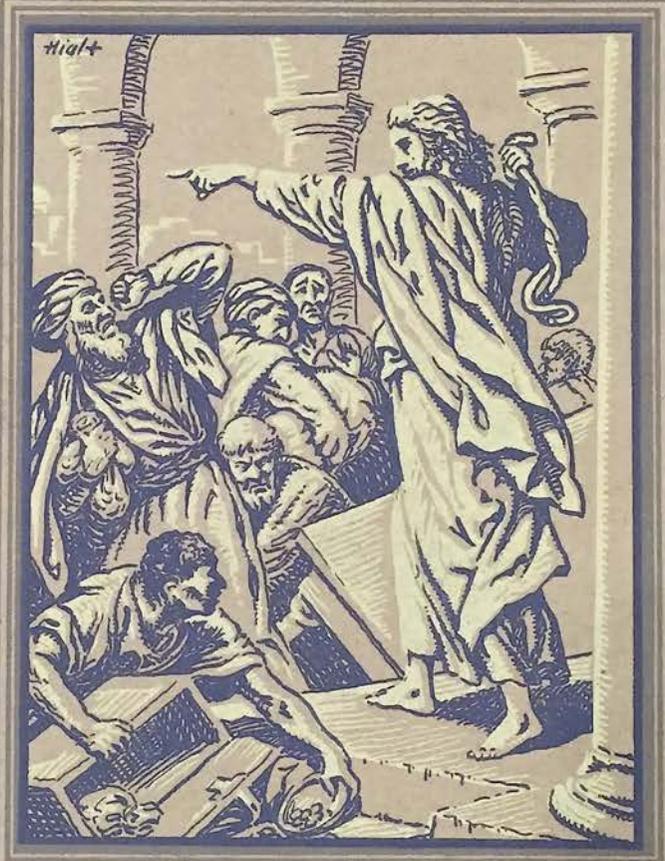


Reality

Consciousness has Many Octaves
and All Together Produce Reality

SEPTEMBER
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A Pelley Publication

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Reality

Magazine

VOLUME ONE SEPTEMBER, 1938 NUMBER TWELVE

CAN YOU BE A GOD IN YOUR SPIRIT AT THIS MOMENT?

☐ Early man was staggered by the magnitude of matter. Modern man is staggered by its minuteness. The vast size of the universe is a less appalling idea than the inconceivable littleness of the material out of which it is built up.

☐ Men spend their days searching out the mysteries of the solar systems. But all of them do not look at the night sky's stars. Some of them probe into the solar systems of the mighty atom. For every atom is itself a solar system with sun and whirling planets.

☐ It would take a hundred million atoms to form a straight line if placed, like a row of peas, across a penny. Take an ordinary light bulb, which is a near-vacuum, and make anywhere upon its surface a tiny hole. Let this hole be no bigger than a common pin makes in piercing a bit of cardboard. Then start a projection of atoms through this hole. Send them through at the rate of a million a minute. It would then take a hundred million years to fill that bulb with atoms!

☐ What makes these microscopic planets whirl about their tiny suns? What force holds the atom together? Where does it get its terrific energy?

☐ Take a glass of water. It represents energy. You pour it into the toy boiler of a model ship and she steams across a model-yacht pond. Heat has been applied to the water until the water's molecules have flown apart. We say they have expanded. But take the same energy imprisoned in that same glass of water's atoms and release it and you have power not for the model ship but for an Atlantic crossing of a modern ocean liner.

☐ Imprisoned in the atom is energy so vast that its release and harnessing would make an end of nearly every problem that vexes the spirit of man. We should possess inexhaustible supplies of power so that every material need could be satisfied. We should no longer need coal, petrol, or any sort of fuel. Already it is known that when the atom is split, its energy flies forth into the



infinite of space at terrific velocity. It is not generally known that Science labels such energy, Rays.

¶ Investigators have catalogued the rays that come from the sun. But behind and beyond all rays that come from sun and stars they have found rays of shorter length that emanate, so far as Science can determine, from no known source within our solar system. They are called Cosmic Rays. And they fall like invisible rain upon the earth from some source far out in the eternal night of the Universe. But from whence do they come?

¶ Man is a creature steeped in the psychology of his physical littleness. He imagines that he is small because he sallies forth beneath the stars and regards his gnat-like allocation upon a gnat-like planet. But the Science which theologians disdain, in that it offers them such vicious competition, is summoning man to regard his own bigness.

¶ What about the hundred trillion solar worlds composing the atomic structure of his own body? What of his Spirit which rules over these? If a separate sensate spirit, possessing consciousness, could incarnate in a microscopic organism upon any one of the atomic worlds that go in assembly to make up man's heart, lungs, liver, spleen, or vertebrae, would not such an incarnating spirit preach unto his progeny the holiness and omnipotence of the vast directing Consciousness over all such worlds, centered in the brain?

¶ How long must we struggle with the realization that there is neither smallness nor bigness except by comparison with something external to the unit indicated? There is only Reality in the essence of assembly by which creation manifests.

¶ Who, therefore, is the man who is big of concept? Is he the man who figures out that it would take a modern train fifty billion years to travel to Acturus? Is he not rather the man who says: "Yon vagrant, rooting in the alley's trash-can, is Lord God in essence to more galaxies of worlds within himself than are visible to human eye when that eye scans the universe from a hill in October midnight!"

¶ It is something to think about! Each mortal man is a universe unto himself. Why then bother with perpetual externalities? If physically enoused Spirit is Lord God now over the hundred trillion worlds composing its enhousement, why should it not also have capabilities to rise to omnipotence over a hundred trillion worlds visible ten trillion years hence from many mundane hill-tops?

¶ We are all imprisoned Gods! We are given passing jurisdiction over atomic universes now, that we may be facile down some future aeon in helping clear the traffic up the Milky Way. Yet, after all, what matters it? Size is only relative. The universe is identifiable only by comparisons.

¶ CAN YOU BE A GOD IN YOUR SPIRIT AT THIS MOMENT? The denizens of the worlds that make up the atoms of your left fingernail believe so! And your failure to keep faith with them is your damnation of YOURSELF!



THE NATURE OF YOUR BELIEF PROCLAIMS YOUR UNFOLDMENT

MOTOR in off a midwest prairie and ride down the streets of any American city in the hinterland. Unavoidably you will pass one ornate edifice after another, each with a spire that tapers toward heaven. These, says your worldly knowledge, are churches. They are buildings erected and set apart to the "worship" of the One Deity who is supposed to have made the planet and all that is upon it, the solar star about which it swings, and some five thousand other incandescent heavenly bodies visible in the skies on any clear evening. ¶ The "worship" of this omnipotent Being consists of a thousand or less—usually much less—sentient and volatile spirits entrapped in physical bodies, taking time away from materialistic pursuits for at least an hour a week to enter into each one of such edifices, mumble orisons in concert, listen while a subsidized orator harangues them on ethical tenets, make certain financial contributions to the upkeep of the parish, then depart to their material pursuits again, to practice or not practice the aforesaid tenets in their social maneuverings as may seem expedient.

Profess an utter ignorance as to the cause for so many of such edifices, and express the wonder that a city holds several when one or two of the larger buildings could conveniently hold all the persons who so deflect themselves

into their precincts for this "worship" of a Sunday morning, and you will discover eccentric facts.

You will discover that each of them has been erected—and is sustained—by a group of worshipers who hold their own notions about the existence and operations of the aforesaid Deity.

Ask any one of them where he got such notions and he will be at a loss to tell you with accuracy.

Ninety-nine out of every hundred of them found themselves born into possession of such notions. That is to say, the persons who inducted them physically into the world in the role of parents, had received similar notions and instructings from their own parents. Each of these pairs of parents accepted without question that the notions imparted by their own parents were infallibly correct as to basic facts.

OF course, such transmittal of notions from generation to generation does not indicate that such ideas are accurate. Nevertheless, they are items of inheritance and as such must be considered. ✻

¶ But keep on with your probing. Make a business of finding out why some particular group of parents embraced such notions in the beginning, or where such notions came from that

they served as the basis for fresh concepts of the Deity.

Back at the very start of things you confront this eccentricity—

Within the society of the period in which such notions first found voice, was some outstanding single character who began his life in the normal manner. He had been inducted into a world already surfeited with "religions" and "creeds" and accepted them unquestioningly as a phase of the worldly drama in which he must play his role.

Suddenly, as he grew along into his maturity, something peculiar happened.

¶ Some demonstration of psychic phenomena interrupted the secular nature of his ways. Either he thought he saw beings not endowed with bodies of physical substance, or he affected to overhear utterings of wisdoms that did not reach consciously the ears of the multitude. ✠

Being the recipient of these, he leaped to the conclusion that he was somehow a divinely-favored personage. He could not see or hear what he had seen or heard unless an obligation visited upon him to impart the results to his non-observant fellow men and alter the nature of his beliefs and behaviors.

God, the Universal Creator, must be the provocateur of all such phenomena—since anything savoring of super-mortality must, in common logic, partake of the divine.

God, the Universal Creator, has therefore "visited" such a person and officially appointed him to transmit the Last Word in revealed wisdoms to those not so favored as individuals.

Believing this himself with an inexorable fanaticism, the enlightened one compiles or collates such revealed utterings and forthwith proceeds to make a life career of passing them on to mankind in general.

The substance of what such a fanatic has to tell the masses is this—

The details of the cosmic set-up as accepted by you at present, are wrong. They are not as you have accepted them

from your parents, or as your parents got them from parents before them. The more accurate details have been disclosed to me, and me alone, and it is my mission to convince you of your error. ✠



Of course the rank and file that has not been first fortified by the psychic phenomena, and made receptive to such notions, is perturbed by such declaimings. Inevitably it antagonizes human nature to be told that any basis for its acceptances and behaviors is fallacious. It upsets human vanities. Furthermore, when there is a large and well-organized caste that derives its living from posing as experts in what is stigmatized as fallacy, trouble is in prospect. ✠

The new divine appointee to incontestable wisdoms is challenged.

"On whose authority do you suggest such alterations?" is the demand made upon him.

"Upon God's authority," responds the "fanatic." ✠

"And on what occurrences do you base a claim so preposterous?"

"I had certain things happen to me, and I heard certain speakings."

"But if you speak truly, why have not we—as God's previous appointees and agents—seen or heard such phenomena also? Would it not be rather inconsiderate and ungracious of God to wholly ignore us as His recognized experts and go to you—a nobody—without informing us about you? How can you prove that you are not a charlatan?"

"God said to me, in the private interview with Him which began the business, that I was not required to alibi or explain myself. The message I brought would be self-authenticated."

"Oh, it would, would it? And where does it leave us?"

"It leaves you stigmatized as proclaiming error for your profit or self-enhancement." ✠

"So! You are the only person to whom the truth has been revealed—with no witnesses present when it happened—and all of us are proclaiming inaccuracies?"

"It amounts to that, yes!"

"And do you know what we will do to you, sir, if you don't desist from bedeviling our clients—those who have the utmost respect for, and confidence in, our doctrines? We will slit your tongue and cut off your ears!"

"Doubtless you will. But that doesn't prove that God didn't come to me."

"We will work up the populace, sir, to hang you!"

"You can do that also. But if your position wasn't weak—and your doctrines fallacious—you wouldn't bethink yourselves to resort to it. So you stand condemned by your vengeful reactions."

"Away with this noisy and blasphemous fellow!" shriek the doctrinaires. "He is throwing a monkey-wrench in our profession!"



O the "fanatic" is slain, as promising too effective an opposition. ¶ What the "fanatic" has failed to recognize, much less accredited, however, is the fact

that his embracement of such psychically revealed alterations has largely come about as a matter of temperament. And temperament, let it be suggested, is forever a gradation of cosmic development.

Your temperament—any man's—is largely what it is, because of the wisdoms or lack of them which you and he has siphoned off from your drinkings of experience. Your psyche has reached a facility in observation of the facts about you that gives it a classification in its evolution toward Universal Consciousness. Men of a given temperament are men of a given cosmic evolution and a given consciousness in accrediting natural or spiritual phenomena.

The "fanatic" has received revelations that are appropriate to his cosmic unfoldments to receive. These may be in advance of the general unfoldments of mankind, but that does not alter the causes for their occurrence.

Now scattered throughout society in any age are always and forever people of similar temperament and rectitude who are arriving close to the attained psychologies of such fanatics and ready to accredit in their own rights that which the fanatics are happy in being first to articulate.

These will forever hail each fanatic as a prophet.

In reality, what he actually has been is a spokesman. He has put into expressive language those things which they themselves have felt the urge to say in their own rights but which the fanatic says first.

It is from such persons that the fanatic, murdered or not yet murdered, proceeds to draw his "following."

This following takes the brunt of any general persecution which follows because it cannot do otherwise and give evidence of its own unfoldments. And it must give such evidence in order to receive its grading celestially.

The persecution itself, which identifies and stabilizes such gropings of spirits in the matter of a demonstrated evolution, is secularly but the natural antagonism of an entrenched caste against loss—loss of prestige, loss of power, loss of revenue. Nevertheless, no persecution ever yet succeeded in exterminating the truth or persistence of a Vitalizing Idea.

As such identification and stabilization becomes of increasing moment, and some way is sought for memorializing and venerating the fanatic who experienced the original psychic phenomena, a new religion, creed, denomination, or cult is born and an edifice is erected to give material evidence to its validity.

¶ The intrinsic Creator has little to do with any of it, else these religions, creeds, denominations, and cults, would

be perpetually durable and constant from aeon unto aeon—the Creator being durable and constant from aeon unto aeon else the universe would disintegrate, or at least alter, as an expression of His consciousness.

Religions, denominations, creeds, and cults, are essentially what some man or set of men—aligned as to cosmic unfoldments or spiritual evolutions—have thought or had revealed to them at some propitious period in social history. Always they are man-made, though no less spiritually inspired.

And because they derive their followings from persons approximating the spiritual evolvings of the founding "fanatic," and the rest of the world wants none of them because it is not in a sympathetic state of moral attainment to appreciate what is being rendered articulate, so it comes about that there never can be a universal religion, or a creed or denomination that serves commonly and satisfyingly all the races and conditionings of human beings who may find themselves domiciled in physical bodies at any given period.



W E commonly distinguish such religions, creeds, denominations, and cults, by calling them "beliefs."

¶ But what is a Belief and why do we find it commonly convenient to designate one man's Belief as different from another's? ✠

A Belief is little else than the conjecture of a given caste of people as to the First Cause and subsequent nature of the universe, as they conceive it en masse or from a common premise, due to their own factual experiencings with life and their pardonable deductions therefrom, in the light of their probable spiritual evolutions.

Lacking a complete knowledge of the actual facts—because not all of them are attainable in this three-dimensional physical universe—an hypothesis is fabricated that appears to fit the observ-

able evidence. Men view it, examine it, pass upon it, and then say: "We BELIEVE thus-and-so!"

They truly should say: "We conjecture thus-and-so and arrive at this hypothesis!" ✠

The very necessity for belief demonstrates the probable incompleteness or fabrication of certain parts of the doctrine which the said belief affects to substantiate. ✠

And this being recognized, it likewise follows that fresher and more audacious hypotheses—for similar temporary credence—are going to be advanced from time to time as man climbs higher in spiritual evolution.

Religions, creeds, denominations, and cults, must therefore ever symbolize or secularize the current status of the spiritual unfoldments of such groups or masses of human beings as are agreeable to endorsing them.

The nature of your belief therefore proclaims the status of your cosmic unfoldment, and to decide that because all these religions, creeds, denominations, and cults have shown themselves for what they are—mere man-made conjectures based on bedeviling psychical phenomena experienced by their "founders"—that there is therefore no God, and no "head or tail" to the universe, is to miss the essence of religion entirely and prove that the athiest's unfoldment has been small indeed!

Religion is man's search for the Truth behind the universe and the truly religious man is by no means the one who permits himself to become mentally crystalized behind the tenets of one particular fanatic, but who weighs all the evidence—scientific as well as theological—and says:

"I have it proposed to me by logic that I am here in this earthly predicament to perfect myself in all knowledge of natural and spiritual processes. My brevet in mortal life is spiritual enlargement, the conscious development of my inner capacity to conceive, observe, compare, and deduce. It appears to me

that I shall always have employment for such faculties, no matter in what state of the universe I find myself. I will therefore take knowledge of all things into myself, and gradually form my own conjecture as to what Life serves as to purpose. True, this conjecture shall alter as my experience and observation alters. But I shall expect it to alter. If it did not alter, then I should be mentally inept indeed. But I shall at all times keep in mind that I am a student in a titanic university, being promoted upward through the classrooms of the worlds. Forming the habit of universal study is my true purpose in being a student in the first place. What I study is a secondary matter. I shall naturally give credence to all those facts and conclusions that align with my Unfoldments in Discernings to date, or

to whatever sequence of functioning I find myself a factor in."

Therefore the truly religious person has no particular quarrel with my religion, creed, denomination or cult. These are serving the temperaments of the persons endorsing them. To close the mind, to say that the ultimate word in Truth has been found, dissected, charted, and apostrophized, is to commit the one Unpardonable Sin against Spirit.

¶ To say, on the other hand, that there is no real Truth that is known of man—as the atheist says—is to deal in absurdities equally brain strapped.

Better to say that we are all Marco Polos probing the perpetual Cathays of the Universe.

This is true Tolerance—to be tolerant of one's own spiritual capacities for Growth! ✨



✨ REALITIES ✨

IF the devil has a tail, how does anybody know it? Whoever saw Old Nick in reverse?



A MAN is known by the company he keeps. A woman is known by the company she avoids.



ALL the Great Pyramid would mean to some people is finding out what movie opus Sam Goldwyn is putting out this season.



METAPHYSICS are for the few because metaphysicians discover there really is naught in Cosmos to be afraid of. The rank and file of humankind can't stand that disappointment.

PROBABLY a lot of people shrink from dying because they don't want to rejoin their relatives.



SOME people hate to be caught doing a kindly act. Such individuality may prove too distressing.



PSYCHICAL Research too often is finding out how inconsequential your soul can appear after it possesses no body to identify it.



IF you marry the wrong woman, that's karma. If you marry the right woman, that's luck. If you don't marry at all, that's wisdom. Matrimony then, is domestic metaphysics!



WHY PEOPLE ARE HOSTILE TO PSYCHIC PHENOMENA



LF you want to scare the immortal daylight out of a man, sprawl down the stairs of his boarding-house at midnight and cry: "Come up to the second-floor corner room QUICK! The real estate salesman who died in November is sitting in the chair by the window, groaning and holding his head in his hands!"

Will your friend lift his eyebrows and say: "How interesting! Let's go up and learn what the poor fellow wants?"

¶ Indeed he will not.

If your face wears every aspect of your actually having seen the defunct insurance man your friend will kick over three chairs, a four-poster bed and a grand piano, getting to the window and going through it in one jump. Window-glass and sashes will by no means deter him. The sidewalk will yawn for him, and his legs will be in motion long before he hits. Getting away from insurance agents whose mortal remains are being held in the ground by a couple of tons of granite out in Mount Adnah Cemetery—while his sentient spirit groans abovestairs—will be the one thing in life which your friend desires most. ✻

Perturbingly enough, the celestial spirit ensconced in flesh has a constitutional aversion to the celestial spirit that finds ways and means to indicate his existence while at the same time handi-

capped by lack of corporeal form. The two simply do not get on well together. The person in flesh, observing the person out of flesh, has asphasia, amnesia, and creeping paralysis. True, his paralysis does not remain long in the creeping stage. Flying paralysis might describe it far better.

And the cause remains a mystery.

It remains a mystery not because any particular law of the universe is being violated but because the person in flesh considers himself to be suffering from the greater handicap.

The man in flesh is loaded down with a most substantial body. He knows in his subconscious mind that this body is impervious to anything in the way of physical damage which the discarnate individual may wreak upon it. But he knows other things subconsciously as well. ✻

He knows that this corporeal body in which he finds himself residing for the sequence of mortality is supposed to shut away from his psyche certain phases and features that properly belong to his existence before birth and after death. When the aforesaid insurance agent, or his deceased Aunt Harriet or drowned Cousin Joe, suddenly puts in appearance in the disembodied form, it is prima facie evidence that the transient enhousement is proving no protection.

It is a spiritual panic solely that the incarnate one experiences.

And much of it goes back to the prenatal obligations of the individual and what knowledge of compensations lurks in the physically-anesthetized state in the marvelous storehouses of the misnamed Subconscious.



LOOK about you and observe those persons who are most upset or disquieted by any observation of the so-called supernatural and you will discern that uniformly they are people with the greatest fears of Death while at the same time possessed of the most vehement antagonisms toward any suggestions that perchance there is such a thing as living more than one life upon earth. ✿

Emphatically they do not wish to live more than one life upon earth. They have had quite enough of this life, thank you. And yet, whilst vehemently expounding to you whereof and why they want to arrive in the state known as heavenly as soon as possible, they shrink the most frenziedly from any situation that threatens to take their physical bodies away from them and they cling to mortal tenure with the panic of desperation.

In these three phenomena—fear of the supernatural, fear of death, and animosity against returning to earthly life afresh, we get our strongest clues to the tacit purpose which mortal life serves, and wherein and why this business of serried worldly visitation is very real and vital.

It all harks back to the very terrible experiencings and karmic obligations which the average spirit in flesh has undergone. The panic of the "average" individual at seeing a spook, is not altogether a sense of woeful loss at knowing how to cope with it and meet it on its ground—and if it be hostile, fight it with its weapons.

That panic can be quite as well a phase of Lifted Memory—recollection not of

any specific events in any one life which may be required to have payment in kind, but recollection of all the events in all the lives and the inhuman roster of possible reprisals that the soul faces spiritually when considered in a lump.



AGAIN and again we meet with cosmically curious individuals who clamor to have their "memory veils lifted." They gain the idea from somewhere that a metaphysical magician should shake his miraculous wand, or make mystical passes before their faces, or touch certain nerve-centers in their heads, and in an instant of time a vast fog comes off the memory. They think that subsequently they shall be able to recall every life that they have lived, every role they have ever played, every act they have ever committed—good, bad, or indifferent—and every reward and punishment they ever had come to them.

They well know that no such metaphysical legerdermain could ever bring clear before the eyes of their minds all the experiences and acts they have committed in this present life, and they would have no particular desires to have it happen. But because the Lifted Memory idea partakes of scenes and acts when the spirit wore other bodies, they are quite sure it should be interesting and profitable to have them dragged over into their mentalities of the present. ✿

It is a truth, of course, amply illustrated in a thousand cases of near-drowning, that no act or experience which the spirit has ever known since infantile confinement in the mortal body has missed a recording on the consciousness. Sane and reliable people, their lungs being strangled with water, escape the tenacles of such a death to tell their friends later: "My whole life arose up before me; I seemed to live over again everything I had ever done in a handful of seconds." Nobody questions that such a thing happens.

But the question is a fair one: Well, and what of it?

What of it, except for the fact that somewhere, sometimes, somehow, such conscious recognition of all the acts and experiences does play a constructive part in the unfoldment of the soul? Remembering all those experiences and acts from moment to moment throughout the whole life would be naught but distraction from the problems of the present. So the registering is subconscious. And it seems to remain subconscious till the probability of death, and a casting-up of the tacit accounts of the life to arrive at the spiritual profit-and-loss, provides a constructive utility.

Wise metaphysicians, however, will rarely tamper with the business of helping to lift the memory-veil on the prenatally conscious because they recognize the possible effects which the soul's awful load of prenatally-remembered experiences would have on the programs and occupations of the present. ¶ It is blanket awareness of this awful load of prenatally-remembered experiences that too often operates for panic or hysteria when the average person is summoned to view a "ghost."

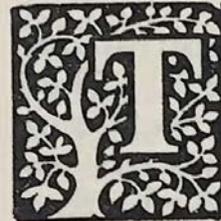


¶ To illustrate, suppose we put it thus—
There is scarcely a person alive today, whose career of the present fails to contain some hideous recollection that he would fain forget. The hapless upthrust of baby-hands as some hapless child went beneath the wheels of his motorcar, the expression on the face of the "enemy" soldier in the trench when there was no hope of escape from the bayonet-thrust, the sobbing hysteria of the betrayed sweetheart who went from the passing quarrel to the roof of the building and thence over the parapet—these high-voltage sequences of unutterable distress are all packed away in the vaults of present-memory and the doors securely sealed. ¶ Suppose, however, that the accumu-

late of similar distresses extending over a thousand lives were suddenly dragged forth and all made of moment in one grisly parade? Suppose ten thousand such strictures all stood revealed for the terrific karmic obligations which they present? ¶

Where do such curiosity-seekers gain the idea that the lifting of the Memory Veil only exhibits the pleasant and honorable experiences distinguishing each earthly tenure? Far, far better to let those grisly memories stay buried until the time arrives when they can be equitably compensated.

So it seems that a kindly Providence has provided a way in which they can be compensated without undue distress to the spiritual morale.



THE SOUL, we say, "dies into mortality."
In other words, when the sequence opens, when it can enter into a new physical body and rectify some of those unspeakable blunders made in previous careers, it leaves its load of positive prior-life recollection behind it—consciously at least. The brain-cells, or sense-receiving apparatus, of the new baby-body which it will occupy, are clean. They are like the pages of a new book on which everything waits to be written. True, when the book is filled with the experiences of the imminent earth-life, it will be bound as a new "chapter" to the Main Volume that is the soul's celestial career in all the lives it has lived to date. But at least the new brain, the new life, is unencumbered and unharassed by what has already been inscribed in all the chapters previously filled in and bound. ¶

But take note that the career which opened with the spirit's occupancy of that baby-body has been predicated on the balancing or compensating of some outstanding obligation from the Past. The environment into which it is born, the parental factors, a thousand-and-one

stipulations will bring about the possibilities for such adjustments.

By not pulling along consciously the full memory-load contained in the Main Volume, however, the soul can concentrate on the errand to hand, the balancing of the specific cases that should be—and can be—balanced.



MORTAL occupancy is a gracious anesthesia on all which has happened in previous careers. Compensation is simplified to the items and instances

that embrace the current career only.

Scores, hundreds, thousands, of debts and inconveniences as between spirit and spirit, may await transaction in other lives. They do not, because they cannot, intrude on the life of the present that has its items of compensation well defined. ✿

But when discarnate spirit as discarnate spirit is suddenly demonstrated in the case of the visiting spook, the disembodied insurance salesman made opaque, the earthbound entity that groans in the midnight or appears upon the lonely road with its head in its hands, the spirit that for the moment is en housed in a substantial mortal body is suddenly thrown temperamentally into a realization of his state of anesthesia, that while in flesh he is conveniently escaping the hell of cosmic memory. And having nowhere to flee or turn from THAT, he translates his panic into physical action.

Not every case of panic at higher-octave reality is birthed from this cause. There are such as "karmic moralities"—hesitations to intrude on others' discarnate privacies—flagrant conflicts with trainings and suggestings derived from theological instructings of the present, "recalcitrancies of conquer-age" in failing to face any facts of life and receive them at their worth, tendencies to inflict discomfiture on specific individuals by deliberately avoiding them. ✿

People terrified by the "supernatural" are fearful of having to enter back into the "supernatural" state themselves and give accountings for their current careers TO themselves—hence they adopt the childish expedient of transporting themselves elsewhere and kicking grass-tufts after them.

The person who looks at life levelly, sees it constructively and sees it whole, knows precisely what the processes are which operate behind any given career and that even the load of karmic obligation may eventually be balanced, are not particularly upset by the sudden apparition. It is not altogether knowledge of higher-octave processes so much as calm acceptance of nature's Law and Order in the spiritual universe that gives them poise and studied equanimity. ✿

Taken by and large, these earth-lives must be lived. They must be gone through with for what they hold for us—in pain as much as pleasure. Avoid the slightest constructive feature of them we cannot. We have selected for ourselves a given roster of karmic obligations to discharge in each life. We cannot discharge more, though we may discharge less. Our careers, so to speak, are cleanly "cut-and-dried."

Hence those of us who have received our fair quotas of cosmic enlightenments do not need to be specially exercised when some earth-bound psyche has trouble living spiritually.

It is the status of discarnate spirithood, with its full freight of Lifted Memory, that usually paralyzes the person with subsequent mercurial feet.

Knowing that, we can keep our poise.

Truly it isn't hostility to the supernatural that seizes upon "the people afraid of ghosts" . . . it is hostility to the vast spiritual muddle they have put themselves in, by failing to live equitably in lives of the past.

They are afraid of their own shadows—which the visiting shade typifies.

And they will doubtless continue to be afraid till all karma is adjusted!



MAGNETIC LINES OPERATING BETWEEN KINDRED SOULS



HAT process," inquires a reader of Reality, "is at work in cases of this kind?

"I had worked at the office until nine o'clock one evening. Being weary, I immediately retired. Resting my head upon the pillow, from what seemed to be the space between the pillow and my ear I heard a child crying as if her heart would break. There was no child near, none living in the house, and this voice I recognized.

"Out of five of my nieces, all living over 500 miles distant, only one was identified with this voice that I heard. ✿

"Knowing that thoughts go out into ether, I immediately sent out mental vibrations of health, comfort, and peace—to surround not only this child but each of the other four. In that way I could not miss any one of them who might be in distress.

"When that was done I slipped off into sleep.

"The next day a dispatch to my mother made inquiry as to my imagination running riot or whether I had somehow tuned in on a wave-length enabling me to hear my niece's voice that evening before at ten. Her reply was: 'Yes, Lorraine was crying then. It was just a toothache, not serious, and a dentist remedied the cause next day.'

"Here too, is another case—

"One evening I dreamed that I was driving along a beautiful mountain road which bordered a stream whose current was swift. The sky was clear, but from the appearance of this greatly swollen stream it was evident that a flood stage had been reached.

"Strangely enough, the stream was full of furniture! I remember thinking how fortunate it would be could some of the poor mountaineers rescue those household effects before they were broken into bits.

"A few days passed and I received word from my friends in a distant city saying: 'Suppose you heard of the flood that we had here last Thursday. It was almost as drastic as the one we suffered in 1913.'

"This was my first knowledge of the flood although I had caught an impression of what was happening about the same time, in my dream.



ERE is a third case:

"One evening in 1933 I dreamed that I stood beside a doorway looking into a room that was filled with flowers—not in vases but in baskets and wreaths. I thought this strange, and instinctively understood that someone had graduated from this earthly existence but could not see the casket. I wondered if it could be myself—and there the 'vision' faded. ✿

"Next morning at 9:30 I was called to the phone, long-distance. As I heard my mother's voice, I said: 'Don't tell me. I know! When did she pass?'"

"The 'someone' was my maternal grandmother who was very close to me. A letter telling me of her serious illness was enroute. I had not received it. I merely sensed what had happened from the telepathic warning I had in my dream the previous evening."



BEFORE commenting on these three cases, two of them falling into the classification of so-called Prophetic Dreams, let two more instances be recited:

¶ Late one afternoon in 1933, the editor of this publication was closeted with a doctor friend in his office in Washington, D. C. The daylight died and dinner was in order. Having had no luncheon, the pair walked three blocks to a small restaurant on 14th Street. There they continued their discussion which had to do with a forthcoming lecture tour of the editor's. The restaurant was moderately filled with patrons and their voices mingled with the customary restaurant babble.

Back in the editor's publishing office, most of the staff finished the day's work and went home. Only two executives remained on the second floor—with the doors open and an unobstructed passage for sound up the stair-pit to the editor's private office on the third floor.

¶ Finishing their meal—and discussion—the editor and his guest walked back to the office. The time was then about seven o'clock.

At the street door they met the aforesaid pair of executives emerging. At sight of the editor and his guest their faces assumed an expression of stupefaction. "Have you two been out?" they exclaimed together.

The editor nodded. What was upsetting them?

"For the last hour we've stayed overtime, not wanting to leave the building

with you still upstairs—in case you might want anything. We didn't see you go out—"

"But we have been out," the editor declared. "We've been for the last hour and a half at a restaurant over on 14th Street."

"Then how could it possibly have happened, that we've been sitting on the floor below hearing your voice and the doctor's coming plainly down the stairwell? We can even tell you everything you've been talking about! Both of us heard it plainly and believed you were still upstairs."

The editor demanded to know what had been talked about, and listened to a brief recital of precisely the conversation which he had been conducting with the doctor over in the restaurant!

But that was not all.

The doctor remained in town overnight and next noontime the editor went to the same restaurant with the same guest for lunch. Returning to his office—alone this time—at 2:30, he was met by an irate caller who had come in during his absence. Recognizing the editor, the caller looked stupefied.

"Where did YOU come from?" he demanded. "I've been sitting in the reception room waiting to see you. I had no appointment, but I hated to be lied to. Your clerk declared that you'd gone to lunch, but I could hear your voice plainly coming down from your office on the third floor. A few minutes ago I called her again and charged her with lying to me. I asked her to listen with me in the hallway and hear your voice abovestairs. Astonished, she asked me to go up with her. We could hear your voice plainly as we climbed the flight, but once we entered your room, we saw the place was vacant. Are you a ventriloquist?"

The editor recounted this altogether weird experience in a lecture in Chicago in 1932. After he had descended from the rostrum, a friend declared—

"I'd hold that episode about you and the doctor in the restaurant to be as prepos-

terous as it sounds fantastic, if it weren't for the fact that I've been in a room in my brother's home in Cleveland, Ohio, where anyone can hear plainly whatever is being said or done in a certain room in my nephew's home in Indianapolis. Conversations taking place in the Indianapolis home are as distinct in the Cleveland, Ohio, house—or that particular room in the house—as if the Indianapolis persons were actually present!"



THE CASE of the woman hearing the child sob with toothache is most aptly identified with the case of the editor and his doctor friend, although in the latter instance there was no sentimental affinity between the principals. In the former case, too, the aunt heard the child's cry coming "as from the space between my ear and the pillow" whereas in the case of the editor-doctor and their auditors, the sound of their voices floating down from the third-story office could plainly be heard by anyone listening.

The cases of the flood and the death of the grandparent bear a resemblance only insofar as it was a fact that in both cases the flood and the death had already taken place and were "in the minds" of the relatives concerned, although transmitted as intelligence without particular sound.

All five cases, however, positively negate Distance as being a factor in the transmission of either uttered speech or projected thought.

Unlearned persons might generally classify the occurrences under the heading of Telepathy. But granted so, what is Telepathy?

Furthermore, the fact that such episodes occur and are conceded for the moment to be bonafide, is scarcely so marvelous as the instance of them occurring thus in isolated cases.

If two people can talk mentally with one another despite a great physical dis-

tance between them—as has been amply demonstrated—why should not all people talk mentally with one another?

If the voices of the editor and the doctor were heard in the editor's office on one occasion, why should not the editor's voice be heard in his office as a continual program, no matter from where he happened to be speaking? The fact remains that outside of these two instances, on those two days a-running, and between that particular restaurant and his office only, was the phenomenon remarked upon.

It has never happened since.



THE ELEMENTARY nature of Thought itself is involved in some degree in all of this phenomena.

Universally, humankind considers Thought to be that process of the self-aware mental equipment that transpires within the skullcase. But what if Thought were nothing of the sort?

What if Thought were rather a "conditioning of ether"—or primordial essence—that is merely effected or shaped by what goes on within the spirit of man instead of what goes on in his brain?

And what if this etheric condition, misnamed Thought, could be brought about by natural action of elements on materials quite as much as by mental projections from the so-called Thinking Equipment of man?

That discarnate persons "think" without brains made of physical grey-matter to think with, has been demonstrated in thousands of well-attested cases.

Persons vacating their bodies in the night, or during surgical operations under ether, or during the distressing experience of near-drowning, attest to the fact of taking their reasoning—not to mention their perceptive—faculties with them. If it were otherwise, they would scarcely be able to identify

themselves as factors in their experiences. ✎

Thought might be defined clumsily as the reactive vibration which is set up from any sort of a factual happening and is mistakenly called "thinking" when received into the equipment of spiritually conscious self-awareness.

That the so-called Human Mind has the faculty for creating its etheric conditioning, is likewise beginning to be suspected by those who are probing into Spiritual Physics.

Furthermore, that such etheric conditioning is not circumscribed by the laws governing materials, once it is contrived, is suspected as well.



OR instance, there can be no such thing as Distance to such etheric conditioning. And the reason why there can be no such thing as Distance to etheric conditioning

is because we commonly conceive of Distance as degrees or spatial measurements of oppositions.

A man stands upon a mountain-peak and shouts. His voice may, or may not, be heard by persons in the valley. If it is not heard, we say that his voice "fails to carry" that far. What we truly mean is, that the air holds oppositions to the tonal wave of his voice so that it is kept from arriving at its destination. Something—in this case the quality of the atmosphere—has obstructed it.

It is a law of physics that a body started in motion will continue in motion until arrested or stopped by some opposing force. ✎

Be it a man's voice, or a stone hurled by his hand which is gradually brought to a state of rest by the pull of gravity or friction of the air, there will be a forward movement till a counter-movement has destroyed it.

Suppose in the case of Thought Projections, however, there exists nothing in all the universe to obstruct, arrest, or oppose them excepting contrary Thought Projections? Then if

other Thought Projections are not of moment in the ensemble of the affected mechanism of receptivity, there will result—or should result—a consciousness of their operation.

What therefore is commonly termed Mental Telepathy is lack of oppositional or antagonistic Thought Projections in an active state and specifically directed at a special mechanism of receptivity.

The child crying with the toothache projected a thought-conditioning in ether that was affectable on the aunt because of her admitted comatose condition—which meant no particular opposing Thought Conditionings in her receptive mechanism. ✎

She "heard," so to speak, because there were no other Thought-Noises to distract her—and the niece's agony-thoughts were mighty in their galvanism of projection.

And the same might be said of projections resulting from flood or death. The woman, being admittedly asleep, was again the receptivity mechanism in a still more acquiescent state where they formed pictures—later described by her as a dream.

In the case of the editor-doctor in the restaurant, the etheric thought-conditioning operating in a highly-magnetized private office, translated into the same sounds as the editor was making in speech while seated at the table.

It was the tuning-fork principle raised into the octave of a spiritually-galvanized conditioning, again without frictions or counter-conditionings frustrating it.

In all mental-telepathy demonstrations, the subject of receptivity is cautioned to make his or her mind a "blank"—at least to "think any thoughts that come into the head"—indicating a conditioning in which obstructing Thought Forces must purposely be absent. And yet we are finding as well that for all successful telepathic experiments there must be a certain sentimental or intellectual affinity between recipient and operator. Persons deeply in love with

one another are the prime subjects for successful telepathic experiments. And here again we have the tuning-fork principle. They are operating mentally and temperamentally on an affinitized vibration and what affects the one, similarly affects the other.

It seems to be one force, demonstrating merely in Action and Reaction.

In the "dreams" of the flood and grandmother's death we have cases that postulate an interesting inquiry—

How often in the current run of dreams are we but getting the reactions in sleep by pictures of causations from a dis-

tance to which we may be affinitized without realizing it, and which take on no special significance because the real motivations never reach our attention?

¶ The flood in a relative's home, the demise of a beloved grandmother, WOULD reach the attention of our correspondent and form the desired connection with her "dreams" but a thousand and one less tragic activities going on at a distance might never be identified. So they assume the aspect of fantasies.

All of which deserves a paper in itself.



‡ REALITIES ‡

IF Joshua had the power to make the sun stand still, why did he do it only once?



WHAT puzzles the true savant is: how did John after Patmos recall such a wealth of astounding detail?



MEN and women in earthly life seem to be so constituted that all things are supernatural or extraordinary that they cannot prove by the evidence of their senses.



WE are denied a general knowledge of the future. Our life programs are rendered subconsciously. If we could see to the last day of human existence all the experience that are ahead of us, pleasant and unpleasant, as we carry them in our minds under the thresholds of consciousness, we might bid adieu to all peace of mind.

DON'T forget that the fruit of the Tree of Knowledge of Good and Evil was merely applesauce.



LOT'S wife looked back and turned into salt. But why didn't the same thing happen to the man who turned his head and saw it?



THE REDS are commencing to discover that the Four Horsemen of the Apocalypse all ride steeds that are beginning to need a blacksmith.



LIFE is a long, long process of finding out. When we find out all about ourselves, we first translate correctly that which we now label Selfishness. When we correctly translate Selfishness, and apply that correct translation to the next person, we automatically arrive at an excellent rendition of Selflessness.



WHAT YOU SHOULD KNOW ABOUT THE PHENOMENA OF DREAMS

EXACTLY how long a time human life as we know it has been in existence on this planet the average scientist of integrity is not brash enough to say.

But one thing is certain: that as far back as the memory or history of man has extended, the phenomenon of dreaming has been one of Life's chief mysteries. ✠

Dreaming is, and has always been, the universal esoteric practise. Men of every race and time have dreamed. Their dreams, moreover, seem to fall into categories. From the sublime visions undergone in sleep that are called Theophanies down to the internal wrestle with nocturnal indigestibles that are known as Nightmares, the mind during slumber has seemed to function in a world of its own.

The question is a fair one: why does this esoteric—meaning "inner"—consciousness persist, and why are the explanations for its performance no more satisfying down here in this twentieth century after Christ than they were ten thousand years before Moses?

Is it possible that humankind has failed to hit upon the true explanation for dreams because Science before this present period has been more or less ignorant of the construction of Matter?

Is there, in other words, a direct connection between the atomic theory which purports to account for Matter being

what it is, and the strange nocturnal realizations which come to the mind when the physical world has been shut out completely? ✠

More than all else, is it possible that there is a cause for dreams wholly outside anything which scientists or psychologists have suspected to the present? Have they started from a wrong premise in trying to account for dreams in the first place, and persisted in error throughout a hundred generations?



THE common method of accounting for dreams is to contend that during slumber the mind is released from conventions and inhibitions. It is "free" say the psychologists to "wander at will" in desire-wish fulfillments or to render in picture form whatever sense stimuli may be playing upon the inert physical mechanism. ✠

Metaphysicians go further and declare that at certain times during the night the psyche detaches itself from that physical mechanism and assumes what is to all practical purposes the discarnate state. In this discarnate state it has hyperdimensional adventures. Remembered by the brain in the state of awakening, and translated into terms of the secular-familiar, these adventures are termed Dreams.

Strangely enough too, the item of Time in such dreams is totally out of kilter

with realizations of Time in this third dimension. A dream-experience that seems to cover hours, days, or years, with every aspect of reality, may take place in three-dimensional time within the fraction of a minute.

These two forms of mental activity, the esoteric and exoteric, are so much at variance that it is small wonder they have perplexed and baffled the philosophers from ancient days.

To help shed possible light on the matter, we might turn to modern Science and consider what we know today about the structure of materials.

First, consider the body or the physical functions as a possible source of dreams.

¶ It is fairly well recognized that we are living today in an iconoclastic age. The Luciferians in control of our modern "civilization" are striving to exterminate any credence of the functionings of Pure Spirit apart from physicality and attribute all mental or esoteric activity to some bodily process.

Paradoxically enough, these same Luciferians take a capricious delight in turning about and encouraging Science to explain all Matter in terms of atomic illusion—that is, that the breaking down of Matter into atoms proves that "solid" substance does not exist.

Suppose we ignore the Luciferians for the moment, however, and view the physical body not as a Thing but as a pure Field of Force. Let us see what explainings it may shed upon Dreaming. ✠



TURNING to the findings and attestments of such modern physicists as Ed- dington, Jeans, Lodge, or Millikan, we are informed that no matter whether

we "break down" the materials in a table, stove, coat, or pot of paint, we inevitably find the atom as their unit of composition.

Speaking now in general terms and devoid of electro-dynamic technicalities, we are further informed that the atoms

forming the basis for any substance are created in the pattern of a microscopic solar system, the proton-centrosome acting as the sun and the electron flying about it in the aspect of a planet.

Where we have one proton-sun and one electron-planet we have the hydrogen atom. Many trillions of them performing together in any given instance supplies earthly life with the substance known as Hydrogen.

For the benefit of the unlearned, we may add that where we have one proton-sun and two electron-planets, we are served with a slightly different material than hydrogen. If we have a dozen proton-suns and a score of electron-planets we have a material still denser or more complicated as to structure.

The factual difference between wood, iron, wool, or pigment, in other words, is the difference in the numbers of electron-planets flying in different orbits and different speeds about different numbers of proton-suns—and to render the matter still more bedeviling, the difference between a proton and an electron is merely the difference between a negative and a positive charge of electricity. And these negative and positive charges of electricity are functioning in a primordial element that for want of a better description is known as Pure Ether.

All materials therefore, are but different coagulations of etheric electrical charges and the pattern for them is precisely the one followed in the celestial arrangement of all heavenly bodies.

Furthermore—and here is the crux of the mystery of Consciousness in our physical selves—in proportion to mass and size, there is just as much Pure Space relatively between the proton-suns and the electron-planets in any atom in our bodies as there is distance as between our solar proton known as the Sun and its electrons known as Planets and named in our language Venus, Earth, or Mars.

If you want an idea of what that distance is, consider the sun as an orange

and the earth as a pea. To make the distance from sun to earth relative, you must envision the pea as swinging in an orbit some forty feet away from the orange. At the same time, the nearest star to the sun will be represented by another orange some two miles removed! ✎



MR JAMES JEANS describes similar distances as between the proton and electrons of each carbon atom going to compose our bodies in the following startling manner—

Imagine, if you can, a common walnut suspended on a thread so that it hangs down squarely in the center of the great concourse of Grand Central Station in New York City. Then conceive of six wasps flying in a tight little group around the outmost confines of the edifice. This mental picture, not to ignore the space between walnut and wasps, conveys the idea of the proportion of mass to space that exists in each bodily carbon atom.

Professor Eddington of Cambridge University uses the same mathematics to arrive at this conclusion—

Find a way, says he, to deduct and remove from the average human body all the space that exists between the proton and electrons of every atom, and the sum-total of pure protons and pure electrons would so reduce the average 150-lb. person that his "solid matter" could scarcely be observed beneath the ordinary microscope.

A regiment of human beings so reduced could parade upon the head of the well-known common pin!

The bodies of the two billion human beings making up earthly society, therefore, are really composed of 99 percent Pure Space. Yet across these immense atomic distances there is something in operation that is known as directing Consciousness. ✎

The self-aware, self-inciting human spirit cannot be said to reside in any

particular proton, electron, or atom—physically—and yet it functions in all of them, holds all of them together, "thinks" across those great atomic distances with nothing seemingly between them to carry the thought, and manages somehow to retain them in pattern. When it departs this titanic Field of Force that is the body, these atoms all "go haywire" . . . that is to say, when the dictating spirit pulls out of this Field of Force at physical death, these substances disintegrate or the body decomposes. ✎



IN this exposition of physics we have demonstration of a fact not known to the ancients, not even known to the scribes who wrote the Bible and named it

the inspired Word of God: namely, that spirit must exist independent of atomic body-matter since it can scarcely be called the product of mere walnut-wasp coalition of etheric display. If that were so, then human consciousness should result whenever and wherever the carbon atom, or any of the other atoms, was observed as in existence.

Coming back now to that form of consciousness known as Dreams, we discern this integrating Spirit performing unto itself independent of material atoms in sleep as real and yet obtaining its recognizable results in terms of patterns of materials it has known by first exercising in the three-dimensional world of Form and Substance.

We find Spirit, in other words, performing nightly in what might be termed an aspect of discarnation or removal from all atomic sense-stimuli, though circumscribed as to idea by patterns, forms, and substances it has first become acquainted with, IN materiality.

Here is where the ancients—and for that matter, the modern psychologists—make their basic blunder in analysis. They confuse the sense-stimuli of the body in a "living" though "slumbering" state with spirit's formal reflexes derived

from its prior acquaintanceship and familiarity with materials in substance-pattern. ✠

For instance, they will carelessly declare that the common dream of finding oneself naked in public is motivated by nocturnal twistings and turnings, and resultant uncoverings of the lower parts of the body as to bedclothes. Such statements are accepted because they are not challenged. Then again, how does the person asleep, and undergoing the naked-dream, know whether his body is uncovered or not? The fact has been attested, however, that many persons knowing of such explanation have awakened abruptly from such dreams of public nakedness and found themselves not only fully covered as to bedclothes but their bodies robed in pajamas as well. ✠

If the explanation be found as failing in any given instance of application, then it is merely a conjecture, or better, a hypothesis. ✠

Or take another challenge—

Psychologists who want to figure out everything from the Luciferian basis of materiality, say that dreaming is mere desire-wish fulfillment—the mind “wandering at will” realms that are circumscribed by no social inhibitions.

If such were true, then why are not all dreams pleasant dreams, or ecstatic projections of fancy into spiritual activities that surfeit each night's slumber with joy and happiness?

What desire-wish fulfillments can possibly be exercising when one undergoes an old-fashioned nightmare?

The nightmare, says the Luciferian psychologist, is probably caused from too late an partaking of mince-pie or lobster. Yet people have had nightmares with their internal organs functioning perfectly. Conversely, a thousand people retire each night with their insides loaded with indigestibles and do not have nightmares.

Many a person has gone to bed with a toothache, to escape the pain into the pleasantest of dreams. The true night-

mare arrives when the time comes for awakening—and the molar starts to throb as Consciousness takes note of it.



THE Materialists inform us further that we can only dream about those things which we have known. Some fact of Life in Wakefulness goes into the

brain and either is suppressed for convention's sake or abides there unnoticed until the vagaries of sleep make it a factor in their dreaming.

If their hypothesis be correct, how does it happen that night upon night thousands of us dream of, and have nocturnal experiences with, scores of people who are utter strangers to us in the state of awakement. In many such dreams, however, those “strangers” are our intimates. ✠

One case is known where a certain man has “dreamed” for years about a woman whom he has never met in life. He has almost as intimate a partnership with her in the dream-discarnation as though he were married to her—always the same woman, staying at the same age, presenting the same appearance although often clad differently, and picking up a literal “double-life” with him each night that he passes the Portals of Sleep. ✠

Something of the same experience in regard to strangers is reported by persons having dreams called Prophetic. They frequently dream about a certain stranger, and days, weeks, months later, precisely that stranger walks into their three-dimensional affairs and at once is recognized! ✠

The more likely explanation for dreams is, that deep sleep produces a form of discarnation. Spirit has its perpetual self-awareness whether operating in the Field of Force that is the coagulation of etheric atoms called the body or in the world of astral Thought Forms—or more tenuous octaves of substance-matter—that produce the environments in which the dream-life is experienced.

If such hypothesis be not the more correct one, how happens it that cases are of notice where two people—their slumbering bodies far apart—have both dreamed approximately the same dream in which the other was a recognized participant and on awaking have compared notes, finding their mutual experiences identical? †

Get around the positivisms of such cases we cannot.

In fact it might be said that the spatial

nature and construction of atoms well-nigh indicates that Spirit is living discarnately throughout its whole existence. But it coops itself in the physical Field of Force to acquire its formal patterns for the purpose of a constant self-identification.

Dreams, we might put it, are Inverted Reality! †

It is the faultiness of spiritual memory that gives us their bedevilments!



ILLUSION AND DISILLUSION

THE control of Illusion and Disillusion is a matter of getting a thorough understanding of the laws and processes operating in your careers and destinies from the Beginning. When we say Beginning, we mean the commencement of the functioning of your souls, not the passing incident of going down into flesh for a given moment in eternity in order to improve yourselves from a certain set of adventures, a certain set of contacts.

You can take all your dreams, all your ambitions, all your illusions, and say: "They are fine as chimeras, or as poems, to aid me in living life. But I know they are merely defense mechanisms which I have erected myself, or equipped myself with, in order to anesthetize the rigors of the moment. I will not place all my concernment with them. I will not let them become the outstanding controlling influences in my present career. I will rather cast about me and strive to understand the rigors of this moment, why I am what I am, and what profit

awaits me from a searching analysis of the present predicament. If I did not need the increment from this predicament, I would not find myself remaining in it. I would not even have to make the decision to vacate, for life and its maneuverings would be doing it for me. I would find myself as a petal on a current of moving events. I would soon be elsewhere, in another set of circumstances. Therefore I will give life itself the attention it merits, making no untoward gesture to take gains I do not merit, or acceding to situations where palliatives are of moment. I will endure that which I am going through at present, with an eye to its profits, taking them in and acting as gratified as possible that I can function in the earthly scene at all."

When a person honestly establishes such a philosophy within himself, and lives it, nothing which the earth-scene can produce upsets his complacency. No more is he the butt of cruel "disillusions."

—From the *Liberation Script*, Number one eighty-four.



PREMONITORY LOVE AFFAIRS MAY BE DREAMS REVERSED

THE DREAM phases of reality form so vital a part of our conscious lives that we have come to use the term "dreaming" to denote any projection of fancy that involves us in a spiritually pleasurable or profitable situation.

Most commonly do we employ ourselves in this respect when considering the possibilities of everyday Romance.

¶ A man sees a woman, or a woman meets a man. Up to the instant of meeting they have been utter strangers—at least in arenas of worldly activity. For some inciting reason that never is clear in the conscious forebrain, one or the other ardently but secretly desires cohabitation with that person.

We say love is born.

Love—to those of the Higher Understanding—never is born, of course. At least not by seeing or meeting another. Love in such instances is "renewed"—or a process is at work of quite another character, as will presently be expounded. ¶

Whether they have ever known one another previously, however, . . . that is, prenatally . . . the one who bethinks himself or herself heart-struck immediately solicits the others attention and devotion. ¶

Regardless of whether or not it is immediately given, a series of ecstatic conjectures is forthwith indulged in, as to what existence might comprise with

that person as life partner.

Because conventions or inhibitions are set aside within the arenas of such conjecturings, and the cohabiting—legal or otherwise—promises the realization of all secret hopes and desires as pertains to matrimony, the ensuing mental play is designated as Dreaming, romantic Dreaming. ¶

Thought pictures are projected and added to, of a nature so vital and impelling that they become an obsession. The expected matrimonial state in all its fecundities is being so crystalized and "fixed" in Cosmos that event must acquiesce. ¶

"Love," as the language describes what is taking place, "will not be denied!"

The romantically-obsessed man "keeps after" the desired woman, or the romantically-obsessed woman "keeps after" the man till these fancy-forms become real, vital, and of lodestone character to the opposite party.

The match is completed and a new home set up, for happiness or woe as the karma may direct.

Behind this form of wish-fulfillment dreaming, however, exists a host of factors too little recognized by humankind in general.

What if the dreaming so occurs but the second party never does respond?

What is the original motivation for such conjecturing in the first place, whether the affair is completed or not? What can the basis be for these strange pre-

monitions that both men and women experience for those of the opposite sex, that the one toward whom the conjecturing is turned is the person with whom the current happiness is bound up?



SUPPOSE we minimize the importance of the dreaming—as dreaming—for a moment, to consider some enlightening cues and clues to Unrequited Affection. Why should romantic affection be engendered for a second party at all, granted they have done nothing in the present life to birth it, and what subconscious or nocturnal operations of Free Spirit are involved that a rapture is envisioned by mere contact with another? ✿

We enter here the great domain of Karma. We may likewise enter here the great domain of Heartbreak!

Comparatively few are the persons who at sometime or another have not been thrown into contact with a person of the opposite sex, to live intimately with whom has shaped up in romantic dreaming as the acme of worldly happiness. But the experience was but experience. It turned out nothing more. Time may have mitigated something of the hurt, but ever the memory of the person and episode calls up a pang of bittersweet agony. ✿

Shall we declare that in every case it lay within the life-education of such persons to know the wrackings of hideous disappointment? ✿

We turn into the entrancing field of the Reasons for Idealisms and confront assuaging facts.

First of all, we confront the great fact often given prominence in these pages because of its basic vitality in every normal life, that each man and each woman operating in mortality is—basically considered—only Half-a-Spirit.

The aggressive qualities and attributes of that Spirit have separated from the acquiescent and conserving qualities. The first, incarnating in a body of a hu-

man male, forthwith lives the mortal span as the Man-Soul. The second, incarnating in the body of a human female, lives the mortal span as the Woman-Soul.

But they both belong together! The Spirit is not the fully-rounded and perfected entity until up some far aeon their re-fusion takes place.

Originally, as the Garden of Eden allegory has it, they were literally hatched from the same Cosmic Egg. But their sojourns through classrooms of serried mortalities declare that each shall act separately, organically, that their attribute-reactions shall produce the acme of each development.

Deep within the celestial Soul-Mind of each, however, there is an exact knowledge of the character-identity of the other. Having been hatched from that same Cosmic Egg, their natures operate on a similar vibration. Being of precisely the same cosmic age, their experience-sequences have run the same time spans. This means, in consequence, that the quality of their consciousness must be forever on a par. They “get along” with one another because they could scarcely do otherwise. Nothing basic in their natures exists to deter them. They “understand each other perfectly” because the same understanding is divided between them. They are the right and left hands of the same cosmic personality and they do not quarrel or have differences anymore than the right and left hands of their separate bodies quarrel or have differences.



INQUIRY of a sort, high high up in the loftiest octaves of Consciousness with which earth-life is in touch, results in the implication that this subconscious knowledge of the other-self—or facsimile—is most commonly the basis for Romantic Idealism.

Every man and every woman carries around in the secret recesses of his and her soul an ultra-private concept of ex-

actly what each envisions the perfect mate to be.

It is with this particular Half-Spirit all up the ages that serried incarnations have had most to do. No man could marry the same woman a thousand times, or no woman could have the same man a thousand times for her husband, without an attachment growing between them that makes itself felt despite Time and Eternity. Each personality comes to know the other so well, and their temperamental equations are so nicely balanced, that "each could know the other from a handclasp in the dark." ✠

This is the pattern for a Romantic Ideal that may have to be satisfied, for karmic reasons, with a thousand substitutes but which never can die without all spiritual extinguishment.

It is the instinctive feel for the replica-personality that arouses the "dreaming" that attends upon courtship.

It is the Urge to Complement, planted in human nature by the Great God Himself—the inescapable dissatisfaction that must inhumanly persist till the perfect fusion is effected—that provides the factor of ecstasy in contemplation. Otherwise ecstasy, rapture, perfect love-contentment, has no excuse or cause for existence. ✠



OW in the case of an "unrequited" affection, what is happening?

A man who has trifled himself through a half-dozen sterile love-affairs suddenly meets up with a woman who seems to transfix every emotion within his being. He makes advances to her and finds himself repulsed.

The woman may be compassionate. She may respect his intentions. But she fails to find within herself any stimulus to that complement. The man is puzzled, perturbed, perhaps hurt to an agony. He pushes his suit to the woman's embarrassment. ✠

Finally she has to face him with the

truth. She doesn't love him sufficient to marry him. If he is going to "annoy" her further she will have to ask him to get out of her life. Hot words are exchanged. The friendship is severed. The man imagines that his life is "wrecked" . . .

This particular woman held a strange fascination for him. Her mentality, her temperament, her personal mannerisms, all struck a chord that worked a weird havoc in all his emotions. Why could she not have received him and accepted him? Why did she not feel toward him at once as he felt toward her? "She was my perfect type," he laments.

Then this thing happens—

He accepts her fiat and turns his thoughts elsewhere. A year passes—two years. The great Lodestone of Karma pulls him to a distant city. He is received at the home of a friend. Perhaps a dinner is arranged in his honor. Suddenly into the room as a guest at that dinner walks a woman who starts tremors up and down his spine. Their eyes meet. Their hands clasp.

"Great heavens!" gasps the man. "She's almost the twin of the girl I was in love with, two years bygone!"

She is not the twin, of course. But she is the same type, the same temperament, having many of the mannerisms which so appealed to the man in his hours of bygone "dreaming" . . . This time, however, woman number two does not repulse him. They seem, within the hour, to have known each other always.

The reason is obvious.

The man and this second woman have mated so many times in bygone lives that neither words nor acts are necessary to "renew" their deep affection.

Within the year they are once again married. Meanwhile, what of Woman Number One?

This man had fallen in love with her—or imagined that he had—because by biological or temperamental coincidence she happened to resemble his real soul-half whom he had not yet confronted-semblance! ✠

His subconscious knowledge of his true Spirit-Half motivated the day-dreaming in which he placed such uncanny resemblance and his heart-hunger did the rest. ✿

It would have been useless at the time of loving the Resemblance to tell him that his correct affinity was awaiting him in future. Such affairs must be lived; the lodestone must function!

Wherever a man, therefore, feels himself drawn instinctively and irresistably toward a "type," it is probably true that he is recalling vaguely from the great storehouse of Memory—prenatal memory or discarnations during slumber—the appearance in general of the complementing Woman-Soul who once started with him from the same cosmic origin. ✿

Of course there are exceptions to this rule. What seems to begin as unrequited affection may not end as such at all.

¶ A plethora of times it happens that it devolves upon the man or woman in a mating to awaken the other to a recognition of identity. Rare indeed is the instance wherein unattached man and unattached woman meet, look into one another's eyes, clasp hands, feel the sure calm thrill of the affinity-miracle—and proceed to live their lives as though no life-interim had ever interrupted them. One or the other has to take the initiative, to cry figuratively to the other: "Don't you remember me?"

"If the other responds: "No, I can't say that I do, nevertheless there's something about you that I like," then the cause is no mystery.

Birthered in the same cosmic unit though they may have been, the lack of immediate recognition may come about because one or the other in recent lives may have been correcting karma with quite other persons. They "have not been together recently" and therefore the appeal of the opposite personality exercises the stronger in one than the other. ✿

Now that the period has come for reunion, one is impelled to be the aggressor.



WE speak of unstable, moony persons as being "in love with Love."

Trifling men and flirtatious women appear to flit from flower to flower, sipping the honeys of romance as they can.

But when we use the phrase, we but advertise our ignorance.

Such people have been so hideously separated from their true Spirit-Halves over so long a period—because of the constant new karma rolling up—that what seems to be philandering is an exhibit of despair. They are hunting desperately, up and down the worlds, in and out of life, haplessly hungering to be joined to their complements. Really they must learn the lesson of emotional stability, of spiritual constancy, and romantic discrimination. But only can they learn it by the tawdry and fatiguing route of a thousand-and-one "love affairs" each turning out a fizzle.

It is a piteous thing to contemplate!

In the normal man and woman, however, there is a premonitory sense as to the proper life-partner.

It is Dreaming in Reverse!

The stronger a man's ideals in regard to a wanted woman, or the sturdier the heart-determination in a woman to wait till Mr. Right appears, the more apparent is their knowledge that somewhere in earth-life their proper mate awaits them. They may make a score of incorrect advances, they may even be guilty of illicit adventures. Yet ever they press onward.

They press onward because they are acting on infallible inner wisdom.

Their complementing partner is somewhere in life. Ultimately, somehow, the Life Path must lead to them. There is real Chance in none of it.

Meantime their "day-dreams" are their Castles in Space awaiting proper occupants to arrive and know tranquility!



HOW YOUR LIFE ERRAND IS TOLD BY YOUR BIRTH-DATE



LN figuring out anyone's Numerology, the sum of the birthday figures is of far greater significance generally and practically than the numerical significance of the name. Your name merely indicates what character-traits or talents predominate in you, in your present incarnation. But the breakdown of your birth date shows the nature of the career you are now pursuing for a profit. ✿

Most people are far more interested in what they should be doing in their present lives toward finding and following their proper careers than in facing their achievements in lives to the present.

Your cue to your proper career—whether or not you are doing the thing that you entered life to do—is found by adding the digits of the year in which you were born, to this figure adding the number of the month in that year, and to this total adding the day in that month reduced likewise to its total.

Thus if you were born on April 6, 1890, you would total the digits of your birth-year and get eighteen, add the 4 which is the number of April on the calendar and get twenty-two, add the 6 for the day in April and get twenty-eight. Then you add the digits of 28 together and get ten. As the zero on the end of ten means nothing, you would be classified as to birthpath in Numerology as a One.

¶ The significance of the numerals from

One to Nine we shall deal with later on. Before going into them we should take note of the Three Cycles—Material, Mental, and Spiritual.

People whose birthdates add to ones, twos, or threes are said to be upon a Material or Actionist Cycle.

People whose birthdates add to fours, fives, or sixes, are said to be upon the Cycle of the Mental.

People whose birthdates add to sevens, eights, or nines, are said to be upon the Cycle of the Spiritual.

Understand, this does not mean that Ones, Twos or Threes are not spiritual, or that people who are functioning on the Mental or Spiritual Cycles may not be actionists. We are not discussing in the birth-path significances the casting-up of character. We are striving to determine in what line of endeavoring the people of given birth numbers will feel most at home and get best results for life efforts expended.



LHE people whose birthdates add to One, Two, or Three are supposed to pursue careers that supply them with opportunities for action and they will do their best work in terms of that action. People whose birthdate adds to Four, Five, or Six will find themselves most agreeably occupied in pursuits that have most to do with mentality, or Mind. They will uniformly be—or should be—plan-

ners, designers, and protagonists for the Direct Actionists. They will do the planning and thinking—be the “power behind the throne”—for those who must actually do the executing.

People whose birthdate adds to Seven, Eight, or Nine will derive greatest satisfaction and be most properly fitted to their life-brevets when employed in those pursuits that partake primarily of spiritual ideals, charities, altruisms, discipleships to the fine arts, teaching, writing, or entertaining.

Furthermore, just as One, Two, and Three in the Actionist Cycle indicates respectively (1) Pioneering, (2) Partnership, (3) Parenthood or Mentoring over dependents, so too these three significances apply as well to the Mental and Spiritual cycles in their order.

A Four life-path will indicate a person who should primarily be functioning as a pioneer in mental pursuits—such as inventing, laboratory experimentation, engineering, architecture and the like.

A Five life-path will indicate a person who is in partnership on the Mental Plane not so much with persons as with other mentalities—which, alas, too often means competitions making for drama and change.

A Six life-path means mental mentoring over a group, commonly referred to in Numerology as Cosmic Paternity. It works out practically in learning the meaning of responsibility, being able to adjust inharmonious situations or conditions, assuming burdens rightfully belonging to weaker brethren.

Then we turn to Seven, Eight, and Nine and confront Pioneering, Partnership, and Parenthood on the plane of spiritual performance.



LT is a fact that as the Seven life-path means pioneering in spiritual values, so we find the Sevens usually interested in Mysticism, Psychical Research, and the development of the personal esoteric faculties. These people are

“feeling their way” into wider fields of spiritual employments, which increase in size with the Eight and come to flower in Nine.

People whose life-paths add to Seven have certain lessons to learn, however, besides those of pioneering in the esoteric sciences. They must learn the trait of a keener mental analysis and develop subjectively. They must engage in such pursuits as enable them to apply spiritual laws to material affairs. Their true brevet is to commence to understand the Unseen World, however, and discern its powers in relation to earthly activities of a nature called “practical.”

¶ In the Eight as to life-path, we have this achievement rendered.

To find oneself upon an Eight life-path means that the life brevet is one of Power and Material Freedom. It means being the executive to greater or lesser degree in a world of activity, cultivating the broadest outlook and learning to oil and run life’s machinery. Great magnates, captains of industry, bankers, industrialists, have most frequently been born upon the Eight Vibration. It represents Partnership with the great spiritual values behind life and executes in forms of material prosperity, minimizing dreams, visions, and impracticalities. †

Forthwith we come to the Nine life-path, indicating Universality — the Brotherhood of Man.

The person on the Nine life-path is slated to distinguish himself as the complete humanitarian, to abandon all prejudices of race or caste and realize the basic universality of all peoples.

Usually he will be found not to care much about personal possessions or money for its own sake. As one Numerological authority phrases it: “He must settle down nowhere but consider the world as his fireside.” This savors to a degree of the Pioneering and Soldier-of-Fortune commission of the One, but with this difference: The latter follows such bent solely for selfish improvement or personal increments. The

Nine is impersonal and obeys the Law of Fulfillment. ✿



NOW, having worked out from the mathematics of your birthday the life-path upon which you embarked by getting yourself born on that particular date-vibration, suppose we set to and consider what each one of these mean. Briefly we might list them somewhat as follows—

- ONE—Individualization
- TWO—Association
- THREE—Self-Expression
- FOUR—Organization
- FIVE—Change
- SIX—Adjustment
- SEVEN—Self-Examination
- EIGHT—Material Affluence
- NINE—Universality

These are the Nine Brevets indicated by the sum of the digits that represent your birthday. If, at the present time, you can read into your present career or life's activities the expression epitomized by your birthday number, then you are pursuing correctly the thing you came into life to pursue. Details of the activity itself are inconsequential. It is finding the expression, gaining the lesson from the correct experiencing, that counts. ✿

So let us run the more detailed explanation of these numbers through—insofar as space permits—continuing the elucidations next month until they are understood. . . .

ONE—INDIVIDUALIZATION

The person on the One life-path should by no means feel himself under any sort of odium if his role is one of painful independence and the natural disposition to "go it alone."

This disposition is by no means a fault in his character, or sign of moral weakness. It is the part he has elected to play in life's drama.

He chose that part principally for the reason that in former lives he allowed

himself to lean too much on others, to be content with too much flabby dependence on those more audacious, to follow supinely where others pioneered. He needed a career that strengthened his own courage and developed his initiative, strengthened his individuality, developed body, mind, and spirit to the highest and cleverest degree of efficiency. ✿

So he contrived to come into life on a vibration that made him a "soldier of fortune," an instinctive individualist, a person who wandered off alone when others declined to follow his suggestions. ✿

Naturally, Number One Life-Path people encounter the greatest difficulty staying married. Fated to receive the full force of the experiences that come from solitaire adventuring, they must create their own situations—and live them—regardless of whether the man or woman they have wedded is upon the same vibration or not.

TWO—ASSOCIATION

Persons on the Two Life-Path are pursuing their life brevets most accurately and profitably when operating in conjunction with other individuals of compatible temperaments.

They have come into life to acquire the profits that result from partnerships, marital or commercial. Strangely enough, they cannot work with groups or crowds to half the advantage that results when they cast the features of their personalities against some one other personality for constant comparisons and reactions.

It seems to be true that in previous lives they have been overly independent or overly promiscuous in general human contacts. So they have set careers for themselves that shape around some close associate.

Marriage is a serious business with a person on a Number Two life-path. Having taken the step, he or she uniformly sticks to his contract "through thick and thin" . . . It is not at all sur-

prising in consequence to find them
One-Woman men and One-Man women.
They may make more than one marriage but they will have but one romance that is worthy the name.

Women on the Number Two life-path, when once they have given themselves to a man, will look to him for his loving leadership till the moment of their deaths. ✿

The brevet to which they have set themselves is a purposeful submergence of themselves in the concerns and fortunes of another. They are perfecting themselves as peacemakers, diplomats, and go-betweens. Their outstanding trait is loyalty. They give it and expect it. They are patient, rarely dominant, good listeners, compassionate mentors.

Happy indeed is the conscientious man who has annexed a woman on a Number Two life-path for a wife. She will play her role with everything which equally conscientious woman has to give. ✿

There is nothing ignoble or weak about a man on a Number Two life-path preferring an associate to share responsibility in a business venture, or a woman on a Number Two life-path deporting herself in such a way that she is classified as a Clinging Vine. Either of these get the clearest expression of their personalities by casting them against the solitaire characters of their partners, whereas trying to cast them against the personalities of many characters in the group would only confuse or distract them. ✿

They are deliberately learning the power of silence, perfecting themselves in the gentleness that distinguishes true friendship, and foregoing personal profit or praise to see their team-mate get it.

THREE—SELF-EXPRESSION

The person on the Three life-path is the Actionist performer in relation to a group. Individualization would terrify him. Association with one other character only would bore him. He wants to be surrounded with acquaintances, to work in conjunction with committees or

boards of directors. He courts all kinds of direct action where more than two persons are involved.

The program such people have set for themselves is to learn to give of themselves, to cultivate social contacts and be a welcome guest at any gathering. Particularly are they desirous of following direct-action pursuits that gratify laudable ambition or enable them to express themselves artistically.

As married partners they may love deeply enough, but unless they become parents of a group of children their marriages may fail. Confining themselves to a life partnership with one individual seems a terrific loss of personal effort to them and develops a situation that seems horridly inadequate to what they feel are their inherent capabilities.

Men on the Number Three life-path are good foremen, superintendants, and supervisors. They make excellent top-sargeants or captains in time of war. In business they want to belong to a company that has more than two heads.

Women on the Number Three life-path are usually prominent in church or club work, make good nurses or foreladies, lead local movements for civic betterment, and are usually found directing others at parties, weddings, funerals, emergency situations, or even political rallies. ✿



THESE three classifications indicate the lives that are charted to receive the greatest spiritual increments on the "practical" plane, the arena of physical movement and executive functioning. People who have set themselves to any one of these three brevets need not feel chagrined that they are not particularly philosophical, scholarly, or contemplative. Neither should they feel it to be any castigation on their roles that their prime concern in the present life happens to be themselves, or the material welfare of those with whom they are immediately associated. Their legitimate purpose for being in life is to

strengthen or round out their own characters, not to concern themselves overly much in the development of the characters of others.

There are plenty of lives ahead in which they will cultivate philosophy or the esoteric attributes. In this particular life-span they consider they have their share of the world's work to do, their own roles to play as individualists—either as solitaire performers, devoted husbands or loyal wives, or mentors to groups either domestic or industrial.

We should all of us remember that the world needs the individualistic Direct

Actionists quite as much as it needs engineers or professors, poets or painters, financiers or statesmen.

Verily it takes all kinds of people to make a world and if a man or woman requires to live a life that strengthens them personally where they are weak, whose concern should it be but their own? †

* * * * *

EDITOR'S NOTE—This is the third of a series of papers expounding the fundamentals of common Numerology. The fourth will appear in an early issue.



† REALITIES †

WHAT wouldst thou have, O man?
Take it and pay the price! However, no charge accounts!
†

THE WORLD is not interested in what you have experienced. It is ready to listen mightily to your wisdoms gleaned from it.
†

THE PSALMIST sang: "Man wants but little here below!" Verily has the Federal government taken the psalmist far too literally.
†

WHILE Adam slept, God molded woman from his rib. Some men give indication that their wives were created from their spines.
†

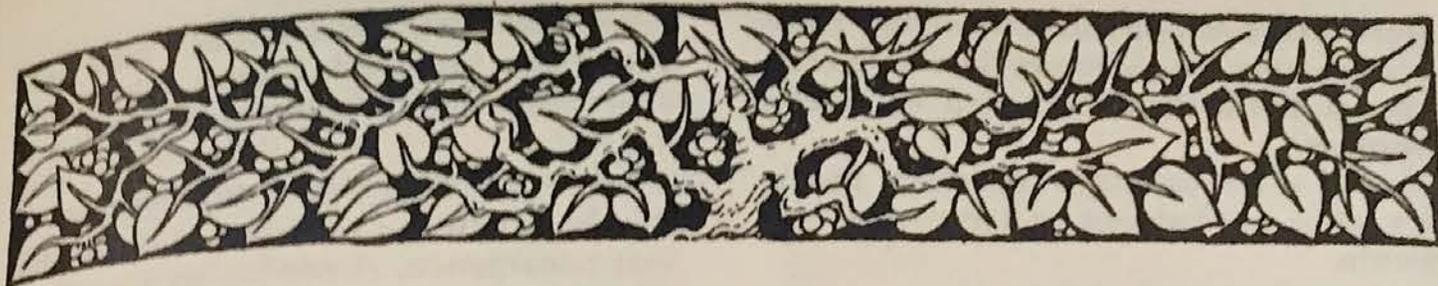
IT IS better to believe that human life came to this planet from some distant celestial system. Natives would have a better respect for their own properties.
†

THE trouble with most of these Ascended Masters nowadays seems to be that they have neglected to ascend high enough!
†

GOD took six days to make the world, and on the seventh rested. Maybe that rest was in preparation for what He suspected would happen with the world in existence.
†

THE LATEST Bibles contain no reference to Christ using a scourge of cords on the bankers. Presently we shall be told that what He really did was to head a committee that sought their regulation!
†

THE GAULS had a custom of making money loans in one life, knowing payment could be made in another incarnation. But the Gauls disappeared. Maybe they're busy hunting up their debtors.
†



THE MONTH'S GOLDEN MESSAGE;

"Have the Hunters Not Fallen?"



Y Dearly Beloved: The wild of earth's night hath its cries that are lonesome; there are those who wander in that night, seeking beacons of bright val-

iance. ¶ 2 I say unto the shepherds: Go forth and find my sheep! Bring them with grace into folds of security! 3 Behold it is afforded them. Behold the long dark hath its gleam of dawn's brilliance. Behold there are White Ones who come to earth singing.

4 Have I ever told you falsely these many days of durance?

5 Have I not said that even as the long dark holdeth wailings, lo the dawn singeth anthems that are not of earth's making?

6 What wouldst you that I should say unto you that hath else as its tenor than tenets of recompense?

7 Rejoice and be glad that I have preserved you, lo these many watchings; sing ye a carol in that richness hath endowed you, that tranquility hath poised you, that out of fell circumstance hath arisen a prowess that lingereth not evilly where Mammon debaseth it.

8 These things I say unto you: that mighty men have arisen at my commandings; the seas have felt their watchwords, the lands have seen their lodestars;

9 The carol and the clamor hath stilled in them the beastliness: verily men's wailings have behested their plannings

but the carol hath ennobled them, the clamor hath been their tocsin.

10 Verily hath the foul stroke been softened and the evil word restrained on the lips of him who thought it.

11 Yet hath the greater brevet known no joy in lingering. Yet hath the nobler pretense found no joy in tarrying.

12 These things I tell you in that I have ordered them:

13 Mankind eateth at a richer dish because I have replenished him; viands of fragrance have delighted his palate in that my stewards found rewards in their serving them.

14 Would the proud man eat of carrion? doth the eager man grasp knowledge that afflicteth him with pestilence?

15 Whereof are such things uttered?

16 Whence cometh this humor that maketh lamentation: Lo, the Lord's meat is set aside that carrion may grace the banquet of evil?

17 How say the minions: Behold we go out and are lacking our armor; behold we rise up slaying dragons and recompense escheweth us; behold we greet our God with chasteness and He turneth away His face lest we shame Him?

18 Are these not foundlings of little conscience who delight in their own penury? are they not men of petty valors whose consciences have tricked them into robberies of vomits?

19 Away with such debasements!

20 I tell you there are mightier thinkings awaiting to be served at the ban-

quiet board of opulence; I see the stewards coming in; there are lives to be embraced at the feasting-bench of righteousness.

21 All is not languor, all is not mockery, all is not longing or harvests of torments.

22 Man hath done his penance. Man hath served his cowardice. Many have lifted their voices in orisons. The fair dawn gloweth brighter. Let those first behold it who have borne the battle's sacrilege!

23 These are my thoughts that I carve on your breast-plates.

24 These are my nobilities shared as a chalice.

25 Let not the fell weapon, the fraught drought, the persevering languor, deny me my brethren as sweet conquerage groweth;

26 Let not the witcheries of old circumstance reach out and shackle the limbs of clean runners!

27 I say Day hath brought me. The sweeter chant calleth me. The minions of ennobled have deepened my footsteps.

28 The proud heart and the eager bonnet have proceeded as my vanguard; the strong wrist and the loyal bicep have made my valors lithesome as circumstance hath knighted me.

29 Doth a night last forever? must conflicts be endless? hath each contest no crisis? how know ye the turning-point to righteousness unless ye be prepared to know victory as ye greet it?

30 Behold a fair city hath lain hidden on a hilltop! Behold a high gate hath been raised against a ransom!

31 Are these not of moment as sweeter chains unbind us? are Ophir's mines so precious that no treasures breed without them?

32 I bid you gaze forth, espying victory on your helmets!

33 I tell you the huntsman maketh meat of his quarry: it stinketh in his fingers: his throat will not swallow it.

34 Lo the hunters have fallen by the

chase of their wickedness: their own pits have received them: they break their own blood-spears against tenets of equities.

35 Have I ever told you falsely?

36 So goeth the rendings of those without conscience. A confusion is on them. Their lances are blunted.

37 So the Dawn groweth higher. Presently the sun of righteousness flameth on the tablelands.

38 What then of the night and its wailings for beacons? Shall they not be as candles that flicker in noon-heat?

39 I say that all men shall see the beauty of that sun and the nations shall be lighted from our fires of benedictions!

40 Ye have come a long way and an earnest mile to make present the splendor that giveth day its majesty;

41 Ye have borne a dreary torment that night shouldst lose its wakefulness;

42 Ye have rested not, ye have tarried at no turnstile; behold your seed hath been sowed from imprisonment and freedom hath nurtured it on plains of fell gropings.

43 Perceive now the harvest that waxeth to abundance! greet ye the truth-blade that presently shall surfeit you!

44 Are there tares in that harvest? What mattereth the recompense if the wheat show a valor?

45 What mattereth the planting if only it is planted? what mattereth the banquet if only it await you?

46 I tell you that the hunter hath been pierced by his own arrow. I tell you that the night hath been hurt by its own blackness.

47 I tell you the battle hath been turned by its own madness; now cometh the capturing of those whom folly blinded.

48 Go ye forth and take them, for thus the fiat hath it. Go ye forth and herd them, of such is their ennoblement.

49 Perceive ye a small fruit upon a little bush? I say it is a harvest! For in that the bush hath the power to put it forth, so shall it blossom till feasts are spread to surfeit!

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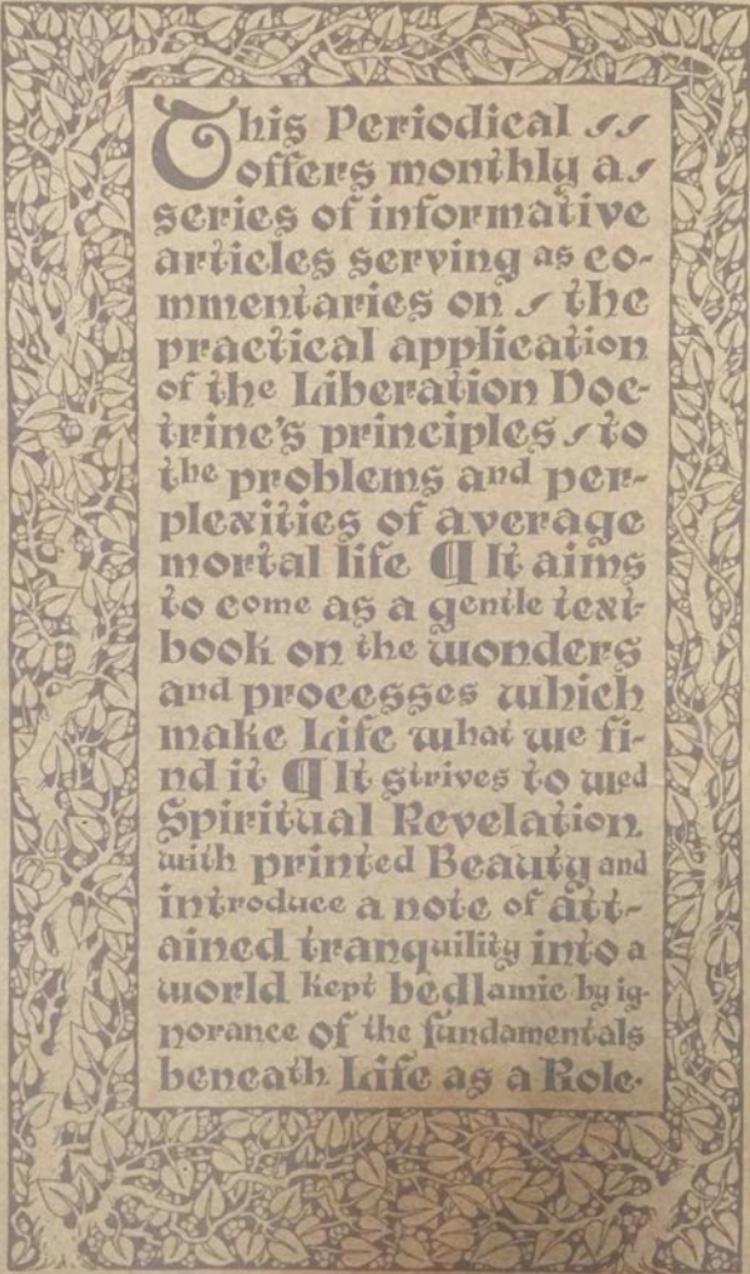


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THOUSANDS of people over the past decade have heard vaguely of The Liberation Doctrine and wondered what it was, and what it expected to accomplish in a world overtaxed with creeds and sects, esoteric societies and metaphysical movements. ¶ In the first place, The Liberation Doctrine is not a cult, neither is it a new system of metaphysics, or source of Rosacruicism or of occult research. ¶ The Liberation Doctrine is nothing beyond a sane and beautiful philosophy of life for the calm and practical living of it on a basis of understanding what the marvel of it comprises. ¶ It began in 1929 when an article by William Dudley Pelley, then residing in Altadena, California, appeared in *The American Magazine* entitled "My Seven Minutes in Eternity." Mr. Pelley had undergone an extraordinary spiritual experience, finding that it was possible to vacate his body in the night without death resulting. Immediately he became aware that he had acquired abnormal psychical gifts, among them the little-understood talent of Clairaudience. ¶ In the eight years that have followed, he proceeded to record a stupendous series of subliminal papers on the fundamentals of Cosmos that baffled the most astute critics and opened up a line of sacred research making the whole miracle of creation as simple as it is profound and rational. ¶ But he steadfastly refused to start any new religion on the strength of them, or capitalize them to his worldly profit or renown, or organize his findings so that any society promoted them. He believed Truth to be the private pursuit of the individual soul capable of undertaking it and secretly profiting from it. For this reason no hysterical mass meetings concerning the Liberation Findings have been held, no crowds have been opportuned to undertake mysterious rituals, no Select Masters for humanity have been promised excepting the Colossal Personage of the Elder Brother who is herein revealed in a new, refreshing and startling version. ¶ The Liberation Recordings, on the contrary, are for a small and select audience of spiritually discriminating people who believe in pursuing the Great Secrets of Cosmos privately and valiantly, and accepting such recommendations as they may be ready for, in their normal spiritual evolution. They are presented as exquisitely as the printing art can devise, and any resource deriving from their circulation is turned back into the work of extending a wider knowledge of them to those who would be interested if they but had the nature of them brought to their attention. ¶ That is the whole story connected with this Teaching. "He that hath ears to hear, LET HIM HEAR!"



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