sensitives are with me at such times, they are usually affected by stupendous vibrations in the atmosphere which in some cases have had the effect of holding them physically motionless, almost paralyzed, until the full message has been received.

AND WHAT is the great underlying theme of those messages?

It is a rich and overwhelming suffusion of the idea and ideal in all the teaching, that the key to all the universe and all the wonders therein is warm, constructive, personal LOVE—the one ingredient that Jesus made the crux of all His instruction in Galilee, and the one ingredient which the eastern philosophers seem consistently to minimize.

People affecting to be Adepts—and perhaps they are!—write me from all over the earth, addressing me as though I knew nothing about Occult forces, had no knowledge of earthbound spirits, the peculiarities of the astral plane, had never encountered any mischief makers, did not know the pitfalls that lie waiting for the feet of those who believe everything that is transmitted merely because it originates in another dimension. I try to tell those people that I have no awe whatever for those discarnate spirits and subject them to just as much discrimination and just as much editing as I would subject people in flesh who might come to me bearing all sorts of strange ideas, notions, and doctrines. But it seems to do little good. They have burned their own fingers by leaving the Greatest Master of Wisdom of them all—Jesus the Christ—out of the picture, and they fear that nothing is ahead for me but a similar roasting of my whole body.

ALL THAT I know is, that by the power of relaxation it is possible to call down out of the higher dimensions something that I choose to call The Christ Force. This enters into the physical body through the antenna of the left hand and arm. Inviting it, and allowing it to course through the physical self, it is like a powerful fountain of impenetrable water falling all around one, and making an armor through which the lesser souls of would-be instructors, usually earthbound, cannot exist—or at least cannot function.

It happens, fortunately, that I am not by temperament one of those people who immediately throw a whole doctrine out of the window and say I will have nothing more to do with it merely because something goes wrong with it in minor aspects. Disillusion, remember, is nothing but an error of ideals. If I happen to get mate-

rial that does not always square with what I have reason to believe is true, I am willing to admit that I have been at fault in idealizing what I have previously received. My cue is to go back to first principles and study out what is wrong, where the error has crept in, whether or not there has been a crossed telephone wire somewhere, and I have paid attention to the wrong voice coming over the cosmic wire.

So long as the basis of this teaching is constructive love, so long as the matter affects to ennoble the recipient, so long as suggestions are made that are of positive value to society if they could be applied practically—then I am cheerfully gullible and do not mind who sends them. The instant they depart from these restrictions, while it may sound like rationalizing of a sort, immediately I say, “The right people would not be sending such material and something must have gone wrong somewhere with the transmitting machinery.”

In practically every case, when I took this attitude and waited till I had received my cues, correction has come and true doctrine has continued.



I have no criticism of Theosophy to offer, because I believe that the Theosophists are nearest to the true facts about the forces operating behind life of any of the so-called theological creeds and sects. I do say constructively, however, that if the Theosophists would only add more militantly to their interpretations of the Cosmos, the crux of Christ's Sermon on the Mount, they could and would sweep the world. But when they say, as many of their representatives have said to me at least, “We have other teachers quite as adept and clever as the one you call Jesus,” but those “other teachers” fail to put the dynamic vitality of the warm Christ Love into the renditions of their doctrines, I say in all brotherly solicitation that they are baking a cake for the world's hunger and leaving out the sugar. Some of them have turned on me and asked, “So you've got to have sentimentality with your doctrines, have you?” I have replied, “No not Sentimentality, not idolatry

of His resplendent personality, nor altogether callow admiration for His spiritual attributes. What I've got to have in my doctrine is the loving theme of the Beautitudes. Not philosophy in the abstract, but human and divine love in the concrete."

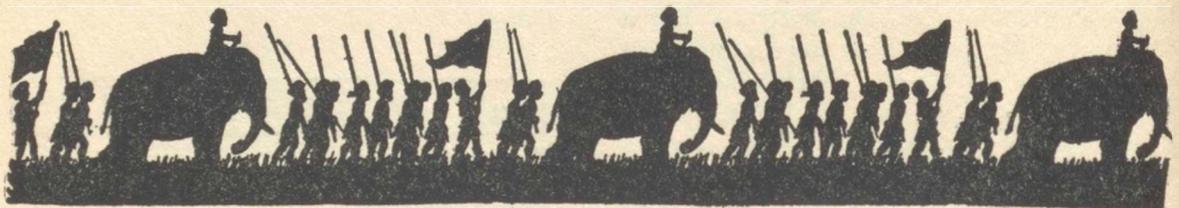
AND Christ Jesus epitomizes that. He supplies that. He gives that strength, clear wits, vitality, adhesive solicitude, to the human structure. And that of itself is a Power not to be ignored.

Perhaps we of this western world who are having our psychical abilities awakened, are to add just these to the interpretations of the truths that underlie Theosophy. Time alone will tell.

At any rate, I am perfectly willing to assume responsibility for leading people spiritually along paths that keep consistently to the direction in which Christ Jesus waits in such concepts of Him as I believe I get from the higher dimensions. As He Himself has said repeatedly: "If

you listen to the adversary, lo your wits desert you!" As for tumbling from any vast height onto the cruel rocks of earth, I beg to differ with that correspondent who implies that I am soaring somewhere up among the planets and listening to the music of the spheres. I am living, moving, speaking and writing, in a world of very practical affairs, and while I may occasionally make errors of judgment or good taste, all things must check up with me in logic before I will have anything to do with them, much less pass them on.

Why other teachers do not thus maximize Christ, I cannot say. I can only see to my own instruction and do it insofar as I am able in my own case. All I know is, that wherever Christ and His tenets are added to theosophical principles and fundamentals, human lives are straightened out, human souls salvaged from distress and confusion. I am seeing it happen before my eyes. And so long as that goodly work continues, I am willing to be personally judged by it at its termination.



SILENT CONTACT

— What It Is and How It Operates —

SILENT CONTACT is just what the words imply. It is silent insofar as any evidence of the physical senses would indicate. It is that contact or conscious communion with the Infinite by which we become in tune or harmonized in Mind, Body and Affairs.

As you grow or generate into the consciousness of God, having within you that Mind which was also in the Christ of Jesus, you develop a conscious recognition of a state of mind known as the Kingdom of Heaven. You were instructed by the Master to find this state first before you tried to gain knowledge. His instruction included the promise that having sought diligently, "all things would be added unto you" for having sought. Added to that we were promised His

Infinite Wisdom in the selection of those things most needed in order to express perfectly the qualities necessary to meet our human requirements.

We workers in Silent Contact lay no claim to any more privileged access to a Spiritual Understanding than you who may write in to us for help. We merely are in a position to aid mankind by virtue of the fact that we have chosen to spend more of our time in study, concentration and meditation on the verities of Life and the instruction therein as conveyed to us from the Master.

Your problems, whether of Physical Health, Personal Happiness or Material Wealth are very
(Continued on Page vi)

RAILROAD LABOR HEARS AN ADDRESS

(Continued from Page 17)

for taxes is a dollar which cannot be used for either wages or price reductions. In either event the purchasing power of the individual is reduced by that dollar.

In the railway industry alone, the increase in taxes from 1890 to 1929 was about 1300 per cent, railway taxes in 1929 amounted to almost one-half of the taxes collected from every source in 1890. This does not take into consideration the many millions the railroads are called upon to spend each year in grade-crossing elimination to further assist their competitors.

THE POLICY which the executives of railway labor have announced, that you "are agreeable to, and have a common interest in, promoting the greatest success of private ownership" is not an idle theory.

It is vital.

If adhered to it will give no quarter to further government control of, or encroachment upon, or interference with, the progress of private enterprise.

With all the power we possess we must oppose government in industry.

Effective and cooperative action is necessary to check the unnatural growth of ruinous taxation. We must be constantly vigilant in promoting the sound and opposing the unsound in government.

THE RAILROAD industry has an unparalleled opportunity in this situation. The practical means of cooperation among the three partners, capital, labor and management, are available. Rightly employed, those means are capable of demonstrating the way out. The railroad industry can, if it will, set an example for all to follow.

But in this endeavor, let us be careful not to deceive ourselves. The plain facts are these.

You naturally want wider and more dependable employment. The investors want greater income. Management will help both to achieve these warranted desires.

However, there are no short cuts.

Anyone who proposes legislative or other artificial methods contrary to economic laws is merely asking us to chase a will-o'-the-wisp. They are in the same class with old witch doctors who believed in the power of magic to produce rain. Increased revenues are necessary. But railroad prosperity cannot return except upon the tide of general business recovery. It is, therefore, our job to help that recovery.

This we can do by developing the most efficient and most useful system of distribution for the business world. It is, therefore, our task also to remove any artificial handicaps, whether established by legislation or custom, which operate to deny us a fair opportunity to accomplish this end.

IN CONCLUSION, there never was a time when active and effective cooperation was more necessary than it is today. The friendliest feeling should exist between managers, employees and security owners. Let me repeat, our interests are definitely interdependent. We must, with patience, develop the greatest community of interest to the point where we may solve our problems with the help of each other. Satisfactory progress has already been made through the executives of labor and railroad executives. Let us continue the method which has made such progress possible.

As long as we are sound and right, with due regard for the public interest, the power of our united strength will irresistibly win common prosperity for us all.



You Who Would Know
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An Editorial Advertisement
by William Dudley Pelley

MY DESK in New York is a focal point for hundreds of Automatic Scripts that are being recorded all over the nation. Now and then I receive a book or a manuscript that cannot be rationalized by any materialistic explanation excepting that there is a form of super-radio by which certain people are receiving sets for messages from higher realms of Matter and Thought.

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Miss Randall says in her preface, "These writings were received by direct illumination of the conscious mind . . . they began suddenly in 1911 . . . a Superior Presence was felt and a sense of joy. Then, listening, distinct utterance was heard, although without sound. It seemed like new language floating across the mind . . . they were not sought, but Came . . ."

I am recommending this book to Liberator readers, running this advertisement gratis and unsolicited, because I believe it a great piece of revelatory literature that confirms the Sources of my own psychical material, and brings the Splendorful Personality and modern Presence of Our Lord home to each reader in an amazing manner. The price is \$2 and the publisher is . . .

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100 Charles Street Boston, Mass.

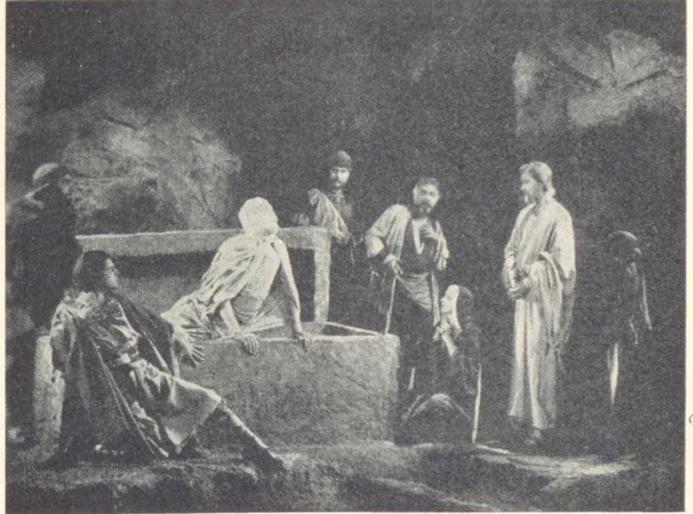
Why Lazarus Laughed!

You have friends and loved ones who have crossed the Great Divide and know the secret of life and death. What is the first thing they would do if they could come back to earth for a space? How would they act? What would they say? Haven't you often wondered?

It is said of Lazarus after he came out of the tomb that he left behind in the grave all his old sense of fear, that he laughed at every obstacle, laughed his way before princes and rulers, laughed himself into the heart even of the Emperor Caligula. Why?

And why is it that Pelley, since his experience, has been a new man, physically and mentally, so that many of those who knew him aforetime scarce recognize him now?

In his—



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SILENT CONTACT

(Continued from Page 48)

real to you and of great value to you. Their solution presents a two-fold effort on your part—that of enduring the experience and that of discovering the Truth of Being. As you overcome your problems, you grow in grace and having overcome them you have established one higher phase of consciousness and come into a perpetually closer contact with God.

Our service to you in the situation does not release you in any degree, nor do we minimize your experience or your growth in grace. You are not healed or helped by our work or any other agency than the Grace of God coming into your consciousness through your own Faith and Enlightened Understanding.

But we do keep the watch with you. We do stand with you with the two or more gathered in His Name. We do, with you, form a company of the faithful and in that company your journey

from Sense to Soul is less lonely. Our thanks as we Break Bread is added to your thanks, and in the multitude of Humankind marching on through this earth plane experience, we lift our voices in that Glorious Anthem which is caught up by those gone on before and those to come. The unison and harmony swells till the angels themselves bear witness and the Hosts of Heaven rally to your side with outstretched hands to bear you on and up in the fight you are experiencing. The Glory of God is Manifest and you again hear the voice of the Master.

"Well done, thou good and faithful servant. As thy Faith has been, so be it unto you. Be Thou Clean. You are Healed."

We keep the Watch,

We hold the Faith,

We journey with you to Him when you are heavy laden.

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who is interested in Religious Metaphysics, Psychical Research, or Sociology, you can compile for the New Liberator publishers a list of names of your friends who might be interested to receive the magazine from month to month, the publishers not disclosing your name as compiler of the list, if you do not desire it.

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all over America and those who Aid Now will be
compensated spiritually and materially.*