THIRTEENTH DISCOURSE

How Old Souls in Earth-Life Disclose Their Cosmic Age...
The Soulcraft Prayer

"When the goodly days shall come, then shall men rally around those who have taught them to pray—"

"Our Father, who art in heaven—give us of Thy wisdom! Give us this day our daily illumination to light the way of feet that do falter! Give us this day not our daily bread, but bread for those who hunger more than we do!

"And lead us not back into quagmires of ignorance, for such is not Thy nature, but send us ennoblement, that we may manifest our Dignity, our Wisdom, and our Vision to unborn generations.

"Peace, and a Goodly Heritage be upon the nations!

"This, our prayer, we pray in contriteness, that those who say it after us may live it in their intercourse!"

AMEN

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How Old Souls in Earth-Life
Disclose their Cosmic Age

THE THIRTEENTH DISCOURSE

Foreword by Adelaide Pelley Pearson

Dear Spiritual Friends throughout America:

We are assembled this hour to listen to our Thirteenth Discourse in the instruction called Soulcraft. This is Adelaide Pelley Pearson making this introduction, from the Soulcraft Studio in Noblesville, Indiana. The subject we are going to hear discussed, concerns the matter of identifying some of us—perhaps all of us—in the interesting determination of our cosmic age. How does a soul, old in many serried lives upon this earthball, know that it is old? What is the test that shows a soul is old? All of us are aware that when confronted by an instruction of this order, certain people remain indifferent to it, others are resentful that many of its more profound disclosures challenge the comfortable beliefs they have entertained about eternity. Others seek eagerly for all the higher facts about Cosmos they can learn. How then, are these different classes of humanity rated in the estimates of Eternal Teachers? Here is one of the minor enigmas concerning the nature of man, which study in entirety we give the name Soulcraft.

Twenty years bygone, my father, William Dudley Pelley, began recording by ESP—Extra-Sensory Perception—volume after volume of spiritual enlightenment on the real immortality of life. Desiring finally to share them with others, he prepared a great agenda of information which is the Soulcraft Doctrine presented in weekly discourses.
Soulcraft is an earnest and sweeping study into all the fecundities and behaviors of the human soul, both before and after the transition called Death. It aspires to determine the real nature and essence of man's spirit—how and why it deports itself as it does both in and out of its fleshly organism, and why the souls of different people vary as they do, in reaction to one another and the dilemmas of environment. Soulcraft of itself is not a religion. It is a course of enlightenment in spiritual psychiatry. This problem of Cosmic Age generally, which we're considering today, is a typical inquiry into the subject we're probing.

Listen while my father leads us in sacred invocation, then let's learn as we can what revelations and disclosures may come down to us from Higher Dimensions of Time and Space, as we utilize psychical adeptship to gain solutions to our quandaries...

**INVOCATION**

*By Mr. Pelley*

**LORD-GOD OF KNOWLEDGE, KINDLY CELESTIAL FATHER:**

GATHER here this hour, a little handful of Thy earthly children, seeking to know more about the nature of ourselves in the Eden of Thy world than we have discovered to the present. We have found ourselves alive in Thy world. We have discovered it full of mysteries and perplexities. We believe we are in it to unravel those mysteries and dissolve those perplexities. We are here to learn valor in spiritual explorings, to adjust ourselves nobly to predicament and dilemma, to glimpse—however dimly—the true meaning and significance of divinity, till we can look upon Thy whole universe with eyes that hold no fear and cheeks that show no pallor.

Give us, in Thine infinite benevolence, the stamina and sagacity to grasp the whole life plan in its celestial significance, discerning and absorbing the increment Thou hast provided for us by living it. Teach us of Thy truth, Lord. Make us fearful of no tenet of Cosmos if Thy fact lie behind it. We seek only the beneficence Thou hast promised us of old when Thy...
son declared, Seek and ye shall find, knock and the Door of Magnificent Wisdom shall open for your entrance.

Thus praying, we wait to profit from Higher Converse.

AMEN AND AMEN, Father, So Be It!

MY DEAR PEOPLE! In a recent morning's mail, here at Noblesville Headquarters, came two letters, opposite in tenor, that I want to read you and comment upon, as constituting our discourse of today—with the appropriate Mentor Script that came over in late forenoon in result of them. They introduce a subject more or less interesting to all of us, inasmuch as it suggests a classification of ourselves in our pursuit of this wisdom. As for the Script, the official family here at Noblesville contended that it would enlighten hundreds in the reasons for certain apathy toward higher spiritual instruction displayed by the average person today. Here is the first letter, expressing the attitude of the orthodox person, received from a little town on a Nebraska prairie—

Dear Mr. Pelley:

I received your letter of August 31st, and am now writing you something that perhaps I should have written you a long time ago. Briefly, while I have always been in complete agreement with you on political and racial questions, and recognize in you all the qualities of a great statesman—such as our nation needs in the White House today—I do not agree with you at all on religious matters.

I want you to know that I accept the New Testament literally without a shadow of doubt. I believe it is the inspired word of God. I consider it the most anti-Semitic book in the world. I believe with my whole heart in the divinity of Jesus Christ, His miraculous conception, and the Vicarious Atonement. I wholly reject, as unsafe and false, any religious teaching or doctrine that does not wholly accept the New Testament as the gospel of Jesus Christ, and which does not embrace the foregoing fundamentals of Christianity. I cite you Second John, Verse 10. I have been a profound student of the New Testament for 25 years and find no fault with it at all. I still admire you as a great political leader.

Sincerely, etc. etc.

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That's one side of the picture. I don't know where my correspondent gets the idea that I don't believe in the Divinity of our Lord Christ, although I can't go for the Hebraic doctrine of Vicarious Atonement—of which I'll have something to say later. I offer, over against the epistle of this earnest Nebraskan gentleman, the contrasting letter from a somewhat more open-minded and advanced gentleman in Spokane, Washington. Here is his letter—

Dear Mr. Pelley:

I want to do my wee bit to help you and my friends by sending you the enclosure—a money remittance.

I understand perfectly how you must feel to find that there are those who are not interested in your wonderful esoteric writings, but I believe that those who once read your Pink Scripts of the League for the Liberation will be even more interested in the new. As for the rest of humankind, there is only confusion and ignorance. There can be no understanding of present conditions without understanding of their spiritual background. The failing with most of us is, perhaps, we want and expect everything now, and have not the patience to wait for time and conditions to ripen even to the Second Coming. We are too apt to measure the times and the fulfillment of our hopes in the light and the space of our present physical existence. In the light of the prophecies, the Great Pyramid measurements as applied to time and current events, it appears that "our redemption draweth nigh." Then shall we look forward to a better world.

Sincerely, etc. etc.

Now these two brief letters are truly gems of their kind. Both were written, I happen to know, by utterly sincere people—but one with his mind closed to any sort of truth but that which he is persuaded he finds in the New Testament, the other with his mind completely open to receive any sort of enlightenment that aids his spiritual growth and makes him a more intelligent and capable citizen. One has sidetracked his Mind, and laid it on the shelf—between the covers of his New Testament, like a sort of book-mark. The other is keenly alive to any sort of information or spiritual inspiration that gives him an active and useful interpretation of the Great Cosmos of which he discovers himself a unit.
But the first letter is typical, my friends, of the earnest and self-satisfied sentiments of a great cross-section of fine American people. It is, in addition, typical of a great cross-section of people who once, ten to fifteen years ago, were delighted to hear me "pour it on" to the real subversive workers of our country, but who steadfastly refuse to credit that the subversive influences of previous generations have possibly extended into religious faith, that tampering with sacred records could possibly have happened, and who now rise up in outraged indignation when I dare to suggest anything in the way of transcendent doctrine that fails to stack up with their preconceived opinions or convictions, however premised on such tamperings.

I debated long on these two letters, I tell you. Somehow I'm never quite able to cast off an inexplicable feeling of sadness that envelops me each time I get a letter from some staunchly orthodox person who takes me to task for what he terms "dabbling in Spiritualism" and considering it possible to obtain current wisdom from any source but the strictly Scriptural or materialistic. I try to reason out what is passing in the minds of such persons. Sometimes these letters are not so civil and rational as the one I've read you from my Nebraskan Fundamentalist. They are hysterically abusive. How a man of my ostensible intellect, they say, can lend himself to such traditional diablerie, is beyond their comprehension. The Liberation-Soulcraft doctrine is a delusion and snare, they tell me, dictated to me—if it is dictated to me, which they doubt—by workers of the worst sort of mischief in human affairs. I am "letting myself come under the influence of mischievous spirits" and all the rest of the meaningless cant and rubbish that is so often uttered by dear souls who never have the remotest conception of the pathetic ignorance of religious matters which they're demonstrating. My Nebraskan correspondent, for instance, who boasted that he had been a "profound" student of the New Testament for the past quarter-century, stacks up to me, I'm regretful to say, as a man who might also write: "I have been a profound student of Astronomy for the past twenty-five years," and then goes on to explain to me that the sun, moon, and stars were the mere "great lights" described in Genesis, created for no other purpose than to be "set in the heavens" and give light upon the earth, that the earth is the center of the universe, and God dwells...
in a heaven only seven miles above our heads. If my Nebraskan had been any profound student of the New Testament, one of the first things he would admit to, if he thought it through, would be the fact that the New Testament, because of its great antiquity and known history, can no more be relied upon for veracity of the incidents it describes, than any book of the Hebraic Old Testament. In one and the same breath, my correspondent avers that the New Testament is the world’s outstanding anti-Semite volume, and yet he goes all-out for subscribing to the doctrine of Atonement, especially vicarious atonement, which was a social or ethical custom of such purely Hebraic origin and practicing that it is found in no other religion or culture of any people in the world.

The idea or notion of Atonement came from the old “Servant of Yah­veh” theory, whereby one person in the tribe was seized upon and barbarously put to death to appease a wrathful, vindictive, and jealous God who would thereby forgive the shortcomings of all the persons of a given community. It was a paganistic blood-sacrifice of a sort, no less savage and gruesome than the Mayan sun-sacrifice, whereby a beautiful maiden was chosen to be butchered on a temple elevation and her throbbing heart cut out in full sight of the multitude, to solicit the favor of the God of the Sun. I’m afraid I’ve got to be excused from subscribing to the notion that the Father to whom Jesus prayed in the Garden, relishes any such primitive ritual to put Him in good humor toward mankind in general . .

HOWEVER, that’s only in the nature of passing comment. I gave a lot of thought, I say, to these two letters the other morning as I went about my labors in the Headquarters publishing plant, asking myself subconsciously why people should harbor any such spleen toward me as some of these Fundamentalists do when my most earnest desire is only to share with the rank and file of my fellow Christians some of the supernal truths that I receive clairaudiently on occasion, expounding phases of higher life to me in a way that alters my thinking on the whole celestial universe—AND ALTERS IT FOR THE BETTER as I conceive the better. Along about eleven o’clock I felt myself becoming subconsciously distressed. Someone had something they wanted to communicate to me. I had the physical feeling that wise and kindly persons were within my vi-

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cinity, eager to clarify something to me. Finally I gave up to it. I went to my typewriter in my studio, put paper in my typewriter, and waited... Presently what I term a "mental voice" addressed me, inside my head. For the information of the curious who've never had such a thing happen to them, I can best describe it thus: Scores of you people more or less advanced in years, may have fathers or mothers on the Higher Side of Life. But you do recall distinctly what their voices sounded like, when they were alive and with you in bodies. Now then, suppose instead of recalling their voices saying something to you out of memory—something you've once heard them utter in life—they took the initiative and commenced to talk to you so distinctly that when you made a mistake in dictation, they brought you up short in protest and corrected you. Only instead of it being a father or mother in this case, it was more the voice of a person I'd heard in my Seven Minutes in Eternity experience. This Mentor—if you wish to call him that—began dictating to me a general paper, precisely as though he stood at my shoulder and spoke a few words at a time, then gave me a silent lapse to put them down via my typewriter keys, then gave me another couple of sentences, and so on till the whole discourse was completed. The fact of the matter is, I have truly become so adept in this type of dictation that I can operate my typewriter keys simultaneously with the "person" speaking, so that I type as fast as he dictates. And another peculiarity of the process is, that I make almost no errors of typewriter-key mechanics when such dictation is in progress. I'm listening to get what the dictater is saying, and work my fingers upon the keys with instinctive accuracy—for which I take no credit... We'll this is the paper I got the other morning, when the two letters I've read you caused me slight spiritual upset...
E HAVE much to tell you this hour. We wish to instruct you in certain “errors in circumstance” making your earthly complication of the moment what you find it, clarifying for you some of the “tussles with predicament” that seemingly makes your earthly labor at times so challenging of prospect. We want to make clear to you this hour why certain persons subscribe wholeheartedly to the truths about our higher life that you are trying to circulate among men of this generation, and why some repudiate or ignore you, or abuse you ungenerously for what seem to them to be departures from the Scriptures. It is by no means a new and novel predicament in which you discover yourself. It has been going on upon earth from time immemorial.

Know you that in the Beginning, certain great and transcendent spirits came upon the earth-planet from high reaches of Time and Space to “credit circumstance as it was”, that is, credit the conditions of life that they found here upon their advent as challenging them in seeking solutions for the mental and spiritual ideology prevailing among the misguided sons and daughters of earth who knew not the degradations of intellect into which they had fallen. They too knew your quandaries in gaining the ear of earth’s populace generally. We can go back and review their ordeals and dilemmas and experiences in the light of your own harassments, and mayhap bring you consolations from them. Harken while we enlighten you.

Know you that men and women in the earth-state are what might be termed “collapsers of intellect”—shutters of their minds and hearts to illuminating truths from a number of causes, followers of habit and events of circumstance in their daily comings and goings, petulant at times in their childish determinations not to be taught of others and thereby make concession they are not commanding their own consciences.

We tell you to relieve you, that they do these things from a sort of predetermined knowledge of what the earth-plane provides for them. They do it from a sense of personal want and need—never forget that. They have chosen their places and roles in earthly life while residing in cosmic
circles where a view of their spiritual deficiencies and necessities is clearly apparent to them, but which become immediately sealed to their intellects or conscious recognitions when they discover themselves attained to fleshly vehicles which they will occupy for the tenure of worldly residence. They are not prostitutors of their intellects in this, so much as obedient servants to the dictates of truth as they see it, no matter on what plane of life they are operating. They have seen certain destinations in intellect as applicable and consonant to the development of their personalities. They cannot accept truth all alike. They cannot all of them perceive truth alike—because Truth of itself does not appeal to all of them in the same consistent manner. They are great precursors of circumstance in this: that they want to believe certain things, and therefore declare they do believe certain things, because it fulfills a definite need of their developing and expanding spirits to believe certain things . . or hold them to be Truth, regardless of whether or not that truth checks up with the facts of Cosmos as it is. The actuality that certain aspects of either divine or mundane things may not be correct essentially in their natures, is neither here nor there. There is a definite need in certain temperaments to view cosmos and cosmic fundamentals through certain types of mental spectacles, else they persuade themselves they cannot see at all.

Now you, in your instructings, meet with myriads of such persons—just as the host of old met with them—and they disturb and confuse you. You consider that if Truth is made available to persons of reasonable intelligence they should at once "augment it with their own intellects", or cooperate fully, freely, and immediately in its obvious recommendations. Alas, nothing of the sort occurs . . These people are precursors and predicters of their own alterations of character, and as such have the right and license to believe what they desire to believe—and no amount of arguments or persuasions can alter their viewpoints on eternal principles in the slightest.

We say to you in all earnestness, these people are by no means to be damned philosophically in your own higher estimations if they cannot observe the Light of higher and more advanced teachings with the clarity with which you observe it. And now we tell you why—

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LIGHT in all instances is not the same to all peoples and all intellects. That is to say, light that is illumination to one person becomes as too dazzling brilliance for the next person to discern by. Light that is radiance is often misinterpreted for blindness of a sort, in that it overtaxes the organs of sight and thereby shortcircuits it. Light that is meant for information may not always carry the information that is the specific sort needed by a given soul at a definite instant of its cosmic career. There are people in existence, we tell you, who almost "need to believe in error" as an aid to helping them with their sight, and we will make known to you the fundamentals of why this is so.

We are precursors or instigators of Light in this: that we observe certain types of men and women striving for the profits from certain life-lessons—sometimes even the life-lesson of distinguishing clearly between Right and Wrong—and strive to bring to those persons, more or less specifically, the express stipulations in wisdom that do them most good. We do try to make them see the errors of their ways indeed, but we never scold them, nor abuse them, nor castigate them, when they fail to measure up to our own notions of what the quality or degree of their consciously absorbed wisdom should be. They are "little children of the spirit" we might put it, not infants in the intellectual sense but infants in the discriminatory sense, and neither you nor we can make adults out of children by reproving them for not having the mentality to think with an adult's sagacity.

NOW IN this study of Soulcraft—as you have termed our principles as disclosed to you—you constantly encounter persons who are cosmically or spiritually shocked by the abruptness or severity of the disclosures made to you or them. . . they even go so far as to contend you are spreading error and mischief by telling them too positively certain facts that they never before have had brought to their attention. Some of those more firmly fixed or "sealed" in their assumed discernments may even go so far as to contend you are trading in a sort of Deviltry—or spiritual contradiction antithetical to the Christ Message as they have always had it reported to them. That Our Lord was accused of doing precisely the same thing—during the earlier years of His ministry in Galilee—they pass by and ignore. "Joseph's son hath a devil!" was the indictment of Palestinian per-

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sons who went about deprecating Him and His new message to high heaven.

Now what was the principal ailment of such persons, just as you ask what the ailment is of certain persons today who choose to remain "set" in their beliefs—or depictions of cosmic truths to which they have been accustomed all their lives?

Well, truth to tell, nothing very serious is the matter with them. But they do have, lingering in their prenatal memories, knowledge of certain things they have come to earth to get, just as they have lingering in their subconscious memories in this life, associations of those old accredited tenets that if the truth were known, have been associated with happier and pleasanter sequences of their lives. You are constantly perturbing them by challenging the one-time existence of that happiness, or its integrity as happiness, by propounding to them colossal tenets of doctrine of which they were once unaware when that previous happiness possessed them. You are saying to them in effect—from the subconscious standpoints of those persons—"You were not happy truly in those periods when you received the present instruction that you think suffices you, because you knew only partial or spurious aspects of doctrine," and they spurn you for the insolence. They know, by comparisons with their grievances of today that they must have been happy. It is their reminiscent sense of happiness—or at least spiritual contentment—that they are defending, along with their prenatal realizations that they wish to acquire explanations or expositions of higher truths for themselves, not through third parties, you or any other instructors.

We say to you earnestly, however, you are by no means alone in this bewilderment of instruction! It has been something that the sages of all ages have had to struggle with and pit their valor and spiritual stamina against!

NOW WE have heard you say that not a sufficient number of persons in life at the present time—or at least in America at the present time—have a keen enough interest in arriving at the truths of cosmos to give these revelations of ours support.

That is true enough in one way or shape, but not true enough in another.
Always and forever remember, that there are certain individuals always operating or performing up and down in the world, who do not want to know Truth as it is. And, by the way, they are by no means wicked persons, nor even yet blind persons spiritually speaking. They are persons, we tell you, with very particular or peculiar karmas. They are people who must be brought to see Truth by showing them its reverse side, teaching it to them by a sort of reverse action, we might almost pronounce it, negatively. They don’t want truth in its blatant and open-faced phases. They want it, nay they demand, that it be presented to them secretly and mystically. There happens to be such an avalanche of evil, mischief, and error abroad in the world in this your present period, that to think of Truth being presented with equal facility of transfer, or as available to blanket humankind, as evil, mischief, and error, shocks and upsets them. They want Truth conveyed to them as something secret and “implorable”, something pronounced to them with a given value of itself not generally known to their brethren. Get such people in a mystically-lighted room, say unto them in an awesome whisper, “God is Love!” and they will seize upon it as a profound mystery never before heard of man. They will believe it because it isn’t vulgarized, so to speak. It lies in the natures of their developing Godhood that truth appeals to them so dramatically.

You have such people in life by the millions. They are not the great rank and file of humanity, but nevertheless in their expressions of resentment at your too obvious expressings of Truth, they feel a particular defilement.

THE HOST of the celebrated 144,000, when it descended upon this earth-planet millions of years bygone, discovered humanity here particularly hostile to their redemption and enlightenment—or rather, through enlightenment. They, the recalcitrant Sons of God, said to the Sons of Light: “Why do you interfere with us in our experiencings in this earth-world? What is it to us that we are doing what you call ‘abominating’? Why can we not live here upon this new planet we have found and besport ourselves according to our fancies? The animal lives we have found here are lower than ourselves. Mayhap we raise them up by our exploits of a sexual nature among them. What does it truly matter to anybody in cosmos that...
we raise up half-beastly, half-divine forms to the ages that are coming? Did not the Father create the animal forms with whom we cohabit? Are we not of one living essence? Begone, you meddlers in our cosmic destinies. Let us enlighten ourselves by our experiencings in flesh.”

The Hosts of the Sons of Light, therefore, were caught upon the horns of a great dilemma in this, and have been so embarrassed ever since: They had no answer to these castigations but this—

“We have seen glories, and are conscious of glories, far greater than anything ye have perceived with the eyes of your minds or any other eyes. We recognize and identify the extent of your malefactions and observe and are conscious of their degrees of infamy produced by your whoredoms. Do you come with us in spirit, so to speak, and observe for yourselves the truth of our assertions. God did not intend that ye shouldst dwell in this blindness. He hath prepared better heritages for you than this.”

And yet did the abominating Sons of God laugh derisively and reply:

“There is nothing at present that we see with our eyes, surpassing in pleasurable enjoyment that which we confront in beholding our earth-lives as we have decreed them for ourselves.”

Do ye not perceive, beloved, that the problem confronting the Sons of Light was exactly the problem that you do confront in this present generation, when you come to the benighted of earth and say, “There is a higher truth and ideology for you to follow that will lift you out of your degraded condition if ye will but discern it.”

They say unto you, “We are satisfied with ourselves. We do not care to discern that which disturbs our spiritual and mental comfort.”

That is the crux of the problem of instruction. You confront it in the present no less than millions of years bygone.

But how shall you get around it and circumvent it?

THE GREAT MASS of human beings, we tell you, are indolent mentally and spiritually else they would not be on earth. Men are upon earth in this generation, as in every generation of the past, to acquire the higher truths of eternity. They are here because they are ignorant, and prefer to be ignorant rather than enlightened. Were they enlightened, they would not be groveling in these aims and desires of their present-day flesh.

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But enlightening them publically, in a raucous and vociferous manner is only one approach to the subject of eternal instruction. Only by precept translated into action that profits and enhances, can men of the ancient race of Sodomists come to realize the courses they are pursuing are wrong ones.

That, dearly beloved, accounts for the fact that men are what they are today, and that ye as individuals are in your flesh ministering . . .

There are even men in life today who have no use for any phase or aspect of Holy Spirit—they hate Holy Spirit, and make no issue of saying so and living their earth-lives accordingly. Holy Spirit is an abomination to them. They recognize not that they are composed of its essence. They spurn every phase of it, we tell you. They wish to be gods unto themselves at once, and no qualifying aspects of education appeal to them. They say, “We have intelligence of an order, why therefore do we not manifest omnipotence?”

These are without the pale of redemption, and they go their ways unto everlasting namelessness.

But there are others in flesh who are caught on the horns of the dilemma of philosophy. They say: “We strive to follow the light that we have and all other lights that give us illumination.”

These, dearly beloved, are the only ones to work with.

You have got to make your distinctions between those who wish to be saved, who long for your ministrative offices and services, and those who spurn you as being derelicts to their intelligence.

NOW THOSE who “wish to be saved”, let us tell you while we’re about it, are not all of one stripe either. That is to say, they have not all expressed the wish nor instinct to acquire the same degrees of enlightenment about the same subjects in one mass at one time. And the reason for this is, not all are ready to receive the same illumination of divine truth all at one time and in the same manner.

People absorb truth as their essential carnate natures dictate that they absorb it.

Every man and woman, in other words, is employed at his own cosmic rate of acquiring intelligence. Mayhap at the present state of his cosmic development he is aggravatingly orthodox. That is, he has imbibed his reli-

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religious or spiritual enlightenment at the parental knee, and interfering with
his rate of absorbing truth is interfering with his memories of childhood
dependencies which are very priceless to him, as we have told you.
It is not these to whom we address ourselves nor to whom vast cosmic
truths come. It is to persons who have grown beyond the need for parental
instruction and begun to inquire and explore the eternal verities for them-
selves that our teaching is directed. As for those who will not have Holy
Spirit, they are dead spiritually and we are not concerning ourselves with
spiritual cadavers. It is to those who have raised themselves to a degree of
perception where earthly forms of divine observances have ceased to enter-
tain or educate or elevate them, that we come in our purity of service and
strive to make them understand what the true facts of life are. And that
audience is select, which means it is to be directed chiefly to those who are
almost ready for graduation out of earth conditions. The others, the little
children of religious faith and intellect, must tarry here until they have
witnessed the price they must pay for stupor.
Who are those who are approaching graduation? They are those who
harken to the Higher Precepts and are ready to embrace eternal truths from
the very appeals which those truths possess for their intellectual considera-
tion.

SO, WE TELL YOU, you are preaching, in your Soulcraft Doctrine,
which is our doctrine in its essential message, to those who are ready to ap-
proach graduation—and do you make this clear to those who have the
教学 and enlightening in charge.
Not all are ready for anything like graduation we have said. Some must
still tarry many lives in this earth environment, until divine dissatisfaction
begins to assail them, that the precepts of orthodoxy are not complete in
their idealisms—that there must be something greater and higher and finer
than what mankind has been given through the old-time channels of in-
struction.
It is the mark of spiritual maturity, we tell you, that there are those in life
eager to get the knowledge which we pass down to the earth-plane. Those
so inhibited by flesh, even as the old sodomic miscreants were inhibited by
flesh, that they can see no benefit nor inspiration in knowing of the higher

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planes of being as they ARE, will revile you and disparage you and say you are of the devil. There is no other explanation for it. You are offering to supply divine service to those who are not ready to receive divine service, when you go about seeking to force enlightenment of this nature on the orthodox and the moribund.

BY NO means let it discourage or divert you, however. You are winnowing out the wheat of persons and souls who are ready to pass onward and upward into realms Above Earth when you come upon one who says: “I am grateful that you instruct me,” as over and against the vast concourse of earthly spirits who say, “You have a devil in you, that you tell us differently than was taught of our fathers.”

Now, dearly beloved, as to methods... People come unto you and say, “We pay you for this service, in that you enlighten us.” We say to you, spurn it!

We of the higher realms of light accept no stipend for that which we pour upon the heads of the benighted from our transports of wisdom. What we do say to you is—Truth stands ready for bestowal on all heads that raise themselves that they may be anointed by reason of the fact that they deserve it!

Go ye out amongst the multitude and say: “Our Lord hath need of facility in commerce whereby those who are ready to receive enlightenment shall in no wise be denied access to the ever-flowing source of it. Give of your increase, ye who are righteous, that the Kingdom may come unto those who have earned it.”

We who are serving on the heights of life say unto those of you laboring in flesh: Seek out the affluent ones and say unto each: There are those who merit the knowledge we do hold to impart to them, and it is our mission to serve them. We allow and permit the others to wait until those times shall come in season when the demands of the flesh weary them, and they assail divine towers of infinite mysteries, seeking the enlightenments that others embraced before them and found profit to their spirits because they were circumspect and had the more facile intelligence.
THE WORK of the Lord goes forward in this generation indeed—but we reveal to you that it goes forward amongst the caste and class of spiritual attainees who sense the profit from higher revelation and knowledge of cosmic certainties. The rest must be left to live out their destinies, permitting experience to condition them for the reception of Truths Eternal. Ye are by no means called to save the last specific soul who cries for alms from the gutter. Mayhap the spirit who cries for alms from the gutter has arrived in that degradation because he has clung to his inhibitions and paucities of wisdom in lives past. They have kept him in degradation. They have brought him no elevations of soul whereby his body lifts with it. Let him flounder in the gutter, with the entrapments of his tradition, till he perceives that he lies there through his lack of moral excellence. Then will he depart it, and seek Light that enlightens...

Go ye into the highways and the byways indeed, and seek those who seek wisdom, but in your seeking say to yourselves—

"We come unto the sincerely perplexed of earth, who cannot reconcile the teachings of the Scribes with what life's rigors have shown them as being truth. We give our enlightenment to those ready to receive it, in that they have undergone the ordeals of experience to which life has assigned them and are ready now to enter upon higher grades of celestial education wherein Things Are What They Seem and life is spiritual inhalation of the air of Holy Pinnacles...

RECORDER'S COMMENT

ELL, FRIENDS, I suppose there's not much to do, in light of this counsel that was spoken to me of a recent morning, than to endeavor to classify ourselves as we can, as to where we stand spiritually in gradations of attainments. It's the persons more or less equipped and ready for complete graduations out of this earth-plane, I take it, who are most intellectually ready to receive the truths of this doctrine that's been disclosed to us—or that is being disclosed to us—by the superb Golden Scripts...

for after all, it is the Golden Scripts and their advisings, out of which stem all the incredible revelations with which we're being favored by this course...
of study. Orthodox persons, of incurable fixations in respect to their orthodoxy, I deduce, are merely persons not at present ready to be given higher knowledge, and we’re doing them a sort of disservice by attempting to force it upon them.

My friend in Nebraska who has "studied the New Testament profoundly" for the past 25 years, and who resents my attempting to clarify any of its subtler and more edifying truths for him, who believes in the Vicarious Atonement and the Day of Judgment so zealously, has simply got to go the rounds of death and bodily vacating for himself, and learn of his own experiences how mischievously inaccurate were the "write-ins" of the College of the Ebionites and the man-controlled Council of Nicea, inserting into Christ’s Galilean teachings things He never preached and never said. He’s got to grasp how the Hebraic elders subverted Holy Writ and the Christ Life, to convey the subtle and treacherous idea to Christians that no one can be a perfect Christian without first pledging allegiance to the rabbinical doctrines of Moses—who got them from the Egyptians. It’s a sort of mental-religious servitude to Judaism that’s been forced upon non-Judaistic peoples, elucidating fundamentals in the New Testament that aren’t fundamentals at all, but clever racial propaganda—which no one suspects unless he’s really made a profound study of the New Testament, not only its text but the history of its texts.

There are three classes of souls in life, apparently: First, those who will not have the Holy Spirit in any form or aspect; second, those who must discover the error of their spiritual beliefs of their own experience and confusions; third, those who are approaching permanent graduation out of earth conditions because of their cosmic age, and whose minds are wide open and eager to any form of divine truth they can garner, so long as its source be bona fide. The cosmic age of a soul is thereby indicated. No old soul fears to learn of Truth at any time or in any pattern. It is only souls still in process of cosmic experiencing, getting their lessons "the hard way", who cling tenaciously to orthodox doctrines laid down by the Fathers as the last word in Truth ever revealed to man.

There is a particularly beautiful discourse in the Golden Scripts upon just this theme. It is found on Page 550, Chapter 168. Suppose I read it to you in closing...

*Thirteenth*
THE GOLDEN SCRIPT

HAT doth it matter when others beguile you? ... If an evil man cometh unto you and saith, My light is mine own and I cherish it in that I have found it! say ye unto him, And what is that to us? If the light hath come unto thee, on thy head be its radiance. Go to and walk in it. If it lighteth thee safely thereat is thy profit, but if so be it thy steps are lighted not, then our torch spreadeth far and the multitudes walk safely. I say unto you, there are many lights, beloved. Some are perceived by those who walk darkly, some are as beacons for those who climb mountains, some see the radiance burning on the earth's brim, others see the candle which the trembling palm cuppeth.
The light is the light. It hath many dividings. Yet I say unto those who go forward in a blindness, make sure it is the light and not a green phosphorus on that which is decayed.
Behold the rotted substance also giveth off its gleamings, but the true fire hath rigor. It scorcheth as it neareth. The true light hath rigor. It consumeth the unhallowed.
I say there are those who do watch above the erring, but in this manner watch they: they do manifest namelessly. Their archery hath its target but the arrow goeth silently. They come not unto transgression but lay it low with beauty.
Are there those who tell you: We are masters, sent to watch over you? Ask them of their offices, and what power have they to lift up the fallen? If so be it they make answer saying: We instruct you in righteousness ruling a tumult, then give them your ear for they know their commissions. If so be it they tell you: We do it by appointment of Him who ruleth Wisdom, say unto them, Wherein are ye appointed? If such were your appointment, would we not know it? Why stand ye here idle in voicings of our tumults? We seek a clean action that compoundeth its increase.
Behold, my beloved, the action is the watchword. Except ye go out and bend the bow mightily, the arrow flieth not, and the Beast is unfelled.
The true guardsman saith: I come unto you privily and ye hear not my footsteps. I cast my mantle around you. Ye do see it not, but feel it.

Thirteenth
Are ye troubled in your wits that the doctrine hath defilers?
Hath the doctrine ennobled you? Can a rock know defilement? Behold thou art braggart when thou sayest, This doctrine which I love hath been broken as a sheepfold and let in many wolves.
Hast thou profited from the doctrine? Then was it not of truth? How knowest thou that thy brother unto whom it cometh suffereth a whoredom in that he hath reasoned it?
The wake of the ship is the mark of its course. Doth the doctrine leave beauty behind it as its marking? Doth it lift up the hopeless? Doth it kindle a beacon upon yonder mountain?
How say ye, having eyes to see its beauty for yourselves, that your brethren are tormented in that they see not its virtue?
If the doctrine is your treasure, then bury it deeply. Keep it in the coffers that mark a secret hiding-place. Mayhap the brethren do as much for themselves. Thus all share the treasure and visit it by stealth.
Behold I am come to make clear unto the strong that which is their strength. I am come in my person to give voice unto the voiceless. I give them their ransom when error hath seized them.
I say unto no man, This is thy way and there is none beside it. I say unto every man, As thou hast received, thus share thy sweet increase. Thou art a ship on many waters. Thy wake hath its forfeit. Thy port hath its integrity across the waters of the infinite.
Behold thou art known by the manner of thy sailings. Thy doctrine is thy chart. If thou reachest thy port, then thy doctrine is not faulty.
Beloved, harken unto me: Go thither on your highroad in the passion of your beauty. Ride the waters proudly in the beauties of your voyagings. These are the treasures given unto your keeping: a chart and a fulcrum, a pen and a pitcher.
The chart is the doctrine in which I have instructed you, the fulcrum is the ark of your covenant with destiny, the pen is your sword by which the beast falleth, the pitcher is beauty from which poureth out your mercies. Mine own know my voice. My beloved feel my grace. Error hath not seized it for it cannot be encompassed.
Thus pass I from you, yet my spirit I leave with you. See that ye cherish it. I say it shall crown as a garland your chivalry.

Thirteenth
ONE OF the marvels of the current age is the Electronic Recorder and Broadcaster, a machine no larger nor more complicated than a portable radio, on which a reel of fine wire or plastic tape is placed, the volume adjusted to suit the room in which played, and a disclosure delivered exactly as though the speaker were present in person. The price runs the same range as the radio, depending upon model.

Mr. Pelley's voice can now be procured in a weekly discourse on some phase of Soulcraft by this method. Once each week a small reel of tightly wound wire is delivered to the chapel or group leader by First Class Mail. It requires less than half a minute to apply to the electronic machine. Or if the chaplain or student possess a Tape Recorder, a reel of plastic tape is supplied. Thereupon Mr. Pelley delivers an hour's discourse, interspersed with sacred music.

Fifteen of the Soulcraft Scripts have been put upon wire or tape in Mr. Pelley's own voice; fifteen discourses of a series called Magic Casements, Opening Upon Vistas of Tomorrow's Achievements were supplied during Sunday nights of the winter; fifteen discourses called Solving Life, or a complete and simplified course in metaphysical fundamentals, is now being heard by nearly 70 chapels or home groups, alternating with a series of fifteen discourses on The Coming of the Elder Brother or Mr. Pelley's personal version of the Life of Christ.

These electronic reels, wire or tape, are supplied from Headquarters strictly on a rental or loan basis; when they have been played they are returned to Headquarters and remittance is made on donation basis for what the group considers them worth, according to the spiritual increment derived.

WRITE FOR FULL PARTICULARS
These Are My Pronouncements

These are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you. In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly transgressions, yea even again that doctrine which beholdeth our divinity. I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from. I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence. May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father: may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquillity. Thus I send you forth to minister unto others: thus I give you errand where men sit together . . Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries: those who have endured to gain unto greatness!

PEACE