SOULCRAFT

A Post-Graduate Education in the Eternal Verities...

SOULCRAFT CHAPELS
NOBLESVILLE, INDIANA
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PLEASE understand, fellow student, at the beginning of your perusal of these Books on Soulcraft, that you are not having any new religion offered you, nor the tenets of any peculiar cult, nor any Course in Mysticism that purports to make you healthy, wealthy, and wise—for a consideration. Soulcraft, as the text will unfold for you, is a study of the great cosmic principles on which the universe is run; the mystical history of Man on this planet; the significance of the Great Avatar, Christ, in human destiny; the fundamental principle of the deathlessness of the human soul and human personality; the program by which each soul is permitted as many mortal lives as it desires for the perfection of its celestial character; and the enigmas of eternity that puzzle the orthodox Christian whose spiritual horizons are bound by the so-called Plan of Salvation. It neither contradicts nor combats Orthodoxy, it develops out of it and beyond it.

These weekly treatments of the various subjects, in the format called Scripts, are so arranged as to anticipate and answer the questions arising in the student’s mind as he probes deeper and deeper into the higher, richer doctrine. Science, Evolution, and Psychical Research are all reconciled and rationalized in Soulcraft. The great tenets found in Rosicrucianism, Theosophy, and some phases of Spiritualism, are covered in this comprehensive study. The whole constitutes a profound philosophy on which to live life, based on the most devout Christian Mysticism. There are 156 Scripts—twelve volumes of thirteen Scripts each—to Soulcraft, and the student who reads and absorbs the whole work will find himself wise beyond his generation. It is the Ageless Wisdom, presented in such form as to make it comprehensible to the layman who may not have been fortunate in procuring more than a grammar school education. Certainly to read and absorb Soulcraft brings peace of mind at last to persons whose soul hunger has been distressing. You gradually come to realize what you are, as a living entity, and why you are on earth, what great Program is being worked out in the drama of human life, and what conditions await you when you ultimately come to make the Passing and be rejoined to your dear ones.
Try not to “jump around” in reading Soulcraft, if you can help it. No matter how enticing certain subjects appear to you in preference to others, you may need the explanations and delineations of fundamental matters that have gone ahead of the Script that attracts you. Remember, the whole “doctrine”—if we care to call it that—has been revealed from Higher Dimensions of Time and Space, by Intelligences who have found ways of communicating back to us their viewpoints on the eternal verities.

The fundamentals and principles, originally given for the education and “awakening” of one individual, are simply being shared with others, at no greater expense than the honest cost of reducing the communications to printed form and binding into books. Soulcraft has no denomination, no political slants, no surreptitious axes to grind, no other motive behind the circulation of its tenets than to aid distraught and distressed people who need more nourishing spiritual food than conventional forms of religion furnish them.

Again, you will be acquiring not a religion but a philosophy by persevering in its perusal and absorption, to the end. And you will acquire a sweeter, wider, higher grasp of the Christian faith and its Divine Progenitor by making its principles part of your character.

In His Work,

THE RECORDER
DISCOURSE ONE
Why Some People Are Materialistic
While Others Are Spiritual
Why Some People Are Materialistic While Others Are Spiritual . . .

THE FIRST DISCOURSE

Foreword by Adelaide Pelley Pearson

Dear Spiritual Friends throughout America:

This is the First Soulscript in the instruction called Soulcraft. It comes to you from the Soulcraft studio in Noblesville, Indiana. This is Adelaide Pelley Pearson speaking to you, endeavoring to explain for the benefit of those who have not had the information in the Introductory Script, what Soulcraft is, on what it is based, and why it is of particular moment to all of us—regardless of race or creed—in these turbulent times afflicting humanity. Soulcraft is nothing more nor less than a Program of Enlightenment for man’s soul-profit, transcribed for the spiritually hungry by an adept in the practice of ESP—Extra-Sensory-Perception—from what seem to be Higher and More Resplendent Planes of Life, where certain great intellects obviously manifest themselves, feeling it a privilege to aid and encourage and inspire man by expounding and explaining to him the more vital aspects of existence behind mortality.

It is the study, in other words, of man’s career and destiny as an immortal spirit, consciously in touch with Subliminal Intelligence, recording and examining that intelligence in the expectation of obtaining a firmer and more excellent grasp of the Christian faith, of the character and stature of the Man of Galilee, and the goal and height toward which the whole race is climbing, life by life, generation by generation, age by age. As to what the end of the vast cosmic drama is to be, . . . why man is called to make such

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climb at all, . . . what victories and glories he attains in the last by making it, . . . that is the essence of the study in itself.

The man who, twenty-two years ago, first began recording by certain clairaudient attributes the preaching and principles that may make this offering something new in your philosophy, is my father, William Dudley Pelley. Born the son of a Methodist clergyman, spending the first years of his maturity as a practical newspaperman and author, he has already told you in an earlier introductory talk what his extraordinary discarnate experiences were, awakening him to the realization that there is more to life and spirit—and even religion—than the traditional lore obtainable in earthly and mortally conceived books.

My father is going to speak to you for the next forty to fifty minutes on a subject that should find ready response in the minds and hearts of all of you, the nature of the new doctrine that is becoming available to men, and why it affects spiritually minded people more vitally than materialists. It is necessary to treat of such a subject in order to prepare you for the extraordinary precepts and disclosures that came to him, without solicitation, that altered his thinking and attitude toward both the mortal predicament and the prospective celestality of every last mother’s son and father’s daughter of us. It’s a conspectus of the whole after-life program that we’re due to consider, in something like One hundred and fifty-six Scripts before we’re finished.

In these terrific times, we appear to require more than mere mortal explanations for the ordeals and endurances which humanity is being called upon to meet. Soulcraft is simply a sharing with you of the unchallengeable intelligence my father has had given to him since 1928, that you may be enlightened and inspired as he was enlightened and inspired. You are asked to do no more than accept and credit the remarkable transcripts which he has obtained, at their personal worth to your soul.

Listen while he leads us in a brief Invocation, and then consider carefully what he has to make known to us, piercing the Veil of Opaque Mortalities, and introducing us—perhaps for the first time—to a higher and more resplendent structure of life that seems to await us above our worldly dilemmas . . .

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The Harvest that Is Ripe

Dear Fellow Students:

This, my dear friends, is an important occasion. We are meeting thus, assuming that information, disclosures, revelations—call them what you will—are available to us, because we do assemble thus, because we have need of instruction that is higher and more reliable and astute, than is Wisdom compiled out of the intellects of mortal men, who be-think to beguile us with man-conjured theories, explaining our mortal predicament out of the sum and substance of their eccentricities and vanities. Remember it is recorded in no less place than the New Testament that Jesus once declared—and contracted—"Where two or three are gathered together in My name, there will I be in the midst of them." That, I choose to think, was a promise—from One who doesn't contain it in His character to promise falsely. And why should He be in the midst of them? Because His splendid personality, that survived the crucifixion as the souls of all men survive physical demise, elects to visit literally in His divine soul-self those who gather in perpetuation of His principles, that He may impart to them the impressions and inspirations of high and goodly ideals and consolations arising from His surpassingly unfathomable office. I have reason to believe, my friends, that His Light Body may not only enter upon premises where "two or three are gathered together in my name" but that He has the attribute in His divine faculties of speaking to extra-sensitized persons in such groups in a way that makes his specific words distinguishable... just as He spoke to Saul upon Damascus Road when He demanded of the apostle-to-be: "Saul, Saul, why persecutest thou Me?" Saul heard Him. Why should we think it so phenomenal that there should be those alive today who also hear Him? Is it not the same capable Personality thus expressing Itself? Had He any particular powers on Damascus Road that He has lost in the 19 centuries since?

My friends, if we elect to believe any phase or aspect of the Christian faith at all, we've got to believe all that's presented to us about the phenomenal attainments of the Elder Brother Himself. And I for one, am not brazen
enough to deny Him powers that He could exercise on Damascus Road that He couldn’t—or doesn’t—exercise in the privacy of my own highly magnetized studio where these scripts originate, or in your private home or gathering place where “two or three are gathered together” with devout minds and hearts, asking His counsel in life’s problems and quandaries. We’ll leave that for the present, although we shall come back to it again and again. Why isn’t it done more often among the rank and file of devout people who are sincerely trying to follow His precepts? I’ll tell you why I think it isn’t done, . . . because, however devout they are intellectually, the world of materialistic people in which they’ve come to maturity has sealed their minds against the proposal that they can have the same so-called miracles happening today that they’re only too willing to credit as happening those 19 centuries ago in solar time. I say, believe that such marvels can happen—really believe it—and mayhap they do happen. Time has nothing to do with the performance of so-called Miracles. They’re manifestations—or demonstrations—of the capabilities of Attained Personalities. Think that over. They’re manifestations—or demonstrations—of the capabilities of Attained Personalities. So! If we credit the existence of the Attained Personality, we must credit the rationality and possibility of the miracle. Supposing, however, we pause a moment at the very beginning of a splendid instruction to ask divine favor on our discoursings and explorings—

**INVOCATION**

*By Mr. Pelley*

LORD-GOD OF OUR FATHERS, TEACHERS SUPERNAL:

*W*e raise our thoughts to Thee this hour, that we may be instructed in truths that are reliable and eternal. We come here imploring that New Light on Old Problems be given us, that we, being mortal, may enjoy divine counseling. The thoughts of our hearts are reflections of Thy love for us. The conclusions of our intellects proceed from Thine omnipotence. Dimly we perceive the blight that has dulled us; vaguely we discern that

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ignorance has deadened us. We would come from our Darkness and walk in a brilliance. We would know the vaster truths, the secrets of Great Cosmos, that endure throughout eternity.

Help us in our groping to seize that which ennobles us. Aid us in our blindness to see that which inspires us. Assist us in our deafness to hear that which is transcendent. We are come here to learn of the Wise Ones who instruct us. Grant that they teach us from the Books of the Eternal. May writings of mischiefs fade in a transcription. May the Christ that is within us discern divine logic and give us the judgment to retain what is omnipotent.

Thus praying, we give thanks. We commune in a gratitude with those who ennable us. May the knowledge which they share with us perform its high miracle; may our grosser natures perish, and our Godhood emerge like a Mark on our foreheads.

Thus Praying, We Wait, . . Amen, And So Be It!

MY FRIENDS! . . On the morning of July 23rd, of this present year, I aroused from my night's slumbers at the Soulcraft studio here in Noblesville, with the feeling strong within me that I should go to my typewriter and catch on paper a Message from Higher Mentalities than mine, introducing this Doctrine we have to circulate to America. Let me read it to you as I got it. It was a sort of forecast of what Those in the Higher and More Splendorful Dimensions of Life wanted said to you good people who are thus assembling under the Soulcraft auspices to learn of the profounder truths of life—

THE REVELATION

DEARLY BELOVED BROTHER IN MORTALITY:

ANY DOCTRINE, to be strong, must be proficient in three attributes: It must instruct. It must console. It must inspire. It is recognizing and admitting the nature of man that he wishes to be informed of that which he does not know. If the rigors and experiences of life generally are

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more than his spirit can absorb, so that the Situation of Life Itself is out of his control, then he wishes to be consoled. If he have too-long contest with quandary or adversity—even not ignoring adversity of intellect—then he hunger to be inspired, to have a pattern set before him of that which he can be.

A doctrine which tells men and women facts about life in Cosmos that have hitherto been veiled to them, that consoles them when ordeal visits their mental household too frequently and deports itself too insufferably, that—most of all—keeps a pattern before their eyes of a state more desirable, or a character more desirable, than it is their experience to know in life as they have found it, is a doctrine that stands with them staunchly through the cares and stresses of life and commands their allegiance because it serves them nobly. They subscribe to it and defend it because it aligns with their hidden impulses, and aids them in confronting with secret ideals within themselves too profound and sacrosanct to be recognized flippantly for what they are.

These three factors then—Instruction, Consolation, Inspiration—are the criterion, or standard of judging, by which you should regard the information coming down to you in this present significant pass in your affairs. Humankind over untold generations has had in fragmentary forms the representations and expositions of certain great truths. Humankind over untold generations has had conclusions of intellect drawn from those representations and expositions that it has been pleased to regard as Doctrine. Humankind up all the ages since it has been on earth has been grasping and groping and struggling and clutching for a true account of its presence and cosmic purpose in being “alienated from God” so to speak, here on this planet, and has therefore listened to the earthly intellects of man, striving to concoct and proffer an explanation that seemed to fit all facts—as the subconscious mind of the species has seemed from time to time to tender them. But humankind has never been able wholly, and of its own earth-bound volition, to determine facts and compile decalogues that must ever rely for their accuracy and astuteness on an Angle of Observation, not to mention interpretation, that must be apart from mortality considered strictly as a predicament, and look down upon it from an abstract height where all its factors are profitably discerned.

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That is why, you might put it, there has to be such a set of discernate circumstances as Planes of Thought for the souls of men to enter upon for an adequate time after given life-spans in flesh have been completed. No man or woman, however sagacious, can correctly observe and value the mortal drama while personally engaged in, and playing his or her role, in that drama. Indeed, it is questionable whether any man or woman, however sagacious, can even begin to grasp the cosmic necessity for the drama at all—till they have relinquished the roles that life has called upon them to play, and viewed the whole performance as reminiscent spectators. One might as well talk of an actor in a theatrical play attempting to review the effect of the piece on the audience. One has to be out before the footlights, not behind them, to feel the result of the performance as a totality, and preferably from the first balcony of the playhouse, or even the gallery, to grasp the effectiveness of the piece as a composition. So doctrinaires who have attempted to write reviews of the effect and effectiveness—not to mention the purpose—of the stupendous theatrical performance of mortality, while engaged themselves in striding the boards in the wigs and costumes of doctrinaires, are trying to do something that is technically impossible. It requires detachment of a sort, we tell you, to behold the human scene truly and accurately, grasping with acumen and intelligence what the Immortal Playwright had in mind when He wrote the play at all...

That is why true doctrine must ever descend for man's consideration from the loftier stations of Time, Space, and Reflection. It must be based upon fundamentals not commonly observable in a world of flesh and sensings—and the Instruction be premised on knowledge of factors operating behind life as well as in life, as witnessed by spectators beholding the operatings. The consolation it must affect to give Man must be a sympathetic understanding in the role he is keeping to play in each instance to the best of his intelligence and histrionic ability to get the most out of it as participating Thespian. And the Inspiration resulting out of it must be the total effect which the whole play produces upon the audience in front of the footlights, the message it preaches, the emotional response it arouses which endures with the spectator long after he has departed the playhouse.

Now all of this may seem a bit prosaic for the moment, and yet we tell you solemnly that it is vitally necessary to understand it.

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We who have lived more lives, and greater lives, than any of you, our brethren still in the organisms of mortality, and who are now finding ways of conveying back to you the Higher Picture of Life as we see it, are addressing you from an angle of observation where the limitations of Time and Space have ceased to be of moment. We can make the effort to instruct you in the fathomless wisdom of the great life processes because we are treating with them daily in a million instances, . . we are beholding their operatings from the discarnate Balcony of Life, if you will permit us the simile, and seeing the outworkings of Causes in Effects. We can tell you more about the significance of your fleshly sojourns because we are seeing more, and are seeing more abstractly. We can bring you consolation in your earthly roles and your imagined predicaments, because we observe your involvements in worldly event sympathetically—having known them ourselves in our once earthly blindness. And we can proffer you inspiration because now we are able to see what the great cumulative purpose of it all may be, and are in positions to assure you that there is exquisite Plan and Purpose, and constructive enhancement, in it all, for you . . that you’re living and working and attempting and achieving or failing—temporarily—with a splendorful ideal in realization ahead for you.

We are in positions, we say, to formulate Doctrine for you because we perceive the stupendous factors constituting doctrine in its purity and integrity. So then, what do we formulate? . .

ALWAYS and forever bearing Instruction, Consolation, Inspiration, in mind—never losing sight of them for a moment—these are the things we most soberly tell you:

First, instructing you as we contend ourselves the more capable of doing than those inhibited in flesh, we say as Tenet Number One: You are, each and every one of you, in the essential characters and essences of your beings, something far more valuable and consequential as souls, than anything you have been told by mortal doctrinaires to date, trying to rationalize life from the mists of their blindness;

Second, you, each and every one of you, had a far different and more awesomely celestial origin as souls, than anything mortal intellect has been
sagacious in discovering or conjecturing to date, . . you did not originate upon this planet, nor out of the ingredients that have given it the animal life in common you see all about you;

*Third*, the history of your species on this planet—your human species as distinguished from indigenous brute species—has included sequences of which you have not dreamed, most of you, to the moment, which have not been allowed to come down to you in secular history because it was better that they remain covered and hidden till you had arrived at a degree of mental accomplishment where you were capable of considering and estimating them at a proper constructive worth . . in other words, when you were cosmically mature enough to acquire these higher and more stupendous "facts of life" and regard them dispassionately.

*Fourth*, this is by no means the first and only time you as a thinking individual have ever been in earth-life, possessor of a functioning physical body, playing your role in organized society, nor is it the last time for the great rank and file of you, but every living soul in Cosmos has the privilege as a right to enter into life again and again—after he has properly refreshed himself each time and beheld of his own election the further experiences he covets—enjoying the spiritual sensations and reactions of playing every role that the great Earthly Theatrical Performance offers any player, until you have known all of them—rich man, poor man, beggar man, thief; doctor, lawyer, merchant, chief, as the old nursery rhyme has it—and finally so enriched and glorified your soul-self that you are competent to take your place in the next higher gradation of celestial society, that men of limited observation have tried to describe by the abstract word: Heaven.

*Fifth*, there is no God of jealousy and wrath at the head of the universe as mentally constricted theologians of medieval or early ages have sought to persuade humankind, but only a Being of a hundred times more tenderness, intellect, altruism, compassion, and solicitude than Jesus the Christ, who has projected this material universe as a wise and kindly parent might found or build a schoolhouse for his children, that by attending it after its erection was complete, those children might become educated, intelligent, rational-minded adults, knowing not only their mental and moral letters but social adjustments one with another, and the spiritual satisfactions of progressing onward and upward grade by grade till their curriculum of learning has
been profitably achieved. It is, in other words, a religion of *happiness* to which we subscribe with full hearts!

*Sixth,* you have, in consequence, nothing to *fear* in the higher life, nothing that should make you feel you are being pressured to be good, nothing awaiting you in the nature of painful penalty for the honest but hapless mistakes you may have discovered you have made in acquiring that education. You have all the time you need, to live life and know experience, to round out your character and increase—or develop—your intelligence, to have every adventure somewhere up the worlds of lives that every other evolved soul has ever confronted, and go through with it, and profit by it. *Seventh,* there has been a Plan for Society, its evolution and development, working out on this earth since far back in Miocene times and after. It is sagacious and constructive. Humankind is gradually working itself upward, generation by generation and age by age, to reach and attain to a Definite Objective at the end of mortal times. It is being sponsored by, and supervised by, a distinctive creation of what the world knows as Avatars, or Celestial Teachers and Saviors, under the superior and splendorful leadership of Jesus the Christ, and all these international upsets and turmoils, these wars and rumors of wars, these "happenstance happenings" so to speak, are but indications of its consecutive working-out, in an orderly and constructive manner, though the means and methods by which it works out may seem during consummation to be anything but orderly and constructive. *Eighth,* you do not have to fret and worry about the nature of your soul, the nature of the Godhead, the nature of society in its ultimate attainments. You as part of these in your own individual right will gain and attain to all which it is requisite for you to achieve by the intrinsic nature of events transpiring of themselves in the world. You are players upon a mighty stage of events, under a stage-director of the most fathomless adeptship, and what is required of each and every one of you is to play your parts and roles with all the sincerity and integrity you can. The Great Intellects to whom the Father has handed controls over society, will take care of most of the happenings that must accrue to make your worldly educations complete.

Having told you these things, we have told you—more or less—the Decalogue . . .

Now as to consolations and consolements—

*First*
FIRST, we say in respect to yourselves as individuals, there is a Plan and
a Purpose being worked out in each one of your lives, whether you
care to credit it or not, and deep in subconscious mind of each one of you
there is knowledge of what that plan and purpose is. It is your recognition
of this fact, and your unchallengeable zeal to see them carried out, that
causes you to cling to life in your physical bodies so tenaciously. You put it
that "self-preservation is the first law of Nature" and go to any lengths to
retain and pursue your physical lives. What actually is operating, is your
cosmic determination to go through with the role you have chosen for your-
self; cost what it may, that you may hold all your past gains in Cosmic
Society and add new. We shall return to this again and again, and ex-
pond it for you in completest detail . . .
Second, we say in respect to yourselves as forming altogether a state of
human society, there is a Plan and a Purpose being pursued in that as
well. It encompasses a great revaluation of the institutions of mankind on
a clarified and more altruistic basis. All this turmoil and upset through
which you appear to be working, these wars and rumors of wars, these eco-
nomic upsets and pursuit of fanatical isms, these wholesale relocations of
mankind out of one part of the earth into other parts of the earth, these at-
tempts of certain sects among humankind to make themselves of surpassing
importance in human affairs, lastly these agitations and fulminations against
order and decency and patriotism and religion that becomes so insufferable
at times to people of achieved moral stability, . . . these are all under-surf-
face galvanisms of a mighty demarcation in the earth-scene between the spir-
itual-minded and the material-minded residents of world-life, and the grad-
ual ascendency of the spiritual-minded over the cohorts of the bestial-
minded and workers of mischief and destruction.
Material-minded people, of course, are merely spiritually undeveloped peo-
ple, not far enough up the Cosmic Ladder to conceive life apart from matter.
The Plan of Life encompasses a great revaluation of moral society, on a
vastly improved basis over the particles of the past. As we have made
known to some of you before, man has coming to him the fullest deline-
tion of an improved worldly structure—religiously, sociologically, civicly—
the blueprint of a state of society where every man and woman, of every
race, stands ennobled and free and in conscious control of his own destiny.
building by a new terminology what is the essence of a Christian Dispensation upon your earth, not conceived by a few men after their own whims, but as conceived by some of the mightiest intellects in Higher Cosmos, selecting, discarding, endorsing, decreeing from their Subliminal Stations in Time and Space.

It encompasses a sweeter, freer integration of men universally, beginning with the clarification of standards upon which true religious thinking is based, as being the starting-point for the application of a more rational and acceptable set of ethical and sociological principles, of which the blight of Communism is the great antithesis.

This grand work has not been conceived in a day, but is the outgrowth of a union of master-minds, headed by the supernal intellect of Christ Himself, who have been many ages considering and discarding from the fruits of both experiment and observation what is both wanted and needed in a more constructive and peaceable earthly order.

This concept, we declare to you, is two-fold in principle: Making man to understand his destiny both Here and Hereafter, . . or to put it in another way, on both sides of the veil between physical and mental life—the mortal and the transcendent—for essentially there is but one existence for all spiritual beings, having these two aspects and expressions.

Try to readjust your thinking, we beg of you, to entertain practically these two proposals.

First, you are actually living a fine, constructive, profitable, personal program, by your life in your body;

Second, you are part and parcel of a still finer, nobler, vaster, social program being envisioned for all peoples of the earth when these times of conception and gestation of the Christly Order have survived their initial spasms of turmoil and conflict.

And behind both programs, we implore you to believe and accept, you have a vast host of all the great of earth who have lived before you, who still are tarrying in the dimensions about you, eager to be of loving and constructive assistance to you to see that your plans are matured and your goals are arrived at.

It is an evil and atheistic falsehood and fallacy that strives to make you believe that man is a chemical galvanism that achieves to its earth-life only
to perish, coming out of mystery, vanishing into darkness, leaving nothing to mark him but vaporings and destruction. It is a mischievous order of supercilious Luciferian spirits who seek to persuade you to that lechery. We on the Higher Levels of Life tell you, that you are intrinsically Capsule Prototypes of God. You are divine entities, each and every one of you, Christs in embryo, undergoing spans of organic consciousness in the earthly tenure from time to time for a mighty cumulative purpose. You come into this Earth-School for definite objectives, to get specialized enhancements. No matter what your life stations may be after you get into them, you have specific things to derive from them which you have elected to experience. And over and about you and around you, month after month, year after year, is ever the kindly, compassionate, helpful host of those achieved beings whom poets have conceived of as Guardian Angels, eager to shepherd you and counsel you and protect you and aid you, if you will but open your minds to revelation of their presences, and submit yourselves docilely to their ever zealous and constant stewardship.

Do you think this is rationalizing, a form of wishful thinking? You are challenged in this instruction to prove for yourselves that it is literally a fact! Why do you go vaingloriously from struggle to struggle in your worldly affairs, stumbling about foolishly, trying to preserve an academic independence that at best is adolescent in its spiritual implications? Why not open your minds and hearts to the consoling realization, that if there truly are Splendorful Invisibles to help you, they shall be treated hospitably, allotted the civilities you extend to earthly colleagues, acknowledged in their helpfulness for the Ministering Angels they strive to show themselves, but which they cannot do if, in the intrigues of your betrayed intellects, you deny their existence and shut them from your consciousness?

PEOPLE in the physical tenure, we might interject here at the beginnings of this higher and clearer doctrine, are not always aware of the extent to which the so-called Dead take a vital, active, daily part in their practical affairs—not mischievously but in constructive aid. There is no room here to argue whether or not the Dead are alive. We declare to you from our spheres of great sentiency, that the so-called Dead
are the truly alive. It is the so-called Alive who are almost dead, yet pathetically unaware of it.
The things of spirit are the permanent and perciipient things. The things of life as you know them in flesh are things of dead counterfeit.
People who have left their bodies behind them in earth-life are the people best able to see the true universe. They are the most able to discern motives and interpretations denied to persons in flesh. The Dead are alive as the Alive can never truly know life because the faculties of the latter are so handicapped by organism.
The Dead, we tell you, are your mentors in circumstance who have debts to pay society, or other persons, and who discharge those obligations by taking charge of persons or groups blundering blindly in flesh encasements. The Dead are not omniscient, however. They are rarely in a position to Know all that is happening everywhere, bearing upon the individual or groups they are helping. But they do have a perceptory sense of impending events manufactured in a queer, queer way...

*Impending events cast their shadows before.* That is an old saw but a true one. Impending events have to gather in circumstances on a vibratory rate, to manifest. These rates are fixed and constant. They create no mischief and are inexorable in manifesting according to their mathematics.
We, whom you call the Dead, cannot make you see exactly how this operates in your present circumscriptions. But this we can tell you: the people always getting into trouble are people usually having a hard time to connect with their discarnate mentors—or rather, their cosmic advisers—are having a hard time to instruct and guide in them in the way they should go. Frequently, we grant, those discarnate mentors will be "off"... which does not mean that they cannot rectify their mistakes better by far than mistakes are rectified in the world which you inhabit. No one makes a mistake for long Over Here. It is almost impossible.
Events have a queer way of transferring intelligence to us, so to speak. *They have a way of making themselves appear ludicrous to us if we are wrong, and full of dignity if we are right!*

What we are striving to convey to you in a paragraph by this, is the fact that none of you are alone in your daily earth-lives. Always and forever you have the souls of your bygone dear ones more or less close to you,

*First*
watching out for you and helping you. We shall go into this with you most exhaustively and prove it to you as you continue to harken, to this New Doctrine which, in the nature of cosmic circumstance, it has now become propitious in the world's history to get across to you.

It is a Doctrine of Sympathy, Camaraderie, and Personal Help out of unseen sources, that suddenly becomes available to you as East and West squares off for the events leading up to Armageddon, and it behooves you to know the fullest rudiments of it.

We shall develop these themes we have outlined to the moment, as time and opportunity permit it and you give us willing ears and cooperating minds. Some there are among you, we realize, who are materialistic-minded, who must have things proven to them before they can believe. We do not blame them for that. They are but demonstrating old sodomic traits—or rather, may be demonstrating old sodomic traits—that once made them scornful of all things celestial, particularly tenets that pertained to the Verities. However, enough for the present.

May the sweetest blessing of the Magnificent Creator rest upon all of you, in this opening survey of what lies in store for you.

THE COMMENTARY

DEAR FELLOW SOULCRAFTERS:

SO MUCH for the counseling in this particular communication. The thing that this whole twenty-years of instruction has done for me has been to remove my Inner Tension about the possible fate of my soul when considered in the light of the orthodoxy of my father—who had been a Methodist clergyman. I had grown up in a parsonage where Heaven and Hell were as swift and adamant destinations for the human spirit after undergoing death of body, as London was a destination for an Englishman taking a vessel from New York for Britain, or Paris was the ultimate destination for every Frenchman heading back toward his native country.
that I'm comparing London to heaven, by the way, or Paris to hell. I'm
talking about the unquestioning assurance which Father preached from his
pulpit every Sunday, and particularly at revival services, that the good
plate-passers and mortgage foreclosers in his audience were most certainly
going to eternal glory, and all the people down across the railroad tracks—
whose progeny stole his cherries, and who got into fights on Saturday nights
in the local saloons—being dragged away shrieking to the manholes above
Avernus when their life spans had run, and the covers taken off and the
poor unfortunates pushed down into the eternal fires for their sins, there to
cook forever. It made no difference to Father that those people down across
the railroad tracks had never had a fair chance in life, had never received
decent educations, had never enjoyed even a tuppence of this world’s goods
or favors, and were generally beyond the pale to the saved and sanctified
people who lived in the Avenue. They had “sinned” according to father,
in that they had “spurned the doctrine” whatever it was—and especially be-
cause they hadn’t come to hear his preaching and dropped generous amounts
of money—which they didn’t have—into his collection plate, eternal fires
yawned for them . . . Father had it all figured out . . . Sincere and com-
 mendable soul that he was, his theology was simple, straight-line, and ad-
 mitted of no contradictions. You “accepted” the Lord Jesus Christ and
you were “saved”—from the wrath of a spleenish God, who held it against
you that a certain Mr. Adam and his wife, Eve Adam, several thousand
years ago played games that Divine Providence didn’t approve of, in Je-
hovah’s orchard—stealing and eating His apples principally—for which I
had the “Sin of Adam” charged against me . . .
Anyhow, for thirty-five years or more, I assuredly had done a lot of worry-
ing about my soul—as many of you probably have done. Suddenly I began
breaking into a great roster of supernal doctrine that was assuring me that
heaven and hell were only designations for men’s literal ideas to express a
great abstraction, that the colossal Divine Father to whom Jesus prayed in
the Garden was a more tender, compassionate, equitable, and understanding
character than even the Man of Galilee Himself, that no one who’d ever
passed the portals of Death had ever encountered such a barbarous place
as the Hell of mythology, that Heaven was a state of moral and spiritual
attainment, to be gained only after I’d had a thousand chances to im-

First 18
prove and educate myself to attain it, and that the only thing I had to worry about in the whole gamut of earthly life was being kind and considerate of my neighbors, dealing charitably with the folks down across the railroad tracks—in view of the opportunities for self-improvement they'd never had—and holding myself open to the last and ultimate phase of supernal instruction, that was my heritage merely for the listening... In other words, nobody in the higher dimensions of life hated anybody, least of all did God, who was consideration, civility, justice, and sympathy personified, hate anybody. Moreover, those in the Higher Dimensions of life, too, disagreed with the moralists and professional do-gooders Down Here as to what constituted "sin"... "Sin", to the transcendent wits who had contrived to make themselves intelligible to me, was simply breaking contact by my spirit with Holy Spirit.

Friends, this was a relieving doctrine.

The trouble with us mortal people has been, we've been educated to a small, spiteful, inhibited, childishly simple, straight-line, take-it-or-leave-it theology that made us blind puppets of circumstance, cursed with disadvantages, limitations and handicaps, and then threatened with hell if so bet we failed to turn out broadminded and altruistic and benevolent, and ready for a hundred thousand years of interminable harp-playing—and I don't speak facetiously...

The Higher Mentors, I may say incidentally, with whom I've been in intelligent touch for twenty-two years, don't make mention of one harp in the whole of eternity. You are not going to be any run-of-the-mill musician in any divine orchestra throughout the balance of your experience in immortality. God Almighty Himself would undoubtedly be so sick of harp music, in the twenty trillion years in which He's been head of our mundane universe, that we can seriously and soberly doubt that He ever wants to hear another harpstring struck.

He's a stupendous character, apparently, with a solicitude and tenderness for humanity with its aches and pains and frenzies and distractions, ten to twenty times more compassionate than ever was the Christ of Nazareth. What He wants of us, is to go through mortal experiences, and graduate into a condition of spirithood where we of our own right can walk with the Ladies and Gentlemen Unafraid—to borrow a term of Kipling's—down
the Avenues of Eternity—recognizing ourselves for what and who we are, immortal gods and goddesses in our own right, residents of the celestial state who’ve come up through experience and ordeal and have trained ourselves to handle ourselves with poise and dignity no matter what the crisis great Cosmos produces.

NOW THEN, let’s look at it squarely. Who are the Materialists, so-called, in this world, and who are the Spiritual People, and, borrowing a colloquial phrase, how have they gotten so? Well, I’ll tell you what a million and a half words of the Higher Instruction have done to explain it to me, just as you’ll have it explained in the utmost detail to you, if you make an industrious examination of Soulcraft—Material people—or materialistic-minded people—are people who haven’t lived as many lives in mortality as the spiritual people, but even more than that, they have, lingering in their intellectual tissues, an unhallowed inheritance from the times of the Great Sodomic Period on earth that you’re going to hear about next week, when a great concourse of what theology calls Fallen Angels descended on this planet and cohabited with the beastly forms that were evolving here, committing the mortal atrocities that were subsequently apostrophized as “the Sin of Adam”.

The “Sons of Light”, under the supernal leadership of Jesus the Christ—or the character who became known in His last earthly visitation as Jesus the Christ—were the “spiritual” people who came to this earth to help “redeem” the fallen Sons of God, and lead them back into ways of probity and moral excellence.

The “spiritually-minded” people of today, I tell you solemnly, are the reincarnations of these “Sons of Light”—the Christ People, if you please—who accompanied the Great Avatar to this plane, and have been here with Him ever since, trying to spread instruction and inspiration among the Materialists, and persuade them to breed out the sodomic traits or inheritances in their temperaments, and recognize themselves for what they are: Personalized Particles of God.

Here is a breath-taking fact, and disclosure, my friends! Spiritually-minded people are not of the same cosmic essence as the Materialists. They didn’t originate in the same place or by the same creative
processes. Spiritually-minded people are often older than the materialistic-minded people. They, the spiritual-minded people, have a strong ingredient of the true angelic in their natures, while the materialistic-minded are the progeny, apparently, of the old Luciferian cohorts who found out this planet back in Miocene times and proceeded to besport themselves upon it, regarding the admonitions and adjurations of the Sons of Light as more or less celestial nonsense.

In confirmation of all of it, I read you a passage from the supernal *Golden Scripts*, Page 29, Chapter 12 . . . Harken! . . .

The Divine Teacher Speaks

MY DEARLY BELOVED: My joy it is to come to you: ye are mine on earth for the purpose of attesting of me to the nation: harken to my wisdom:

I say that the world doth know a great cycle, the lives of men on earth do confront a completion, the lives of future children come pouring ever onward; men prepare the earth for them, they build tabernacles to those children that those children may see God.

Doth the earth emit a great spite? I say it is meet; I tell you that men are made finer with each new generation; their progress hath a swiftness; the lives of those who sound a great trumpet in this age are the lives of those who have known a greatness in past ages;

There are reborn into this age the spirits of mighty men who have made the earth their dwelling place; they have left it full of mortal renown: they do come once again to the powers that proclaim them: the cycle closeth shortly: there are many to mark it.

Men are born into this age who come from far-off glamors to bear witness to their greatness: the earth hath not known such profusion of ennoblement: Men have found life who were once saints and prophets; they have returned who were inventors and scientists; great musicians have come back; great artists work in beauty, beloved: never hath talent so great walked upon earth.

*First*
Souls walk among men who were Caesars and apostles, great artists and great artisans;...
I tell you that ye have a knowledge of these spirits: this is the day wherein they return to manifest to men that each hath a divinity.
My beloved, I charge you: Ye do walk with immortals whom ye know not of: great souls are your companions: they know it not themselves but their characters proclaim them: they seek fresh pathways to scatter their talents: they come in and go out to you, and ye treat with them as brethren...
The world groweth weary of bloodshed, beloved: the times have a ripeness for the dreams of thinkers to come true: they are returning to see those times in genesis;
I tell you that verily ye have company of your kin who come on earth to you to be led of your wisdom: verily in this generation shall such leading have a radiance.
The cycle hath maneuvered; it compriseth persons from far far planes who have sought to stand in the present tumults and bespeak a great order: their purses hold healings: they would instruct the timorous to truth and righteousness greater than humankind ever hath envisioned.
I tell you the hour cometh when men shall know my presence: the roles of the earth shall mark out the boundaries of those who do acclaim me; men shall stand before one another and say, Behold we are followers of him who went before us, even into death, and rose up and conquered it, that we might be inheritors of his wisdom that hath no vaunting in it.
Know that they say of me: Master was he of us and we knew him not, but we followed when we knew.
In that hour shall men be glorified: they shall stand with the Host from which they departed long æons bygone: the Father shall bless us in that we wrought it: we shall bless the sweet sacrifice that men be so ennobled. These are your missions: presently ye end them; I give you no time for such ending, but it cometh.
Lo the Goodly Company cometh also: ye are many with them yet over them: ye do counsel them in spirit: their plights are your labors: ever and always ye do bathe in one radiance.
But—

PEACE
DISCOURSE TWO

What the Wisdom Tells Us about the
Start of Life and the Deluge
What the Wisdom Tells Us about the Start of Human Life and Purpose of the Deluge

THE SECOND DISCOURSE

Foreword by Adelaide Pelley Pearson

Dear Spiritual Friends throughout America:

We have gathered to listen to another discourse on Soulcraft—our second. This is Adelaide Pelley Pearson speaking to you from the Soulcraft studio at Noblesville, in the State of Indiana.

Noblesville, the first town of size north of Indianapolis, is the operating and publishing headquarters for a group of earnest workers who have reason to believe they are having revealed to them new aspects and vitalities of the Christian faith, new profundities about the origins of society on this planet, new patterns and utilities for the living of life itself, and new concepts and idealisms by which the present and future of man is interpreted—so that life takes on significance, and logical and constructive purpose, instead of being something to endure from day to day, in the blindness of misfortune and international ordeal.

The progressive examination of these matters, which the people at Noblesville give the name of Soulcraft, or the craft or ability of the soul—the dexterity of the soul, if you please—for getting through life, based upon the logic that if one human soul has ever survived the experience called Second
physical death, then the souls of all the human beings who have ever lived at any stage of the world's affairs must have survived, either by rebirth or some aspect of reality... If they have survived, they must be carrying in the minds of their glorified spiritual bodies, the completest wisdom concerning the purpose of earthly life as they must have come to regard it in retrospect. If there is any means by which they can make the fact of their survival, and their thoughts, known to those still in mortality, then the religious and ethical wisdom of the generations must be available to us. If such communication can be established—and we are beginning to get overwhelming evidence through the great psychical research societies that it can be—then those fortunate enough to make contact with those bygone wise people must be receivers of a knowledge transcending the man-made theories about life upon which society tries to progress today. What is that knowledge? How do we obtain it? Most of all, how do we apply it and profit from it? These things Soulcraft essays to make clear to us.

Now, for the benefit of those who may be hearing about Soulcraft for the first time, we tell you that the method by which contact with these bygone great ones is established—or at least has every evidence of being established—is becoming known as Extra-Sensory Perception, and great American universities are beginning to recognize and explore it. The more popular name for it is Psychical Converse. And one of the outstanding leaders in it for the past twenty-two years has been my father, William Dudley Pelley. How and why he began his supernal studies has already been narrated to you in Soulcraft Script the First. In the next fifty to sixty minutes, my father will discuss the very foundations of the Soulcraft Doctrine—what the classes of human life are, that we confront upon this earth today, where they came from, and what the causes are for the rivalries and conflicts among them in the present. He will give us the benefit of his discoveries and revelations, to aid the morale of all of us in these difficult times, and furnish us a more logical and substantial pattern for considering life as a beautiful, educating experience. First listen as he leads us in sacred invocation—

Second
INVOCATION

By Mr. Pelley

MASTER-TEACHER OF OLD:

We greet You with full hearts, and an open understanding. Once You came among us in flesh, and we gathered about You while You taught us as children. In maturity now, we acknowledge Your supernal wisdom and Your leadership, casting our fortunes with that Great and Goodly Company that seeks only to serve the unlearned and unfortunate.

We gather about Your Invisible Presence, Challenging no doctrine, soliciting no onus that demarks us from our brethren, bestirring no willing controversy in earthly minds or hearts. We seek only to know the Truth about our earth-life, to profit from revelation, and take courage and inspiration from divine disclosure.

As You went before us over untrodden pathways, pointing out Life's chasms to us, yet ever directing our eyes to Life's pinnacles, so we in this later day would strive to manifest our divinity in lesser mold, filling those chasms for the feet that follow after us, breaking new trails that mount to those Pinnacles.

We come bearing you a fairer gift now—the gift of our attention, our open and hungry intellects. We stand with You again on the edge of a world-wide vineyard where the fruits are hanging heavy for a goodly brew and vintage, eager to enter as ministering husbandmen, eager to till the soil of humanity that one everlasting garden may flourish behind us.

These things we say to You, Elder Brother, with our hands to the compact. And may the Father from our common divinity come, recognize our merit and reward us with abundance in this, the fair harvest, we would reap for eternity.

Amen and Amen Elder Brother, So Be It!
The True Genesis Story

DEAR FELLOW SOULCRAFTERS:

HOLY WRIT, we might properly take note in this second discourse in a great instruction, opens where it logically should open: with a purported account of how the first man and first woman got upon earth. That lays the foundation for all the doctrine that follows. It is the “sin” of that first man and first woman that lays the basis for the so-called “salvation” of the human soul, and the necessity for Our Lord Jesus dying as the Perfect Man to atone for the transgressions of the world. You must agree with me that this “putting of first things first” is not at all a bad technique to follow in establishing the premise for our Doctrine of Soulcraft. We must have a starting-point for the great and enlightening truths the sages have to impart to us. So to begin with it—

Our biological scientists, in running down the organic history of man upon this earth, taking them back into Miocene times, confront a curious and disturbing realization. They concede there is a Missing Link in the upward ascent of man from the ape-form to his present cultured human form. Just what species of animal-man existed between the ape and the human can’t reliably be determined. Well, there seems to be a good and sufficient reason why it has never been determined...

It can’t be determined because it has never existed!

Man, in other words, has not “descended”—nor ascended—from the ape! His spiritual self, and the primate forms of life, are not the same essence. The old folklore of the Hebrews, which we generally accept as authentic because it comes down to us from what is termed “holy” writ, makes out man as having been a special creation in the Garden of Eden after the animals were created. But now we’re finding out that maybe the Garden of Eden never existed on earth at all! The early Hebraic account is all jumbled up, or incorrectly reported—not to mention having many serious and significant deletions, due to the fact that the very earliest Biblical writers sought to make the story of Creation appear as a straight-line and understandable narrative, adulating a particular people.
Now then, just what did happen here on this planet, back at the very beginnings of life in the so-called “human” form? If we get that premise clear in our minds, perhaps we shall suddenly acquire a great enlightenment as to why the races of today are what they are, why these mystical differences and rivalries maintain among them. Thereby shall we better understand the basis for the times through which the world is passing at present, and why each one of us is what he is. These, I claim, are subjects of stupendous profit to us.

One of the first things we have the right to ask in a rational scientific world, is whether or not there can be a reasonable conciliation between Holy Writ as we have it, and Science—whose claims and findings should by no means be ignored. Well—

ON September 6th, 1929—twenty-one years bygone, take note!—I sat myself down to hear, unexpectedly, the beginnings of an explanation of this contradiction. I have already published vital parts of this message in some of my books, but now we’re due to consider it, unexpurgated—Christ, the Elder Brother, we’re finding out, has a vaster, more rational mission among the people of this planet, than any sect of religious faith seems to have uncovered up to this point in history. The “Plan of Salvation”, of which St. Paul made so much, seems to have started ages before the Apostle’s concepts of the subject, and from a stranger and more terrible premise. It never had anything to do with a “wrathful” Creator—for we’re told there is no blasphemy worse than considering the Creator as being capable of wrath, or anger. The true basis for it seems to go back to the very beginnings of mortal life on this planet, and be concerned not with Adam and his wife but the whole concourse of semi-divine spirits who entered into the mortal scheme abortively!

So then, let’s plunge into this great study of human fundamentals by reviewing an awesomely important report, given us in the 6th chapter of the Book of Genesis, which all of us have probably read scores of times without a suspicion of the significance of what we were reading—
“And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the Sons of God saw the daughters of men that they were fair; and took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the Sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth: both man and beast, and the creeping thing, and the fowls of the air, for it repenteth me that I have made them . . . ”

NINE-TENTHS of us, my friends, running through that passage in Genesis, would consider it merely part of the post-Edenic drama and let it go at that. “Man” as we’re given to understand him, was solely the progeny of Adam and Eve. That a stupendous truth might lie concealed in this passage, that would reconcile Evolution and Holy Writ if its real nature was known, is the intriguing prospect we’re called to consider now. I tell you, in other words, this passage I have just read you is one of the most vital in the entire Old Testament . . inasmuch as it has direct bearing on what is happening internationally today. Suppose we see how the Higher Mentors regard it, and what they have to transmit to us about what actually happened——
THE REVELATION

DEARLY BELIEVED BRETHREN IN MORTALITY:

O MAKE the foundations of the doctrine clearer to you, here is what you must know, and remember throughout our teaching—

Life on your planet Earth, considered in the human sense, has not all come up in one continuous line of ascent from early sea-forms, as the evolutionist assumes. We tell you there has been such an ascent, of an order which we can term indigenous life, but Man as you know him in the present, is by no means its total culmination. The spiritual creature that is Man as you know him, that suddenly appeared on earth shortly after the opening of Miocene times, and is called Cro-Magnon, or true man, and that has given your earthly scientists so much perplexity because no “link” can be found between him and his assumed primate “ancestors”, was a spiritual blend of developing and indigenous ape-forms and a horde of celestial creatures who arrived upon this earth in an epochal Migration, apparently from a stupendous planet that has the Dog Star Sirius for its sun!

No matter how novel or incredible this sounds to you the first time hearing it, we will trace for you what has happened since and you will grasp why it is so. Back in what your geologists term Miocene times, a vast concourse of Sirian spirits discovered this Earth-planet in solar space and proceeded to take up residence upon it, for what the experience would mean to them. These Migrating Sirians proceeded to make themselves at home on this agreeable Earth-ball. These were the “people” that the opening verses of 6th Genesis designate for the first time anywhere in the Bible as the Sons of God. They were called Sons of God because they had come from the vast planet that has Sirius for its sun, and which has been designated as the Seat of the Godhead. These Sons of God—if you wish to call them that—fell from their original celestial condition into a sensual cohabitation with the developing female
forms of earth, blending their divine Sirian spiritual essences with the female animal forms evolving upon this planet, and creating a resultant era of Sodomy, of which the Old Testament speaks incorrectly as to time. "Someone" did!

SODOMY, as every sophisticated person among you is aware, is the crime of human beings having organic relations with beasts. The biologist knows that while conception may result that is half-human, half-animal, such progeny can never reproduce—but that fact, it seems, did not always hold. Sterility of mixed forms became a divine fiat later.

The Old Testament informs you that at one time on this earth, before the Deluge, the crime of Sodomy was so rampant that "it repented the Lord that he had made man upon the earth, and it grieved him in his heart." These sodomic crimes of our earliest Miocene ancestors introduced such a beastly animal strain into the progeny that it has tarried in that progeny up into present times. It accounts in large measure for the animal appetites and passions from which biological Man suffers, even up to the present instant. This, we enlighten you, is the original Sin of Adam and his progeny that now requires breeding out of the present race—not Sodomic practices but the inheritance of animal traits that still linger in man, making so many spiritual beings so beastly in their temperaments and behaviors. Despite millions of years intervening, those traits still persist, and exercise! Here is something stupendous that you must ponder at its worth.

As the progeny of these half-celestial, half-animal Cro-Magnon people deteriorated, and their appetites and passions became more and more beastly, something had to be done about Creation going thus awry, and something was done about it!

A third factor appeared on your Earth-planet in the form of an angelic avatar Order arriving and taking up habitation in the biologic bodies of the Sirian-animal strain—a great horde of "redeeming spirits", apparently 144,000 in number—under the leadership of the Mighty Avatar, who became known to men in His most recent incarnation in Galilee as Jesus the Christ. These started introducing into the prostituted human-animal strain millennia ago, the redeeming elements of spiritual altruism that suddenly began to affect humankind for the better in the wake of the Deluge.

Second
Do you understand clearly therefore, in the commencement of these great cosmic revelations, the natures of the three forms of life, of which you get first mention in Holy Writ—

First, the indigenous earth-originated forms of life, correctly distinguished by your evolution scientists.

Second, the celestial spirits that undertook a great Migration here from the planet around Sirius, arriving around Miocene times, and producing the spiritual cleavage away from the strictly ape-forms which so bedevils your evolutionists of the present.

Third, the Sons of Light—or the 144,000 Lesser Avatars—who followed the leadership of the Christ, coming to this planet to correct the abuses and prostitutions of Sodomy which the progeny of the first two had practiced to such a world-wide and unhallowed extent that something had to be done about it.

It isn’t true that man as Man gained to his present facility of physical organism and intellectual development because he came down from trees and ran uprightly seeking food. Man gained his present spiritual quality, and mental acumen making him the creature apart from the animals which he is, by having an infusion of higher angelic essence put into his species by spirits who came first to this planet as cosmic visitors—guests from outer star-sun systems—who invaded or adopted the primate forms of organic life in order to be able to cohabit with beastly evolutionary forms, giving Science the Cro-Magnon type of human, with celestial intelligence lighting his countenance, and making his progeny “sublimated apes” when regarded in the physical.

Man as you know him collectively on the earth today, therefore, actually has three sources, accounting for the spiritual or animal traits which he manifests. And as you accredit and explore this fact, you begin to perceive the root-causes for man’s being what you discover him in the various races that have come to fruition all over the planet’s surface, with differences of temperament and idealisms, and social practices and religions.

We shall trace out such differences for you as these studies go along, but this is the thing it is essential for you to know at present—

Second
LONG ages ago it was decreed that Man as a distinctive creation in this world, should meet with mishap. That is to say, the forces of ignorance and mischief too often called "evil" had gained such ascendancy over the race that man as man was losing his identity. Bestialities and abominations, the crossing of immortal man's spirit with gross animalistic forms, were producing a race of hybrids so mischievous and fearsome that drastic measures were necessary. The work of cleaning humankind was well-nigh imponderable of execution. Thought-forms out of higher spheres of life were crossing with indigenuous evolutionary forms; animals and men were becoming interchangable. There were divine animals and beastly divinities. The whole sum and substance of life was a colossal abortion, serving no purpose celestial or mundane. Each species, of course, could be sterilized, but that would have meant cessation of propagation. Forms were already in existence that could manufacture offspring by other means than ovarian conception and gestation. It was an awesome and horrific confusion, seemingly impossible of solution...

Into this turmoil of insufferable satanites were called Radiant Beings from another system of Creation. This creation had gone through the same experience-evolution in another world-order, trillions of years before, as men count solar time. It consisted of entities popularly known as superangels—men might even call them Arch-Angels. They had been created out of "angelic substance" but in such form that they manifested differently than angels who are merely messengers or mortal guardians. These super-beings came to earth from other and greater planets in higher world system, 144,000 of them, under a leader whom today you know as our Lord: Jesus the Christ. He was leader of them because furthest advanced in wisdom, compassion, understanding and character nobility. These came to this earth-planet in the midst of confusions, in a civilization far, far advanced over what humankind knows today as civilizations. They were possessors of divine secrets as to the literal construction of substance in matter—what you know as Materials. They also possessed every other attribute of Divine Thought manifesting on any level of physical existence. They knew the secrets of earth and air and the compounds thereof. They
took fleshly form for the same reasons that many of you have taken fleshly form in this generation: as spiritual instructors and enlighteners. They founded a special tribe or family known as the Sons of Light in every language. They married and gave in marriage, raising up giants in stature and intellect. Strangely enough, in the 6th chapter of Genesis, you have it told you in the wake of the Expulsion from Eden story the following—“And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the Sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose; and the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.” Do you take grave note of this passage, we beg of you. In the 2nd verse of this chapter, you in your earthly religious instruction come upon reference to the Sons of God, not previously referred to anywhere in your Bible. Who could these Sons of God have been? Could they have been the progeny of Adam and Eve? If so, then the “daughters of earth” on whom they looked, must have been, generally speaking, their own sisters. But no, they appear suddenly and unexplainably in Holy Writ’s mention as a creation obviously apart. There can only be a great deletion here, a phase of explanation and identification in which Holy Writ is deficient. The chronicles of what truly occurred are so very old that the most vital steps and occurrences appear to be missing.

We TELL you that the Sons of God and the Sons of Light were two distinctive groups of celestial spirits. The Sons of God were the Sirian visitors to this planet long before the last great flood apostrophized as The Deluge. The Sons of Light were the Christ People—the Christ followers—who came here with Him to “redeem” the sodomic miscreants. Their idea at first, in making their appearance on this earth-planet, was obviously to try to ameliorate the dastardly conditions they found upon it in those days before the Deluge, as the Deluge is identified in Holy Writ. They besought to do it by inbreeding with the races of men whose “wickedness was great in the earth”, implanting a clean pure stock on a race of hybrids and blackguards intellectually. They were those who brought the
Sanskrit language to earth, incidentally, Sanskrit being the Language of Thought among them, having the essence of every other language therein. They were Radiant Beings in the fullest sense of the word, intellectually, culturally, inventively, ethically, compassionately, and constructively. They were the Super-Ministers to the earthly universe.

They came to earth to save it from itself, but quickly perceived it was going to be impossible. Thought had gained such headway in creation that the moment the correct amount of malice was generated, the planet as a concentration of materials almost exploded.

Malice or evil is a potential Force of Destruction that disintegrates Matter—as Love propagates it. When the point had been reached that Divine Love was superseded by enough incarnate evil—or destructive thought—the physical world wobbled, and it wobbles today.

There might have been a solar catastrophe but for one thing: These Sons of Light, or the Christ People, prevented it partially. That is to say, they deployed throughout the earth and balanced the forces of Destructive Evil with the forces of Constructive Love.

These forces opposed each other for a million years, or thereabout, in earthly time. But the process was futile to this extent: These portions of earth into which they went, they preserved; those portions, or areas, where the blackness of intellect outdid the brightness, were permitted to be destroyed by their own malevolence—a thing capable of happening again, if mankind takes not warning. *We are not of the opinion it will happen, for the Constructive Love Forces are once again in the ascendency!*

These forces of evil, knowing the end of their reign was approaching, made caskets of cement wherein they placed the secrets of their culture, thinking to perpetuate them in event they reincarnated. However, such reincarnation never came to pass. It was necessary for these forces—the evil minds of that ancient race "whom it repented the Lord that He had made"—to be obliterated in the physical sense from the planet's animate life, not in a sense of spirit disintegration, for that is impossible, but in the sense of acuteness and application of intellect.

When the renovation was complete of which we shall enlighten you, these people whom it repented the Lord that He had made were given positions...
of inferiority in the household of the planetary worlds, spiritually speaking, where they have since remained and are to this day, not writhing in any hell of physical agony according to modern theologians but with their mischievous intellects numbed, so to speak, by what might be described as a mental condition of supercilious humor or outraged intellect, seeking expressions in futility.

That is to say, these beings were removed from inside the earth’s sphere of conscious life and taken back to the planetary systems from which they had originally come, but marked with a Sign on Their Foreheads. This was not a literal sign, of course, but the aforesaid Numbness of Intellect that seeks expression in a form of supercilious humor that makes them regard the earth creation as a sort of Divine Jest, seeing no seriousness in it.

The devil, so-called, or Beelzebub, or Lucifer if you prefer, was one of those of greatest sense of diabolical humor in such respect. Not that humor is diabolical; it is the healthiest attribute which man possesses. But in fiendish form it is intellect gone to seed .

The Fall of the Angels to which all theologies make reference, was merely this plunge of migrating celestial entities into earthly physical riot with indigenous beastly forms of earth creation, from which “Satan, or Beelzebub, or Lucifer” was “bound” against doing further mischiefs by being numbed in his intellect, along with his myriad colleagues who were deploying evilly upon the earth at that period, and removed from the earth-plane along with his companions.

THIS Mischief Plague was therefore removed from among the antediluvian nations and peoples. But now we come to his antithesis, the Personage known in His last fleshly incarnation as Jesus the Christ, or Lord of Hosts. The Master of the Host of 144,000 instructors of the bedeviled earth peoples, appeared first in society as a man and set up a dynasty which ruled the inhabited parts of this planet for uncounted generations, giving the race its first notion of kingship. When He saw what the conditions were, against which they were all contending, you may credit it as almost a literal circumstance that He took counsel with His ministers of His own order, and decided to purge the earth-plane of all abominations. Succeeding
in the transfer of the Dark People elsewhere—which of course extended throughout the earth as the earth was then known—He gathered together what we might call His band and took them to a locality which now approximates Egypt and Transjordania on this planet. There it was that the Deluge caught them, drowning their bodies physically with most of the world's population. But that was expected and provided for. Physical death meant nothing to Sons of Light. Listen carefully to this—

The legend of Noah is symbolic of a great condition which maintained among certain other followers and ministers of His, who rode the face of the waters to keep a clean mortal species in preservation until the waters had subsided and a new and purified species of men could be reestablished. The legend of Noah taking pairs of animals into an Ark is nowhere authenticated. There is no akashic record of this in the higher wisdom of Time and Space, that we have been able to locate to enlighten you, except as men have tried to account for the preservation of animal species from time to time, not knowing that all parts of the planet were not submerged. A careful check had been made before the expected Deluge, and clean species allocated to certain positions that wouldn't be affected. There is only so much water in the mundane universe, anyway, and how it happens to be distributed is relatively unimportant. If the land sank in one portion of the globe and was covered by water, dry areas were left elsewhere that had been covered. That which is paramount of importance to you today is this: When the last great flood came, spiritual man was caught on the horns of a dilemma. The cataclysm had been precipitated, directly or indirectly, in result of man's own malfeasance. He had spurned the counsel of the 144,000. He had thought for a time to preserve his culture by burying it in such form that it could later be unearthed—for his superior spiritual wisdom made him fully cognizant of the thing called Repeat-Existence in his fleshly earthly forms. But nothing of the sort happened.

The magicians—or Magi—in the main, were exiled back to other planetary systems. But here is something fearsomely important in the developments of today:

The rank and file of the Magi followers, the people who had been made wise but led intellectually astray by Lucifer and his minions, were allowed

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to keep their earthly residence under terms of what we might call Self-Casti-
gation of a sort. That is, there were those who had seen the folly of what
they had practiced, and repented. But they could not all of them rid them-
selves immediately of their animal natures, by which they were plagued by
their sodanic heritages, and in multiple forms have been plagued more or
less, ever since.

Know therefore, that when they came to the point of recognizing and realiz-
ing their malfeasance, they were lectured and permitted to remain on this
planet under sufferance that henceforth they should employ their ancient
talents constructively. Thus do we get a race of so-called Scientists func-
tioning on the earth in your present troubled order! They are the souls of
the old repentent Mago, pledged to do goodly work under pain of still-fu-
ture banishment, and slowly working out their destinies by their accomplish-
ments in the improvement and perfection of their species by the benefactions
of mechanistic contrivances and the enchantments of present-day inventions.

MAN as man, however, had deteriorated so far in those old sodanic days
before the Deluge that only through untold millennia, and much in-
struction, and still more important, experience with all forms of human life,
and in all forms—or rather castes—of human life, could he win back to
anything like his original standards of celestial intelligence.

When the Deluge catastrophe was over, he began reincarnating according
to the direction of the Heavenly Host that has already been described to
you, in the form which the Host itself had employed: a sort of sublimated
primate, or physical man as you know him today—slowly, slowly working
his way up the eons, and still working it, to the regaining of his self re-
linquished Godhood.

Now we are going to disclose something to you which you do not know
but should know... because the time is propitious for it...

Man as Man is a creature spiritually compounded but etherically projected
into a world of Cause and Effect to work back toward his former state,
minus his capabilities for former sodanic and supercilious mischiefs. More
than that, the essential part of the Plan is this—

He has inherent in his spiritual nature much of his lost heritage but he

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was forbidden by Thought Forces superior to him, to use it, until he had reached that time when he became so spiritually balanced and developed that he could never again employ his knowledge malevolently or selfishly. **But that time is far closer to hand than men generally suppose!**

It is so close that an unparalleled condition has arisen in men’s affairs. Spirits that have no business on earth, that never had any part in the former malevolence, that do not belong to this earth-system at all and cannot possibly benefit by anything it has to offer, have gotten into the earthly scheme despite all that the Host of the Sons of Light have been able to do, have gotten themselves born into physical bodies, and have sought to enlighten mankind before he is spiritually ready to be enlightened.

Understand us, . . . these spirits have not meant to be malicious as Lucifer and his sodomic cohorts were malicious. They have even tried to help. **But** — they have precipitated a condition of affairs where drastic measures are necessary to accelerate man’s spiritual nature simultaneously in order that he may not proceed this time to use this enlightenment with a sort of ignorant malice toward himself.

These “foreign” spirits belong to an “order” that would not be intelligible to you. They are great knaves in one respect: **that they have meddled, and are meddling where they have no business.** They have beseiged statesmen in the main, and worked politically after a fashion to bring about a millennium of their own conceiving, irrespective of man’s capacity at present to live under it.

These spirits began to operate about a hundred years back in your solar time, motivating the soul called Napoleon to ape the Caesars. Their latest motivation of consequence has been Russia.

Understand they are not exactly Luciferian People. They are not Fallen Angels. They are simply meddlers—and too frequently, muddlers—amusing themselves after a fashion with a type of mischief they think quite creditable. Frequently the outstanding among them incarnate themselves as leaders ahead of their times. Lenin was one of these, and you will see many others come to influence, and are to be reckoned with, for they are fully as powerful in many of their intellectual concepts as the rank and file among the ministers of the Host. However—get this!—the Master feels it

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I really question your use of “mischief”
It seems much more negative than our definition of “mischief”!
His province not to combat them but to outwit them . . . by a superior employment of intelligence and love.

Now you see—or should see—what is afoot in this world, and where we as instructors of our brethren come in. Many of you had not intended to become alive physically in this generation until it was irrefutable that some sort of superior spiritual leadership was necessary to steer awakening mankind around the pitfalls of premature knowledge. So hundreds of you Christ People volunteered to take no rest but come back immediately into earth-life and assume the burden of an Aquarian Age counseling that should help hold society together if the nations of the earth went into mad panic by what easily might be revealed ahead of man’s capacity to interpret it.

Our Lord and leader has declared that He would do something—as it became necessary—that He has never done since Atlantean days. With the help of the Host on the Higher Side of the Veil of life, whose concentrated Thought would supply the necessary galvanism and power, He would show Himself to the nations at the psychological moment when mankind stood on the brink of political and military chaos, committing the excesses of children crazed by fear. He agreed with the rest of His group to make Himself visible, if, as, and when the time should demand it, that His literal presence might have its power stabilizing effect upon all society. The panic could easily be brought about by a coalition of eastern nations gaining such ascendancy that they threaten to overrun the whole globe, politically speaking, reducing its white peoples to a sort of military and economic bondage. All the mightiest instruments of bloodshed and extermination that can be invented and manufactured, would be brought into play and used to threaten a mad world that lay powerless—seemingly—before such an onslaught. Enough of this for the present. It rests in the future as Our Lord reads the species.

The thing which all of you should take to heart is this—

The events you find happening to you in life are not for the purpose of manufacturing weaklings. A colossal spiritual drama, begun ages and ages ago, is coming to culmination before your eyes, and you are vital parts

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of it. You wanted to be a vital part of it, in that you asked to come into your maturities in this period and partake of it. However, remember—These happenings and crises have been known of old. Out of all of them taken together will come a resurgence of Spirit that has not been known since the Sons of Light appeared on this planet with their altruistic program of assistance to the race. On another occasion we will enlighten you as to this approaching salvation for all mankind. Your part now is to preserve a calm, wise, constructive attitude in the midst of the international storm that is seemingly gathering, knowing yourselves for who and what you are, and seeking as you're able to uphold the loving hands of the Prince of Peace.

THE COMMENTARY

DEAR FELLOW STUDENTS:

FRIENDS! . . . We've got a big doctrine here. We've got explanations for most of the seeming discrepancies in Holy Writ. We've got a visible framework for the structure of earthly life as you and I are called upon to live it. Viewed in the light of the sodomite inheritance of the average specimen of the human race, the Doctrine of Salvation makes the profoundest sense, but it’s not the “salvation” that the average orthodox Christian thinks. Something bigger is afoot. None of us are actually called upon to take any blame for that woman Eve eating of the fruit of the Tree of Knowledge of Good and Evil. All the blame that the least of us is called upon to take, is the sodomite inheritance in the blood and biologic tissue in our organic selves . . . and that’s a thing which, rightly understood, can be surmounted and controlled to our permanent spiritual victory. It's not a thing to worry about, however. There's nothing to worry about, in the things of eternal life, but our own perversity against entertaining instruction! What I particularly want to bring to your attention is the fact that you—

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in your essential soul-self—may not be of the sodomic human race at all. You may be one of the Sons—or Daughters—of Light, who came to this planet untold ages ago with the Great Avatar Christ Himself, to try to bring order and moral decency into the miscreant Sirian race that had deported itself so insufferably with the forms of developing biologic life found upon this solar satellite. It would seem to be logical that if you’re a sincere lover of the Christ, and an eager and devoted disciple of His exquisite personality, that fact marks you with a species of identity—that you’re not of the ordinary concourse of the human race! You may actually be one of the Lesser Avatars yourself, but with your memory sealed against vivid knowledge of it, because having too graphic a memory of it would defeat the life-plan you scheduled for yourself in the particular niche and role in life you decreed for yourself.

Let’s ground ourselves unassailably in these tremendous fundamentals! Now I read you from the 106th chapter of the supernal Golden Scripts to close our second session of these Soulcraft Chapels. . . As you return here on the ensuing Sabbath evening, you will receive more enlightenment in these divine particulars . . .

The Divine Teacher Speaks

MY DEARLY BELOVED:

BELOVED, be fair! The world awaiteth its savior indeed, but it knoweth not how it awaiteth him. Some say: The Master is amongst us: He cometh on the morrow, mighth in the night. Others declare: He cometh on clouds of exceeding great radiance to judge us of our sins and rebuke the ungodly. I say unto these: What mattereth it how I come? Is it not sufficient that I come? Is it not a plenty of revelation unto you that the moment arriveth when the Son of Man is among you indeed?
Have I not said of old: *WATCH!*
And why should ye watch?
Is it meat and drink unto me that I should make the descent into flesh?
Is it fine linen that I desire, that I may clothe myself to sit amongst you?
Nay, nay, beloved. I come that I may find you waiting, but in your waiting prepared for my presence!
And how think ye that preparation cometh, that watching is of moment?
Behold I tell you, your sins shall find you out—sins of omission as well as commission, errors of neglect and pardonings of slothfulness.
Some shall be found sitting upon high mountains, saying: "There are the valleys! They are full of strife and tumult!"
Some shall sit in the mean places and have much treasure, which they do handle gleefully.
Some will be found beating upon a drum. They will cry with their voices: "Draw nigh unto us! . . . for we are the anointed who do His pleasure and would tell you of His!"
But some will be found in the quiet vales and the hidden valleys. They will be making error straight. They will be giving of their substance seventy times seven, that the kingdom have its heralding. They will be rising up at morn and giving no hostages to Mammon. They will see their duty, that it lieth in the silent pasture. Others will be found in the sun-heat of the highroad. Their weapons shall proclaim them, with which they fight for justice.
But coming, *I come!* I come unto them and say unto each: It pleaseth me that ye have prepared yourselves, but the evil man is he who maketh a loud clamor, and doeth not my works. The righteous man is he who perceiveth his talent and giveth it exercise, yea even though it slay him.
Unto each is given a bowl and a vessel. Each hath his raiment to cover his nakedness. Each hath his fig tree to give substance to his biceps.
Give of your increase, ye who are righteous. Stand in a goodly place and proclaim my salvation—not with the drum nor yet with the drumstick, but with the still small voice of *service* that seeketh out the wayward, that lifteth the baton of sanctified heraldry, that openeth a door into gardens of solace, that he who hath lost it may find therein his treasure! . . . PEACE
DISCOURSE THREE

How Those We Imagine to be Dead
Continue to Protect Us
How Those Whom We
Imagine "Dead" Continue
to Exist and Project Us . . .

THIRD DISCOURSE

DEAR SPIRITUAL FRIENDS THROUGHOUT AMERICA:

WE HAD a somewhat rigorous doctrine introduced to us in our discourse of last Sunday night—the why and the How of the three kinds of spiritual life that are all stirred together in this modern Twentieth Century, resulting in humankind’s being the spectacular assortment of passions and altruisms, tempers and generosities, appetites and spiritualities that we behold it when we look about us in daily life. I conjecture that many of you who heard of the great Migration of people of Sirius to our earth-planet back in Miocene days, for the first time, and the following after of the avatar Christ People, have been doing not a little thinking about it this week. In was a narrative, and a disclosure, that merits no little thinking. When the "people of Sirius" are mentioned, incidentally, understand that it means anthropomorphic life that has originated and developed not upon Sirius as a planet in itself—for Sirius or the Dog Star is a mightier sun than Old Sol—but the mammoth planet that revolves around Sirius, one of the greatest in the Omniverse . . .

This week I want to begin examination of some of the more abstruse factors of life growing out of the problems arising between mortality and discarnation—so that we come to understand clearly all the major states and conditions of existence on both sides of what we’ve come to term the "Veil" of spiritual transition. Pause with me a moment, however, while we invoke divine aid in our examinings and inquirings—
INVOCATION

By the Chaplain

FATHER OMNIPOTENT, LORD OF ALL KNOWLEDGE:

Hear our beseechments that we, being mortal, may mount upward in wisdom. Hear our implorings—O Lord of Our Fathers!—that we, being earthly, may receive pure instruction, . . . the instruction that error returns us no benefits, that men, being heavenly, have no trade with vileness.

We come to this place with hunger in our hearts. But we come to this place with a song on our lips. We come here beseeching Thee, as the Giver of every Good and Perfect Gift, that these times return us profit: not in worldly goods above our brethren or worldly ambitions which they cannot share, but in Godlike abundance of transcendent understanding, keyed to the spiritual needs of our hour.

We are a people seeking knowledge. Armed with this knowledge, we would shrink from no problem, turn from no quandary. We come here courageously, garbed in Thy truth, unafraid of the times, knowing that in the fullness of Thy divine benefaction, a place has been saved wherein we shall know sanctuary from the rigors of tumult.

Secured by this faith, we await our instruction. And when those days have come when prayer shall cease to suffice the timid, may the splendor of Thy presence work Thy miracles of understanding on ten thousand times ten thousand . . .

AMEN AND AMEN Father, So Be It!

The "Dead" Are Very Real

Dear Fellow Students:

Perhaps the thoughtful and discerning among you may have noticed that these papers that I'm reading you each week—and making such comments upon as I feel moved—don't always assail a given subject by what we might designate as frontal assault. Sometimes there are many paragraphs of what seem to be preliminary remarks in a general conversational
tone. Then we find outstanding and significant truths and frequently priceless information being spoken, to which it is necessary to pay close attention. My opinion in respect to it is, that opening this or that discourse with what seem to be prosaic remarks for a time, has the effect of disarming our subconscious minds, putting our private mental selves in relaxed receptive mood, and preventing us from unwittingly concocting and intruding our own ideas on any openly announced subject, mixing it up with simon-pure doctrine coming from outside ourselves. When we know too positively, or if we knew too positively, what the subject of a given discourse is to be, there might at once begin a sort of unintentional fabrication of material concerning that subject that truly would be “talking to ourselves without being aware of it.” So again and again I have noticed that many of the most vital and informative discourses I have captured on paper for you, have started off by a kind of desultory conversation, that gradually developed into a lecture of the most enlightening intelligence. But I haven’t known its significance, or been aware of the nature of the material, until it was all down on paper. This subject of the technique of true and worthy communication with those who have gained to heights above the affairs of mortality, is a big one, and an important one, and it has to be mastered with painstaking and artful care. Laying in a stock of paper, sharpening a dozen pencils, and sitting down out of hand, between dinner and bedtime, to be clairaudient or “communicate with the dead”, is not so simple, because if it were, we should probably have communication as common as notes left in the tops of bottles for the milkman, or letters from the music store wanting to know when we’re going to pay up the overdue installment on daughter’s baby-grand piano. The nearest comparison I can call up readily, is the study of shorthand. To learn to record in shorthand, you must study a new method of expressing human ideas and putting them down in strange pot-hook symbols. You must give time and effort to practice of a most gruelling sort—that is, if you’re expecting to become a professional stenographer—and train your thinking into new and untried channels. Not that clairaudient recording has to be done in any strange symbols, but there is a definite period of training and practice that one has to persist in, before accurate transfer of intelligence is a fact. You have to learn, in other words, what it is you’re “handling”!

Third
When one has been participant in psychical-seance sessions for twenty-five years as I have been, and seen materializations of loved ones so many times and under so many conditions that one has lost count, the very notion of “death ending everything” or there not being any dead to intelligently counsel us or exert loving protection over us, becomes a mere intellectual perversity. We shall take this up in its proper place.

Further on in these lectures we’ll go into this entrancing subject, but before we consider it, we have definite fundamentals of other kinds in which we must first be proficient. For one thing—and perhaps the biggest thing—we must, or we should, be fully convinced that there is such a thing as discarnate existence, really believe it so that it becomes part and parcel of our daily and hourly thinking—accept it as a basic tenet of all life, so to speak—and next, we should make ourselves as conversant as we can with what I might describe to you as “the Psychology of Discarnation”. That is, we should so perfect ourselves in esoteric research that we not only think as the physically graduated think, but come to know all the peculiarities and handicaps under which they labor in turn, attempting to address us in tangible intercourse.

The first big thing, I find, that those in the more radiant dimensions want us to realize is the fact of their existence and presence. That seems to exceed all other items of importance in their concernsments. They want us consciously to admit of their constant proximity to us, and endeavors to aid us. So one of the most vital papers I ever received clairaudiently I titled after recording it, “How People We Imagine to Be Dead, Continue to Protect Us.”

It supplies all of us with a sort of first lesson we can well take to heart, as turning our thinking into these significant higher channels, and lays a sort of groundwork in matters we should know commonly and proficiently in order to make other more personal contacts between intellect and intellect.
THE REVELATION

DEARLY BELOVED BRETHREN IN MORTALITY:

WE HAVE, from time to time, been successful in discoursing with you thought by thought, and hearing you discourse with us. Now we would converse with you to some length on this subject of Inter-plane Communication, that you may know more about the process that operates, and be acquainted with the conditions under which it is possible. We shall, for purposes of our elucidation, refer to fragments of information we may have spoken to you before. Do not let this bother you. We too may come to you, equipped with notes of a sort in what we may previously have told you. When it sounds to you that we are giving you that which you recall as having been formerly spoken, know that it is either for emphasis or for the purpose of keeping straight the records. What we repeat to you will bear repeating.

People in the physical tenure are not always aware of the extent to which the so-called Dead take a vital, active, daily part in their practical or intellectual affairs, not mischievously but in constructive aid. We would discuss this question with you this hour, that you may enlighten those who come to you for information, in the matter of the influences that center around them daily and hourly, affecting their conduct for better or worse. There is, as you have been advised, no room to argue here whether or not the Dead are alive. We declare to you from our sphere of greater sentiency, that the so-called Dead are the truly alive. It is the so-called Alive who are almost dead, yet pathetically unaware of it.

The things of Spirit are the permanent and percipient things. The things of life as you know them in flesh, are those of dead counterfeit and unreality. People who have left their bodies behind them are best able to see the true universe, and are more capable of beholding motives and making interpretations denied to persons encased in physicality. The Dead are alive as the Alive can never truly know life, because the faculties of the latter are so handicapped by organism . . .
THE DEAD, we tell you, are your mentors in daily circumstance who have debts to pay to society, or other persons—usually near relatives in their most recent earth-lives—who discharge those obligations by taking charge, or assuming loving oversight, of those nearest and dearest to them, when they can do so in a helpful capacity and without disturbing the personal decisions of the ones they would counsel. The Dead are not omniscient, however. They are rarely in a position to know all that is happening everywhere—as so many of those in flesh too often assume they should—bearing upon the individual or group they are striving to befriend. But they do have a perceptory sense of impending events manufactured in a queer, queer way. Impending events cast their shadows before. That is an old saw but a true one. Impending events, we tell you, have to "gather in circumstance" on a vibratory rate to manifest. These rates are fixed and constant. They create no mischief and are inexorable in manifesting according to laws of mathematics.

We, whom you call the Dead, cannot make you see exactly how this operates in your present circumscription. But we can tell you this, in general: People who are always getting into trouble are usually those having a hard time to connect with their discarnate mentors—or putting it the other way around, their cosmic advisors are having a hard time to instruct and guide them in the ways they should go, that they progress through world life with ease and dispatch.

Frequently, we grant, it happens that those cosmic mentors will be "off"—to use your colloquialism. That shows up to you on your plane in the form of incorrect advice or influence which you too often are inclined to think is mischief. We say it is not mischief. It is, in a majority of cases, merely an honest mistake that can be, and is, subsequently rectified when seen. And we go further and inform you that mistakes can be corrected on this plane with more speed and facility than any similar incident in mortality. No one makes a mistake for long Over Here. It is almost impossible. Events have a queer way of transferring intelligence to us, so to speak. They have a way of making themselves appear ludicrous, we might express it, when they are wrong, and full of dignity when they are right.

We are telling you something in this, that cannot possibly be interpretable.
to you, but which you should grasp by our eventual performings.
The events of the earth-world are all forecast in our Higher Thought-World
by happening beforehand in what we might call a "Cosmic Mirror" that is
almost inconceivable to your form of consciousness. Events "come and go
in circumstance", so you think. But they do nothing of the sort. They are
made to happen by preconceived Thought, working in the substance—or
rather element—that you give the name "ether", to bring them about.
Thus nothing happens in circumstance that has not been "thought out" by
someone, sometime, somewhere, incarnate or discarnate.
If you dear people could only understand this, and accept it for its literal
worth, you would have the key to the happenings of all life about you. All
things happen at the behest of intensive thought! It may be vicious thought
and the result will be vicious. But Thought it is, exercising in the medium
called Ether to bring about a result. Storms and portents of storms, mete-
orological and otherwise, are but the aftermath of great massed thoughts
operating on that medium and coagulating for tacit happenings . .

WE ASK you to try to make this the cornerstone of your thinking, that
nothing can be without Thinking first. Thought comes first, then
comes the fact. Thought is! It is the universe "in raw". It requires no
organ to manifest of itself except the etheric vehicle or medium. It is all-
pervading and omnipresent—which explains to a degree the mystery in
your minds of Thought coming before Matter.
Thought must come before Matter, because without Thought there can be
no Matter. Or, putting it in another fashion, Matter is Thought-in-Result
on the plane of the material.
After people get into earth-life, they meet with the illusion that Matter is
the first-cause, that organic Matter—which is Matter impregnated by some
sort of sentient spirit—entertains Thought as an eccentricity of brain. They
say, "How can Thought come before Matter when there must first be mat-
ter in existence that thinks?" But Matter does not think. It is Spirit that
thinks, being chiefly a form of Self-Recognizing Thought that has distinc-
tions identifying itself to itself or associates.
Do not struggle over this too vigorously. Grasping it in your three-dimen-
sional material world is like grasping an abstraction . . only certain types

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of minds can do it. Admit for the sake of argument that it is so, and try to discern the evidence that proves it.

No one can say accurately, on any plane with which we are in touch, exactly what Thought is. The poetic-minded have described it as "the breath of God"—the Living Breath—that must ever remain in itself a symbolism. It comes and goes, and performs its acts, requiring no mentor but Itself. But when you get to expression of it, you have a different problem.

THE MOMENT that Thought must manifest to another, it must have a vehicle to manifest with. This vehicle, for mental convenience, we give the name of Ether. It is not the air or the atmosphere, but the stuff from which all things material are formed.

Ether, by the way, is not what scientists generally suppose. It is not Thought-in-Action so much as Thought-in-Transformation—from terms of self-knowledge to terms of Perception by Others... who would acquire that knowledge. But this transfer again is not what you think. It is not actually manifestation of heavenly benefactions so much as acquisition of Thought perceptions as they are manufactured by the mind of another, whether it be the Mind of God or the mind of another human being.

One way of looking at it, or rather, trying to grasp it, is thinking of Ether as "thought in raw"... all the formed or unformed Thought there is in existence, waiting to be molded by minds—celestial or mundane—into materials or behaviors by atomic manifestations of speeds. But lest you try to conceive a paradox here, or an outright contradiction, do not make the error of supposing that "thought in raw" comes ahead of itself as a finished product. You have the basic element of Spirit entering into the Thought Equation. And what Thought is, and what Spirit is, requires two separate angles of consideration. More about Spirit in a subsequent lesson.

THOUGHT is, we say again, ... thought in raw or thought as finished—or interpretable—product. It is the basis of the obligation of the earthly vehicle to manifest, no matter what form such manifestation takes. Thought perceives when it is aggressively reflected. It contains "ideas", you say. These ideas in turn, had to be manufactured. They could not exist of themselves as ideas, for ideas are not Thought but manifestations of Thought. Ideas are the sum-total of Thought functioning, as it were, and
should never be confused with idle day-dreaming or mental musing. No one knows what Thought is, we say again, at least no one even on these High Planes of Life from which we address you—which of course includes all the intermediary planes beneath us, down to the physical. It seems to be a coagulation of etheric particles emanating from some universal or divine state of consciousness that always has been, is now, and ever will be, which for want of a better designation we term Holy Spirit. You cannot understand this, and we do not expect you to do so. You are living in a three-dimensional world of etheric illusion, where “the cart is before the horse” in your perceptions of considering Thought ahead of Matter. Furthermore, the human body lives in a world in which all Causes must precede Results or Effects. That is the law on your side. *Here on the Higher Planes, the law is reversed many times and the Effect becomes the Cause automatically in order to manifest in proper sequence in your state of consciousness when projected into your dimension.*

Thus people here have a habit of “talking to themselves” or addressing themselves and getting answers from themselves as though they were two separate entities—conversely to your custom of receiving Thought only—and both synchronizing, this world of true reality being the counterpart of your world of reflected or assumed reality, but alas at times, total unreality.

WHAT we started out to say was, that Thoughts for all practical purposes are *things*. in that they are prime motivating causes for what happens in your dimension, as concrete and definite as the walls of a building deflect your consciousness from continuing in a certain direction and taking your body along with it. Conversely, thoughts are *motives*, when inspired from this Higher Side.

Thoughts have a way of “tripping you up in circumstance”, you think. That is to say, you go along a given line of action and then abruptly “change your mind”. What do you think is “changing your mind”? Well, circumstances deflect you; they make you see things in terms of different values than originally perceived. You go forward with a project and reach a seeming impasse. You turn about mentally and take another direction. What have you done but been motivated by a concrete thing to perform a specific gesture in mental reorganization?

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The effect is no different than as if you ran against a Thought Wall, or cul-de-sac of circumstance, motivated or erected by us who are striving to guard your welfare. This may be a long way to go around Robin Hood's Barn, but we solemnly acquaint you with the fact that we change your minds for you more often, and more times, than you have any knowledge of, or suspicion, consciously!
A thousand times a week you are of the opinion that you change your own minds, that you act on "intuition" in deciding this or that, that you alter your behavior in result of "subconscious logicizing"...
We beg you to be wiser.
Groups of your nearest and dearest, at your shoulder invisibly, may more often be the cause of your getting a "new angle" on this or that vicinity and changing your course to the better way to do.
Acknowledge this consciously in your daily and hourly attitude and conduct, and the dear ones trying to aid you "get through" to you more effectively.

Now, ideas and thoughts are two different qualifications of mental being. Thoughts that are desires may most normally be motivated by any of a thousand physical wants and ecstasies making more wants. Thoughts that are not desires are usually ideas!
Ideas are the expression of correlated thoughts from both sides of the Veil, yours and ours—perfect projection and perfect reception being the outcome of Discarnate Intelligence operating on Incarnate Organism. They are constructive or destructive as the case may be. They may satisfy desires as pre-conceived by human mentality. But of themselves they are discarnate in emotionalism. They are never quite the same to the recipient that they were to the projectionist. The desire-wish fulfillment is, of itself, in the human consciousness and operates as qualifying factor in every total idea-equation. Taking it by and large, Thoughts as ideas are infinite intelligence acting on, or through, the finite or the incarnate. And they are usually brought about by some sort of need—real or fancied—on the part of the recipient. This need may be two-fold: that the person is a worthy subject and commands it, or he is the victim of an obsession attack, and gets it!
This is tantamount to saying that persons who are vicious, or who behave
viciously, are recipients of ideas from vicious persons on this invisible side. And this in a measure is more or less correct. There is no such thing as an idea being vicious in itself. It must always manifest between two intelligences in order to function effectively in circumstance. 

Get this and get it emphatically!

Cabbages are an excellent vegetable under certain gastronomical conditions. They contain nourishment of an order for the human system. But the same cabbages under other gastronomical conditions may cause most distressing nightmares.

The Thought is the cabbage itself, so to speak, and cabbage of itself is harmless. A thousand cabbage heads growing in a field affect or influence no one, excepting the farmer who rejoices he may have them salable for market. But the recipient is not blameless in eating cabbage if cabbage provenly does not agree with him. Cabbages are even an excellent vegetable in treating with certain kinds of diseases, but they certainly are not medicine in the accredited sense .

What we are getting at is this—

Thought is pertinent to everything you do, but must have a control of thought, and a purpose for thought, for a properly accredited or concrete ennoblement—or vicious error-making.

This sounds like a platitude but it is the truest part of truth.

You can control circumstances by Thought, even as we on this Higher Side continually deem it proper to control circumstances by Thought for your interests, by doing this simple thing: Correlating your minds with ours on a given Plan of Action, and building in concert with us a given Wall of Rebuff which guides certain people to do certain things or go in certain directions to our interests, precisely as the high walls on either side of an alley can or do "guide" the steps of an intoxicated person to continue to the end of that alley so long as he stays in motion. You deflect or rebuff others from following wrong courses of conduct inimical to your interests, which conversely makes them follow courses of conduct that you want to see followed to bring about a result. And this Wall of Rebuff may not only make them go in the way you want them to go, but may cause them to change their minds unsuspectingly to the point where the final change is what you want to see accomplished .

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Thought is an influencer in this, that it forecasts events by trends and then shapes those trends into what is desired. Taken by and large, we tell you this: You cannot have a vicious or destructive thought because sooner or later it will expend itself in futility.

We, the so-called Dead, have a way of seeing further than you do, in that we can see the concrete results of Thought in Action. We see the Beginnings of Thought as they "gather momentum", that will presently exercise in phenomenal event in your finite world. Thus we can warn you with fair accuracy, of things that are about to take place and if they be things that are likely to injure you, we can deflect you from participating in them, providing they are not things elected by you to go through with, as part of your current life-lesson. Then, and in that event, it is our cue to keep hands off! We would actually be committing a sort of sin against your soul if we intervened to save you from distresses of a major kind that you knowingly came into life to experience. What we are the more circumspectly referring to, is the common everyday run of troubles and harassments that are thrown needlessly in your pathways, delaying your enjoyments of things proper for you to have.

All of you know of cases where people have seemingly received weird, occult warnings of trains about to be wrecked, ships that were to sink, airplanes that were to crash, which somehow or other they avoided embarking upon. The day will come when society will accept that such are but the maneuverings of Unseen Friends beholding such mishaps "starting in the Great Cosmic Mirrors of First Causes" and passing the word or impulse which humanity calls a "hunch" along to their wards in flesh to steer clear of them.

To be specific, suppose you are walking along a given street and a weird supernatural presentiment suddenly attacks you to look upward in passing a building. You see a cornice starting to tear groundward, or a scaffold collapsing, and you spring from the path of the debris just in time to save your life. What really has happened is: We, your friends in the more complicated dimensions of life—the Truly Alive if you please!—have beheld that cornice making ready to fall, or that scaffold to collapse, several moments before the event actually happened in materials. It had to start in the Unseen Dimensions first—which is something you can never fully
understand till you return here to behold the manufacture of such cosmic processes for yourself, with the clear eye of unhandicapped spirit! We perceived its commencement, knew that your karmic record of life contained no such episode as being injured at such a time in your career, and acted promptly to warn you to glance upward and save yourself. This sort of thing happens a million times a day to the populace of the world, if the world could but know it.

In cases, your guides and protectors can even go so far as to materialize literally a strength or force that acts on your physical organism and shoves you out of danger's path. There are people who have been conscious of that shoving, though they never knew its cause. But in the great majority of cases, we act only on your mental organism—or upon the mental organisms of those coming in contact with you, guiding you and them by Thought Impulses which you term "hunches", to do this or that for your ultimate welfare. It is a strange, strange process, we agree. But in following it to your profit, we are but paying a debt to others who in turn did it for us when we too were in fleshly bodies—just as you will do it for others to pay your debt to us, when you have come Up Here and are considered dead yourself! Let's leave this lesson here for the moment.

Th loving thought behind all of it is, to console you dear people who get the hapless, hopeless, discouraged feeling sometimes that you are bitterly alone in the world, fighting an uphill fight against odds too great for you, and longing for that peace that passes earthly understanding in order to put an end to a contest beyond your strength.

Believe us when we tell you, your lives are nothing of the sort! The "dead", to whom you thought you had bidden goodbye when you saw casket covers closing down on their beloved faces forever, have truly arisen in transcendent garments, equipped themselves with garments of light, and applied themselves to ministering to you, in return for all the loving kindnesses you exerted on them when they were in flesh.

Not one single person in all this world is strictly alone, in this vast cosmic gamut of existence wherein it seems so convincing at times that "dog eats dog and the devil takes the hindmost." If you are a son who has lost beloved mother or father, you must acknowledge the fact openly in your subconscious that they are still close above you, helping and protecting you. If
you are a wife who has bidden adieu to the fleshly envelope of a beloved husband, you must come to understand that he has never ceased his affectionate interest in you, that he is probably keeping you in sheltering and protecting sight every moment until you join him. And you who imagine your relatives are anathema to you, that none of them cared much about you in life and why therefore should they do it after death, might be astounded to realize how changing from one Dimension to another alters the viewpoints of such relatives and makes them realize that the obligations of existence go far, far back before any recent life.

You may have guardians protecting and aiding you whom you have never known in your lives of the present!

Dwell on these matters, we beg of you. As we go onward instructing you, we will give you further details of such aid and protection. But never doubt for an instant that you are the recipient of help! As time runs along we will prove it by demonstration. Continue to follow the teaching we can relay to you by this means and await with such gratitude as you may feel for us, our pleasure . .

THE COMMENTARY

DEAR FELLOW SOULCRAFTERS:

ELL, MY dear friends, my reaction is, that in what I have just read to you, you have a phase of enlightenment presented to you that dwarfs into insignificance any other information that could come to you in life . .

This world is such a bitterly competitive place, and so many of us haven't yet developed the proficient talents to cope with it effectively and make it yield us the emoluments and rewards that we believe we deserve in the light of our most earnest intentions, that discovering we have a great host of invisible helpers and friends—who are no less efficient because they are invisible—may stack up to some of us as being presented with a new lease on life, a new inspiration to push forward unflinchingly to success, a new philosophy to embrace that assures us of aid and hope and ultimate accomplishment. And the overwhelmingly satisfactory phase of all of it is

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the fact, that knowing and accrediting the close association of our Unseen Helpers, enables them to labor more effectively in our regard! Giving them our mental cooperation, produces evidences of their offices. Time and time again I have known this to happen.

This incident of today used as illustration, of seeing a cornice fall in the fourth dimension before it happened materially in this third dimension, is something I can attest to, from personal experience.

I shall never forget a late afternoon back in 1929 when I chanced to be walking north on the west side of the street on 6th Avenue, Manhattan. I was hurrying back to my apartment in West 53rd Street, after an afternoon of business conferences in Times Square, expecting to eat my dinner and spend the evening recording more doctrine that made up the 1,500,000 words that are now available to students of these Soulcraft Chapels. Traffic was heavy on 6th Avenue. I was striding along, engrossed in my thoughts, hearing the elevated trains rolling and crashing overhead—for the 6th Avenue Elevated had not then been removed—pausing at cross streets for traffic signals, then continuing on northward into 53rd. Suddenly and without the slightest warning, this thing happened—

Reaching the corner of 50th Street and seeing no crosstown traffic to oppose me, I stepped down from the curbing to go to the opposite sidewalk. But I didn’t do that. I truthfully affirm that I stepped down from the curbing to walk into something that I can best describe to you as a smothering cushion of air—resilient air, or that’s how it felt to me—in that it bounced me backward onto the curbing I had just left. It bounced me backwards so hard I almost lost my balance and sat down on the sidewalk. And in the instant of its happening a crazy taxicab driver shot his vehicle past me, making a left-hand turn, so that his mudguards almost grazed my knee-caps. Later I realized from the frantic blowing of policemen’s whistles that he had committed some traffic infraction down on the intersection of 49th Street and the coppers greatly desired to detain him and converse with him. He wasn’t staying about to be conversed with. He was making his getaway while opportunity was open. But—

Had I continued to walk forward as I’d started to walk forward—if there’d been no phenomenal air-cushion, as I termed it, to rise in front of me and bounce me back, that cab would have struck me and knocked me fifty feet.

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Mayhap it would have killed me. *Something* had intervened, halting me and repelling me from being there in its pathway.

I picked myself up from the curbing I'd been returned to, and stood an instant shaken badly. The crazy taximan went on careening down 50th Street. What on earth had I walked into, that had demonstrated such a protective influence upon me? I got to my apartment and in due course of time my stenographer of the evening came in to take my discarnate lecture. I was almost too upset to quiet myself mentally. But I did manage to ask: "What in the world happened to me over on 6th Avenue tonight? What was that smothering rush of air that picked me up, almost literally, and bounced me back out of harm's way onto the southern edge of the 50th Street curbing?"

And do you know what was dictated to me? Quote—

"We, your invisible protectors, saw that personal accident piling up to involve you, long before the taxi driver made his error on the corner of 49th Street. The thing that we did, was to create an etheric vacuum *behind* you when he turned to the left at 50th Street, and you were caught in the suction of it. If we had not done so, you would have been struck, and either lying in a hospital or a mortuary at this moment."

**WELL,** there it was. There I had a personal experience of what could occur when one had invisible guardians watching out for one's welfare. And I can assure you I was grateful.

Another and more important illustration of the same thing happened one night over Virginia, in 1934. I say "over" Virginia, because at the moment I happened to be 5,000 feet in air, riding in an airplane. I had flown East from Pasadena, California, in a Steerman biplane that had been placed at my disposal for getting about, during my visit to California in that year. Having to come East to Asheville and Washington in a hurry, I had asked my pilot-friend to take me overland as quickly as possible. We had reached Asheville, done our business there, and headed for the Capital.

Between five and six o'clock we had put down in Roanoke, Virginia, to fill our tanks with gas. During the filling of our tanks I had gone into the airport office to warm myself, for the month was February, and the cold was intense, even for Virginia.

Without personal supervision of the tank filling, the airport men had filled
but one tank, and at eight o'clock, without flyers-lights to guide us, we sud-

denly became lost above Virginia country. We flew about aimlessly for

another two hours, trying to locate where we were and get on the beam

for direct flight to Washington. This exhausted our gas.

Suddenly around ten o'clock, over Stafford Springs, Virginia, north of

Fredericksburg, our gas tanks emptied and our engine konked tragically.

There we were, a mile up in cold, starlit night, with nothing under us but

the vast roll of wooded country over which the Battle of the Wilderness

had been fought back in the War Between the States. Robertson, my

pilot, behind me, called—

"Better go overside, Chief," meaning taking to the parachute on which I

had been sitting since leaving Pasadena.

"What are you going to do?" I asked.

"I'm sticking with the ship," he said—with the quiet grit in his voice that

marks out the true hero in the unsung crises of life . .

"Then I'm sticking with you," I told him. If Don was going to be "washed out",

I meant to be washed out with him.

All this time the frosty night-air was whining through our idle propeller

and we were volplaning in vast circles in tragic silence. And descending!

Well, under us ultimately appeared a Negro cornfield deep in the heart of

wooded Virginia country. Pacing it next day I discovered it was only 200

feet in length, but it was an open space where we might set our ship down.

Behind me in the rear cockpit, I supposed Don was grimly and skillfully

working his controls, winging his sinking machine closer and closer down
to that cornfield. Finally he spotted a woods-road that entered that field

from the north. He got the ship down between the trees and made the at-
tempt to come in along that road. But the trouble with it was, the corn-
field fell away in a grade toward the south. We couldn't get down our

"dragstick" and check our speed. Don tried his best. When he saw he

couldn't do it, and we were shooting across the field and going to crash head-
on into the brush to the south, he pulled up the nose of the biplane and

caromed into the undergrowth, landing-gear first. There came a wham

and a zing! and a crash and a grunt! Everything pertaining to movement

had stopped. We were down upon solid earth, our propeller and landing-

gear were wrecked, and our two lower wings were demolished on either side
of us. But we were both alive! I had a bad bump where my helmet in front struck the cowling, and Don was later discovered to have suffered a bad cut where his goggles had gouged the flesh of his forehead. But we unhooked our safety belts and clambered down to terra firma again. How we found our way out of that woods between ten and eleven o'clock, and finally regained the Fredericksburg Pike and came upon a filling station where an old Negro mammy in its back room was reading her Bible while waiting for trade, is unimportant. What is important is: One week later, while our machine was being repaired against the return-trip to California, I rode down from Manhattan where I had taken my pilot to see the sights of New York, in a borrowed car. Coming back to Washington in the quiet of late night, my pilot riding beside me felt to discussing the narrow escape we'd had from death in Virginia. And I started to compliment him upon his skill in bringing that machine down as he did and landing it in that narrow cornfield. Don, by the way, was a dry-tongued and reticent native of Texas. He knew or cared very little for esoterics. But this is the thing he said to me in the privacy of that front seat where we were riding alone.

"Don't give me credit for handling that ship, Chief. I've got to 'fess up to you. When our engine konked and we started to go down, that 'stick' seemed to 'freeze' on me. I didn't have one thing to do with fetching her down and landing against that brush-heap to the south of the cornfield. Believe it or not, that stick was taken out of my hands and seemed to work itself! There must o' been a third party in that rear cockpit with me, taking over to see we got down safely!"

My Unseen Guardians again! What else could I think?

I MIGHT go on here till midnight, relating anecdote after anecdote out of my personal experience for your entertainment, proving the things I am relating for your profit. But the point I want to make in this present hour is this—

We are finding out that the dead are not far, far away in any orthodox and allegorical "heaven", having successfully passed the divine judgments that "old-time religion" professed that they passed, in order to escape the consuming fires of hell. The "dead" are right here with us, doing their utmost

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to help us and enhance us. There are probably tens of thousands of them, in their thought-concentrations as souls, right here in this room with you at this minute.

They are **personally** interested to help us and counsel us, not by direct clairaudient communication, for that is impossible and impracticable for all of us, but forming a great protecting phalanx about us, seeking our safety and well-being in so far as it is given them to function ... and providing it doesn't interfere with those mortal adventures we are **supposed** to go through to administer the experience we came into life to get.

They are living on *Planes of Thought*, which exist right here enwrapping our three-dimensional mortal world, where they will remain with us until that superb moment comes that we join them in Spirit, and enter upon our own roles of protecting and counselling others—our own beloved children probably—until they in turn have experienced the ordeals and vicissitudes they have elected to experience to make their life-plans complete—and joined us in radiance for higher climbing Up the Stars! ...

Now let me close this week’s allotment of our instruction by reading you some attestments from the Sacred *Golden Script*ts, Page 186, Chapter 49—

## The Divine Teacher Speaks

**MY DEARLY BELOVED:**

**Take that which is offered you: rejoice in the offering: receive it with thanksgiving: transmit it with intelligence: make patient converse with men that they may bless you:**

Behold all manner of them come unto you saying, Teach us of those wonders ye have learned of the beauteous ones, give us their intercourse that we too profit by it;

Say unto them, These things are good and profitable unto men, that they shall abide with one another in love, bringing one another the first fruits of promises beautiful, making their stature to grow in Spirit, they shall have peace in their hearts, joy in their comings, gladness in their goings; Verily the Teacher of Old hath taught you that no sparrow falleth to the ground without the Father’s knowledge; how much more important is it
that man taketh note of his neighbor and doeth unto him as the Father
doeth unto the universe, sending His rain on the just and the unjust, mak-
ing His blessings to come upon the beggar and the prince, solving riddles
for the poor man even as the wise one?
So say these things in parables and preachments, say them in speeches, say
them in writings, knowing that the eternal ones do prompt you if so be
it your tongues have a stammering.
The Father hath given them a charge, that they keep you, that ye do the
work of interpretation gloriously.
I tell you that already have ye ministered unto millions whom ye know
not of. Think ye that all who do harken to your utterings have presence
in bodies like unto your own?
How say ye unto the one who visiteth with you in his person, We are alone?
How utter ye that those lacking bodies are wiser than yourselves? doth a
man gain to wisdom by losing earthly raiment? are not your bodies raiment?
I say that ye are known of those who love you: verily the Father hath
spared you to dwell upon the earth, to bespeak man the highroad unto His
glory.
Verily do the eternal ones sit by your side, they tell you whisperings of
promises beautiful, they speak wondrous beatitudes;
I say, Give them audience, credit their presence,
Verily they prosper you for that which goeth forth out of your mouths.
Little children of the Spirit look upon you for guidance, they hang upon
your words, they have a sweet trust in you, that ye give them gifts that
are not of the earth.
Verily ye know that such is of truth.
The hosts of the eternal ones say unto you that hosts of the hungry ones
come unto you for nourishment: feed them as ye do love the eternal ones,
and as they do love you;
Through you the eternal ones feed them, from their side, as they may.
Open the gates of your being to the light that ye have found, verily that
identity that ye find again in flesh.

PEACE

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DISCOURSE FOUR

How the Elder Brother Learned of His Divine Worldly Mission
How the Elder Brother
Learned of His Divine
Worldly Mission . . .

THE FOURTH DISCOURSE

Foreword by Adelaide Pelley Pearson

DEAR SPIRITUAL FRIENDS THROUGHOUT AMERICA:

WE ARE met for the fourth session of the Soulcraft Chapels. This is Adelaide Pelley Pearson speaking to you from the Soulcraft Studio in Noblesville, Indiana. I would like to explain in this brief introduction, just what Soulcraft is, why so many thousands of people all over America are finding instruction, consolation, and inspiration in it, and what it essays to do for the person who studies it.

Soulcraft, in brief, is the examination of all the attributes and capabilities of the human soul in finding itself in a physical body, living the worldly program among its fellows on this earth-planet, and regarding its destiny in terms of inspired survival.

Strangely enough, when we come to examine into these, with the faculties recognized and identified of late as ESP—Extra-Sensory Perception—we make some extraordinary and profitable discoveries. We find that the soul of man is a thing apart from his physical body. It has individuality and self-awareness in spirit form as well as physical form. We find it is the spirit of man that performs his thought processes, not his mind nor his brain, and that these thought processes may continue to function long after his physical self is dust. But we find more.

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We find that, as the great astronomer and scientist, Flammarion, once said: “Apparently there exists in nature, in myriad activity, a physical element, the nature of which is still hidden from us.” There are, in other words, myriad forms of invisible life existing beyond the grasp of our senses that may exert a direct bearing upon our lives in flesh. Soulcraft examines and draws its conclusions and recommendations from these, discovering them, by the way, in extraordinary alignment with New Testament precepts. These things interest and engage those of us concerned with the higher values of life, and we are slowly working out a great doctrine in them—a doctrine that rationalizes Evolution, Biology, Psychical Research, and human survival, and affords us a constructive plan by which to live life more comfortably and intelligently.

As I have announced in the foreword of these discourses before, the man whose more sensitized perceptions have begun introducing thousands to these higher elevations of learning, is my father—William Dudley Pelley. For over 20 years, examining into the more subliminal soul-attributes has been his main career and activity. Weekly he gives you, by his own voice, his personal transcripts and attestments, that are gradually formulating this entire Soulcraft teaching. Listen while he leads us in sacred invocation, and then propounds more of the Higher Truth that he is putting into permanent form for our enduring enhancement...

**INVOCATION**

*By the Chaplain*

**OUR FATHER WHO ART IN HEAVEN!**

We are children of hungry minds, coming unto a parent with eager and earnest request for knowledge. We have been told, up the generations, certain fundamentals of sacred things, and we have cause to doubt that the doctrines pronounced to us were dependably true doctrines.

We gather here this hour, asking that this be remedied. We want fresh light on Old Pathways, but we want light that is pure, that conveys to our spirits no errors of concepts. Grant that what is told us may be correct in
its essence. We stand ready to believe Truth as Thou revealest Truth unto our intellects. Help us to accredit that which is holy and perfect in its message, and give us a new inspiration to light our footsteps up the steps of earthly buffetings to the tablelands of probities. Give us a clear understanding of these matters that we may have clear concepts on which to build our destinies.

AMEN AND AMEN, Father Enlighten Us! . .

A Rational Nativity

HAVE a transcript to read you today, my dear people, that I must submit to you on its merits. It is a lengthy document and a vital document, so vital that I wish to make a special comment at the end of it. It was given to me of an evening early in my own instruction, which is why I deem it expedient to give it out to you—or relay it along—to you, early in your Soulcraft instruction. It is a paper on what I might describe as The Rationalization of Christ, and accrediting its validity, it sheds a great light on the Elder Brother's Personality and Awakening that we should have to illuminate our thinking on these great subjects.

Frequently in selecting and preparing the material for our Chapels, this thing happens: I will make a selection of some vital and significant paper I have recorded in past years, that I consider some basic foundation-stone for the structure we are rearing. As I type it for publishing, it will seem to me from the physical reactions I begin to sense, that the concentration of my thought processes has drawn into my vicinity intellects of powerful vibration who in the kindest and most helpful manner possible, suggest corrections or interpolations to bring the text up to date or expound certain passages that would otherwise be abstruse. If I deem the text to be enhanced, I make additions. Thus time and time again, new light and new elaboration come into these sublime preachments—to be left thus in final form for our progeny.

The paper I have herewith to read you, is a case in point. On the 14th day of June, 1930—over 20 years bygone—I recorded a transcript on Positive
and Negative Psychics. It ended by giving me an exposition of the Master’s own Awakening to His personality and His mission—or so I accepted. This particular discourse belongs permanently at this point, in the Soulcraft enlightenment. But on Wednesday, August 30th of this year of 1950, while preparing this discourse for its permanent place in the agenda of our enlightenment, I suddenly became aware of new intelligence being addressed to me. Ignore it, I could not. I would be doing you a constant disservice if I neglected to utilize these current interpretations. So what I give you hereinafter is the discourse in its completion. I have to remember that this is unquestionably the final time that it is my privilege to go over these spiritual papers and leave them as polished and complete as possible for those who come after us.

This instruction, you should recognize by this time, my dear people, centers unabashedly about the Personality and Ministry—ancient and modern—of Our Elder Brother.Anything we can obtain, and make permanent, about His splendidful life would seem to be autobiographical, explaining rationally enough some of the mystical happenings recorded in New Testament writings that may long have perplexed us.

What seems to have happened in the current preparation of it is, that a group of High Teachers started off this discourse to me—for your profit—and the Great Teacher Himself drew near to the dictation and took up the Speaking. I can’t account for it otherwise.

We encounter here, therefore, what would seem to be personal testimony about the early and “silent” years of the Master Life, and how the Elder Brother came into consciousness of Himself and His earthly mission. The notion of His dying in atonement for the “sins of the world” seems to be entirely a man-made idea. For one thing, to the truly wise, dying is no penalty for anything but an award of merit. At any rate, here is the narrative submitted on its merits—
THE REVELATION

DEARLY BELOVED BRETHREN IN MORTALITY:

PSYCHICAL development is of two kinds: Positive and negative. The Positive comprises taking the so-called human soul out of its earthly clay, temporarily, and making it to exist in another state—or upon a higher plane of Reality—where it sees and hears and records psychical companionship without interruption. The purpose of this is again twofold: making contact with those in the higher and more resplendent dimensions and making contact with eternal truths that have a bearing on soul development.

There are occasions in the advancement of either the individual or the race where it is advisable for this to happen, that earthly men may be apprised of the truth of Higher Reality. But Negative Psychics, or physical development, is of quite another character.

It comprises the taking of the human soul from its sense of earthly inhibitions long enough to show it forms of truth that may be demonstrated. Negative psychical development is the more common because it entails the lesser effort on the part of the subject or medium. It unfolds various phenomena within and to itself. One of these, and the most common, is Thought Reading, which is a form of inverted lip-reading, as it were, making those on This Side of life to see and hear what is passing in the mind of the subject, and respond.

Psychical development of a Negative quality likewise comprises the Passing or Relaying of Thought from brain to brain among sitters in a group, or those specially selected to receive and record messages. It comprises, more than all else, the capacity to see through the veil into the Hinterland of Real Knowledge of life and its components.

THIS DISSERTATION we have for you as a sort of prelude for what follows. Make no mistake about it, psychical development comes to persons who have the capacity for interpretation to others of some form, or
forms, of eternal truth. It is made up of equal parts of spiritual graciousness, comity, and a willingness to be of service to those not so favored. However, it does have in it other components: the ability to see for others as well as to do for others, to talk for others as well as to act for others, to listen to “voices” that are, so to speak, composed of “heavenly essences”. They are heavenly essences in that they belong to the vast throng that dwells on this Upper Side of Life in harmony and love.

Now then, dear brethren, the purposes for which you are interested in these generalities are as follows—

You have among yourselves tremendous reservoirs of psychical power because of who you are! You go and come, in and out of flesh, with no thought for yourselves, seeking only to serve mankind. You belong to a very high order of spiritual entities whose mission it is to minister. You have been through many incarnations for one high and constant purpose: that you should interpret the Kingdom of Light among the Sons of Darkness.

This ministry of yours began far back at the dawn of human history when mankind experienced a cataclysm and was ordained forever after to fight his way back to the Godhead through travail and bitterness of successive lives and functionings. Now then, mark you—

It became necessary for the world to be saved if it were not to be destroyed as you have been told. It became necessary for some of us to incarnate in flesh to inspire the spiritual weakling who had no intimation—while in flesh—of his truly degraded condition. We agreed to come to earth time on time—meaning literally a thousand lives—to bring to a world of benighted spiritual beings called Men a message of hope and trust and performance along godly lines. This work has now been going on for uncounted generations. It will go for uncountable generations more but in a slightly altered form. We have come into flesh—a group of us known to the Master as The Goodly Company because it is His company, aiming and intending to work under His direction—cleaning up vast spiritual fester on the body of the race. Time on time we have manifested, times beyond number, for in totality we are many. We have come as saints and saviors, as inventive geniuses, as souls dedicated to the arts and sciences, as preachers of great truths and spiritual ideals. We have overturned dynasties and overwhelmed civilizations. We will do it again as necessity de-
mands! We are not of this earth!—understand that clearly. We have a mission that is very close to the immortal Godhead, special beings created, as it were, for ministering. Not angels entirely, for angels are merely messengers and guards to keep order in the swirling universes of space and ether. We come to mankind in various forms of ministerhood, making man to believe that we are one with him in that we appear physically as he appears—and he sees no difference between us and himself. We only know there is truly a difference, and wherein it exists. We say to him: lift up your faces, ye unfortunates, and understand the grace that is poured down upon you. We say to him: Clean your own souls of their bestial elements. Clean your hearts of abominations. Make beautiful your temples of manifest spirit so that the Holy Ghost may dwell in you...

You have heard it said that mankind comes to the Father through Jesus Christ and Savior. Verily that is so, but not as men think! Men have been taught that Jesus the Christ is Savior in that He came to life in the early part of this era and gave up that life by suffering for a handful of hours upon a Roman cross of wood. Considering Him mankind’s savior merely for the episode of that death, is error of the gravest sort. It is understandable error, however, for men born spiritually blind cannot perceive the beauties of life. Men born blind are without wisdom; they grope in great darkness. Men born with sight think naught of their sight; they accept it as part of their organic equipment. They have no fear of losing it, not knowing the pain of darkness.

Now we say to you that we are the eyes of the world, so to speak, looking at glories we have known from the beginning. Jesus called Christ exemplified in His life—or tried to exemplify—that which is paramount in the human spirit: Eternal Hope that Improves by suffering, that good may come.

Good has come. More good will come. The world has climbed, climbed. But not because Jesus called Christ gave up His physical life. That was a mystery that only the Sons and Daughters of Light have perceived. His mission was to show the race that eternal triumph over error was possible! By eternal triumph we mean the surfeiting of error with eternal benefaction. Listen to His own words on the subject, which we have heard from his lips...
The Divine Teacher Speaks

I CAME into this world an ordinary child, beloved. No miracles attended upon my birth, much as later mankind would have it differently. I grew in stature and waxed in spirit, even as you, my beloved, have done countless times. Approaching middle boyhood, lo I saw a vision. I saw the heavens open one night in a desert place. I saw something flying that seemed unto me a demon. I watched and listened, and lo, this thing happened—A great form came toward me, growing in size as it approached. It said unto me, addressing me, 'Master thou art in the Father's house. Clean ye and purify it for unborn generations. Make sweet music to flow down the ages. Know that you are who you are, that the Host encompasseth you and all the minions of Space bow at your feet exclaiming, "Lo, this is He who was sent for a purpose, that men through Him should know eternal redemption'.

I tell you I marveled at such speech. I marveled equally at the vision. I saw it come and go, radiantly. I said, 'Surely I am glad,' not knowing mine own divinity—for I slept in flesh throughout infancy, even as ye have slept, my beloved...

Know that I marveled many days and when the Sabbath had come, I went into the synagogue to pray. And in that synagogue I saw a man arise in his place and look upon me fixedly. I said within myself, 'He meaneth to eject me.' Instead he did approach me and cry with a loud voice, 'Behold one is with us whose feet I dare not kiss!' Thereat the people laughed, thinking both of us mad when they perceived me as the one at whom he looked.

I marveled, I say, at wonders such as these, for why should I be singled out to receive such adoration? And then, my beloved, happened a third miracle, transcending both the others...

I CAME unto me in the dead of night a Radiant Figure clad in flowing robes, saying, 'Arise, Thou Son of Mary, and learn about Thyself!' Arise I did, and put on raiment.

Lo, he did lead me forth beneath high stars. He took me up into a desert

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place where screams of beasts were plain unto our ears. But quiet came up-on those beasts. He said unto me, 'Read I unto you from the Book of Ages, which men call Karma. Hear of the things which hereafter will happen. Cometh one crying in the wilderness, "Prepare ye the way of the Lord! Make His paths straight! Prepare ye the way of the spirit, be steadfast in perception!" Cometh another who saith, "We know Thou art Christ. Cast Thyself down from this temple, therefore, that we may see Thee avoid destruction. Cast thyself into the sea, that we may watch Thee save Thyself by wonders never seen of men."'

Read he other things unto me, beloved. Great was his reading. Hour on hour did he read—and shut the book.

'Thou art he,' he addressed me by speech. 'Go forth unto Palestine. Preach the doctrine of men’s salvation, not from a jealous God, for there is no such God as man conceiveth Him. Preach that man saveth himself by eternal triumph over lust and temptation. Go unto man and say, "The Lord whom thou worshipest is Thought Incarnate, dwelling upon the planet of Sirius, the Planet of Planets, spreading manifestation unto a hundred thousand million worlds." Come Thou then to the end of Thy days,' the Robed One said unto me. 'Men shall revile you and persecute you, and cover you with their saliva and excrement pelted on you. Verily they shall trample you. I say unto you, suffer it, for it is written. But lo and behold the third day, on your eyelids and in the dark of a tomb great beings shall manifest! They shall raise you up and bear you away. Then,' said the Robed One unto me, 'shall come your reward in heaven, so-called. Dominion shall be given you over everything that liveth, even the planet itself, to prosper or destroy. But you will live within and through it, Master of Your Own Creation, sending forth your own omnipotence through fiats and decrees of Love . . .'

**VERILY, BELOVED,** did I harken that night. Greatly was I exercised. Greatly did I marvel. Could I be he, awarded such an honor? I did say unto myself. 'Am I indeed he, who is born of Joseph the Carpenter and Mary his wife?' for know, my beloved, I was born of physical conception even as yourselves, but men have taken liberties with truth to enhance my prestige and deify Him whom they would serve as Lord . .

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When my days were ripened and the Robed One had instructed me, I did come unto men and begin my preaching, growing daily I say unto you in Positive Psychics—or that which men call such. Came insight on insight when I talked with the Robed One. Night unto night did he take me up into that desert place and continue to give me wisdom. Night unto night did he instruct me, saying, 'This shall happen and that shall happen! Behold it!' . . . and it happened. But hear ye more, my dear ones—Came a day when I walked in a lonely place, pondering in my heart. Afar flowed a river. Sweeter than honey to me was the sight of it, for the place was parched and barren. Did I go toward that river that I might bathe and be refreshed. Approaching its shore did I perceive much people. 'Who cometh here?' thought I. Lo, I drew nearer and heard a strange cry, 'Behold He who cometh, cleanseth the world from its error!' Marveled I in my heart, for had this not been prophesied? I listened more, and great was the silence. A strange voice, I tell you, curdled out of space so that all the people heard—

'Behold we come unto Him who hath the planet in His palm! We visit Him with our compassion! We sustain Him with the strength given into us! We raise Him up above the Holy Ones! We make His name a living Shibboleth! Then we take Him unto ourselves again! Hear Him for He pleaseth us! Selah! Selah! Selah! AMEN! AMEN! AMEN!'

Great was the fear that fell on that multitude. Then John turned and cried, 'Behold the prophecy is fulfilled from the Beginning! He who cometh hath a mission. He who cometh is the mission. He who cometh will create within us a new birth of spirit. His mercy shall preserve us. His name shall enrich us. Seek ye His kingdom, and that which happeneth hath no rebuke in it!' Thus did he say, and the multitude marveled. A bird did fly and light upon my head, being a pet dove that I had fed in the wilderness. It had followed me, I say unto you, in that I was kind to it. Verily did the people cry, 'Behold the miracle!' They made this noise, pointing to my pet dove. But knew I in my heart the truth.

THEN WAS I baptized as others, of John. Being of age and permitted to speak in the synagogue after the custom of the country, did I step forth when the Sabbath had come and say unto those about me—

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'Behold I have a message for you that cometh from strange sources. I have heard voices not of earth, but I tell you I know their meaning. I bring you this truth: Except ye become as little children, your heads shall know no resting-place upon the bosom of eternity.'

They did rebuke me and say, 'Joseph's son hath a devil! Let us cast it out with prayer.'

But I had no devil, my beloved, more than ye have devils. I was spoken to of the Host, positive in psychics.

Threat began my ministry.

Three years I labored. Three years I did suffer misunderstandings. Three years did I know wanderings. Three years I said unto men, 'Leave your error. Establish truth. Cultivate the psychical powers within yourselves and hear your own whisperings of the Host, even as I have heard them plainly, night unto night, day unto day, hour unto hour.'

They did marvel at first. They gave me an audience. Behold they told a countryside I had come as Elias. But ye, my beloved, know differently from them. Were not some of you with me? Did not some of you say, 'Master, we know that Thou art the Christ?' Yea, verily. And we did make a pact that when the Latter Days were come when I was no more physically, shouldst ye come back, flesh after flesh, life upon life, even as ye didst see me come and go, interpreting to men that which ye had gained of me; psychics in purest form!

Now, my beloved, I tell you all this, and it pleaseth me that ye do listen so patiently that ye may be wiser in your own identities whereby ye function among men—

Some among you once heard me physically, that is, with senses of body. Some of you didst hear me as counsellor in spirit. Ye didst say unto me, 'Master, we love Thee for Thy sacrifice in flesh, for verily the moment groweth with time that agony cometh at the end—spirit wracked and body torn. We preserve Thee to the ages, preaching when Thou hast passed from us.' So I came, and was, and will be, world without end, amen. And this pact I say ye made, knowing it well that suffering was entailed.

AND YET, each time as ye went in and out of flesh, not tasting of death in your eternal spirits—for eternal spirits have no death—ye had a
greater urge than ever. We stood as upon a mountain height together and watched the mountain hordes of men climbing, climbing. We saw them growing brighter in their essence, a spark of divinity in each one fanning into flame. Lo, that was the signal that we were succeeding.

Verily our mission hath come to reality of concept in the minds and hearts and souls of earthly brethren. Ye do sit this hour and listen to my words in flesh, in the present year of your earthly calendar. Come and gone in flesh many times have ye, beloved, even as I have told you. Ye have come and gone courting righteousness in every generation, bringing righteousness, preserving righteousness, enhancing righteousness, making it to shine as a radiant garment upon the body of humanity.

Thus preach I unto you for a purpose. This is the purpose—Ye have heard it said of me that I come unto the world to bring not peace but a sword. Verily that verbal abomination hath wrought the world much havoc. Had I come to bring a sword, would I not have wrought it? Had I come to work wars and carnage, would I not have wrought them? Nay, nay, my beloved. I come to offer peace of purest quality, untouched by bitterness, strife, or malice. I came unto men saying, 'Make those who hate you, love you. Do good unto those who defile you. Minister unto those who maliciously seek your ruin.'

Came those of the world saying unto me, 'Master, let us slay these dullards who in their stupidities would have none of Thee.'

Perceive ye not, my beloved, that slaughter hath no merit? For what doeth slaughter in its business, I ask you? What else but release the spirit to enter realms not of flesh? Behold I say unto you, wherein is such punishment? Slaughter worketh release from physical form only, whereof no good resulteth. It releaseth the spirit mischievously, teaching it no lessons, disturbing balances in karma, making men to dread their own forces in that they do such cruelties. Mischief, all of it, I tell you! Mischief born of perversion and idiocy, having no substance in cosmic righteousness, making hearts to suffer that have not bargained for such suffering.

I tell you I abominate it. I say we cast it out. We say unto it, 'Get hence! Be gone! We have no need of thee. Thou art mischief incarnate.'

This then cometh: in this life a miracle happeneth. The days of waiting for peace are passed. Mankind hath progressed until that which he hath cre-
ated hath persuaded and controlled him as monster. Divine action only can mediate between eternal carnage and eternal guilt of arms militant. Divine intervention only can say unto the nations, 'Make no mock of Him who could destroy thee at His nod. Open your hearts to His teaching. Hear His servants else thou perish. These things are truth. Let them encompass you else your destruction cometh with swiftness!' They say in turn, 'Show us a sign that this be a fact.' We say unto them, 'Lo, the Sign is He who speaketh this message for your ears.'

I TELL you the hour cometh when I shall stand upon a rostrum and speak a loud message unto the ears of men. They shall see me in Light. I shall manifest omnipotently, speaking the loud word: Peace! This shall be the sign: that I come in my radiance of sublimated person, that I shine as a beacon in my person, that I show the eyes of men what supernal glory is to which all may attain if they do heed mine adjurations. I say it shall happen that men shall be forewarned that a miracle transpirETH. They shall come to scoff at divine benefaction, crying, There is none to lead us, therefore lead we ourselves and trust to eternity that our judgments have merit. I say when the time is ripe and the hour matureth among the councils of men, I shall stand there in person and show them my glory. Thirteen times I shall show it.

This I have not revealed unto you before, for the times have not commanded it. I say they command it shortly. The sons of men align themselves for more murdering in rows. Behold the Har-Magedon of the Scriptures ripeneth. Truly shall it come to pass that I shall decide the contest which wageth.

Let it be known to you that such is my pleasure. In life, I tell you, are spirits who require the carnal lessons of warfare, but they go unto destruction. I save my beloved, wherever life findeth them, from sufferings of treasons unto their spirits. Let it be known among you that times ripen when the Son of Man hath His presence upon earth, to guide fallen mankind back into ways of true spirithood. Wait for that moment!

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The time cometh surely. The circumstance occurreth. Ye who have carried the burden of enlightenment for me, shall in no wise go unrewarded. Be ye of patient discourse, beloved. Wait, I tell you, for the Sign. It is not of moment that mass murder occurreth. What is of greater moment is the understanding of the knowledge that the Son of Man reigneth, that He cometh to the afflicted, that he maketh a new heaven and a new earth according to his decreements.

No More of this, this hour. I turn my discourse back to yourselves. The work meriteth visions, meaning the work encompasseth plans that are seen in advance. It is holy and devout to know that those sit among you—with others not yet known to you—who say down a future day, 'We know Him who hath appeared before you as a Flaming Cloud. We speak His name as our potentate. We harken to His instruction as our Mentor. We receive Him in our hearts as our friend and our benefactor. We open our lives to His person as one who comes unto us serving and being served. We have heard His voice in the past on quiet shores where fishermen sang chantings across starlit darkness. We heard His voice in splendid moments of our lives when He said, "Suffer ye, my beloved? Lo, I take unto myself your spirits that suffering may no longer be your portions greater than ye can bear and that teacheth you no lesson." We heard His voice say such unto us, even as in this generation it saith, 'Ye are those who come again to serve and instruct and temper the age, leaving it of mettle. This is our mission: to tell you, humankind, that ye are obsessed. Ye are makers of whoredoms. Ye are abominators and charlatans in martial orgies."' Thus say ye unto the nations, and ye know it from mine instruction. This then cometh: Your words sweep the continents. Men everywhere give you heed. Known is all this to my servants who receive my message verbally. But still more do I speak...

To my brothers and sisters in flesh not formally with you I say, Cometh they to you, each one asking, 'Who are ye, tell us? Who are all of us? What is the reason for our strange alliance, each unto and with the other?'

Hear my voice in your flesh: Ye do awaken even as I once awakened. As I have rehearsed in substance ever in flesh, ye awaken. And coming awake ye do say, 'Master, what wouldst you?' Lo, I say unto you, 'For this pur-
pose were you volunteers in flesh in this generation, that ye might be
mine husbandmen and husband-women, gathering for me in the vineyard
of fine acts fruits of strange tenor not yet to be disclosed. Abide ye in
one another. Strengthen one another, even as my strength cometh unto
you and upon you separately. Say unto yourselves, 'We are not men and
women of earth, with earthly passions and lusts and desires for fulfill-
ments. Nay, not so. We have nothing of one another excepting intercourse
of love, as comrades doing sweet labor. We meet one another as companions
on a journey again and again, a journey through the same world over and
over, this time leading into men a knowledge of the beneficent founts of
tranquility between the nations. We have no desire to benefit except as the
Host Itself rewardeth us. Our common purse cometh from the same high
source, therefore we share with one another. Our labor is in common, our
loves are in common, our light is in common, our destiny is in common. In
common we came into life, in common we go out of it.'

PEACE I say unto you, beloved ones in flesh. Ye seek me who was cruci-
fied. Think ye not of it, I beseech you, for am I not Risen? Day unto
day, night unto night, do I manifest unto my disciples in concordant speech,
even unto you in words that bring a message of your destinies. This say
I unto you in closing, however——
The time draweth nigh when a Great Trouble falleth on this nation. Ye
who do harken have goodly places in that Trouble. My servant who rec-
ordeth my spoken words unto you, hath his mission to fulfill. Ye are his
supporters and concorders. Ye are nurses and standard-bearers. Ye are the
avenues oftentimes through which I speak unto him when he is too troubled
to receive my voice literally. For this I called you unto him.
Say I no more unto you this lesson excepting this——
There are elements abroad seeking to destroy you in that ye are of higher
creation and they resent it. They have heard of your identities of old. They
have marveled that ye are subservient to another's will, even mine, hating
and despising you for it. Having existence in flesh they do speak to you
by thought and perception, jeering at you, making mock of your loyalty
to our pact and to me.

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They would destroy you, I say, did not servants of Light—friends and companions and conquerors of errors, relatives and ministers—surround you and preserve you from the vicious ones. This is important, that ye do have gifts given to you because of your Order of Creation, you have traits and perceptions that mark you out, not for persons having families and cares of ordinary lives, but persons having family cares of celestial lives. The Vicious One would destroy you, I say. Those who do serve him come to you constantly, tormenting and jeering. My word to you is, Abide ye in thought of me and presently I tell you they flee our minds and hearts.

No error cometh where thought of me endureth! No error cometh where thought of me is paramount!

Listen, I adjure you, for my voice reassuring you, then rely ye fully on that which cometh after. I speak as one having authority, and knowledge, and power to transcend all mortal law and make flowers out of thistles. Go ye to your converse. I speak upon another night and tell you more. My blessings upon all of you. Verily ye do that work whereunto ye are called. The times of Great Trouble ripen. The Adversary jeereth. The sounding of drums arouseth you.

Arise and be exceeding glad that ye are in your flesh, ministering. Ye walk up and down upon a great carnage-field, I tell you, ministering unto those who have become shattered of body. Ever so be it. Abide in my love. Bind up the torments of the suffering. Heal the wounds of the shattered. Presently cometh unto all of you a Peace. I say it shall be long. The Adversary vanisheth. He goeth from this earth-world and leaveth it in quiet.

Thereupon shall your missions be finished and your commissions be discharged. Hear my words upon it.

PEACE
THE COMMENTARY

Dear Fellow Students:

Suppose we face it astutely, that this Fourth great master-
script—all things considered—may be regarded as truly the
cornerstone of the whole stupendous enlightenment that
follows in these lessons. For the first time in theology any-
where, it would seem to rationalize the advent of the Mes-
siah into this world and the manner of His awakening to His cosmic iden-
tity and mission. Without a Messiah, reliably identified, there would seem
to be no valid teaching known as Christianity. Tradition, of course, de-
clare to the contrary. Very much there has been a Messiah. We are faced
with the circumstance, however, that up across the centuries different ec-
clesiastics have placed different interpretations upon the nature and purpose
of such messiahship. Let us consider it a moment—
"Messiah" is an Aramaic word meaning The Anointed or Chosen One.
In the Aramaic it was spelled meshiha. In the Hebrew it meant "The ex-
pected king and deliverer of the Tribes of Israel from any and all Gentile
suzerainties." It had been the age-old dream of the Hebrews to rise su-
preme to the peoples of all other bloods and nationalities and eventually
rule the earth. Their understanding was, that God had early indicated to
Moses, their law-giver, that they should do such with Divine approbation.
Their coming Messiah, therefore, was to materialize as their racial dicta-
tor, performing of course in liaison and conjunction with the religious au-
thorities in Jerusalem. When a Personage not of their racial strain came
out of Gentile Galilee, announcing Himself as the "Son of God," yet show-
ing not the slightest inclination to cooperate or perform subservient to the
Jerusalem Temple potentates, the scholastic Hebrews were swift to repudi-
ate Him. It meant the wholly Israelitish racist dream might become abor-
tive. When He was reported to have said that He would "cast down this
temple and rebuild it in three days", they misinterpreted His words as the
vilest and most blasphemous of braggings. Undoubtedly Jesus had been
referring to "this temple" of His physical self or His body, having refer-

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ence to His resurrection. But at any rate, the theologic authorities knew privately that Jesus was not of pure Hebraic racial strain, His ancestry having come up through generations of "goyim" or strangers that had been originally brought into the country north of Judea from the Danube River valley in Europe by Sargon, King of Babylon, after taking the Hebrews into Captivity. He subscribed to the prevalent religious customs of the country, yes. He attended the synagogue because the synagogues were the community meeting-places of the country. But His spiritual ideologies rose much higher than megalomaniacal racist concepts or aspirations. That He was killed as a pretender to the Messianic function in Israel is now religious history—and because his ideologies ascended above the racial lines of Hebrewism the Christian ecclesiastics of the world have interpreted His messianic role as being world-wide. He is, in other words, the same idealistic dictator to the earth that the Israelites envisioned Him as being for Palestine. What most interests us in this lesson is His own reaction to the whole of it, considered from the psychology of the normal human being at the present time...

APPELLY He came back into this present three-dimensional materialistic world some nineteen hundred and fifty-four solar years ago as a normal child of normal parents, although undoubtedly precocious as besitted His superior cosmic intelligence. Latter-day translators still contest the point—in interpreting the ancient Aramaic, Greek and Latin texts—as to whether "born of a virgin" meant being procreated without the function of a father. Many repudiate the contentions of the Roman Church that the Elder Brother was "conceived of the Holy Ghost," explaining the virginal references to mean that Jesus was Mary's first-born, that He "opened the virginal womb" of His mother, she never having undergone the experience of maternity before. "Conceived of one who was virginal" would be the more rational exposition of it. That Mary later had other sons, that she early lost Joseph by death and during Jesus' ministry was a widow, seems abundantly confirmed by Scripture in specific places. What we are interested in considering at this early point is the momentous advent of the Messianic Soul-Spirit Itself and Its abundant awakening to Its Identity and Errand.
Of course we are not lacking entirely responsible intellects who hazard the conjecture that the celebrated Nativity—with its Star of Bethlehem and watching shepherds—was little more than some sort of Space Ship demonstration, bringing the Avatar Soul back down onto the earth-plane for incarnation in Mary’s gestating baby. Three of the gospels recite the story of the miraculous “star” that guided the wise men “till it finally came to rest” over the stable where the Young Child lay. The trouble with that pretty account seems to be that the same phenomenon was alleged to have happened as well at the earlier birth of Zarathustra, likewise that there was no secular record preserved of any extraordinary astronomical displays at or about the date given by legend to the Nativity. Some authorities, probing into the matter deeply, even go so far as to declare that if we wish to rely on the historical data accompanying the traditional details, the real baby-killing Herod lived fully fifty years before the opening of the Christian era.

Amid all the paradoxes and contradictions attending upon the New Testament chronology it should be refreshing to have the Master’s account provided in the sacred Script which is part of this discourse. This Script states specifically, “... for know, My beloved, I was born of physical conception even as yourselves, but men have taken liberties with truth to enhance My prestige and deify Him whom they would serve as Lord.” Even stronger and more positive statements are made in other Golden Script passages where He has stated emphatically, “No miracles attended upon My birth!” and the reference to taking liberties with truth contains this further interpolation, “... for men have taken liberties with Truth that truth and legend might be one.”

Such observations are of the utmost importance, establishing the utter rationality of the Avatar’s induction. But are we asked to assume that the Christ up to the Baptism was just an ordinary man, but with something supernal entering into Him at the Jordan River that had not been in Him up to that moment? ... A NATURAL man, yes. A normal man, no. Decidedly an abnormal man, considering what He was carrying as to identification in his prenatal or cosmic intellect. As you proceed along in the Soulcraft enlighten-
ments you will have it expounded to you how Christ, as we know Him, was an earthly exhibition of the towering moral stature to which all souls grow as they advance up the cosmic climb of the worlds and attain to divine adeptship. All in all, for present purposes it might be stated that the soul-spirit known to history as Jesus was undoubtedly the oldest spirit, in point of eternal time, that has ever retained contact with earth-life. That uncountable embodiments in and out of mortal vehicles produce a character as unsurpassed as His, is the very essence of these revelations. Pentacostal salvation as orthodox communicants have come to know it is more or less of a man-made concept to supplant the unpleasant certainty—attested by all high and adept spirits—that the developing soul goes through one physical life after another in this world, until a degree of development is attained where earthly experiences can contribute nothing more to its adeptship. Thus the only hell which human spirits can possibly encounter is the perdition of ignorance of Truth, causing the soul to commit reactionary errors to its own mental and even physical hurt.

At any rate, Jesus—or Jesu, to be technically accurate—was the first-born of the virginal and not the virgin, Mary, and grew along to his tenth or twelfth year, when the incidents started happening to Him that constitute the crux of this Script. There is even a still more startling Script in existence that describes the course of His adolescent skepticism as He grew along, finally culminating in open challenge to the “Robed One”—whom later disclosures apparently identify as the arch-angel Gabriel—to furnish evidential proof that Jesu was He whom the Robed One contended. The utter humanness of Jesu’s reactions when Gabriel did supply such proofs, constitute some of the finest passages in the whole Soulcraft literature.

As to anything “entering into Him” during the Baptism at Jordan, nothing is expounded in this text. Baptism was a Piscian ritual denoting consecration of moral will, taking the place of the Fiery or sacrificial ordeals of the antedating Ariane Dispensation. Nothing can “enter into” a man that is already in him though dormant. The trouble with present-day humanity is its constitutional inability or unwillingness to admit that anything is dormant in the average person but that which discloses to the moment in appearance or conduct. There is profit we can appreciate in discovering what actually does happen, when the whole light is turned upon it . .

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DISCOURSE FIVE
The Process of Enjoying Earth-Life
in an Ever-Upward Cycle

THE FIFTH DISCOURSE

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Foreword by Adelaide Pelley Pearson

COME today to our Fifth Discourse in the Soulcraft Doctrine. This is Adelaide Pelley Pearson addressing you this foreword from the Soulcraft studios in Noblesville, Indiana.

Soulcraft—for the benefit of those who may not have had opportunity to consider the four preceding discourses—is not an attempt to propound a new religion, nor even revitalize an old one. It is a course of examination and study into the origin, history, capabilities, and destiny of man's soul as something uniquely distinctive to itself. As religion enters into such origin, history, capabilities, and destiny, then indeed we are concerned with religion. But the more important thing is, that the soul of man seems not only to have individuality in every instance, but likewise a deathlessness, and as sincere and earnest students of the Eternal Verities we are engaged in learning as we can what its experiences, adventures, processes and progressions are, in its serried sojourns up the worlds. We do this in a human and understandable self-interest, if nothing else. But we also do it to eliminate the element of surprise or shock in the ordeal called living, that we may be prepared, sensibly and intelligently, for the involvements we may be called to undergo in both cosmic and practical affairs and deport ourselves with poise and courage, making all the time for true peace of mind. We might, as a matter of fact, almost describe Soulcraft as "Spiritual Psychiatry", leaving us more proficient in our knowledge about our own spirit.
ual processes, what they are, and why they function. And we don't proceed far into it before we make the discovery that the soul has conscious existence apart from the physical organisms that we call our bodies, that it had such existence before coming into, and utilizing, such bodies, that it gains to new levels of perception and wisdom when bodily existence each time is run, and that upon occasion it can—after vacating the body—make its consciousness known to those still in flesh. This last is the basis for all Psychical Phenomena, that has both perplexed and intrigued the philosophers of every age since time began. Today it is the basis for the great exploration and study of ESP—Extra-Sensory Perception—beginning to be credited by some of our leading universities.

My father, William Dudley Pelley, who gave the name Soulcraft to these investigations and examinations, intends to spend the next forty to fifty minutes conversing with you on more fundamentals of our spiritual developments, bringing you new light as he can on such problems and complications as puzzle the greatest numbers of us. Today he is going to talk to us on the general program of soul-behavior in using mortal life to enlarge and develop our quality of consciousness . . But before he starts his discourse, listen while he leads us in sacred Invocation, asking divine blessing on our researches after Truth—

INVOCATION

FATHER OF ALL GOOD, LAW-GIVER OF THE UNIVERSE! . .

We lift our voices in unison this hour, praying Thy benevolent approval on our beseechments that we be given wisdom of a higher, finer, sweeter tenure about our earthly involvements and their meanings, and the nature of the destinies we are seeking to fulfill by living in Thy worlds and partaking of their benefits.

We have been told that in ages past we came from Thy presence, and out of Thy substance, to have our adventures in life and profit by their rigors, returning at last, up some Fair Great Day, as creatures perfected and ennobled, to dwell throughout eternity as reflections of Thy divinity. Grant that this be true, Lord! Grant that we may so apply the knowledge that we
gain up Thy worlds, that Thou hast pride that Thou hast created us! Give our intelligence expansion. Give our inherent Godhood exercise! Let us climb the Delectable Mountains of Fine Experience, to find on their summits the reward of Thine Omnipotence. Thus praying, we wait, with open minds and hearts, grateful for the gifts of supernal instruction, eager to profit by celestial education. And if there be knowledge improper for us to have, grant that it find itself no resting-place in our present carnal memories. We ask it as children seeking wisdom from a parent . . .

AMEN AND AMEN, Father, So Be It!

MY DEAR People! . . In any study of this kind, when we say we mean to examine the Eternal Verities, the practical-minded among us—especially those whose educations have been along orthodox lines—have the right to put the questions: What are the Eternal Verities, and why do we designate them as such? Still more than that, why should they be of much moment at all?

Well, a verity, according to all the best dictionaries, is a Quality or State of being true or real, the consonance of a statement, proposition or the like with fact, that which is true or a reality. So the Eternal Verities are the eternal truths, based on realities in Cosmos, which do not change from age to age or generation to generation, but were the same for the first man and the first woman that they are for us down here in Today.

The universe, we can safely rationalize, always has had certain uncontestable principles behind it for its creation and operation. Men may look at those principles differently, according to their culture, erudition, or intelligence, but the viewpoints of men have nothing to do with the inexorable fundamentals which Holy Spirit ordered for the conduct of Cosmos from the very beginning—long before the first star-sun, or the first planet, had ever assumed the shape that gave it identity.

The great verity with which we're concerned, it seems, in the present state of our mental and spiritual evolutions, is this mystical truth which we can't argue out of existence or get around:

First came Holy Spirit, or the ineffable proposition of Thought, that could
activate and function of, and by, Itself as the primal First Cause, giving
dynamics to the thing, or assembly of things, we behold as the universe, not
ignoring the sentient creatures called Souls that are able in their own rights
—at some time along their upward progress—to regard it objectively. Go
behind this, at the present status of our livinghood, we’re not called to do.
It gets us no wisdom. It is a self-evident fact. We can live our personal
lives with acknowledgment of it understood and taken for granted. We do
have the universe in existence, and we do discover ourselves as beings of
reasoning order deploying up and down in it. We can start from those two
propositions, and thereafter proceed to learn what we can.
Given Eternal First Thought manufacturing or concocting Matter—in that
matter is obviously the product of process, and therefore of Thought—the
thing that next concerns us in our mortal enhousements is the stature and
fecundities in, and of, ourselves.
We are self-recognizing creatures, we may put it, who by recognizing our-
selves, at the same time recognize the separateness or detachment of the
world in which we find ourselves. That, too, is an eternal truth—or verity.
We are players upon a stage, in other words, distinct from the playhouse,
not to be confused with the author of the piece who was following out his
own destiny and functioning in becoming a playwright. However, by pos-
sessing reasoning intelligence, we do have thinking processes and critical
judgment in common with the playwright. We can let that rest for the
moment . . .
The bigger point engaging us is this:
Being individualistic players—although acting in concert with the other
members of the mundane troupe to give a rounded cast for the play—we
find ourselves with a stage in a playhouse on which we can act the roles as-
signed to us. This seems to be a fundamental, or verity, for players in any
system of creation, on any planet, anywhere. All independent units of con-
sciousness, call them men, call them angels, call them animals, call them
what you will, are all allotted a locality or situation in which they can dem-
onstrate themselves as being what they are, or what they are becoming. And,
by the way, observation and logic would have it as another fact, or verity,
that all such units of consciousness—no matter what forms they take—are
each and every one becoming something—that is, progressing upward from

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that which is simple to that which is complex. Just why this should be a
fait of Cosmos, isn’t at this time intelligible to us. Why the Holy First
Cause—God or what-not—shouldn’t have created these units of conscious-
ness in the form or aspect of the finished thing He wanted them to be, is a
mystery that rests in the bosom of God Himself. The fact is, He didn’t.
So I contend, the fact that Holy Spirit projected particles of consciousness,
or units of consciousness, that were required to evolve into something more
compact and improved over what they were at the beginning of their crea-
tion, would seem to demonstrate that the order of evolution, or the process
of such self-improvement or development, is actually a part of Creation of
itself! We can even put it, in logic, that we human beings on this planet
called Earth, by the very fact that we are progressing upward and onward
into something better and finer than we were at the commencement of our
creation, are still in the process of being created! (Of course!)
Let’s consider that realization at its worth. It has no little bearing on what
we’re called to experience as souls!

The OLD Testament has supplied us with the mistaken idea that Je-
hovah—the Hebraic God—polished off and had done with creation
some thousands of years bygone when He rested from His labors after six
days. We think, in consequence, that mankind having been made per-
frect in one celestial gesture of manufacture, there was nothing more for
man to do but to enjoy his perfection, or besport himself sodomically and
bring on the Deluge.
What if the manufacture of mankind as a celestial creation were still going
on? Certainly if we’re progressing upward into something more accompl-
ished than the original product left sleeping beneath an apple tree in the
Garden of Eden, that very progression must be part of our creation.
Because another fact of eternal verity is: Time is of no consequence in the
cosmic proportions. Or rather, the cosmic apportionings.
Anyhow, we have the soul of man—which of course includes woman—exist-
ing as an entity apart from the environment in which this creation is still
progressing. So we’re confronted by the next proposition: How can that
progression achieve its own objectives unless the individual soul returns into
the physical encasement, life upon life, until it has experienced and profited

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by all the roles that are to be played upon its earthly stage and gotten the
profit contained in each one of them?
Consider it in this fashion—
Suppose there are two roles in life: That of a prince, and that of a pauper.
Or looking at the feminine side of it, suppose there are two more roles: that
of the grand lady and that of the goose-girl. Each of these on the higher
strata of society would hold and convey to the experiencing soul a given set
of reactions from experiencings that would be different from those in the
lower orders. The pauper and the goose-girl would take different values
from the life experience than those of the prince and the duchess. The
question you are called to consider is: Would it be fair to all souls in Cos-
mos, supposed to be in the process of creating, to let one set of people know
only the prince’s and the duchess’s reactions to life, while others were con-
signed to the experiences and their reactions on spirit that came to the pa-
uper’s and the goose-herder’s? Wouldn’t you say that to be fair, God should
provide in His eternal benevolence, that all souls involved in this mortal pre-
dicament played all four parts, prince, pauper, duchess, goose-girl, so that
all could derive from them what those roles could impart?
That is precisely what we do discover to be in process, my friends, when we
probe into the higher and more mystical history of the soul.
The soul returns into earth-life again and again, by processes that are al-
most identical in their obstetrical details, to be the prince and the pauper,
to be the duchess and the goose-girl, and give everyone a fair shake at it.
What each one of us as individual spirits may get out of each role, is our
own affair strictly. Some undoubtedly get more than others. But at least,
we should all of us have the opportunity to know all the experiences that
each earthly role provides.
This is the second of the stupendous verities, I believe.
The poorest little Cinderella, looking up from the gutter to see the carriage
of the duchess roll past, followed by splendorful liverymen, deserves to
live such a life herself, to know every phase and aspect of it, . . . and by
the same token, the duchess needs the experiences and sensations of the Cin-
derella goose-girl in the gutter, to put in her immortal soul all the reflections
and fixations of how it feels to be on the seamy side of life and know its
handicaps and interclusions.

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This is the Great Fairness, I term it, that Holy Spirit seems to have introduced into life to make the earthly experience equally profitable to every last one of us.

And the process by which it operates is known as Metempsychosis. That's a mouth-filling word, but what it boils down to mean is the circumstance of Repeat-Existence in this world, so that all may know all the sensations and enhancements of every kind and type of life, and come out equally at the end with such profits as they've annexed as they've gone along .

The average student asks, of course: If Metempsychosis is one of the eternal verities, and a major fact of life, why doesn't it play a bigger role than it does in the eschatology—or doctrine of the last or final things, such as death, resurrection, judgment and immortality—of modern nations and peoples?

Our answer to that is the somewhat stunning fact that almost three-quarters of the peoples of the earth subscribe, in their religious concepts, to the fundamentals of it! It merely so happens that the remaining quarter, the populace of Europe and America, repudiate or ignore it, or permit it no credit in their theological thinking, because it was deleted from their official canons of ecclesiastical belief some 1900 years ago. Christianity has been only partly based on the life and teachings of Christ. Actually it has been based on the life and teachings of Moses. It has been the Mosaic belief that the so-called organized church has officially followed. It has taken its after-life concepts from the religious teachings of the Hebrews, who got them in turn from the earliest Egyptians. You can go back to Egypt to this day and see frescoes on the ruins of ancient temples depicting "The Judgment Hall of the Dead"—an aftermath of life contained in scarcely any religious faith on earth but those of Mosaic Christians. Our western line of theological culture is a heritage from the Sadducean Egyptology of the Israelites, but because it has been particularly ours, we naturally and instinctively contend it is the sternest part of truth and the other three-quarters of the world that believes differently, is subscribing to "paganistic" error. When St. Paul came along and organized the churches of Christ into a formal religion, he placed the center of emphasis on the importance of the Trinity—the idea of Father, Son, and Holy Spirit—and the literal forgiveness of sin for the ac-
ceptance of Jesus as the Son of God, the convert thereby gaining to eternal life. Priestly leaders of the Church who could ascend to the authority of forgiving sin in their own rights—for a small or large consideration, depending on affluence of the sinner—were not going to approve of any doctrine officially that undermined in the slightest such ecclesiastical influence or advantage. For a thousand years or more in Europe the mechanics of Christianity were, "You pay your money, receive absolution for your personal waywardness, and are given your admission through the Pearly Gates." To upset all this convenient ideology by daring to hint that after a two-hundred-year stay in heaven you perhaps came back through the Pearly Gates and entered a higher and more advantageous role in earth-life—to receive into your evolving spirit the pleasures or advantages of it—only introduced an emasculating confusion into the whole set-up of the Hereafter. Besides, the sealing of the individual memory against direct recollection of those earlier careers of the individual aided the go-to-heaven-and-stay-there psychology.

We dare to suggest that had there been any way to capitalize on the real truth of Christianity contained in the episode of the Transfiguration, perhaps the whole eschatology of the new faith would have progressed entirely differently. You recall the disciples went with Jesus up upon a mountain, and there appeared Moses and Elias unto Him, in spirit-form, or semi-materialization. Moses, obviously, wasn't "sleeping in Sheol" according to the tenets of his own progeny, the Sadducees. And yet, take note, the Judgment Day hadn't yet happened—that anybody knows about. The disciples were mystified and not a little terrified about the whole occurrence. And what did Jesus tell them? He said, "I tell you that Elias hath come again, and they knew him not." And going down the mountain later, we find the statement in the New Testament, "And they knew that He spake unto them of John the Baptist."

As I've mentioned earlier in these discourses, the soul of Elias and John the Baptist were conclusively pronounced by The Christ Himself to have been one and the same soul. Now then, if metempsychosis is not a fact, how happened it that the soul of Elias and the soul of John the Baptist were one and the same soul? We have every right in the world to ask, if Elias could "come back" to go through his career as John the Baptist a second time on
earth, why should it not be possible for everyone? Why indeed can we not surmise that the soul of Elias and John the Baptist has been back to earth a dozen times since, as the literal and specific spirit of other great leaders? Why merely stop at having been Elias and John the Baptist? Again and again throughout Jesus’ ministry in Galilee, He raised people from the dead—and few good Christians question it. From whence came the souls that reentered their former bodies and went on living life? If their spirits could return to discarded bodies, they couldn’t have perished—as the Sadducean Old Testament maintains—they must have been existing consciously in a discarnate state, even to hear Christ’s voice and obey it. Certainly no one contends that the souls of all those people, from the centurion’s daughter to Lazarus, mentioned as having been raised from the dead in the gospels, were recreated as new entities by God Almighty. They were entities still in existence somewhere. And the logical surmise would be, that if they could return to earth-life at command of the Christ, into their formerly discarded bodies, there should be no serious obstacle to their returning to earth-life in the new bodies of infants, ready to “go the round” of worldly education again on a higher rate of social vibration. However, we were considering some of the verities of life, not entering a controversy over the modus operandi of coming back to enjoy a higher degree of experience for ourselves in physical adventure . .

NOW let me read you in unexpurgated form, a treatise on some of the remaining verities of consciousness and conscious life, from which in the past I have culled and published passages. Here is the sort of instruction and enlightenment from Higher Levels of Existence that begin to make the whole program of mortality logical and profitable and worth the considering and living. Listen!—
THE REVELATION

DEARLY BELOVED BRETHREN IN MORTALITY:

IN THE beginning there was only Spirit, as in the end there will be only Spirit, and as now there is only Spirit. Out of Spirit-Made-Matter for purposes of Love—by vibration—was formed the starry universe that you know, and many an endless universe you do not know. Each universe has its own kind of life, its own development and its own method of growth, but they all have one objective: that Far-Off Divine Event toward which all Creation moves, though the poet little understood its magnitude. It is the final union of each Particle of Spirit with that Divine Spirit from which it came, only in the beginning of its separation into Form it was unconscious of its nature, its career, and its high destiny. Through long æons it clothes itself in ever more complex forms. Through long æons it grows more intricate and adds to itself more duties and functions, until it has progressed from what is called inorganic to organic matter. Now it is ready to know a sort of cosmic urge that links it to the life of the planet it is on. But it is not yet conscious of its nature. (Let me pause here a moment parenthetically, my dear people, to make something clear. As you were told in an earlier discourse, our Second, man as man in his original form, does not seem to have gone through this order of progression on this earth. Man as man—the Sons of God mentioned in early Genesis—came originally to this planet in a great Migration from what has been suggested as the gigantic planet revolving around Sirius. But it does seem to be a fact—as an Eternal Verity that we’re considering in this lesson—that his awakening and developing spirit-consciousness went through much the same process or program on that distant Edenic satellite. What our Higher Instructors seem to be imparting to us in this Discourse is the blanket creative pattern by which all particles out of Divine Spirit attain to existence and expand upward to Godhood. From this blanket creative pattern it is, I think, that the Blavatsky Theosophists derive their tenets of the conscious soul developing upward through the simpler forms of
organic life. The differentiation that Soulcraft makes is, that Man as a distinctive creation did not come up through the simpler organic forms that are indigenous to this earth. He did not gain to his present bodily form of an “angelic ape” as any earthly process of spiritual, or even physical evolution. This particular aspect of Man’s progression we can leave to more detailed papers of instruction. What we’re treating with now, I say, is the general Growth of Spirit to Awareness of Itself, no matter what its planet of location. Now to resume our Transcendent Script—)

THE NEXT step upward is the lowest and simplest forms of animate life. That is in the kingdom of what you call Plant Life. Thereupon in the journey comes a feeling of dim and far-off and scarcely-understood unity with all of Nature’s forces. In the early striving of the Spirit-Particle upward, a brooding Over-Spirit gives help and direction . . .

When the Spirit-Particle has finally worked its way through the age-long procession of forms to the point of self-awareness, and yet has not evolved the mechanism of thinking, we have the highest animal orders under the protection of a Group Spirit.

This Group-Spirit, so to speak, does their thinking for them—you term this the “instincts”. For this reason you have the seemingly inexplicable migrations of the birds, the characteristic traits of the animal orders, the proneness of certain types to follow certain types of lives. For long ages this Planet Earth was the home of this evolving animal life. Then one group of those in existence on another planetary system—that had gone further than the animal systems—no longer depended solely on its Group Spirit but migrated through interstellar space and began to struggle independently with the problems of earthly environment. In that moment the Word was made flesh, and man was!

Now each man was an individual, low in stature as in soul. And as man, he began to have dimly and fitfully a longing for the spiritual home from which, so many aëons before, he had started out on his Journey Up the Worlds! Out of this longing he built his faith in gods. Out of this homesickness, he evolved his ideas of “heaven” . . . Even in the days of the Group Spirit, however, he had known there was no returning. He must advance, or perish from the earthly forms he had occupied or achieved, or

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return to Matter in the earliest dust of the universe! Through all of this process, there was only one motive—
The desire of Infinite Spirit to share with each Spirit-Particle the joy of creation!

Instead of developing at a stroke a developed and conscious universe, there seems to have been given to each Spirit-Particle the joy of creating and achieving his own Form, and his own consciousness of his nature. When Man had become conscious of himself as a thinking entity, though dimly, he was still not free from need or help from this Group Spirit, and at this time he developed a sense of kinship with Infinite Spirit, which his advancing intelligence made him first question, and then lose.

This was all a part of the Plan! If he had not lost his sense of dependence upon the Group and then upon Infinite Spirit, he would never have developed the Mind that must be a part of the mechanism of Man, who is, in the highest sense, aware of himself and of the Cosmos. Hence to the heart of the mystery—

As EACH Spirit-Particle achieves full human form, it is exposed to temptations and it is given opportunities. As it responds to these tests is its next visit to earth-life fixed, and the “new” soul—which is in reality an old, old soul—makes its real effort to live up to whatever dim and flickering light it brings into each new bodily career. As each soul makes its decision at each crossroads—or in the next higher Thought Plane where it rests and recuperates itself for a new incursion into flesh—it has to abide by the pronouncements it makes for itself and accept whatever becomes inherent in its new life.

In such a sense, all is foreordained to happen that does happen. But within such limits the soul has choice of that which it desires to be, and the experiences it desires to have accrue to it. That is, even given the fixed elements that are the result of causes set in motion by its earlier earthly visits, it still has the power of choice whether it will go on to the higher phases of life, or whether it will close its eyes to the light and pay the penalty in lives still ahead.

If from the beginning it has been one of those that has closed its eyes, it shouldn’t be hard to understand why repeated visits into earth-life should
be necessary to get a desire for light into the heart that because of its prior
careers, has become inured to darkness.
Many times we find that a soul that has constantly chosen wrongly must go
back into the very earliest forms of Man, and join his brothers who are not
far removed in consciousness from the earliest animal groupings.
However, understand clearly, the Group Spirit of the human species is not
of similarity to the spirit of the individual soul or consciousness. We tell
you solemnly that it rather consists of a special order called the Sons of
Light, made up of the Great Teachers who came to this planet thousands
upon thousands of years ago, to manifest their inherent godhood on this
earth-plane, and who have been placed in instructional charge of various
races, with the Christ Spirit over all!
Considered in another light, you might put it that Christ is the Group Spirit
for the mortal race upon this planet. But now there must be a conscious
cooperation between Man and his Group Spirit, in place of the blind de-
pendence that distinguishes the world of indigenous animals . .
This is the basis for all life as you know it. We do not wish to carry you
forward too fast nor too far, in grasping such truths. What we do wish to
impress upon you is, that life as you know it is an emanation of Divine Con-
sciousness, that seeks ever to ennoble its individual particles by the experi-
ence in each instance of certain earthly adventures that shape and mold the
soul into an approximation, each in its own right.
You are, you might put it, learning by your experiences in flesh, the tech-
nique of being gods!
You are not creatures of dust, super-animal organisms, conceived in mystery
and passing out into darkness. You are celestial creatures, still in the vast
and awesome process of attaining to godlike perfection and exercise of per-
sonal talents. You have the importance and dignity of gods. Whatever
happens to you, in these life-careers which you select for yourselves, all carry
the ultimate design of shaping you into gods! But everything depends on
how you respond to the light that is given you, and what use you make of it.
Let us go on with this sublime preaching in a forthcoming lesson . .
O MUCH, my friends, for the Higher Instruction—at least for this week. The Eternal Verities we’re called to face and acknowledge, however, are fairly simple verities ... as all great truths are simple. First, we have Holy Spirit, the hallowed First Cause—out of whose Essence we came as thinking spirit-particles. Holy Spirit projected Matter in order that humankind might improve itself intellectually by experience in Form. Given Form, originally derived from perceiving the shapes of materials, Man began to acquaint himself with Ideas, and from the manifestation and play of Ideas, he gained to his present knowledge of Self and the universe which he inhabits. But—and this is the most important of all—he could not know what all the experiences in a world of Ideas were, unless he went through the adventures of having them all happen to him, and thus acquaint his spirit with them. And acquainting his spirit with them is a God-given privilege! Get that point!

Too long have too many of us operated upon the psychology that this earth and its ordeals were some sort of penal institution that we have been sentenced to, that we must suffer perforce in order to merit the eternal joys—and indolences—of Heaven. Well, so does the youngster, forced to go to school, think education is a penalty for the crime of being young and illiterate. All youngsters imagine the heights of personal bliss would be to have no school that they’re forced to attend, no teachers to supervise them, nothing to do but follow the physical whims of going barefoot, going fishing, coming home to the parents’ house at night and having their creature comforts provided for. Afterwards, in adult life, they look back upon the school supervisions of childhood as the most enjoyable and valuable parts of their lives. Friends, we should start becoming adult!

We should abruptly alter these stereotyped ideas about earth-life being a penalty for anything. I say, we should look upon it as a grand and glorious privilege—the perpetual and everlasting opportunity for enjoying God’s world and gaining to celestially qualifying experience.
If you, right this moment, could look about you and choose a life different from your present one, there are a hundred careers you’d undoubtedly seek, to give you pleasure, profit, financial affluence, personal power, worldly prestige... and think God very kindly disposed to permit you to embrace them. All right then, you have them coming to you! But you’ve got to come back into earth-life to realize them! That’s the unavoidable condition. And it’s a reasonable condition. To enjoy certain careers to their utmost, and profit from them to the limit, you’ve got to have the birth-situation right, behind you. Maybe in the cases of some of you, you’ve got to have the physical alterations in stature or appearance, to play certain greater roles in life. You provide for those things, apparently, by going back onto the Planes of Thought—the place I believe I penetrated the night I had the SEVEN MINUTES experience—and awaiting the chance to get all those factors in alignment for the new roles awaiting you. Where is the penalty in that? I ask you!

The thing that we do want to recall constantly in it all is, that you can’t play serious roles of this order without experience enlarging and expanding the quality of your character, and that means that you reenter the earth-scene as a continually more important personage which means in turn that your earth careers succeed one another in a vast, widening, ever-upward spiral. You can’t have compounding experiences, and increase your intelligence, and return into earth-life the same sort of person you’ve been lives before. That couldn’t happen in the very nature of the circumstances. You command your altered higher stations in lives each time, by your demonstrated qualifications to fill them. Remember that!

I say, on the whole, even looking at it dispassionately, God has been better to a lot of us than we deserve, permitting us time and time again to have a fresh “go” at mortal existence, profiting by our experiences, becoming better and more intelligent people, according to the lives we’ve gotten the chance to live.

Does this sound platitudinous to some of you? Are you saying to yourself: “I’ve certainly had enough of the trials and tribulations of this life. Once let me get out of it, and I’ll be crazy to solicit a return visit to it”? That’s merely because—for the moment—you’re tired, my friends. You’re having an unusual overdose of the educating adventures of mortality, more than
your spirit is consciously absorbing. The barometer of your feelings about it is probably in alignment with the sentiment of that sweet old poem—

Backward, turn backward, O Time, in your flight,
Make me a child again, just for tonight!
Mother, come back from the Echoless Shore,
Take me again to your arms as of yore,
Over my slumbers your loving watch keep,
Rock me to sleep, Mother, rock me to sleep!

Mother, dear mother, the grass has grown green
Many long seasons our faces between,
Yet with what longing and infinite pain,
Long I tonight for your presence again.
  *   *

For I am so weary of toil and of fears,
  Tired of yearning and yielding to fears,
Tired of sowing for others to reap,
  Rock me to sleep, Mother, rock me to sleep!

Friends, believe me! . . we'll get over that. We'll get rested on those exquisitely tranquil Planes of Thought, which was undoubtedly the place into which I penetrated in my Seven Minutes in Eternity experience. We'll find ourselves full of pep and spiritual vigor to try it again, and live a fuller, freer, finer life, and do it better!

Let's thank God for all of it, that we do have an opportunity to live this earth life a second time, a score of times, a thousand times if needs be! . . and avoid our previous mistakes, and be kinder and sweeter and more of an inspiration to those around us. Carry this thought with you throughout the week—I AM A CHRIST IN MY OWN RIGHT, UNDERGOING EXPERIENCES TO MAKE ME FIT TO TAKE MY PLACE ULTIMATELY AT THE HEAD OF VAST WORLDS! . . and we have the Elder Brother's attestation that it is so . .

Religion, my friends, like everything else in the world, is far from being static. Men gather new concepts of religion as they gain in spiritual and intellectual and moral stature. People in an enlightened Twentieth Century

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should be able to worship God with greater probity, greater devotion, greater conscience, than even the fathers of old, because they have the wonders of science and literature to improve their concepts of the world's true nature. We ought not to let a temporary weariness with the rigors of this world, complicated as life in it is, in our current times, obscure and distort a concept of life on both sides of the Veil that is appropriate to our enhancements of today. We ought, by this time, to be too religiously mature.

We know today that the best workman is the man permitted to have continual holidays to refresh him and give him contrast of activities to the toil whereby he earns his sustenance. Certainly God Almighty must know that the person who toils perpetually in this competitive world for sixty to seventy years, not only needs but commands a holiday.

Well, in all respects and purposes, that seems to be exactly what has been celestially provided for us in this living-business. For every 70 to 80 years we spend in the rigors of mortality, we seem to be allotted a 200-year holiday. 200 years, we’re informed, seems to be about the average time that ordinary mortals care to be out of earth-life. We meet again all the mothers who've ever rocked us to sleep, and the fathers who've striven so earnestly to care for us when we were sons and daughters, and all the brothers and sisters and relatives and neighbors and friends and associates with whom we’ve enjoyed so many experiences. Then sooner or later, we’re ready to come back. Don’t forget that life in the world changes in character from century to century. Science and invention make it more attractive and enjoyable. Certainly if you'd been living your last life in American Revolutionary times, or even in the horse-and-buggy days of our grandfathers, a span of existence here in the middle of the 20th Century—with its autos and airplanes and radio and television—its modern apartments, elevators, electric lights, electric refrigerators, et al—would make a return to the earthplane seem almost celestial by comparison. If these things distinguish life today, how about the 21st Century, the 22nd, the 23rd? Wouldn’t we actually be shortcuiting ourselves to turn our backs on seventy years in the world in the 22nd Century?

The trouble with most of us is, we think of life—when we think of it at all—in terms of a repetition of the exact existence we have known. And it behooves us to remember that never in the whole world’s history can there
possibly be two life-spans that are precisely alike, or that the same person can be called upon to know.

Suppose we try to raise our sights on all of it.
It’s the facts of existence—existence as it is—that we want to have presented to us. And if those facts disclose to us that seried mortality is always in a vertical spiral, that life upon life is a sheer, proudful attainment, it behooves the most weary of us to grasp the final bloom of it. Understand, I’m not attempting to deliver you a spiritual pep-talk. I’m asking you to see life for the masterly Opportunity it is, to make the least of us specimens of spiritual royalty. It aligns with the secular advances of our day to grasp a wider, higher, finer concept of the Holy Spirit in whose breath we are living, and value it accordingly, and be properly appreciative . .

NOW for those of us who are spiritually mature—who have not been fearful of taking our places in life and performing our parts so long as we could be of service to our Elder Brother and our fellows needing our instruction and liberation, let me read a particularly appropriate passage of the Golden Scripts to close this discourse. If all of it does not attest, in sacred terms, to earthly revisitation, then nothing can attest to it.
I read from Page 255, Chapter 72—
The Divine Teacher Speaks

MY DEARLY beloved, concerning things spiritual ye are adepts though ye know it not.
Lives without number have ye led, concerning which ye are instructed in part. Know that ye have been precursors and expounders of me in ages so remote that the count is lost.
Ye have heralded me and been my vanguard, little group of my family ordained of me to teach the race. Ye have come and gone in flesh because ye did choose that pathway loving me. I too have come and gone in flesh, but I did suffer whilst ye did take the glory.
Thus come ye to the present cycle when ye do have glory of men. Verily ye have much glory mentioned in eternal realms, meaning that vast host on all planes who know that ye do function in flesh again for them and for me.
I say it is important that ye know things of import concerning yourselves. Things interpreted are small though significant. Things to be known of you and by you are large, larger than ye have received to this hour, for verily I include now those who have come through many gropings to join our company in flesh.
Power cometh to them, and honor, and happiness. I decree it even as I decree that the nations be given unto those who are upright of heart, to be molded of them for oncoming generations.
Hear now my voice. Ye did volunteer, all of you, for a trust with which I charged you. That which cometh is not of my choosing for you, but that ye wanted it.
Ye did enter into flesh with me ages in the past, with some who are with me at the present moment whom ye know, and somehow ye know not in this life.
Those who are here are your collaborators in the world of Spirit as distinguished from the world of flesh. They are those who have been with us even in days of old.
Created were all of you of the Father's munificence, to minister interpretatively to planets perverse. Ye did come with me when I was many leaders in many lands, for I have taught and instructed times without number, forgotten of men.

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This, however, is of importance: Those who have been with me have been sufferers with me of election, knowing that glory which cometh from achievement.
Suffering is not pain always. I speak of it as endurance, steadfastness, loyalty to a pact.
Friends are powerful of instances, enemies have had power over you in flesh, for purposes of making you to know yourselves. Again they desire it.
They have it not in this cycle which openeth, for the world approacheth a climax of a sort. Hear me say it.
Know that ye have had privilege in every age, beloved. Ministers have come to you from higher planes ministering and saying: Arise and lead, the Forces command you! . .
But events thwarted you at times, ye misunderstood the signs and the omens, ye practiced indiscretions and misinterpretations.
Know that I hold you blameless for these.
Ye did upset balances, precipitating forces that did mock and defile you so that ye were called away drastically.
At other times ye did manifest aright and know happiness. Power came to you in every age, I say.
Sometimes it was government by force of arms. Sometimes love for humanity made ye to instruct from premonitions and forebodings. Ye did give heed to visions and answer the call of voices that were judgments of discretions in your souls.
I say that ye are coming to a time when it is important that ye know of those whom ye have been, that ye make not the errors plaguing you as before, else the work go amiss.
Ye have been princes and princesses, potentates and rulers forgotten now in the archives of time; ye have been high priests and priestesses and donors of temples to religions extinct.
And now, my beloved, I call you again as of old to lead the nations in the cycle that openeth as the New Time cometh in.
Thus I instruct you as the time draweth nigh for great achievement. Abide in me and my love for a little time. I speak at greater length unto you, for the time shorteneth and great issues impend . .

PEACE

Fifth

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DISCOURSE SIX

Nature’s Second Law: The Expansion of Consciousness by Opposition
Nature's Second Law:
The Expansion of Consciousness
by Opposition . . .
THE SIXTH DISCOURSE

Foreword by Adelaide Pelley Pearson

We are met today to consider the Sixth Discourse on Soul-
craft—to hear an exposition of some of the profounder
aspects of prenatal consciousness, that may have direct
bearing on our lives of the present. This is Adelaide Pelley
Pearson, bespeaking this foreword in behalf of her father,
William Dudley Pelley, who for twenty-two years has been probing these
deeper mysteries of Cosmos, and who is going to talk to you for the next
forty to fifty minutes on matters which should profit us.

Soulcraft, so-called, is nothing but an exploration into the history and capa-
bilities of the real human soul. It embraces fearless research into the poten-
tials and fecundities of man's immortal spirit, entirely apart from Re-
ligion, seeking new truths about the mysteries of ourselves, why we are the
beings we purport to be upon this solar planet, and what the significance is,
of the sojourn, for all of us. My father is going to speak to you from the
Soulcraft Studio, in Noblesville, Indiana, as though he were present in this
room addressing you.

Listen while he leads us in sacred Invocation, then consider these truths that
he has to impart to you, procured through the instrument of ESP—Extra-
Sensory Perception. Strange light on men's earthly affairs is coming to
their attention in this century of revelation. Here is the continuation of a
discourse given but partially last week. As earnest Christians, working for
man's better enlightenment and liberation from inhibiting tradition, this is
the message we arrange for your pondering . . .

Sixth
INVOCATION

By Mr. Pelley

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!

* * *

This prayer we have prayed, Our Father, in sincerity and humility. But now that the vital days are come, we add a new beseechment:

Give us, O Lord, a new heart and a new conscience and a new intellect, that we may interpret the events of Thy world, coming upon us fatefuly, in terms of constructive value to our spirits. We ask, in our meditations, to be taught of true instructors. We seek no knowledge that Thou hast not decreed as goodly for man's betterment.

Renew us, Our Father, in the fueals of ancient truths, that we may be as beacons in a world of seeming Darkness.

This we ask devoutly, looking to Thee as the giver of every good and perfect gift, bestowing on the least of us the blessing of Understanding . . .

AMEN AND AMEN, Father, So be it!
MY DEAR PEOPLE! . . . I want to develop further in this week's discourse, the subject on which we only laid two or three foundation-stones in last week's discourse . . . this matter of the Eternal Verities, as we call them, or the constant and irrefutable truths on which mortal life, or the phenomenon of all life with which we're familiar, may correctly be based. I said in my last discourse that the vast "background verity" on which logic indicates we can most depend, has always been, and is, the ever-brooding element of Holy Thought.

For the purposes of rational thinking in our three-dimensional world, we must concede Design, or Pattern, or Form, or Shape, to be not only the forerunner of Matter, but the prior necessity before all ideas.

Thought, in some vast primal aspect, had to exercise in advance of the integration of Matter, or Matter would have had no formula to follow in becoming or enduring as that which it is. In other words, Thought had to exercise in some aspect of Form—which continued constant and perpetual—that etheric vibration might perform, or operate, in courses that gave stability to mental concepts. So for all practical purposes we say that Holy Thought—called that to express the Divine First Cause—wrought etheric vibration into stable patterns of operation, and in that performance gave reality to the awesome thing that we've termed Creation. It made Reality that we could estimate and appreciate, out of void and chaos.

Having directed etheric vibration to perform perpetually according to unchangeable pattern, producing the wonderment that we know as atomic matter—and this resultant Matter presenting in its turn a million degrees of density, quality, and limitation which we call size, weight, and shape—the ingredients were thereupon in existence for the peculiar exercise of Thinking to develop in capsule Thought-Units, which for want of a better term we call Individual Sentient Spirits. Sentient means "capable of sensation and consciousness." Consciousness, in turn, means chiefly "self-realization" . . .

So then, we have three Eternal Verities identified: Holy Thought, which produced Matter by giving etheric vibration stability and continuity in its performance; the behavior of the Matter thus projected in respect to novelties of Density, Quality, and Limitation, and permitting of planetary worlds.
of Materials; and capsule Thought-Units that could become capable of sensation, and through sensation—produced from the behavior of formulated etheric vibration—achieving the goal of Self-Realization. And when this self-realization was arrived at, "spirit" was in existence.

THOSE seem, I know, like a formidable array of eleven-pound words, but I'm not using them to confuse you, much less show off my own erudition, . . . I'm using them because each of them presumes some shade or depth of exact meaning, which shorter or lighter words don't always do. What we're establishing, in all of it, is this: We find ourselves to be thinking human units in this world, contained within certain limits of environment, subject to certain ordeals of experience and emotion, and trying to make head and tail of how we got here and the purpose we're serving. So we go back and take a look at the commencement or "creation end" of Thought and Matter and Consciousness, to get our fundamentals sorted out and identified, in order to determine whether or not somewhere along the line of history and development of ideas we've gone astray in our correct deductions or conclusions about ourselves. Determine the correct elements involved, and trace with reasonable accuracy the processes by which we arrive at what we find ourselves today, and perchance we discover and embrace a new meaning to the cosmic program of life's actuality. Perhaps we discover a concrete and worthy goal toward which such supernal program is leading us, that fortifies our courage and increases our stamina, so that these tumults and ordeals of the present aren't quite so tragic as they seem. The human spirit is so constituted that it can, and will, endure anything earth-life presents for its experiencing, so long as profit of some sort—of an adequate and worthy value—waits for bestowal at the end!

We have therefore, the obvious fact of Holy Thought performing before the existence of Matter and producing Matter from etheric vibration;
We have the self-obvious fact of Matter displaying in vast coagulations that give us suns and planets, and thus supplying substantial locations for the performances of sentient or self-recognizing life;
We have capsule demonstrations of Thought, capable of reasoning when they are furnished with idea-concepts based on density, quality, and limi-
tations of size—or shape—to think in, that in their essence are labeled Spirits. To these three verities, it now seems logical to add a fourth—
Spirits grow, and expand their faculties, in exact ratio to the opposition they encounter from environment or from the behaviors of one another, that seeks to deflect or demolish them!

WE MIGHT as well face this Fourth Verity because we can't ignore it or argue around it. It is what I call the Second Law of Life! The first, as we commonly concede, is Self-Preservation of that vehicle or organism in which spirit finds itself operating in any given earthly sequence. Holy Spirit seems to have decreed these two laws from the remotest antiquity—as we consider antiquity. First, that the occupying spirit-particle shall defend and maintain at all costs, and above every other earthly interest the organic vehicle in which it happens to find itself currently manifesting; second, that it shall expand its faculties and capabilities—and move forward and upward into more and more complex forms—in other words, become more intelligent and efficient as a spirit, as it encounters and surmounts, or prevails over, opposition to its existence or form of performance. Commonly we say that Nature is merciless, and speak about the "survival of the fittest" in evolution. What are we expressing but this Fourth Verity, or Second Law of Spiritual Dynamics?

I shall never forget the impression made upon me as a growing boy, reading one of Jack London's books about life in the frozen arctic, where every form of life seems to be required to prey upon some other form of life or cease to exist. I remember London's description of the night-life of an Alaskan mouse caught up and carried off by an arctic owl. The owl couldn't live without having the mouse to hunt and prey upon, and this far in the frozen reaches of the north, without human species being within hundreds of miles. The owl in turn was hunted and finally seized by a starving arctic wolf. The wolf couldn't live without hunting down and destroying the owl. Why all this hunting and exterminating, one species by the other?

Well, when I finally became older and wiser, and began to look at the provisions of Nature—only another aspect of Holy Thought—for developing spirit-possibilities to their fullest, I began to see dimly and then with increasing clearness and conviction, that this Second Law of Life truly made
the profounder sense. It wasn’t extermination at all. It was an earthly situation in which spirit was made quickened and vigilant and more self-conscious by meeting with opposition, seeking to deflect it or demolish its vehicle. The only cruelty in it—now get this point!—would lie in the carelessness and by-no-means-certain conclusion that all these forms of life that lived by, and knew, sensation—that had self-realization so to speak—only had one chance at life in the organic vehicle, whether it was an arctic mouse or a royal mortal potentate. Give your sentient spirit-particle more than one chance at organic occupation or existence, and the whole plan and current of life comes clear. Give it only one sequence, and all life is senseless. Now life is not senseless. The operations of the whole universe show the profoundest sense and good order. Why then, have we the right to conclude that only in the department of organic and sentient life is intelligence dispensed with?

Give any type of sentient spirit—from an arctic mouse to an African ape or a Manhattan banker—the opportunity to acquire and use another body when it loses out in the condition of survival, only seal its memory against the knowledge that it can produce another body or series of bodies, so that it assumes it can have but the single organism and no more, and spirit develops intelligence and character in the exact ratio that it sharpens the sense faculties to outwit its adversaries.

Well, I pondered on this long. If Holy Thought came before etheric vibration and created it in order to obtain the phenomena of Matter, then why couldn’t—or at least shouldn’t—Individual Capsule Spirit-Thought come before the bodies it occupied? And if it did come before them—or existed before, or outside of, or independent of—those bodily vehicles that gave it physical or earthly expression, what stopped it from entering and using those bodies in multiple or serried form equally as easy as it had entered upon, and used, the single bodily form?

Well, it was exploration into the present-day Mind of Man that led me to become convinced that Repeat-Existence was a fact. And did I become convinced of it in the human aspect by having some supernal mentor come along and merely assure me that it was so? No! Granted they did that, I saw other things happen that proved it beyond question.

*Sixth*
I saw, before my eyes, the minds of certain men and women put into deep cataleptic sleep through medical hypnosis, told to go back into their subconscious prenatal memories, into the minds of their eternal spirits, and remember the persons they had been in other lives. I saw those men and women arise from those sequences, after their memory-veils had been lifted, speak languages fluently which they had never learned in this present mortal life, describe customs, manners, dress, ceremonies, and even geographical landscapes and processes of government, that have long-since perished from this earth. Friends, I had to believe in the fact of prior existences for these peoples because they could never have fabricated what they thereby reported... their current years in life, or their personal educations, could never have supplied them with the data. I could use up my whole wire this hour, relating you episode after episode in which I had participated in this sort of mental therapy.

I remember one winsome 17-year-old high school girl from Cleveland, Ohio, back in 1932, who was almost becoming a mental case from the fixations from former lives that were trying to thrust into her recollections of the present. She was put into deep cataleptic sleep, her mind told to divorce itself from physical fixations of the present, and go back and recall consciously the persons she had been in earlier bodies... and when she was called from the prenatal sojourn, she talked Egyptian, Greek, Armenian, Latin, Spanish and French as fluently as so many natives born to those tongues and her families. She gave details of dress and deportment that a learned doctor who was present declared to be absolutely accurate ethnologically. And yet, within a few days of displaying such unbelievable erudition, she gradually came to forget every last detail of them... although the therapeutic ends had been achieved and she had gotten the relief she sought mentally, by having those conscious realizations of her previous existences.

I say, having witnessed such phenomena in my personal experience, and noting it as operating in the human sense, it is entirely logical and reasonable that any type of sentient spirit—by the very fact of its being spirit—can occupy and reoccupy seried physical forms. And in that it does so, I say further, the "cruelty" and "mercilessness" of Nature disappears...
I am becoming convinced, after twenty years’ examination of such matters, that this Second Great Law of Nature is a fundamental of life and a cosmic verity.

Now where does that leave us in the individual sense, in our present predicaments and course of instruction?

IT LEAVES us just here—
The higher we climb into more facile forms and degrees of intelligence, the more complex—and sometimes subtle—becomes the nature of opposition, to increase our self-awareness and sharpen our spiritual faculties. We are not arctic mice. We are not African apes. We are a highly civilized people, far up the ladder of spiritual attainments. So it follows consistently that to keep up the pressure of opposition on us, and continue our spiritual expansion and increasing maturity, we have economic pressures and social complications presented to us; we are introduced to orders of civilization where the eccentricities of tribal rivalries or national or hemispherical wars, involve us. We advance in the character of the oppositions confronting us, in precise ratio to the degree of spiritual attainments we have already arrived at.

So, looked at in the long throw of cosmic circumstance, these are not truly woes and troubles and irremediable distresses that seemingly visit us from Monday morning to Saturday night in these, our current earthly lives, up here in the Twentieth Century. They are the forms of the application of the Second Law of Natural Dynamics, the Fourth Verity, being brought to bear on us . . . to keep up and maintain the spiritual development and expansion that is still a continuing part of creating us gods of a sort, minute elements of Holy Thought—or Holy Spirit if you prefer—continuing ever upward in our spiritual evolution.

And if sobeit there come fatal mishaps or accidents, or wars that involve our current bodies and destroy them, or even economic circumstances where we must “hustle to survive”, we apparently transfer into spiritual life for a period that averages around 200 years, we’re finding, until we’re spiritually rested and eager for another go at earth-life, but in an ever-upward spiral. Sheer logic and intellect would attest this sort of thing to be so even if we possessed no assurances or reports of details of the process from those
on high enough tablelands of observation who discern it as being the sternest part of fact.
You are not being penalized by being "brought back" into mortal life—like a fugitive from justice who has fled across state lines—to undergo another sufferance in flesh. You are working out a vast cosmic design for yourself in all the careers you prescribe for yourself, and in order to make your program successful and complete, you have to realize life in a hundred different castes and locations of society, in a hundred different times and countries. This is the thing you're apparently doing, and no "cruel" or "merciless" God—or Nature—is involved in it whatever. Decidedly the contrary! I tell you we've got to alter our thinking on these great subjects, and face the crux of our existence here as mature men and women. I'm not trying to introduce any Hindu belief in reincarnation into the spiritual philosophy of my fellow countrymen. I'm sharing with you some of the dependable, basic facts I've unearthed about this life-experience we're all undergoing, so we can view it with constructive appreciation . . .
I'm coming back to the marvels of lifted memory in future discourses. But first I want to read you the remainder of the Transcendent Script I started to read in my discourse of last week, giving you the attestments of our Subliminal Authorities on some of the details of what happens in your life—in every life—to make the cycle of life-and-death-and-life-again, a fact . . .

THE REVELATION

DEARLY BELOVED BRETHREN IN MORTALITY:

MORTAL LIFE, we have told you, is a divine university in which the spirits of men are students, being educated in principles that graduate them into godhood.

When the individual spirit begins its journey up through its various classrooms in human form, it has a definite curriculum to cover before its Commencement into realms of Pure Spirit.
The average human student's inheritance from a brute ancestry, that is not exactly an animal ancestry—as you have had spoken to you in our discourse on Sodomy—speaks through every phase of his physical development and
equipment, and is blindly seeking to draw him back into the unconsciousness of self-awareness from which he came originally.

In his primitive forms he is not always able to distinguish between the Voice of Holy Thought and the fears of his own ignorance. Thus is superstition born, and pagan worship of symbols.

Life is a relatively simple and straightforward proposition to children of the early forms of society, whether of prehistoric times or in the jungles of today. But even in the simplest organization of life there are those who strive to follow what little light they have, and there are those who close their eyes to that light and choose deliberately to blunder in darkness. Not even Infinite Spirit can explain why such choice is made in the beginning, unless it be that in some physical organisms the Mark of the Beast—or the vestiges of Sodomic heritage—is more vivid. That is, in the early struggle of the individual consciousness, the traits of the earliest miscreant ancestors are more strongly fixed upon one spirit than upon another. In the first struggles of the individual consciousness with temptation, the downward and backward pull is stronger upon him, apparently, than upon his neighbor, and his lower instincts more readily control him.

Now it should be plain that having set the Law of Cause and Effect in motion, Man must be slower and slower in his progress toward perfection, and therefore require many more visitations into bodily forms until he reaches the purely spiritual state, than the one who even in the beginning strove to overcome his bestial instincts and start to learn the meaning of Love. And understand us, by bestial instincts we do not refer to the natural and proper procreative instincts that too often give such moral confusion to normal men and women. The procreative instinct is a constructive instinct for the creation of new bodies which the souls of returning spirits may occupy! It is a necessary and healthy instinct, even though practiced as well by the animals. By bestial instincts we mean those of hate, revenge, slaughter, senseless and impersonal cruelty, lust, intemperance, temper, and blind animosities and prejudices. We shall go to some lengths to consider with you the nature of various "sinful" practices, that truly constitute sins and immoralities, as we continue instructing you.

What we are trying to tell you now is, there is only justice and fairness of

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the highest sort in giving human spirits multiple lives in ever-ascending degrees of flesh and social station, to enable them to attain to those degrees of character where the earthly scene no longer contains profit for them. How many earthly visitations are required, and how long each one lasts, is not of slightest consequence. The glory that is finally achieved is recompense enough, and even in the most unhappy earthly experience there are moments of delight in the earth, and in human contacts, that make it well worth having lived. Now as to methods—

Let us take one ordinary human soul with the average number of successes and failures in resisting the temptations of its first earthly tenures. We must always remember that soul becomes Soul when the physical form of Man has evolved, and the Mind and Brain are ready to function in such a way that the Spirit-Particle is aware of itself as an individual unit, and henceforth its physical occupations are in its own keeping, and within its own selection, instead of in the keeping of that which we have described to you as the Group Spirit.

After his passing from the earthly sequence each time at loss of physical body, the individual is cared for on the Thought Planes, and shown wherein he has failed, where and how he has been victorious, and what further lessons he most needs to learn. These Thought Planes by the way, are the degrees and conditions of Spirithood from which those come to you who manifest occasionally through mediums. Always they are not aware of what their true condition is. They say they are "making progress"... What they truly mean is, they are becoming advised of the true nature of the physical tenure, and hearing and absorbing those same eternal truths we are transferring to you now by this means of communication. Do not be misled if they tell you at times that they see no evidence in their states, of earthly return. They literally are not high enough, dear brethren, to do that. They are still, in a manner of speaking, "earthbound"... that is to say, their thoughts and deciding are still in the patterns of the customs of earth-life. We who are heaven-removed from them in eternal intelligence, look upon them as but one step higher from those of you in flesh. We seek to care for them and protect them. We give them instruction in the higher ways, and this they call "progress" as they imbibe it. They are not like you, how-

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ever, in their after-life reactions. They see spirit as spirit, the paramount existence. Eventually, we tell you, they too will "die" . . that is, vacate their astral vehicles and graduate unto us in the more lofty spiritual heights. Enough for the present of this interpolation . . .

In the earliest visits of man to our planetary surfaces, his problems is simple and usually he is told what he must do, and has little voice in it. The further he travels into complexity, the more he is allowed to influence his existences. For this reason we can omit his earliest incursions into Matter and take him up at the point where some of his basic life-lessons have been mastered. Having decided his needs, he begins a search through earth for those parents who can give him the environment and career he most needs, also supply him with the type of body best suited to his next successive role and manipulation.

Thus is every man and woman the spiritual son and daughter of Spirit, yet the physical son or daughter of the father and mother who brings him back for the period of the immediate life-cycle, into the material universe. For example: Say the lesson he needs most to learn is Patience. Then he chooses parents who pass on to him a highly sensitized and irritable nervous mechanism over which, and through which, he must learn self-control. In the physical body lies dormant all the racial and sodomic heritage and thus you have those obscure and incomprehensible impingements upon spirit that the modern psychologist calls Complexes and Neuroses.

With the problem of the Soul through each role, however, we are not now concerned, but with the problem of the whole scheme of being given a hundred new chances at life in the flesh. But mark this—

When the soul does start upon its fresh career in mortality, it is naturally much closer to certain of its fellows than to others. By this we mean, the natural associations during its preceding earthly visits among those who are of one family or one district, or whose paths cross in such a way that Love or Enmity or Friendship have resulted.

In choosing the next earthly position it will occupy, it is inevitable that many of those who were close to it should need pretty much the same lessons and cosmic tutelage, and should therefore choose bodies in the same environment or even the same family. As the problem or situation grows more and more complex, and each soul has more widely varied experiencings, this tends

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to become more and more broken up . . though still it continues to take
place fairly often.
Another element, however, now enters the situation.
Two souls that have been close to one another but who have not made the
same use of opportunities, may find that one of them needs more visitations
to earth and its benefits, than the other. In such a case there have been in-
stances where the more advanced one begged to take a longer time between
his earthly physical occupancies, that he might, from the invisible side, help
the loved one. Thus they would be together in each of the advanced one’s
earthly visits, and would reach the end of their pilgrimages together.
In lesser degree this applies to whole groups who have been in company
through some tremendous experience in earlier life-cycles, and also to those
unusually strong ties that are occasionally formed with a soul hitherto a
stranger.
With this as background, do you not now understand much that was hid-
den? Do you not know the meaning of much that has troubled and per-
plexed you?
We shall continue our instruction in still a third lesson on this subject, but
this is paramount to precept:
You are all of you attending a curriculum, or school. That is the purpose—
and the only purpose—of your lives in your flesh. You are Pupils of Divine,
or Cosmic Instruction. You have your roles to fill, your parts to play, each
according to his nature and his character. There is no God punishing you
if you fail to succeed. It only means you start all over and do it again,
until you achieve it.
Your instructor is right in telling you that there is no God of cruelty or
indifference at the head of this universe. There is only a God of justice
and equity, who wishes to see His children graduate with honors. Take
these words at their value literally, we beg of you.
You are obtaining herein an after-life education. You are learning the
matters the dead learn, after their so-called graduations from the limitations
of their flesh. But the “dead”, alas, do not always grasp these matters at
first time hearing them. Realizing in finality that some of them must return
into earth-life, blanches many a spiritual cheek.
We say, be not concerned. You are in the hands of an infinitely wise parent

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who has decreed great attainments for the circumscribed Sons of Earth. Trust that your educations are coming along, and that you—like your psychical seance visitors—are “making progress”. Truly, we say, you are making progress, as you imbibe these enlightenments and thus are not required to become proficient in them after your mortal span is run...

THE COMMENTARY

Well, dear friends, such is the confirmation of the suggestions I laid down for you, respecting the process of going in and out of life, when I started this discourse. We are immortal beings, sojourning temporarily on this planet Earth to acquire a surpassing spiritual enhancement. As we live these lives of ours, with their problems and perplexities, their disappointments and persecutions, their stragglings and victories, the true thing we’re really doing is learning agility and facility in our mental-spiritual processes, the performing of the soul. Actually, we might put it, we’re following the same pattern on a higher level of life, that the arctic mouse is, in gaining to an instinctive higher appreciation of itself as a bit of animal spirit by keeping itself from capture by the owl. The “owls” in our cases are life’s problems and perplexities, its disappointments and persecutions, its stragglings and mishaps. Also they’re the competitions of society, mounting up to involvement even in vast wars, that drive us frenzied to preserve ourselves physically. The same great formula is operating, I say, and seems to be a Law of Life. If we didn’t have these menaces and competitions, how should we realize that we were alive? Indolent eating and drinking and sleeping and propagating doesn’t give it to us. We have to come into life, and then be spurred and pushed and threatened and hunted. In pitting our wits against our adversaries, we learn celerity of mental exercise, we learn vigilance of perception, we learn keenness of intellect. Indeed, that’s the way that intellect develops—or is developed in us. But when occasionally we lose out in the process, and tragically abandon our bodies—or are “killed” as we phrase it—Divine Providence doesn’t say, “All right, you lost out; that’s the end of you.” Divine Providence, with infinite compassion and sagacity, says: “All

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right, get yourself born in a fresh new body and try it again. Next time you may win! I'm for you. Go to it!"

So we try it over and over again, and eventually we do win. How much sweeter and fairer this process is, than the old brain-strapped philosophy that a God of Wrath hovers over us to watch for each little moral infraction we commit, eager to pounce on us like the arctic owl Himself, and growling in His celestial beard, "Aha! So you couldn't make it? Now it's My turn to punish you for failing. Down to hell you go and that's the end of you—good riddance!"

Friends, that sort of philosophy is the so-called religion of a primitive, perverted, vengeful people, reflecting their own spiritual qualities in the God they bequeath to us.

We of a more enlightened Christian age, see Nature's Second Law—the expansion of Consciousness by Opposition—as a vast fine provision for our spiritual evolution, and are properly appreciative of the compassionate Providence that's obviously been so considerate of us.

*Every man and woman in this world wants another chance!* We look at the trials and errors of life, the mistakes and the blunders, the false starts and clumsy performances we've been guilty of—because we weren't always as proficient as our brethren—and we long with insufferable longing to have another go at life and do it over and do it better. How many thousand times a year do you hear some harassed soul cry, "Oh, if I only had my life to live over again! . . I'd do so-and-so . . ."

God love 'em! . . let's take the message to them that they've got their lives to live over again—a thousand times if they need it!—until they truly master life . . and win out so gloriously that it brings a choke in the throat. God apparently says, "Go ahead and live your life over again, you valuable, aspiring soul! Live your life again as many times as you wish. Merely profit by your blunders and mistakes, that's what I expect of you! You're in earth-life to do that!" And recognizing what fine, radiant, rich opportunities are advanced to us, and made available to us, to do that, we suddenly come into realization of the eternal fairness and goodness of God that melts us down.

Friends, try to think of God as I think of God—not a sublimated Moses with a scowl on his forehead, whose weather eye is always peeled for the  

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seventeen cents we short-changed the milkman—but as the most splendorful, vigorous, kindly, courteous, helpful Personage you ever encountered in your life, wanting you to have every chance to make the utmost of yourself and shaping all the processes of nature through which you pass so you can do it. I think of God as an elderly and infinitely sagacious and benevolent Christ, a hundred times more compassionate and understanding and tolerant and encouraging, who never made Man and then abandoned him to get through life up the worlds as best he could, but who has a personal interest in the progress and victories of every last one of us.

We have it on the Elder Brother's word that no sparrow falleth to the ground without His titanic intellect being aware of it; that we, in our individual persons are of such value in Cosmos, and so privately known to this Holy Spirit that even the hairs of our heads have numbers. What the Christ was seeking to tell us, of course, was that life once created and started out upon the pathway of animate manifestation, represented a cosmic value that even God the Father took note of, in every instance. The fact that there are two billion of us here on this earth-ball—one billion men and one billion women—only attests to the mental capacity of this titanic Holy Spirit to keep track of us and identify us. Can't you see that in assuming that among two billion human beings you must be lost in the shuffle, is doing nothing but proclaiming your own limitations? If you had two billion human beings to keep track of, you would stand to be pardoned, naturally, if now and then you overlooked one or two. Indeed, some fathers and mothers have been known on earth who'd had so many children they had to count their names off on the fingers of their hands—or take off their shoes—to make certain they'd all been totaled.

The Holy Spirit to whom we're turning our thinking, and trying to estimate Its greatness and grandeur, is so stupendous of capacity that the poor drunk who was loaded into the patrol wagon yesterday and tooted off to the city pokey, is of exactly as much consequence for the spiritual potentials he represents, as the mayor of the city, or the governor of the state, or even the President of the United States. When Holy Writ tells us that "God is no respecter of persons" it must mean exactly and precisely what it says. God doesn't care whether a man is a drunk or a deacon, a derelict or a duke. As a matter of fact, there is no such thing anyhow, to Cosmos, as a derelict.
Every created and breathing human being is an integrated unit in the vast scheme of Life Manifest, and being a drunk or a deacon, a derelict or a duke, is only an item in its current record of cosmic progress. So take heart, I beg of you. Maybe you'll awaken in so-called Eternity one of these mornings and discover you weren't the forgotten and forsaken denizen of earthly society that you supposed—but that Cosmos and Holy Spirit have been directly aware of you, every mortal minute since you acquired an earthly body. And why shouldn't They do it, considering the complex and highly-evolved thing you are? You're the sum and substance of hundreds of lives. Probably in many of them you've had earthly fame. Because you're a mere New Deal taxpayer in the United States of America, living on a side-street in a mediocre American town or city, is only a passing circumstance. It's you in the long throw of your cosmic significance that counts! ... and you'd better awaken to it. You mayn't attach much significance to yourself, but if Holy Spirit and Christ do, you should begin to throw back your shoulders and take a new lease on life in mortality.

Remember, my friends, the real Christian religion is a religion of respect and dignity due the individual. The facts of Great Cosmos as we're discovering them, make you, as a person, the center of creation. No one in the sight of God is of any more importance than you are, and conversely you're as important as any living, breathing, thinking, aspiring, suffering, yearning soul in the Great Pattern of Earthly Living. Get up your chin, I say, look at life levelly, and with the conscious and appreciative smile of a new self-respect. Christ is interested in you because you are an immortal being, containing potentials of being some fine day on in future, a Christ in your own right!

You are living in a body at this moment. It is a live body. Your heart is beating. You are thinking your thoughts. Nature has endowed you with the gift of self-realization. Nature would not have done this, I claim, unless you had been of sufficient consequence to so favor you. To say that the wonders that make up your physical personality are the product of blind and automatic chemical reactions, is to insult Divine Intelligence. Granted it were so, who provided for the chemical reactions? Could they have performed of themselves?

*Why not get over our infantile limitations?*
WELL, let's leave it there for the present.

I'm not dealing in conjectures, religious or otherwise. I'm dealing in facts. We're breaking into higher stratospheres of life and finding out truths that the ancients thought demonism. But they're far from being demonism. Once it was "demons" who sought to contradict the word of God by saying the earth was round and revolved about the sun. Priestly monopolists on truth consigned such human demons and "scoffers at the doctrine" to the stake . . for doubting facts set down in an antiquated scripture. Well, today we're being given even a New Bible of a sort, compiled from findings of fact by ESP—Extra-Sensory Perception—which only 200 years ago right here in this country might have invited a stoning for being adept in its precepts. Let me read you a bit of divine assurance, to close this week's discourse . .
The Divine Teacher Speaks

HAVE YOUR hearts tranquillities but your minds perplexities? I say, Be calm in both. Ye have heard me tell you that no harm cometh unto you. Behold I say again, I protect whom I love. Men are displeased with that which is finite when it cometh to them mystically. They rebel at the abstruse. They want wisdom bluntly. Let your hearts be ennobled by the thought that man hath heard mysticism before, and profited, but that he hath denied me before, and profiteth not. I tell you that we are coming to mysteries that profit men greatly, but the times have a program. There is witchery in Order. That which is Written hath its entries by a rostering.

Let us reason together! I give you instruction in cardinal principles. I help you in deciding questions of import affecting the race in its struggle unto mastership.

Know that great basic facts are given unto men, that they may play their parts as men. Great fundamentals of doctrine are given unto them on which to rear hypotheses of life for their profit and mental pleasure. I say they are concerned with Ideals of Origins. They are paramount to earthly instructings by earthly teachers who behold not the truth through lenses of wisdom. They are transcribed by men and women who have no other motive than purification of insight, seeking no profit but love in the effort, knowing no basis of argument but that which is of me.

I tell you that they are held to answer for such instructings and they answer. They tell millions truths. Those millions are freed from their despairs and their ignorance.

I say unto you, These are the Instructors who come of Love Incarnate teaching the worlds. They labor in the vineyard of Pure Thought and have dominion over it. They seek the Father in every human pasture wherein my sheep feed. They are angels of a sort who harken not to the voices of doubt but proceed with a firmness in making pasturage for those sheep, whenever and wherever those pasturings have spreadings.

I tell you I have instructed them of old. I instruct them again. I say unto

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them, The way openeth for miracles, lo, the Father's voice speaketh and miracles perform.
Great are those miracles.
Man hath no concept of that which lurketh in the Infinite.
Men have concept of Divine Thought, having thoughts themselves, but they know not the ways in which Divine Thought operateth to send Light on its mission making order out of chaos.
Take my journey as I direct.
Hear my commendation. Men have beheld you at work in my vineyard. They have been encouraged in their hearts. They have come unto me beseeching me that I bequeath you great blessings for that which ye have rendered unto them when verily ye didst labor and perceive not the fruits.
Is it not meet that these things shouldst be known unto you?
Labor with a sureness. I say, The labor hath its recompense . .

PEACE
DISCOURSE SEVEN
Why All Souls Do Not Make Similar Progress Up the Worlds
Why All Souls Do Not Make Similar Progress Up the Worlds...

THE SEVENTH DISCOURSE

Foreword by Adelaide Pelley Pearson

Dear Spiritual Friends throughout America:

This is the seventh discourse on Soulcraft, prepared for students of the higher truths of life, gathering each Sunday evening to receive the disclosures coming down to us from Master Minds in the more radiant dimensions of Time and Space. This is Adelaide Pelley Pearson speaking to you, from the Soulcraft studios in Noblesville, Indiana. I am prefacing the evening's remarks of my father, William Dudley Pelley—who is going to talk to you on the intriguing subject: "Why All Souls Do Not Make Similar Progress Up the Worlds"—by telling you briefly what Soulcraft is, and why it becomes of special significance in the times now upon us.

Soulcraft is not a new religion, nor a new faith, nor a new creed or denomination. It is a course of study and examination into the potentials of the human soul, to find out more clearly and appreciatively what it is, why it is on earth, and what its ultimate destiny is to be in the vast cosmic program now working out in this present hectic world.

It is an examination into the most profound and sacred nature of Advanced Metaphysics, that is being offered to you in these Sabbath-night discourses, and what my father has to say to you is premised on 22 years' intensive probing behind the Veil that hangs between us and the lambent Next World. It dares to make the claim that man's spiritual nature is something distinct
and apart from his gross physical body, that he is in essence an immortal creature abiding in this mortal universe to accomplish certain purposes. When these purposes are achieved he will continue to progress Onward and Upward to still greater exercise of his mental and moral talents. We are interested in this course which the soul of man is following, discovering by ESP—Extra-Sensory Perception—facts about survival and the nature of the Hereafter that can only be secured by the most advanced methods of Psychical Research.

Listen while my father leads us in sacred invocation, then let him tell you in the next forty to fifty minutes the light he has found on today's special topic . . .

INVOCATION

By Mr. Pelley

LORD GOD INCARNATE! . . .

We bow our heads this hour, to receive from Thy storehouse of Infinite Wisdom, truths to facilitate our progress into everlasting splendor. We do not come asking surcease from the rigors of strong living. We do not come as weaklings beseeching a deliverance from endurance that would test us. We come as students of Divine First Causes, pledging to employ the knowledge with which Thou favorrest us to make Thy world a finer, grander, sweeter place for ourselves and our fellows.

Hear our appeals, that we may have instruction. Send us the discernment to see issues clearly. We do seek the divine in man, that he, being earthly, may lift his face upward. We seek to express the divine verily in ourselves, that we being mortal for the span of our service, may solve the world's problems in the light of higher radiance.

So be it, Father. And when we make inadvertent testimony of our Lost Estates, give us the greater testimony of all the Attained Ones, that we are rising to be like them, that all sons of men gain finally to glory, that all daughters of men become princesses of radiance.

AMEN AND AMEN!
Thus Pray We, Seeking! . . .

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MY DEAR People! . . One of the most fascinating phases of earth-life, it seems to me, is the difference in human nature we perceive all about us, men and women of every caste and shade of character and moral development, souls modest and souls bombastic, souls timid and souls aggressive, souls actuated by the most reckless courage in assaulting earthly projects, and souls that seemed cowed in their natural eschewments from the instants of birth. The thing is expressed in the ancient saw: "It takes all sorts of people to make a world!" But it hasn't occurred to us to ask, "Why should there be all kinds of people making the world, and how have they gotten so? Why should one man become one thing and another man another thing? What has been responsible for these differences between us?" Well, we have this intriguing topic to examine in the next fifty minutes.

Probably the greatest thing Shakespeare ever wrote was the line—

"All the world's a stage; the men and women in it only players.

And each man in his time plays many parts . . ."

All the world is a stage, my friends, and you and I, and everyone alive in it is merely playing some distinctive role in the current life drama, having experiences that render him more and more aware, in a keener and more vital sense, of his or her individuality—and the possibilities in his or her individuality—for grasping the occurrences of life and reacting to them in all increasingly clever—or accurate—manner.

Now originally, it appears, when each one of us issued out of the great womb of Holy Spirit, millions of years ago, either on this planet or upon some vaster planet, we must have been pretty much like every other spirit so issuing. We could have had no more individuality than so many angle-worms crawling beneath the sod of a garden. What we had, and about all we had, was life itself—enhoused in an organism to give thought expression.

Something, it seems reasonable, had to happen to differentiate us, to give us personal distinction, to demark each one of our characters from every other character and make individuals out of us that could be separately recognizable as individuals by specific traits of temperament.

Well, the thing that did happen to us, according to the wisdom we're examining, was to go in and out of mortal existence times beyond count, playing a different type of role each time, occupying a different station in society.
each time, perhaps speaking a different racial tongue each time, so that each of us encountered soul-educating experiences that left different impressions concerning the nature of life on our characters.

Different roles in life gave us the opportunity to see life from different viewpoints and conditions. Each role we played left us with subconscious memories determining the patterns of our behavior when we next found ourselves in flesh. These "patterns of behavior", that truly are little other than memories, have made us the people that current life finds us!

_We are, each and every one of us, not only the sum-total of all we've experienced, we ARE those experiences, personified!_

Let's remember that line.

Suppose—for purposes of bringing it home to you—you'd been put at your birth in a dark cellar vault, where you never met anyone, scarcely saw the sun, obtained almost no exercise, and had to be content with crawling on all-fours about the gloomy fastness of your cell. Suppose you were fated to pass fifty years in such isolation. What sort of a character do you imagine you'd possess at the end of such half-century?

You'd be a spineless, colorless, characterless simpleton—scared out of your wits at anyone who came near you, knowing not even a language by which to express your thoughts—if you had any thoughts!—and generally displaying a one-cell mentality. Character, in fact, would be the one thing you lacked. And why? Because you'd been permitted to have no experiences! _It's reaction to experiences that makes character, and it behooves us to acknowledge it!_ It makes no difference whether you're isolated at birth or not. Being allowed to have experiences, or not being allowed to have experiences, determines the type of mentality you're due to exhibit when your life-span is run. People who "go in" for experiences, who meet life head-on, who venture, and dare, and gamble and hazard, are inviting situations that give them a higher quality of consciousness, and mayhap in their next life on earth they'll display as great leaders, great explorers, great gamesters with fortune, envied by their fellows because of the "color" their lives exhibit.

Yet—and forever—we must come back to this: It's the current attainment that we've fanagled, that makes us the person we appear at present to our fellows. We judge all human acts of life, all worldly happenings, strictly from the backgrounds of our ordeals to the moment...

_Seventh_
Let me illustrate what I mean—
All of us know that in everyday earth-life, when we’re called to go through such an experience, let’s say, as witnessing so commonplace an occurrence as a traffic accident, no two of us will narrate exactly the same details about what happened. We discern different aspects of such a mishap, we look at such an accident from different angles and we react to it generally according to all the lives we’ve led, and the similar involvements that have come to us during the run of those lives.
For instance, the mechanic will deplore the destruction of two beautiful ensembles of locomotive machinery. The trained nurse will think mostly of the injury to human flesh that must be given quick aid and coaxed back into a mended condition. The traffic policeman will be reminded chiefly of the traffic regulations that were disregarded, resulting in the collision of vehicles. The mother who has children of her own, will be most disturbed by the physical hazard to which youngsters in the crashing cars were exposed. We react to such episode according to our station—and perhaps sex—in current life, or maybe lives that we’ve lived in the past, and yet it has been only the one and same collision, complete in particulars, which these several persons witnessed and will try to describe.
All of them describe it in result of their own personal reactions to life as they find it, or as they have found it, I say, in previous life-spans on earth. So it is, we’re instructed, with the huge, complicated, vital, over-all drama of life that we’ve lived from the beginning of Self-Awareness. We describe it, and react to it, in terms of the roles we’ve played to the present.
Character, when we come truly to examine it and analyze it, is little more than Retained Memories of Our Past Experiences, reflecting on how we might better have conducted ourselves in a given complication to make the results less distressing to us personally. The greater the number and vitality of the experiences, the richer the memories of them, the more astute we show ourselves about reacting to them in terms of minimum distress to our conscious egos.
Again I say, we are all personifications of what we have experienced—only our experience, considering the complicated characters we are, must go back and comprise the adventurings of more than one life.
One life isn’t long enough to provide experiences for all the acumen we show.
Men and women show the differences from one another which they do in this world, because no two of them can ever have had precisely the same experiences and retained similar memories of them, nor do they remember to react to them to minimize future distresses to themselves by adopting better courses of conduct!

We play our parts in this earthly drama, I tell you, according as we have reacted to former “educating” ordeals. But the word “educating” needs attention. Reducing it to simplest fundamentals, look at it in this manner: Supposing some boon companion invited us to be one of a party that was to “do” the rounds of a given number of taverns, imbibe a given quantity of spiritous liquors, gain to a distorted view of the values of recreation, and repair to an auto ride afterwards that made us one in the complications of a smash-up. Confused in intellect by the distortions of alcohol, suppose we went through the experience, suffered a badly injured body, had to spend days and perhaps weeks on a hospital cot, and had plenty of time to reflect how silly the whole evening’s exploit was, from its inception. Naturally, we’d say to ourselves, “It wasn’t worth it! People befogging themselves with alcohol shouldn’t drive motorcars recklessly through the streets. If I ever get out of this dilemma with my bones mended, I’ve taken my last joy-ride, and no more of it for me!” The next time a similar invitation comes, you recall the unpleasant and fatiguing weeks spent in a hospital room with your legs in a cast, and respectfully decline participation. Forthwith you develop a reputation for being an old stick-in-the-mud perhaps, but you do begin to implant in your temperament the seeds of what we call “judgment”. You’re not the type that goes recklessly joy-riding through the midnight streets to the peril of life and limb. You’ve “learned your lesson”.

All right, you vacate your mortal coil, let’s say, and proceed to another life in another body. But you still retain in your cosmic ensemble the memories of your unfortunate joy-ride, and the restraints you placed upon yourself against indulging in a repetition. You become sedate, conservative, cautious. People “don’t understand” your reluctance to participate in anything that promises a little harmless fun. But you know in your own cosmic memory that the fun was by no means “harmless”.

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You’ve implanted in your character by experience the penalties of reckless conduct when under the influence of spirituous liquors. Multiply this instance by a thousand similar incidents, up a thousand lives in all stages of the world’s history, and you begin to gain an idea of why you differ from the irresponsible, bombastic, sophomoric type who doesn’t give a rap what happens so long as it doesn’t happen to him. You’ve had “educating experiences” that make your temperament what it is. The person who never indulged in a joy-ride, and never had to pay the penalty of tedious weeks in a hospital room, may assume you’re an old fogy who never cares about fun. But you do care about fun. It’s your sufferings while mending your former body that have given you judgment and discernment about what constitutes true fun. So it takes “all kinds of people to make a world”—you and the kind who haven’t yet been laid up in the hospital room, but each of you is nothing but the personalized aspect of the experiences you’ve had in flesh. Multiply it by the number of times you’ve each of you been in physical bodies, and you grasp why there are varieties of character in this world. Multiply it by the two billion souls in the current earth-scene, and the differences in temperament you see all about you daily make the profoundest parts of sense.

Now suppose we turn from our own deductions in these matters, and see what our Higher Mentors have to contribute to such a subject. After all, they have experienced long educating life-spans in this worldly scene and played many roles themselves. Now they can talk to us freely, from the retrospect of their experience...
IFe on your earth-plane is a composite of values. What we mean by that is: It contains in its ultimate curriculum all the assortments of experiencing that the earth-plane, as a plane, has to offer anyone. Nothing is overlooked. And yet existence on the earth-plane does something more than merely furnish discretions against involvements in worldly distresses. It gives the souls of men and women a profitable contact with every dilemma and complication that human life holds, intellectual as well as physical, moral as well as circumstantial. In that fact lies salvation. You should never make the error of thinking that all experiences of life are strictly physical, or mundane. You have other experiences, thousands of them, that are nothing more nor less in their essence than emotional. These too serve their purposes. You are running, in your earthly patterns of existence, the whole gamut of intelligent intercourse of events with your spirits. Which reminds us to give you a discourse of a sort, parenthetically, on the meaning of Emotion... Emotion is the ability to experience, in memory, what you have first been through in actual circumstance, with the physical features of the adventure subtracted or withdrawn, leaving only the residue of Feeling to remind you of them, or bring them back to you consciously! When a man or woman goes through an “educating experience”, two things result. First he is made conscious of his physical reactions—applications of pain or pleasure in the organic aspects. These “sugar off” into “long memories” or sustained results of what he or she has been through. Emotion is that quota in an experience that stays with the soul as a permanent benefit in feeling, giving the results of the physical experience in an enduring form! Emotions, looked at in this light, are permanent—that is to say, they sink into and become a vitality in the character. But always remember, it is absolutely essential for a physical or circumstantial experience involving the
physical organism, to come first, for any emotional reaction to result. You are mended from the rigors of the physical mishap—if it has been a mishap—and the pain or discomfort leaves you. But the spiritual reactions arising from your involvement rarely leave you, if ever. They turn into what you commonly term Emotions.

You are, when indulging your emotions therefore, merely reliving experiences of a sort, without the physical involvement. They are the reflexions on Spirit that never die within you. Once having impregnated your fibre by involvements in any sort of altering adventure—altering to your accustomed Plan of Life, we mean—the effect of it is permanent. That is the reason your spirits are so volatile. They never forget anything you have once gone through that has resulted in pleasure-pain reactions!

Indulging your emotions normally, therefore, is merely indulging your cosmic or karmic memories! You are reliving former experiences of a vital nature in the sheer realm of spirit, without the physical encumbrances that perhaps made the experiences of moment at first. But you don't care about that. The main point is, you had the experiences, involving your body, mind and spirit, all three, for actually on the earth-plane they are inseparable. The physical, and to a degree the mental, aspects of whatever adventure it was, passed away as a circumstantial happening. But the spiritual aspects of it remained with you, and when you confront similar potentials of an adventure anew, or in another life or aspect, you revive all the 'spiritual memories regarding it' and are swept by 'emotion'...

You are swept by nothing of the sort, strictly speaking. You are swept by memories!

You remember in your eternal mind—which is another name for your personal character—all which you have gone through in former careers centered about a similar subject or idea. You relive all the reactions you suffered in consonant situations, to your weal or woe, and the sheer spiritual reliving of them exhibits as what you call 'feeling'...

Feeling that is Emotion is merely the eternal spirit functioning unto itself as apart from influencing circumstance!

Do you think of yourself as a 'bundle of feelings', as you often express it? What you are really saying is: You are a bundle of vivid memories, of scenes and decisions and mishaps and triumphs, you have known in the previous
lives you have lived. You are living them over again under certain stimuli of renewed event in your current careers. There is nothing specially wonderful about it. The wonderment comes in that you possess the attributes in your soul-self to recall and relive reactions without the motivating circumstances having actually to be gone through anew.
What we are trying to tell you truly is: You are en toto the sum and substance of all the actions and reactions you have known in a hundred physical bodies, in practically all the sequences and stages of the worldly drama in which you have played roles as a human being. As you add more and more each time, with each new advent and sojourn in flesh, you deepen and widen and refine your character—make it more sensitive, as you phrase it—in its current reactions to passing events. The time does come, of course, when there is no longer any earthly experience remaining which you have not suffered, at least in the essence of its nature on your spiritual selves, and then—you can put it—you no longer have need for coming back upon the earth-plane. But that is for another lesson, further on ahead. What we must impress on you right now is, your educative attitude toward physical tenure in general. You are in it to have experiences! The more experiences you have, the more generous are the reactions being retained eternally in your memories. The fine, poised, attained character is the one who has entered upon and endured whatever physical or mental adventure life can possibly involve him in, and come to regard all of them for what they are: Motivations for memories that endure in the cosmic self in terms of ennobling emotions...
Of course you must understand that we use the words Emotion and Emotionalism to denote something a trifle different than the world customarily regards as those attributes. Emotion and Emotionalism, in the commonly accepted sense, have come to mean a wanton caprice in the display of the feelings, an hysterical giddiness in volatile imaginings, that sweep the individual into excesses of behavior that are the antitheses of character stability. Feeling, and the machinery by which it is generated or exercised, are two separate items, and you should not confuse them. An elevator is an excellent contrivance for lifting groups of persons up multiple floors in an exceedingly high building—which would require them otherwise to ascend to upper stories one step at a time. But an elevator that shoots upward without

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regard to control, gathering speed as it ascends, means only a contrivance of tragedy if it cannot be halted. That is the difference, to a degree, between true emotion and emotion uncontrolled.

Emotional people who let themselves go out of gear spiritually with every gale of stimuli that blows, are not exercising their cosmic memories so much as indulging in a spiritual joy-ride that can bring just as severe penalties as a physical joy-ride.

But to get back to the question of the difference between individuals, giving “all kinds of people to make a world”.

_YOU_ physically encased people, when you first return to your former conditions on the Planes of Thought from which we are addressing you, are first struck with the similarity of everything to what it was in your lives on earth, excepting that life is minus the economic problem and handicaps of organism. You are also struck by the enormity of everything, for you are beholding the universe as it is, not by such portion of it as you happen to be frequenting when you are enhouse in a body.

But by far the strangest thing that at once impresses you, is the manner in which you have brought your bodily and earthly reflexes Up Here with you. You are still physical people, in a manner of speaking, and yet for the first time in your knowledge, physicality obeys _you_—or rather, your mind—instead of you obeying the gravities and inertias of flesh. You can, in other words, make your Light Bodies do anything which Mind decrees they shall do. In earth-life, your minds have to obey the dictates of body. That is the difference—one of the differences—between the two places.

However, you aren’t here with us, “among the dead” very long before you begin to perceive certain things that have never before had much appeal to you. You discover, for instance, that “the wish is father to the thought” in very truth. You have certain leanings and inclinations, and you obey them. They are largely—or they may be largely—the residue of earthly fixations on your mental selves. But very soon you find yourself questioning yourself as to _how_ and _why_ you came by such inclinations to “wish” to do this or that. This is the real point at which character-examination begins. You “review yourself”, we might put it. You start “taking yourself apart”.

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You want to know why you have certain inclinations and aspirations. You go back in your cosmic memories, and you discover you have come by your entire roster of traits of character in reaction to the experiences you underwent in your previous world of physical sensation.

Escape this, you cannot.

Your whole life and philosophy is simply a literal compilation of the experiences you went through while you were enwrapped in your bodily self. You have built your entire compendium of life on the ordeals and venturings that life in flesh supplied you.

You begin to see the real necessity for life in flesh!

Living practically a life-in-flesh has been an absolute necessity to give you mental patterns by which to live life-in-spirit. You found yourself, in physical life, at the behest of forces over which Mind had small control. You were made to 'fetch and carry' so to speak, at the dictates of your bodily or worldly selves. You 'worked out a pattern in event' that truly had the general effect of 'showing yourselves up to yourselves' for precisely the things you were, or had become, from the multiple lives you had lived. You were, in other words, automatons of a sort while you had been in the world of materials. In the mental world, all is reversed! Then you are free of the dictates and commands of flesh, and can pursue your own courses of mental exercise. But you do ask yourselves, 'How have I come by them at all?' Thereupon you make the Great Discovery coming to all the 'dead'—that all the time you have been living in a physical organism you have been tutoring your Mind!

You have been giving yourself identity of a sort, against the days when you would be discarnate, by preparing in your eternal memories a compilation of all the physical traits that have resulted from physical ordeals and sufferances, and calling the product, your Character.

You have, in other words, compiled and composed the eternal cosmic You from nothing other than the eternal insistence of your ego that you be allowed to entertain certain notions as the product of experiencings. You had to have a compilation of character that came about by and from the reaction of your cosmic selves to the mundane circumstance, never mind what it has been. This is the real you—the character you have become by meeting the challenges of worldly complication and either rising superior.
to them or going down under them. You take your choice—and abide by it. But—praise God!—if sobeit you do “go down under it” you have a thousand more chances to pass through the same set of living conditions again and not go down under them. That is the great and beautiful equity of life, that you stick with a given set of living-circumstances till you win!

IT ALL boils down to this, for practical application in the current status of your sentient memories—
You are creatures of environment. You selected such environment and dictated it. You had to procure something definite from it, which was why you entered into it. But after you get out of it, you observe the effects of it on your natures and temperaments objectively.
Life is a constant oscillation between the two planes, we tell you, the Planes of Thought and the Planes of Physical Reality. One is conditioned by the other. God Almighty provided the Planes of Physical Reality in order to condition the Planes of Mentality so that you profited concretely each time that you found yourself in one or the other.
The “dead”, when you first come Up Here—taking them each and severally as orthodox souls who have been so encased in the limitations of flesh in the last fifty to seventy years that they have forgotten whatever they learned on the Planes of Thought in their previous visitations—think the whole scheme surpassingly wonderful, that they are permitted to see the ingredients by which character has “gone together” . . We tell you, there is nothing wonderful about it at all. You got your characters from your reactions to physical circumstance! When we have told you that, we have told you all the “dead” have to “discover”, no matter how long a period they may elect to remain with us.
They go into the world of earth-life because it is the world where “the wish cannot be father to the thought”. They are made the brunt and the buffets of circumstance. If they want to become something, they have to work for it and achieve it. Thought alone is not enough to get it for them. Thus you have the differences between the two planes of existence . . and yet one is ever corollary of the other.
When you say, therefore, that “it takes all kinds of people to make a world” you are saying to better effect that “it takes people of varying experience to

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make a world.” People, we tell you, wherever you perceive them, are the sum and substance of their memories, nothing more, nothing less. Only in the long retrospective throw of their cosmic lives, specific memories of involvement in specific events have fused into “impressions” and “intuitions” and these demonstrate—when agitated to do so—in the phenomena of emotionalisms. There you have yourselves in a nutshell. Now what does it all boil down to, in the special dilemmas that confront you today? . . .

Well, we see it this way—

You can, and should, adopt the philosophy: “I am living in the role that I occupy in society in this period, of my own choice. I am not occupying a greater and more notorious role because I do not deem myself possessed of sufficient soul-compounds to essay such greater and more notorious role. I have a peculiar mission, so to speak, to the group of persons among whom my daily lot is cast, and I must be a bright and shining light to them in my particular corner of the universe where I discover I have allocated myself. I must accept the dictates of my environment for what I have discovered them to be—because they hold some particular bit of spiritual enlargement that I need. Granted I cannot discern it clearly at present, I have faith to believe that the time will come when I will see it. I am a spiritual being enhouseed in organism to gain to the profits of being in organism. I do not have to fret and worry about being something other than I am, because the times will come when I can be anything or anyone that I particularly desire to be. I must, however, be content with enduring ‘one life at a time.’ I am calm and self-constrained because I recognize that I am the sum-total of all the educative lives I’ve lived to date, and if I demand a vaster intelligence than I seem to possess at present, it devolves upon me to go through the vicissitudes that produce those lives and thereby be in command of them. It is all up to me!”

Looked at in this light, no earthly tenure has anything objectionable in it or about it. You have all of you come a long way to your present situations in fleshly bodies, the “created” men and women whom you find yourselves. We say to you, try not only to be content with it, but seek to understand it!

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Understanding is the key that unlocks all the doors upon future opportunities for lives rich with further profit in your journey up the star-worlds. You have your destiny in your own controlling hands. Try to appreciate this all-important point and make the most of it, every moment of your daily lives in flesh. Don’t find fault with yourselves. Don’t postulate for yourselves in one life more than such can reasonably contain. “Take it easy” as your worldly statement has it.
You are immortal beings, working out an eternal equation in your personal careers in your bodies. Try to do it as gracefully as possible and with minimum distress to your personal selves. Further we can’t instruct you. You have come a long way, we tell you, to arrive at your present moments in physicality. Give credit to yourselves for all the vicissitudes you have met and conquered to the moment. You have still other vicissitudes to meet up the Long Journey into Heaven. Take them all in stride, we beg of you. You will be better men and women by having this intimate knowledge of your true soul selves. Harken to our wisdom, we beg of you, that you may know yourselves for whom you are: Personalized Particles of God!
Further we say not, till you congregate again.

THE COMMENTARY

DEAR FELLOW STUDENTS:

These are the days, my friends, when we are being seemingly challenged from many angles as to how much truth about life and society we actually know. We’re forced to exist, of course, from the cradle to the grave, suffering the consequences of truth, whether we like them or not. However, there is a faculty in man—in the average person, we might say—called Curiosity. It makes him want to get at the facts behind a given occurrence for the sheer sake of knowing the facts. When the facts are arrived at, when curiosity is “satisfied” as we phrase it, Man divests himself of fear about them, lives his earthly days with a better self-confidence, and generally deports himself by an expanded intelligence.

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Now probably the greatest fear that man commonly labors under is fear of the so-called Supernatural. Fear of the supernatural—or rather, downright fright at the Supernatural—seems to be one of the basic complexes in all natures of humankind, of every race and land and time. It probably affects more temperaments than any other fear. Just why this should be so isn’t so difficult to understand in the light of our lesson of today. No ghost ever harmed anybody physically, that I’ve been able to hear about, with one exception that I’ll mention in a moment. The ordinary “ghost”, we’re learning, is nothing but the Pattern Body of an individual that has come out of, or been extracted from, its physical envelope, and under certain conditions of light becomes visible. Ghosts—or these Pattern Bodies—may make noises that sound like raps upon wood. Vivid imaginations of excitable people have declared that ghosts have groaned, screamed, rattled chains, clinked dishes, turned electric light bulbs on and off, and even levitated small objects, “scaring mortal folk out of their wits.” But no ghost has been known to fire off a pistol, discharge a gun, wield a club, or push any victim off a building or cliff. There is a story current about some sort of disgruntled entity in the basement of an old residence in downtown Indianapolis that strikes a blow as with a whiplash across the faces of those who go into that cellar to investigate the phenomenon. One of our former employees here at Headquarters, whose veracity I have no cause to doubt, soberly assured me he had gone down into that basement to prove that the report was pure imagination, but he received the blow in extremely painful fashion. How it was done, I don’t attempt to say, and assuming the truth of it, it’s the only case that’s come to my notice where anyone discarnate attempted violence on people in flesh. However, if a discarnate can move a chair or table—and I’ve certainly been present a score of times when that has happened—I can’t see for the life of me why it shouldn’t use a whip or club if it had provocation. But the fact does remain that such things almost never happen.

And yet deep down in human nature is the subconscious concernment that they might happen. If anything illustrates the thesis of the Psychical Script I’ve just finished reading to you, it’s the emotion based on memory that disembodied people are the sort of folks to keep away from. But the cause for such memories remaining so vivid is undoubtedly shock. Our “natural

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premonitions” that what we don’t understand must perforce hold harm for us, set all our worst fears aflame when we confront the discarnate. It’s undoubtedly the full-fledged reaction from the grossest ignorance, that permits disembodied persons so to terrify us.

I vividly recall an evening in my adolescence when I dated a pretty co-ed who was attending Syracuse University. We sauntered away from the campus, along a country road, till we came in summer moonlight to a romantic old burying-ground—certainly it appeared romantic to me, with a 20-year-old maiden on my arm. She was, of course, properly timorous to invade a cemetery in moonlight, but I bombastically calmed her, telling her in my youthful valor that I would allow no harm to befall her. Deeper and deeper we moved in among the tombstones . . .

All of a sudden my blood turned to clabber. Fifty feet in front of us, one headstone was moving! There was no mistaking it. My companion saw it at the same electric instant and gave a squeal, clutching me. After the reckless masculine assurances I had made her, however, I had to stand my ground. It certainly was difficult to fly with a buxom young woman holding me earthbound. I think I did everything else, including the shaking of my underwear down around my shoes. The moving headstone veered this way and that, departed the grave sacred to the memory of somebody-or-other, and seemed to approach us. In those awful moments I knew the panic of the damned.

Then suddenly my girl-friend started to laugh hysterically.

"It’s a cow!” she chortled. "A white cow—grazing loose among these gravestones."

I saw it was a cow. And my underwear came back up from its coil about my ankles. The commonplace old beast raised its horned head, sneezed at us, then returned to cropping grass that was sweet in the burial-ground.

But those are the kinds of shocks that stay with us all our lives. Looking back on the episode forty years later, I can understand that all the terrors I had ever suffered up a score of lives from similar discarnate "frights" must have come bursting to the surface of my mind in those awful moments before Old Bossy raised her head. I have since conquered that fear by what might be termed "plunging right in among the dead”, learning how and why they have come by their spirituality, and the stuff that composes them.

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Knowledge and familiarity have laid all fear of ghosts on my part, and I don’t speak bombastically. Now multiply this shock caused by an old cow, up all the lives I may have lived, and the sum of my fears and concerns and prenatal memories is the character I possess in this year 1950 ... and so it is with all of us.

Thousands of us are born with hypsophobia—or fear of height—afflicting us. Where have we gotten it but from prenatal memories of times when we lost our current lives by falling from heights—from trees or from cliffs? I know a Philadelphia woman who is seized with prenatal terror at going out into the open at night and looking at starry skies. There is every indication she “remembers” the great stellar catastrophe when the twin planets between Mars and Jupiter crashed together—producing the Planetoids—and sending a fiery fragment to this earth that was visible for two weeks before it struck. Our earth has wobbled on its axis ever since from that impact. Undoubtedly my lady acquaintance was killed in the holocaust ...

All People do not make the same progress up through the worlds because some have had educating experiences which have advanced them that others have not. But here we are, all of us, marooned on this stellar planet with a thousand-and-one shocking but curiosity-satisfying events behind us, making us what we are. Condensed down into one significance, the least we can do is to be reasonably charitable with each other, and whenever we meet with some rakish specimen of the human race, think to ourselves: “There, but by the grace of God, go I ... if I’d had his literal experiences and suffered his reactions!”

Let’s not be afraid of any experience coming to us, therefore, no matter how rigorous, especially in these days of the Contest-of-the-Ages with the Beast of Revelations. Remember, the tougher the ordeal, the more profit we gain from it. The poor weaklings, on the other hand, always hunting for a place to hide in, or a protector to defend them, are but asking for wishy-washy characters, without self-reliance, without poise or self-sufficiency. Who asks to be a nonentity? Not Soulcraft People at least. If the Golden Scripts preach anything, they preach valor and aggressiveness.

Listen while I terminate this week’s discourse by reading you from Page 215, Chapter 60—

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THINK YE I wouldst have you ignorant of heavenly things because ye do sleep in flesh? I tell you that I have come unto you many times in spirit and said, Arise! Awaken! Arise! But ye have heard me not, in that your slumbers were profound; now I do tell you that profoundness of your slumbers hath been broken, therefore ye issue into a knowledge. There is no knowledge that may not be yours if ye but have equipment to receive and understand it.

Making ignorance for the sake of ignorance is an abomination, since it doth make a mockery of mind.

If ye do have no understanding of divine things, how proceed ye toward the Godhead? Verily I say, this is the failing of all generations, that they fear there is sin in looking at Light.

Understand ye not that Light is for those who have eyes whereby to see, even of the Light? Ignorance and blindness walk hand in hand with darkness. All, I tell you, are negative.

Man hath his propensity for turning toward the darkness, thinking it humility, whereas it is but childish fear of confronting facts that may not be of his interpretation.

Man hath no need for seeking darkness, thinking to please his Maker. I tell you verily, he displeaseth his Maker, seeking to instruct him in truth that hath life.

Now I bespeak you a fact known only to those who have physically died: There is no substance to error or ignorance. Substance only is positive, creative, expounding unto sense. Substance is God and God is substance, as hath been dispayed unto you herein.

No man hath seen God at any time because God is Incarnate Thought manifesting in a hundred thousand trillion orders of creation that have sprung from Incarnate Thought in conjunction with ether.

I have no mind to tell you that which ye canst conceive not, but this I do tell you: There is creation on creation of which man as mortal is of low, low

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Ye have heard me say that ye didst volunteer to come into substance, that ye might manifest unto those who have found themselves in substance for purposes of experience. *I say that ye are created of Divine Order that ministereth unto all created orders*, instructing them in eternal benefactions. I, too, am of that Order.

Man hath a mission unto his own species during these coming generations. in that he developeth himself from provincialism to universality; he maketh himself to know his brother in the innermost parts, both inward and outward. He maketh himself to know the world by experience, not by hearsay. Therefore is he wise in his self-esteem: his concepts are broadening and his sympathies are widening. But this is not enough.

*He must see his brother as himself* and build his own monument to self-sacrifice in ways of art and business, verily of deportment among the nations. Think ye, beloved, I wouldst tell you untruths?

The time hath come for man to regain his lost heritage and strike out into uncharted fields of intellect and compassion for his fellows.

I say unto you that ye do have missions to preach this doctrine of self-immolation. Ye have missions to perform greater than any which ye have performed, since ye do summon mankind into the presence of the Host by developing the senses to perceive the Host.

Ye do have missions to tell men that I reign a thousand years from the generation whereof ye know your present flesh. This reign will be marked by my literal presence again on earth, not coming as a mystic as I came before, but in ethereal body, seeable by men constantly in different places, under divers conditions, for constructive purposes.

History hath not yet recorded so great a work as must be accomplished in the five decades that come with Morrow!

*The time of trial cometh unerringly!* Prepare yourselves, I tell you, knowing that it cometh.

That which is written is sacred logic. That which is written is Divine Intention. Hear ye my words and profit in your spirits! . . .

**FINIS**
DISCOURSE EIGHT
The Enigma of Sex, and Why Woman
Issued from the “Side” of Man
The Enigma of Sex, and
How Woman Issued from
the Side of Man . . .

THE EIGHTH DISCOURSE

Foreword by Adelaide Pelley Pearson

Dear Spiritual Friends throughout America:

We come this week to the Eighth Soulscript Discourse. This is Adelaide Pelley Pearson speaking to you from the Soulcraft Studio in Noblesville, Indiana. Before we take up the entrancing subject that is to engage us this hour, let me say a word for the benefit of the strangers within sound of my voice who may not adequately understand just what Soulcraft is, and what the ethical and spiritual profit is, from examining its doctrines.

Soulcraft is precisely what its name implies: an exploration into the capabilities and fecundities of the human soul. Man has suspected from time immemorial that he was composed of more than his body or even his Mind. He had an immortal essence within him, that the poets and philosophers of all ages have refused to accept as perishing with the destruction of his organism. Today we are aggressively studying that imperishable essence. With the scientific aid of the great psychical research societies, and the spiritual attributes coming to be known as ESP—Extra-Sensory Perception—we are concretely determining that there is a physical and an ethereal man, that the ethereal man apparently survives the loss of his corporeal garment, draws his Pattern Body out of it, and goes on living consciously in

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aspects not visible to the physical senses. More than that, man seems to contain within his mental self the capabilities for achieving intelligible contact with those who have graduated from earthly life and are able to instruct us from the heights of their reflection... as to the true purpose and significance of mortal life as an experience.

It is an objective and abstract portrayal of the soul of man that we are interested in obtaining in Soulcraft. Particularly do we want to know the true place of Religion in the soul's evolution up the worlds. We want to learn of the place in the Divine Scheme of Things of the Christ, and what His one-time ministry was intended to mean to the world.

These mighty subjects we are pursuing in Soulcraft, and you are being invited to join with us in seeking something higher and more substantial as a basis for spiritual belief than the man-made doctrines of past ages that try to rationalize man's career on the earth in aspects of the world's being a sort of penal sentence for Sinful Temperaments, with a plan of redemption available in return for man's accrediting Christ Jesus as the Son of God, and paying Him lip-service for admission into an orthodox Heaven. We say that the earthly program of life is something vaster and finer than that, and in these Discourses, conducted by my father—William Dudley Pelley—we probe into the higher aspects of Cosmos, and consider the fecundities of the human soul in terms of its spiritual history and progress.

In this particular discourse, my father is going to discuss with you his findings in the matter of the man-woman relationship, and what, if anything, might have been meant by the Deep Sleep that fell upon a legendary Adam during which Woman was created from his "rib"... It concerns a literal cleavage of the Soul, apparently, into Male and Female halves. Before he begins it, for your enlightenment and spiritual profit, however, listen while he leads us in sacred invocation, asking divine approbation on our quest after wisdom—
INVOCATION

By Mr. Pelley

LORD OF ALL CIRCUMSTANCE: God of True Learning!...

HELP US, we pray Thee, in our earthly estates to give mind to finer mansions which we hope to inherit. Help us in these toils of worldly turmoil to give thought to the avenues leading to those mansions, that out of the tumult of the times' alarms we may find a safe haven for the shelter of our spirits. We do not foregather stirring up conflict. We do not come to address Thee by belittling our brethren. We would not be selfish in seizing Thy wisdom.

We gather in council in the stresses of this darkness, unwilling to admit that evil can destroy us, looking to the Giver of every good and perfect gift for the knowledge and the power that shall light the world with radiance. We come to Thee seeking transcendent instruction, that we may be as Lamp Bearers through these fulsome vales of ignorance and bring a new hope to those without leadership.

Hear our earnest prayer this hour. Anoint our heads, we pray Thee, with the Oils of Understanding. Let us draw upon Thee for the splendidful strength that grasps firmly Thy laws and makes them of moment in a time and a place when the world has no anchorage.

And when this tempest has been stilled, grant that Peace may be proclaimed in a pean of rejoicing such as men credit not in present days of blindness. Let us lead them, our Father. Pour Thy wisdom on us and equip us for the service.

Thus praying, we wait. May Thine enlightenment surround us and our words be as tocsins hailing men to new vicories...

AMEN AND AMEN, Father, So Be It!...
My Dear People:

IT IS an awesome series of studies that we have embarked upon. Let’s not discount their significance. We’re seeking to cut through the man-made conjectures of time and tradition in respect to the spiritual history of Man, find out why and when he came upon earth, what purpose he may be serving by tarrying here at all. We want to get at the true essence of ourselves as sentient, aggressive spirits, seeking to rationalize our earthly predicament as we find it. We’re holding ourselves open to receive any proper enlightenment that Great Minds in the Higher Reaches of Time and Space have to pour down on us. In the Second Discourse of this series we had it told us that Man was not indigenous to earth, but came here under the designations of Sons of God, to beport himself with evolutionizing animal forms he discovered here ahead of him. And from the wholesale practice of Sodom in which he indulged, an attempt at “redeeming” him was made by a special order of creation called the Sons of Light, who came to this planet under the leadership of the Lord Christ, to point a way of “salvation” that meant the final divorcing of man’s spirit from such unhallowed practices. This was the true mission of The Christ, our Higher Mentors tell us, and it has been in progress for untold generations.

Well, we don’t trace man’s adventurings upon this earth-ball very far before we discover that man as a species proceeded to exercise in two organic forms, the male and the female. And that’s the fascinating cleavage we’re going to ask enlightenment upon this hour. We’re asking to have told us why and how these two forms came about, and what eventual effects they exert upon our temperaments, climbing as most of us are back to a “lost Godhood” from which we derived in the beginning...

All right, suppose we tackle it—

IN THE 21st verse of the second chapter of Genesis—the second week of Creation, apparently—we find these words:

“And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made He woman, and brought her unto the man.

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"And Adam said, This is now bone of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of man.
"Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."
The second week of Creation this happened, take note . . or haven't you ever taken note of it? Woman didn't come in on the first seven days of original Creation. Adam had been "made", he had sauntered about Eden and beheld the delights thereof, and even culled up names for all the forms of animal life he encountered. Thereat, indicating to the stupid Lord-God—who hadn't had sense to anticipate it—that he was lonely in the midst of the prevalent animal creation, he besought God for a helpmate. How he ever evolved the idea of a helpmate, isn't explained to us! However, along about Tuesday of the second week, the Lord God did something about it. He put Adam to sleep and Woman was in evidence by the time he awakened . .
Now we're not going to treat this sacred account facetiously—despite the childishness and inconsistencies of it. Being the ardent feminist that I am, I refuse to treat any woman facetiously. All of the finest and most inspirational things that have ever come into my life, have come directly or indirectly through the agency of woman. If Adam went to sleep—which I seriously doubt—and awakened to find a missing part of himself propounded into a creature as gracious and fascinating as Woman, it's only common sense that while he was slumbering, the Lord God subtracted the best part of him and made it into a wife for him. And with Woman withdrawn from him, Adam as a species has never been the same chap since.
However, it's the deeper aspects of all this elemental accounting for woman that I'm now the more interested in determining.
What actually did take place?
Well, let's have a Mentor Exposition of it first, and make our comments and draw our conclusions from the basic principles propounded—
THE REVELATION

DEARLY BELOVED BRETHREN IN MORTALITY:

YOU HAVE questions of truth troubling you. We say, be not exercised. You would know of that relationship between Man and Woman, and how it came about, and why it functions. We tell you that a great secret of Cosmos is propounded in such query. You are volatile spirits, seeking the causes of your own beings, and the differences in structure—spiritual as well as anatomical—between you, that you may be wiser in your conduct toward one another. Listen while we instruct you...

Man is a creature of environment in this: that whatever happens to his sentient nature reflects in his habits of understanding of the sphere which he inhabits. He is the sum and substance of his educating experiences, or putting it in another fashion, he is those experiences personified.

Now you discover him divided into sexes. There is the masculine sex and the feminine sex, and they are strange and unaccountable complements, one of the other. They find themselves going through mortality as Males and Females, each with an integrity of disposition and function.

We tell you that this came about originally that the identifying qualities in their compositions, making them the particular creations they become when so projected, may have reactions one upon the other and know the affinity commonly called polarity for the better expressions of their peculiarities. It is a matter of Cosmic Physics that is involved!

You cannot have a Man or Woman as such, without their displaying traits that are peculiar or distinctive to Man or Woman. They are personifications in both the spiritual and anatomical senses of a specific set of traits of moral and emotional character that stand for something distinctive in Divine Fiat.

THE Soul of Man as a species, we might put it, originally contained a balancing of antithetical attributes. One was that represented by aggression, daring, exploring, pushing audaciously forward to new attainments,
positivity about its convictions, vehemence of judgments, once they are arrived at. These, you term it, are Masculine qualities. Opposed to these is the attribute represented by docility, poise, loyalty, compassion, altruism, mercy and conservation of resource—not overlooking domestic stability giving the young time to gestate and mature. These are Feminine qualities. Originally both sets of qualities seem to have been integral parts of the so-called “human” soul as it proceeded from the Great Womb of Holy Spirit, whether upon this planet or any planet. That is to say, the spirit contained them both in fairly equal quantities, so that the soul was balanced. It was, however, merely a potential balance.

When the spirit had to exercise in the mundane environment, those contrasting attributes had to separate in order that the peculiarities of each might meet with individual and distinctive performance and each set knew the other for its its uniqueness. They had to be projected in such physical form that each could act and react upon the other in daily competitions and contentions and thus permit each to be recognized for the distinctive thing it was. They had to play upon one another, and against one another, and in a sort of compatible opposition to one another, to get the most out of the fact of their existence. In other words, each set of contrasting attributes had to become personalized. Keeping them confined to the same spirit-character interminably would result in a type of stalemate in the matter of their expression. The soul possessing both would be continually caught on dead-center between the practical play of them. They would balance one another, and if they were equal in strength there could be no interplay of expression outside of moods and contradictory behaviors.

Think, we pray of you, of a soul that was at one and the same time aggressive and yet pacific, daring and yet docile, positive and yet tractable, bellicose and yet amiable, ugly—according to standards of bodily pulcritude—and yet beautiful. It would be a soul made up of contradictions. It must be a soul almost impossible for ordinary intellect to conceive, because composed of conflicting opposites. The individual compiled of such contradictions would be, to all intents and purposes, dual of nature, always at war within itself, pulled this way and that according to the moods of its passing days, giving expression to one set of attributes one hour and acting in an exactly antithetical manner the next hour. You never would know how to
'take' it. Candidly speaking, it never would know how to 'take' itself. It would be largely a bundle of whims and moods, lacking identity in the characterful features of its nature. It was confusion of attributes, or rather this composition of competing attributes resulting in balance and counter-balance, that must have originally wrought the separation of the two, so that they could exercise and be known for what they were. If the compositive Divine Spirit in the fragmentary instance could only part its qualities in twain, giving each an organism in which to express, and play their forces one upon the other—or, upon occasion, one against the other—the various opposing qualities would obtain distinction in expression—or by personifications—and the two halves of balancing attributes perform according to their natures and produce or exhibit a consistent whole. Undoubtedly it was this necessity for personifying the contrasting traits of the divine soul's nature that gradually came to produce—or evolve—Man and Woman as you know them in the spiritual sense today...

It is by no means any platitude to say that Man is that set of attributes in the human soul that takes the initiative, explores, experiments, risks, fights, and perpetually challenges life in its competitive aspects. Woman is that set of attributes that accepts, endures, conserves, assuages, and beautifies. There are, of course, aggressive women and tractable men. There is, in each sex, a capability of reflection on the predominant qualities of the other, else they could not, even with one another share certain dilemmas and test-situations in common, seek in one another the communion of common desires and passions. So there has to be enough of the other's predominating qualities in each to make their life relationships understandable to each other. But in the performings of soul-expressings, each must demonstrate his or her basic nature. They have to be created as entities, each with an organism or anatomy of his or her own, peculiarly adjusted and 'keyed' to the representative traits of its own nature. In that way does the soul express itself as a piece of cosmic chemistry, so to speak, acting independently but in concert without producing a contradiction. When you say, therefore, that Woman 'came out of the side of Man', it was
undoubtedly true that in the primalities of spirit upon this earth-ball there was such a thing as both sets of attributes being contained, potentially, in the Adamic temperament. Using the term 'Adam'-meaning Man-as-Species as distinguished from animal forms—to designate the Divine Spirit of the creature, you have the spectacle of Man finding a method for signalizing his totality of potentials by giving his aggressive, combative, experimenting, predatory soul-qualities an organism peculiarly capable of expressing those features, while his pacific, submissive, meditative, pliant, reflective and gentler soul-qualities were separated and confined to another organism, then the two organisms turned loose in an Edenic state to play and interplay upon each other. Originally they were all contained within the one Adamic composition. The pacific, submissive, meditative, pliant, reflective and gentle were withdrawn and anatomized, leaving the aggressive, combative, experimenting, predatory qualities to be contained in the one anatomy alone, and called Masculine qualities. There are, of course, strictly speaking, neither Masculine nor Feminine qualities. There is only the one totality of qualities, adding up to the completed and wholly self-sufficient spirit. But we do find, in a majority of cases, the traits we commonly regard as the Feminine traits, exercising in a physical form with particular functions that epitomize those traits. So you say that the world holds 'Men' and 'Women'. You truly mean that the world contains distinctive organisms in which contrasting qualities of the total spirit hold forth after the pattern of their preponderant traits. That woman is the child-bearer and mother in the human scene is truly but secondary. It is the spiritual personification we are considering for the moment, and where the deduction arose that she came 'from the side of man' .

ALWAYS try to remember that in reading what passes on your plane for 'Holy' Writ, Adam means Man-Species—or man as species. If you will keep this distinction in mind it will aid you greatly in understanding some of the more abstruse truths set forth allegorically in Genesis. Man as a species, therefore, 'fell into a deep sleep' in his Edenic condition, and when he awakened he discovered all his feminine traits deducted mystically from his totality of spiritual traits, leaving him a creature unhampered and unembarrassed by intellectual or emotional fixations of pacifism, sub-

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mission, docility and conservation. The latter were 'out of his system', or 
out of his side if you prefer, exercising and performing with a Mind, Heart, and reflex nervous system peculiar to itself—or rather, themselves. For this designation of 'deep sleep' read 'long period of unawareness', or nonrecognition of what was transpiring. In other words, the Adamic man as a species underwent a long period when something was occurring to him which he didn't recognize for precisely what it was. When he finally arrived at a recognizing, or understanding, or appreciating state, his Eve-attributes were alongside him, personified by a female anatomy, or dwelling in a female anatomy with its organic equipment for originating and gestating young. It was a welcome companionship, when the masculine element reached the place where it was aware of what had happened, because each set of attributes, contrasting though they were, could operate independently and by play and counterplay in the daily life operatings. Man had the duality taken out of his spirit. And yet the two sets of traits still belonged together, or in conjunction, to exhibit the original whole.

IT REQUIRES, in other words, all the masculine traits in an adequate male temperament, and all the feminine traits in an adequate female temperament, to present one totality of soul. Man without Woman is spirit with all its feminine traits subtracted. Woman without Man is spirit split and divorced from its primal and basic attributes, trying to get through earthly life without aggressiveness, without bellicosity, without competitive and experimenting energy—speaking of her as a species.
A man seeks out woman and adheres to her, as Adam did to Eve, because she is a subtracted and independently-operating quota of himself, merely performing apart from him so that he can see his own masculine traits distinctly in the mirror of his mate's femininities. The two compose one personage, as we have told you, or the two equal one personage would be better. That every Male has, somewhere in Cosmos, the identical unit of feminine soul attributes taken literally from his own 'side' and no other male's, is a matter for a separate paper and treatment. And that every Female has, either in association with her or in the higher planes, the complementing ensemble of masculine attributes from which she parted as an individual at the commencement of her sex-demonstration, is something that needs the most
careful examination and articulation in order to arrive at a correct understanding of it. It is too dangerous a conclusion to jump at promiscuously. What we wish to make clear to you in this discourse is ‘the Deep Sleep on Adam’ and the essential nature of sex as you confront it.

SEX is that attribute, or set of attributes, in the human soul that stands for distinct spiritual performances that offer polarity of nature and operation to one another, each in the self-protective sense, or self-identifying sense, or self-determining sense. It is not, regarded from the Higher Realms of Life, merely an organic ensemble that results in the procreation of young. That is but an incidental function to its earthly performings. Amorous relations between the sexes, we tell you, is naught but the two contrasting quotas of ingredients in the soul-totality seeking blindly to express their composite or unifying natures in their expressionless state. And do you get that for its fullest significance.

You commonly think of Sex purely for its passion-gratifying features in the physical demonstration. We tell you it is strictly a spiritual demonstration of a great and terrifying separation of attributes out of the original master-soul, and the Deep Sleep on Adam must have lasted for ages! That is, tens of thousands of years must have elapsed before the masculine traits in one organism occupied by spirit began to note the contrasting traits en-housed in the curvaceous organism occupied by woman. Woman gained to her present status of bodily pulchritude, her gentleness, docility, poise, endurance, tact, and disposition to preserve and nurture and mend and conserve, purely from the exercise of those talents that had been subtracted ‘out of the side of Man’ and given an organism for contrasting expression although in constant and continual association with those contrasting attributes. She is the ‘missing half’ of Man in his spiritual totality. She lives alongside Man, and in hourly association with him, and shares his problems and his fortunes. She heads for the same great spiritual attainment with Man because she is a spiritual division of him. This does not mean man as a creature; it means Man as a species. She is proceeding with him toward ‘that far-off divine event toward which all creation moves—the ultimate junction of all individual spirits with the Great God-Spirit out of which they originated, and to which they will go back.

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But Men and Women both, we tell you, are derived from precisely the same Cosmic substance. There is no such thing, literally speaking, as a Man-Spirit and Woman-Spirit. There is only Soul with contrasting qualities that have to be allowed physical expression to bring to their separate attentions their inherent fecundities. Let us hear no more of the nonsense among you that Men and Women have two separate and distinct claims upon one another, that God loves one more than He loves the other, that He has been more partial to one than the other in the matter of servicing them with organisms that are superior one to the other. Nothing of the sort is true. The species known as Adam 'awoke' after a 'slumber in unawareness' of tens of thousands of years and 'knew his wife' for the subtraction from their original and common repository of soul-traits which she was. They proceeded to 'eat of the fruit of the Tree of Knowledge of Good and Evil' together—a ponderous way of speaking the simple word Experience in the physical state—and start their long exile up the millennia in a world where 'they knew that they were naked.' . . .

They are, taken pair for pair, inter-operating parts of the same soul-mechanism, traveling in the same direction, and due to blend back together again into their original ensemble when the long journey of contrasting performances has been achieved. There may be a thousand grades and gradations of acts and reactions, passions and emotions, equities and injustices, between them, but they are making the journey as halves of a whole, each being incomplete without the other. Incidentally, from such exposition it should not be difficult for you to grasp why there is really so little 'swapping of sex'—physically speaking—in repeat existences. Woman has to go on being woman, as a general proposition, and Man has to go on being man, because of the essential nature of their spiritual ingredients. You can have a weak, docile, nonassertive, effeminate man, of course, just as you can have an aggressive, bellicose, and muscular woman. But these types are anomalies. They are as rare as you find them because they do not serve the purposes for which the attributes of the Original Spirit divided. More about that in a future discourse . . .

The thought we would leave with you for this phase of your instruction is, that when both sets of attributes run true to type, there is compatibility, respect, and amorous love of the highest quality. The more masculine the
man, and the more feminine the woman, the stronger are they drawn to one another and the more romantic and desirious the association between them that ensues. The answer to it lies in the fact that they have separated spiritually in the original instance in order that the one may exhibit as very masculine and the other as very feminine. They are serving the divine purpose for which the Deep Sleep fell on Adam!...

Let each half of the composite soul rejoice in the distinctions that make it what it is. But understand thoroughly the vast and terrific spiritual process involved and don’t confuse literal happening with allegorical fable...

THE COMMENTARY

DEAR FELLOW SOULCRAFTERS:

THIS EIGHTH Discourse of ours, my friends, you will find before the year of our instruction is up, is one of the most illuminating and significant of any lesson in the series. The reactions of the masculine and feminine singularities of the soul even to the revealments of cosmic instruction is of no small importance. We have an old axiom that “religion is for women” or words to that effect. It isn’t true, of course, . . religion is for the human soul as a Fragment of God, getting growth through experience. But the appeals that religion makes find a readier and more sympathetic response in woman than in man by the very nature of her ensemble. Woman is more receptive to that which is ennobling, and inspiring, and authoritative, than man, that is all. She “takes to religion” because it finds its way more easily through the complications of her personality. In this respect, I think, she is superior to man. But I’m forced to concede it’s probably because she’s a “drawing-off” from his soul-self of more admirable qualities. I shall never forget a reprimand, amounting almost to a castigation, that I received one night when first beginning to record this doctrine with my lady-friend Mary in New York—which I told you about in Star Guests—when I’d made some mawkish and commiserating comment on the fact that a mutual girl-acquaintance was experiencing a particularly bad run of luck in her employment, chiefly because she wasn’t male.

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Out of my masculine profundity of 38 years, I remarked with a sigh: "It's a tragic thing to be a woman, anyhow. God help—and bless!—all of them!" The Pencil galvanized as though an electric spark had struck it. On the lapboard pad before us it wrote—
"Fiddlesticks! It's no more tragic to be a woman than to be a man. Tragedy lies only in closing the mind to divine enlightenment, and women don't do that one time to the average man's fifty. Men and women are composed of exactly the same cosmic stuff. They feel heat and cold the same, hunger and pain the same. The same intellectual quandaries harass both of them. A woman is merely the softer feminine traits of the human soul, housed in an organism where she can most readily exercise them, that's all. Save your pities for yourself. Women can generally take care of themselves in your world a far-sight better than the average run of men!"
On and on it went. I got spanked good!—philosophically. I was told that women could endure more fatigue than men, more physical pain than men—and make less fuss about it!—more instruction than men and retain it to their spiritual profit. Before the Mentor let up on me, Man had sunk so low in the scale of the ethical attainments that I felt I'd better grope around for my hat, crawl out of Mary's apartment on all fours, and go home. I'll give you a lot of these papers on the superior attributes and attainments of women that I received back in 1929 and '30, when we reach the places that they properly and symmetrically construct our doctrine. But I've had the idea from the first that Beings on the Higher Grades of Life looked with decidedly greater approval on women generally than they did on their masculine counterparts. Indeed, we'll have told us in the proper place that the Planes of Thought to which the souls of these insufferable males go on departing physicality, are almost totally under the jurisdiction of women. (It almost makes dying a pleasure!) This is a man's world, popularly called. The higher planes of life are women's planes. Women with their superior cultural attainments of poise, endurance, patience, maternity, and general all-around tenderness and solicitude, are the predominant and supervising spirits in these realms—for which we run-of-males may be thankful. Let's hope, at any rate, they're planes of more order and fellow decency than we men have contrived to make distinctive of this earth-scene. It's doubtful from the looks of things here on this earth-ball today, that we men could
possibly have made them any worse! Maybe God has the greater sense, after all, letting women rule things on the next higher grades of life—from which mere man decides he has gotten into Heaven!

There is, of course, in every age, a certain clique of masculinity that affects to see women merely as a necessary evil, meddlesome, loquacious, expensive, and—when she finds she can’t have her own way—even childishly pertulant. The alteration of my own views that has come with the years, has it that if man had to endure even one-third of the injustices and harassments that the average woman tolerates the clock around from the average dumb male, without a murmur, he’d kick the old world and its attendant society into an even worse mess than he’s fanagglled it at present. He’d not only kick the old World, he’d kick the cat, the children, the glass of the nearest cupboard door, and perhaps the legs of the baby-grand piano—if he didn’t run the risk of breaking a toe—till the ensemble was junk, . . . and talk about it the while in language that would melt down platinum. Indeed, a man with any sense of equity in his intellect at all, might seriously ponder if, in subtracting all the so-called feminine traits out of his original soul, the Almighty didn’t subtract too much, and too many, and take so much out of him that he’s been walking around ever since—and is walking around today—veering perceptibly to leeward, unable to stand straight without some woman to hold him up.

ONE thing I do notice in all this instruction from so-called Higher Mentors, in addition, is their absolute indignation at any claim or suggestion that Woman is man’s property in the remotest particular. Woman is man’s partner—yes. She’s his beloved and invaluable companion—often more valuable than he deserves. She’s his colleague and helper, and in too many cases his victim in the mortal relationship. Too many times he uses her as a convenient dupe to vent his spleen upon, that he’s in the mortal predilection at all. But as of things spiritual, Woman is man’s eternal cosmic equal. As well talk of the consonants in the alphabet “owning” the vowels. Taken together, they make an intelligible assembly of spiritual letters, by which anything of value can be composed.

The notion prevailing in lower states of society, that Woman is a chattel, derived from the physical aspects in the relationship, only. Woman in all
ages, because of the type of body and physical employments that the cleavage gave her, exercising in psychosomatic effects upon her anatomy, has been physically conquerable and controllable by man—so he could do by force with her what he couldn’t—or wouldn’t—do by intellect or justice. It has always been easier to knock her down and pile things on her so she couldn’t get up, or tie her so she couldn’t fight back, than try to sense the inequalities of her position and remedy the prevailing pique she may have at life because of man’s treatment of her. Marital squabbles and fights, calling it ‘victory’ for the man to be able to blacken the lady’s eye because nature has endowed him with the strength to do so, has been as common as procreation ever since Adam and Eve came shivering from Eden, looking for fig leaves to warm them with the weather ten below zero. Even the parents of the married pair square off in it. Probably one of the hoariest jokes of the ages has been the answer to the question: ‘Upon which side of the church should the parents of bride and groom be seated?’ And the answer has been: ‘On opposite sides, and preferably as far apart as possible. Church is no place to start anything!’

We call all this contrastment, the War Between the Sexes. But there is no war—looked at in the proper spiritual light. Man essays to fight with the finest gift God Almighty has made him, and her parents take up the brawl and fight with his parents, and the children carry it on at home and tear each other’s hair in the backyard, male and female, because of the very demarcations that wrought the cleavage of sex to begin with. Man is exercising what he assumes to be his ‘masculine prerogatives’, and his muscular endowments—which too often, I’m sorry to say, includes the muscle between his ears—and Woman tries to be articulate and express proper resentment at it all, because she’s seeking to show herself nothing else than Woman. And I say it’s time we called a halt to all of it, and looked at the question of gender for the stupendous and educative thing it was intended to be from the first. Certainly so say the Mentors, who seem to find much more to admire in the feminine traits of Adam than in his masculine qualities, making him of so much headache to his avatar guardians.

However, the thing we want to make part of our thinking at this point, is the process of the Divine Fragment of God affecting a cleavage in its spiritual attributes, and individualizing the resultant mortal organisms as those
attributes become the dominating galvanism rendering it alive. Woman, in other words, must be herself to make man himself. He wouldn't know what type of creature he was, lacking the antithetical mate to prove it. The average woman, if we men would only submerge our conceits and be fair in our estimates, is loyal, patient, industrious, honest, affectionate, and inclined to all the higher esthetic things making life beautiful and, on the whole, worth living. She takes to the higher and finer spiritual calculations of life more readily and competently because their appeals to her nature are more in line with the qualities she 'drew out of Adam'. The finest treasure a man can possess is a wife who sincerely and faithfully loves him, and helps fight his battles against competitive society. Men without such are brutal—which means they are stupid. Woman brings out the best in man because the exhibits of her talents are his perpetual challenge.

In the 85th Chapter of the Golden Scripts, is a masterly discourse on Numerology which some of you may by this time have discovered. It is one of the rare places in the Master Expositions of this doctrine where the differences between men and women are mentioned. The Master Teacher tells us that men and women attributes of the soul go in and out of alternate bodies constantly. But apparently it is mostly to get compensation for the wrongs of ill-treatment suffered in the separate fleshly incursions. I am going to read portions or excerpts from this 85th chapter to close this discourse. But before I do, I want to say this—

Suppose that all of us—men or women—take heart and accept our mortal enhousement for what it is. We are not "created" men or women—we came by our sex by the preponderance of traits of a given character in our spirits. It is a fine thing to be a fearless, aggressive, self-assertive male—the world needs such. It is an equally fine thing to be a loyal, compassionate, esthetic, affectionate woman—the world is a better place because it has such, helping to compose it. Human life in the earth-scene demands the play and counterplay of both, each on the other, to give zest to experience, to throw that in which we particularly excel, into contrasting high-light. The Almighty has seen fit to balance us off, one against the other, something like one billion males and one billion females, on this stellar planet at the present moment. It means, of course, that this stellar plane contains only

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one billion complete human souls. But what of that? Each of us have our separated soul-attributes somewhere in Cosmos, and in the last great day we shall undoubtedly be returned into that Total Soul that we help compose when our particular qualities are rejoined to his or hers.

This, in all logic, has undoubtedly been the true origin for all the classical romances of antiquity. When a man meets the literal collation of his withdrawn soul-qualities, an overwhelming love-affair results. When a woman accosts the Other Half of Herself—meaning the specific set of masculine traits with which she has belonged from the first—she is mystically sealed to them, and no other combination of masculine traits will suffice her. She is encountering the literal Adam to whom she is Eve. And, we are advised, as we take up the finer aspects of this intimate relationship, the right woman is sealed to the right man in this world, far more often than we commonly suspect. Eve knows the Adam to whom she belongs, and out of whose side her representative soul-traits were primordially subtracted! That man is her Soul-Mate, and she will go through fire and flood for him, recognizing in her subliminal, subconscious mind that he and she are Parts of a Whole. And, incidentally, she will probably recognize it before he does, she being of the temperament more sensitive in such matters.

At any rate, for the present let’s make this dual nature of the soul a basic principle in our thinking. Human life, we’ll discover, is conducted in just about the manner in which it should be conducted for the great rank and file of us to get the most out of it. What we need to do is to understand what an infinitely wise Father has placed at our disposal on this earth-plane and properly evaluate it.

Now for the Golden Script which I promised to read you—Page 304, Chapter 85 . . .
We have heard that it hath been said that seven thousand souls did reach earth first. For seven thousand years did those seven thousand manifest ere others came to earth in leagues of seven thousand more.

The first did multiply in physical form which they took upon themselves, but these seven thousand were not beasts as ye do know beasts; they were humans manifesting in physical form of beasts.

Beasts have no insight into spiritual values, but man, being the essence of spiritual value, did know himself as separate from beasts.

He said unto his brother, We do recognize ourselves, being that which is called Man, but behold we are naked in spirit. Shall we not therefore clothe ourselves with physical form even as beasts?

Thus have ye, beloved, the nakedness of Adam. He was naked of beastly form and sought covering for his spirit.

Whereupon entered Woman as a sex into Cosmic scheme.

Woman originally was not different from Man, for verily men are women constantly, and women are men, as it pleaseth the half of the soul to exercise; but the bodies of women were different physically for reproduction. Likewise is Woman the vital part of the sentimental qualities of Man, that he look upon himself and behold his softer attributes, knowing thereby that his spirit containeth them.

The first seven thousand therefore did take unto themselves physical form by need of manifesting, and did evolve Woman as such to speed the process called physical creation. The work of propagation was divided, each manifesting in its function.

The first seven thousand dying and being reborn over and over, were the root parents of the race, going in and out of flesh at their whim.

Now those bodies were but transient, therefore is sex but transient, but spirit is immortal; therefore when a second seven thousand did come to the earth-plane, verily was there confusion of a sort, for the second resembled the first in spiritual aspect, though the first were older in creation by seven times.

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Seven is the 'mystical number' of all creation, in that Seven hath the power of creating. Seven hath the power of creating because it hath in it seven gradations of Etheric Status, making for manifestation of substance in matter.

Deep, deep is the subject. I tell you this hour that souls have come to earth in marches of seven thousand, to live seven thousand years ere more were added, that out of such advent have come the races of mankind as ye know them.

Therefore I say unto you, your brother who is weak hath come to earth belated. Mayhap he hath not your brevet of experience. Pardon him that this is so. Know ye his handicaps. Perceive his blind gropings. Give yourselves cognizance that once were ye, as ye do see him now, and was not guidance given you?

I say unto you, it is blessed that each man hath his helpmate, for thereby discerneth he that his soul hath its cleavage. He is male unto himself, for his female hath departed him and dwelleth as herself—his profusion of spiritual luxuries.

Hear my words and be wise.

I teach you as children, that ye may be adults. These matters are discussed with those who have ears to hear, that they may see their brothers’ gropings and know whereof the stupid ones are stupid.

I enlighten, I strengthen. I do not bedull. I come unto you teaching you as members of a brotherhood, having love in your hearts for one another yet greater for the world...

PEACE
DISCOURSE NINE

Why the Russian Enigma is Allowed in a Divinely Supervised World
Why the Russian Enigma
Is Allowed in a World
Supervised by High Mentors

THE NINTH DISCOURSE

Foreword by Adelaide Pelley Pearson

Dear Spiritual Friends throughout America:

Mighty indeed have been alterations in relationships between the nations of this world since my father began recording the Higher Enlightenment that constitutes the essence of these discourses. The sections of these Scripts which he titles the Revelations—which are the simon-pure Mentor Instruction devoid of any changes or interpolations excepting those necessitated by clarified grammar—started in October of 1928. The marvel of them is, not that they are twenty-eight years old in context but that in well-nigh three decades the prophetic material contained in them has revealed itself as so accurate. Within such period our United States not only recognized the Union of Soviet Socialist Republics but has fought two major wars, one against Hitlerian Germany and its ally Japan, and a second against Red Chinese forces in Korea. The first ended in victory, the second in stalemate.

Soulcraft as a great clinical examination into the fundamentals of the human soul is not concerned with the merits of ideologies that brought these conflicts to international issue. But Soulcraft is interested in the controversy as to why such martial debaucheries between major States are permitted to happen in a world supposedly supervised by Higher Cosmic Guardians.
After all, the values in any teaching or enlightenment are the measure of practical application to the transitory circumstance. So many new students propound the challenge: If the actuality of transcendent mentorship remain unquestioned, in what light shall be regarded the kaleidoscopic developments involving Formosa, China, Russia and even the Iron Curtain countries of eastern Europe? Is God behind the deployments of these nations or is He not? The political outcome of their embroilments is not of so much consequence but the principles being enunciated, in event, fall within survey of the highest cosmic faculties. In fact, they expound the workings of the transcendent world machinery which more than once may become apparent in the scores of Scripts yet engaging our attention. This my father would discuss for us this week.

Listen while he leads us, as per his custom, in sacred invocation, and then let us profit by the intelligence that seems to be available to us from "out of this world" concerning the distresses and ordeals with which this particular eastern nation seems to threaten humanity...

INVOCATION
By Mr. Pelley

FATHER-GOD TRANSCENDENT, OVER-SOUL ETERNAL...

We come praying a pure prayer to Thee, asking for aid in a time of great tumult. Problems perplex us whose solution is enigma. Mysteries surround us, whose import we know not. Out of the coffers of Infinite Wisdom, we pray for the light that makes us sagacious. We are children in a world of madness, seeking sanctuary and security. The beasts of eternity are roaring in the highways. Give us the calm to hear Thy words protecting us. Be with us this hour. Give us Thy tranquillity. Open our minds to enlightened understanding. Give us the assurance born of Thy beneficence that the dilemmas we confront are sent for our profit. As the Drama of our Times ascends toward its climax, endow us with the poise to absorb its significance. We come here as children, seeking counsel from a parent. Make us adults in wisdom in the light of Thy pronouncements.

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We are those who declare that this is Thy world, that Thy Son is its monarch. We await His reappearance among us, Father, that His astuteness may shepherd us. Send Guardian Intellects to us, we pray Thee, in this dearth of mortal wisdom. And when the hour breaks that this earth is His household, grant we may be doorkeepers to the hordes who seek his solace.

AMEN AND AMEN, . . . Father, So Be It! . . .

Enigma of the Nations

My Dear People:

ANY system of instruction which affects to make a bid for the support of practical-minded humanity, must have its phases of interpretation of current enigmas rampant in a world of Cause and Effect, applying the principles of sound esoterics to the vicissitudes of life which are encountered day by day. Twenty years bygone, when I first began expounding the profounder aspects of cosmic life, I tried to impress upon you that life as we know it, resembled a three-legged stool—especially in its mortal pattern. Any stool, to sit upright, must have at least three legs. Life, to sit upright, also must have three practical phases: the Political, the Economic, and the Spiritual. We draw our motivations for what we do in earthly life, from the Spiritual. We exist as physical bodies in a social state, from the economic possibilities for making our livings and stabilizing society. And we execute our decisions making the social body what it is, by means and expedients that fall within the province of the political. As applied between nations it becomes the diplomatic.

Today we are beholding great Russia apparently in the closing phases of her gladiatorial fiasco before the world. She had added an ill assortment of border States in Europe to her perimeters, then moved to add the poverty-stricken areas of oriental Asia, subverting ancient China and making her tributary. But the hordes of ancient China surpassed the Russians two to one for numbers. At the same time it became obvious that her entire economic program internally faced collapse. Josef Stalin was called to the Higher Accounting. His successors have been waging polite war among

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themselves, one premier after another coming and going. That we have major difficulties on our hands, even as an observer nation, before the Nationalist China issues are settled is apparent to the most provincial. These great moves of States and armies on the chessboard of the globe—not to overlook the universal menace of the atom bomb if employed in either attack or defense—cause us to turn our eyes to the Higher Accounting. In the first place, why was the USSR “permitted” to ascend to a role of major importance among the world’s principalities, particularly as it was not a move inspired from among the rank and file of the Russians themselves? Is a program so audaciously colossal working out that we cannot grasp its import in terms of our limited intellects?

What we want to know and comprehend is the kernel of significance behind these developments as developments. That I personally might view oriental unfoldments from the Higher Psychology, on the 11th day of March, 1930 I recorded an evening of converse by Extra-Sensory Perception aimed at acquainting me with the manner in which the whole “Russian” Enigma was regarded at that time by those endeavoring to steer human depredations and vengeances upward along more constructive channels. This I ask you to absorb for what it might have been worth.

Today we are called to contemplate the whole world-wide Communist Question from the viewpoint of Marxism being an ideology inviting support from any backward people concerned with improving the status quo. The outcome as between Slave Nations and the Free World may well grow into the Armageddon of Holy Scripture. Then again it may not.

Let’s see at any rate what the Transcendent Counsellors thought about the Soviets at the beginning of the Thirties. When their expressions are in our minds, I’ll consider with you as I have space the continuing denouements of a later period . . .
RUSSIA is the problem of the nations of today. She is the
clearing-house of ostensible "ideas". Some of them are un-
orthodox and appear to be vicious. Some of them are vi-
cious and appear to be blasphemous. Some of them are
blasphemous and appear to be impractical. Behind them
all, however, a great principle is working, a principle two-fold, of which
mankind should have knowledge.

Russia comprises some of the best-known elements of social and religious
expression, seeking wider and more untrammeled fields, devoid of argument
and control, made vigorous by their own understandings of right and wrong
unleashed by forces of historical concretion not always for the better. She
also comprises a vicious element in the human order, incarnated in vast
numbers in the present generation for purposes of self-expression during
the forthcoming war between the forces of Light and Darkness.

Make no mistake—there are in Russia today (March 11, 1930) two ele-
ments. Each must be recognized for that which it is. One is constructive to
painful sublimation. The other is destructive to the focal point of horror.
Even though it seems that both are boiling in the same kettle at present,
soon it will be shown that the defection of Church and State by apparently
vicious influences is nothing more or less than the unwitting coalition be-
tween these two brought about from a crisis in political blundering.

IN TELLING you this, a great purpose is aimed at.

It is not understood as yet what the true significance of Russia is in the
colossal world program for social betterment, spiritual enhancement, and
religious supremacy over all other factors in mortal existence.

Russia is at present a huge melting-pot of sociological and heretical con-
cepts, holding an admixture of right and wrong, of trial and error, of mis-
take and experiment. And all to what purpose? To prove to the nations
that a stupendous principle is working out in life, a principle that first came into operation tens of thousands of years ago, that never has been gainsaid despite all the arguments of academicians, the preaching of fanatics, or the purblind concepts of the ultra-theological.

It is the principle that two wrongs do not make a right, that a great nation cannot rise to eminence by blundering or deliberately committing sin against its own citizenry, that sooner or later a people who depart God and crucify things of spirit will encounter tremendous grief, because man is essentially a creature of spirit and cannot deny his own essence.

Just what form the Grief of Russia will take, remains to be expounded to you by event, but at this present moment it is not quite the type of grief you would most easily conjecture.

RUSSIA is not a vast Augean Stables that need cleaning out so much as a case of all religious and social history focused in one relatively small bit of geographical mosaic for the nations of the earth to behold and profit from. She is a principle working out nationally, not, as some think, a country under the blasphemous foot of the Evil One.

This does not mean, however, that Evil Forces are not rampant in Russia to a greater extent than in any other nation on the surface of your planet . . . and the cause for this is again two-fold.

It is obvious, we think, that Russia has some sort of example to exhibit before the nations of the earth—albeit a negative example—else all the chaos and hurly-burly of her predicament would never have come about, since it would not have been permitted. That is one phase of the significance of her present turmoil—that she is commissioned to be a vast experimenting station for principles of right and wrong that have never yet had complete expression in any country since life began. Not even France under the Revolution went to such depths or erred to such extent as Russia will go before she is stabilized and finds herself a respected member at the counci- tables of humanity.

Russia, on the other hand, is typical of something else, which mankind as yet refuses to credit.

She is a vast arena wherein have appeared the first gladiators in the colossal circus of Armageddon.

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She—with China—is the stupendous cock-pit of international forces *that will presently become the arch-enemies of humanity in every race and clime.*

**THIS we tell you guardedly.**

At present in Russia are incarnated the souls of some of the greatest benefactors the world has ever known. Incarnated also in Russia today are vast armies of deterrent souls and malignant forces in the guise of fanatical men and women apparently working out a sociological problem. It goes deeper than that. They are working out the initial plans and strategies toward a vast overcoming of the foundations of stabilized society to the end that humanity may be set back into its primal ignorance of concept and dogma, finding its way back again to its present status and thereby giving the deterrent ones the chance to climb back with it.

These men and women know themselves for whom they are, but not always in terms intelligible to physical consciousness. They are the Great Unwashed of the Bible, the Great Uncleansed of Scripture. Mark them well for what they are, but bear them no malice. Only watch them with craft lest they take undue advantage of the ignorance of humanity in their regard and effect an abomination ere humanity is aware of their identity.

You are coming to a place in human affairs shortly where the nations of the earth will ask candidly of themselves: “Who is it that comes every little while among certain backward peoples and sets malignant forces at work to overthrow all the constructive efforts which the enlightened intellects of society have been patiently building stone on stone up through the ages?”

They will say to themselves: “Who are these people who continually raise their heads in every grade of national living and set the teeth of goodly folk on edge with the greenish grapes of their fanatical follies?”

The phenomenon of these disturbers in human progress cannot be forever ignored. Someone must explain them. Life cannot go on from age to age seeking expression without the urge of tumult, it is true. But these disturbers make more than tumult for constructive ends in logic and international statesmanship. Humanity must declare—

“Here are a people who seem to find joy in destruction, pleasure in dubious craft, unholy glee in tearing down, and personal expression in making constructive souls to suffer. Who are they? From whence do they come—and
why? We know that our children suffered them in lesser degree. We have them with us at present to surfeit. Surely some principle must be working out that is greater than our past or present heritage. What is that principle? Makers of armaments perpetually arise and take profit from international bloodshed, thinking no evil in the process. Makers of mischiefs in international diplomacy rear their heads and set statesmen against each other in diabolical caprice. Surely we are cursed with wolves among us who go about as harmless sheep, urging us to protect ourselves against fearsome foes. We ask, Where are those foes? and get no answer."

But the time will come soon when humankind will perceive that the fierce foes are among their own number, rubbing shoulders with them, taking them up into exceeding high mountains and showing them the kingdoms of the world, asking them to bow down and worship Mammon as the price of herd protection.

We tell you that these peoples who have incarnated thus in the present life-cycle are souls so backward, so earthbound and inhibited spiritually, that they cannot stand the pure white light of etheric vibrations on Higher Planes of Being. They have been driven down by their own malfeasance or their refusal to credit great transcendent principles. They appear in flesh now because there is no other place for them to go—the last stage, as it were, before the jumping-off point into Everlasting Namelessness. They are operating at the grossest and most sluggish of earth's vibratory rates, pigs in mire, having no means of self-expression but the employment of their tusks.

They are people who have made mistakes æon on æon and refused to profit. They have turned their faces from the Light and found temporary solace in the Darkness, thinking it covered them in their essential natures. Not so, not so! Light comes down from that vast source which men call the Godhead. Lower and lower it descends and pushes, seeking out these recalcitrant spirits, bathing them in a radiance which withers them gradually into fatal disintegration.

Humanity is faced with the stupendous revelation of these monstrous anomalies existent in society. Social life must be purged of such inhibited miscreants. They must be shown for what they are. The hour is at hand for that showing to occur!

Make no mistake about this. You are about to witness the unmasking of

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the Adversary in flesh. Great star forces are swinging into positions in the heavens whereby the influences of cosmic light—mayhap unseen by mortal vision—are working down into lower and lower planes of substance in matter. The unmasking must be terrific. Even as the Cohorts of Darkness find themselves uncovered and shown for what they are, so will the Cohorts of Righteousness become mightily indignant at the manner of their hoaxing and extent of their deception. Thus will the Great Armageddon of the Bible come about! How will it be done? Listen to the Wisdom—

*Out of the East shall come a great wind; out of the North shall grow a great seed!*

What is the meaning of these cryptic phrases? We tell you the "Wind" is the voice of a mighty people seeking expression in new concepts of righteousness for all the races of humankind. The "Seed" is the seed of the Serpent of Old, whispering into the ears of the children of man: "There is no wrong, there is no error; all that matters is expression! Gird up your loins and show your expression. Exhibit it mightily in conditions of power. Display it lustily in stages and places. Evince that you are God—in that you have power to decree, to force, to function.” This Seed of the Serpent shall blossom black fruits. Wider and wider shall the red tree spread its branches till the righteous hew it down and cast it in the Pit.

**These Truths**, of course, are multiple of concept, yet make no mistake—in their essence they are true. Out of the North shall grow a great Seed. It shall flower among all peoples and be known of all races. It shall permeate to the home and sit by the fireside. It shall enter councils of state. It shall be felt most severely in places of business. "Believe ye in God?" shall be the watchword wherever three shall gather. "Believe ye in godlessness?" shall be the pass-sign wherever the Serpent summons his allies. Sharp and well-defined shall be these distinctions, whereof you see the first fruits in Russia of the present. But do not imagine this comes in a twinkling... Long, long has it been maturing in the hearts of earthly men.

We tell you, however, that God has His ministers incarnate in flesh to take charge of Armageddon and labor for the victory.
What will become of the hosts of Darkness, you ask?—what happens to them when they find themselves submerged in rolling waves of righteousness? Verily they go their ways into Everlasting Namelessness, creatures without faces whose desires have consumed them.

A new heaven and a new earth establishes shortly, we tell you. The din of great battle is heard on the horizon. We say unto you, "Take no thought for yourselves in the Plan that develops. Verily ye know whereof ye are called, being present in flesh to assist in that battle. Long have you labored, each in your orbit, perfecting yourselves toward the great Time of Trouble and the Morning of the Speaking. It will not be Orient against Occident so much as Ignorance against Wisdom.

RUSSIA as a nation, strictly speaking, does not yet exist. But Russia as a twofold principle compounded of Light and Darkness struggling together, is the foetus of Armageddon.

Presently you shall see that China will join her. Other countries shall set up fortifications and barriers against their encroachments. But these shall be shown as only temporary strongholds and momentary buttresses. Into the Camps of Enlightenment shall crawl the Spies of Darkness by night. The cautious, the inhibited, the timorous, the perplexed, shall listen to their teachings and grow mad in their thinking. Great star forces, shedding rays of invisible power upon the planet, shall enhance the encroachments of both intellect and error, till whole people go awry in ethical absurdities.

The tumult rises now from the East. Presently the din increases. Forces grow stronger. The nations look askance at one another, demanding: "Who makes this trouble?" Whereat the disciples of the Adversary say: "It is our pleasure to lead mankind back to first principles," when verily they mean First Startings. But arise in that time also, ambassadors of the Kingdom of Light who cry: "Halt this foul madness! Principles are eternal. There are no first principles, or last principles, only laws of divinity that must be complied with. We speak unto you in the garments of power, instructing you peoples to give heed to our wisdom. God has called us to a mission. He has given us gifts beyond mortal knowing. He has said to us of old: 'Go into flesh and restore the perverted back upon avenues of intelligence.' He has given us a goodly cup to hold to the lips of those famish-

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ing souls who know not the direction that takes them through Truth's por-
tals, and who have not the strength to go onward of themselves."
This is a sacred vision, a sacred mission, and those who know it, know it!
But if you know it in your lone individual case, do not imagine yourself
unique in your knowledge.
Verily the Cohorts of Righteousness await the leaders that shall in no wise
be denied them. All, all is transcendent power from this age onward. All,
all is Unutterable Darkness to those who make no move to surrender to
that Light and become the prisoners of loving instruction henceforth up
the ages.
We tell you we have reason to know the ministers are placed. Presently
the rank and file of you shall know them also, for great is the mission to
partake at their board and eat goodly fruits of a world without blemish.
We tell you One is at hand to show mankind that he who blossoms into
Light shall forever know the Light wherein he blossoms—and that those
who dwell in Darkness by deliberation shall henceforth be cast out where
they cannot harm righteousness.
Treat with those who come unto you and say: "Thy wisdom is our manna!"
for verily is it so.
The goodly times are ripened.
Keep watch of world event and partake of it joyously.

THE COMMENTARY

DEAR FELLOW STUDENTS:

O MUCH, my friends, for a Script with far more signif-
cance to it than I dare say most of you recognize.
On Page 17 of our Second Discourse in this series, we had
the explanation advanced to us rather baldly, I think, of
the current Russian Enigma. I quote: "Man as Man is a
creature spiritually compounded but etherically projected into a world of
Cause and Effect to work back toward his former state (meaning his divine
origin) minus his capabilities for former sodomic and supercilious mischiefs.
More than that, the essential part of the Plan is this: He has inherent in his spiritual nature much of his lost heritage but he had been forbidden by Thought Forces superior to him to use it until he had reached that time when he became so spiritually developed and balanced that he would never again employ his knowledge malevolently or selfishly. But that time is far closer than men generally suppose. It is so close that an unparalleled condition has arisen in their affairs. Spirits that have no business on earth, that never had any part in the former malevolence, that do not belong to this earth-system at all and cannot possibly benefit by anything it has to offer, have gotten into the earthly scheme despite all that the host of the Sons of Light have been able to do, have gotten themselves born into physical bodies, and have sought to enlighten mankind before he is spiritually ready to be enlightened. These "foreign" spirits belong to an order that would not be intelligible to you. They are great knaves in one respect: that they have meddled, and are meddling, where they have no business. They have besieged statesmen in the main, and worked politically after a fashion to bring about a millennium of their own conceiving, irrespective of man's capacity at present to live under it. These spirits began to operate about a hundred years back in your solar time, motivating the soul called Napoleon to ape the Caesars. Their latest motivation of consequence has been Russia... They are simply meddlers—and too frequently, muddlers—amusing themselves after a fashion with a type of mischief they think quite creditable. Frequently the outstanding among them incarnate themselves as leaders ahead of their times. Lenin was one of these, and you will see others come to influence, and are yet to be reckoned with, for they are fully as powerful in many of their intellectual concepts as the rank and file among the ministers of the Host..."

So much for the quotation from our former discourse. We begin to see, I hope, why the earth-scene is a seemingly hurly-burly and apparent social chaos, unless we know what the higher forces are, operating Behind Life. It is absolutely impossible to understand life, and the worldly drama, until we do know what these invisible influences are, motivating and supervising day-to-day society.

(Chaos man)

Man as a semi-divine creature, has long been making a plucky fight back to his one-time godhood. Vast numbers of his species have responded to the Christ Forces, or Sons of Light, and gradually converted the earth and its

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society into the pleasant and attractive thing it is in times of peace and prosperity. But other great numbers have gone in the opposite direction, hating the Constructive and Altruistic Builders, sinking lower and lower in their rancors and brutalities. These negative, disintegrating people, as I call them, eager to pull back and crush and demolish those who have truly been making upward progress, are to be found in every state of society, in every country, offering readiest human material for the meddling and muddling spirits who appear to have used their conquest of Russia as their operating axis, to spread the great Communist fallacy throughout all countries. The whole thing as a contest makes the soundest part of sense.

It isn’t a matter of the cancer of Communism “being allowed” or not being allowed in a world supervised by high-principled mentors. It is a matter of spirits who stand for certain fallacious tenets, making a vengeful effort to tear down and demolish in a sort of spiritual rage those who have bested them, or are besting them, in the long cosmic fight back upward to true godhood. As well talk of rowdyish boys in a schoolyard not being “allowed” to exist as boys. Spirits once conceived out of the great womb of Holy Spirit, can’t be killed. They can only kill themselves—by a sort of spiritual starvation, refusing to partake of divine enhancements that give them growth and strength and character. The depraved and the vicious can always be salvaged at any time, apparently, that they wish to acknowledge the error of their ways and head about in a constructive direction. But when they arrive at that state of malevolence that they become guilty of a sort of cosmic insanity, refusing to consider any sort of improvement, holding the whole divine creation to be more or less of a jest, they are committing a type of racist suicide.

IT SEEMS to be the world-wide cohorts of these, led by the Newly Arrived Meddlers and Muddlers, who respond to the spurious tenets of Communism all over the globe and thus make Communism international in its character. This doesn’t include the sincerely misled or misguided, the altruists deceived by a seeming ideology that turns out to be, not benevolent cooperativism but a grab for satanic power to be used by the vicious that godly peoples may be exterminated. It concerns the fiendishly cunning, who employ their administrative talents to suppress and damage
and demolish. We all know that type of Communist. He delights in smashing and wrecking for mischief’s sake. He stirs up trouble purely that he may capitalize upon it, and looks upon thrifty, prosperous, benevolent people as “that hated bourgeoisie”—not appreciating, or caring, that his “hatred” of them is rooted in spirit-origins.

This thing that is building up between East and West, obviously, is the destined contest—the final contest—between the forces of Light and the forces of Darkness, foretold of old as Armageddon, or Har-Magedon. Har-Magedon, as mentioned in 16th Revelations, is an apocalyptic symbol for the site of the final conflict between the forces of good and evil. But according to the commonly accepted view, Har-Magedon is simply a Greek transliteration of the Hebrew for “Mountain of Megiddo” or the old contest-ground in northern Palestine where Israel and Babylonia met time after time, generation after generation, seeking to prevail over one another. There are people today who try to rationalize prophecy by saying that the deciding contest with Russia will come over the oilfields in that particular country where Arabia joins Persia, but they reckon without atom bombs. This is the beginning of the Aquarian Age, the age of air and airplanes. It will be a fight in, and from, the air. And it may be fought to an issue over Washington or Moscow—depending on who gets to either place the swiftest, with the most.

Let’s not get hysterical over it, however. This thing has been a long time preparing. We wanted to be alive in these Great Times, and see the contest of the culmination of power between the Luciferian forces and the Christ forces come to issue. We wanted—probably some us undoubtedly begged—to be alive and at maturity to see the Lord Christ return in person to earth and introduce a New Order. Only the cosmically illiterate see these times as recklessly military. They are religious and spiritual—and nothing less—and it behooves us to appreciate it.

Again I say, trying to understand the developments between nations day by day is an absolute futility and discouragement, without being grounded first in knowledge of the true Plan of Life as expounded in that celebrated Second Soulscript on Sodomy.

The people who have promoted the cancer of Communism throughout the earth since 1791 are the Retrograde People, losing instead of making spirit-
ual gains, seeking to disrupt and retard society, scoffing at the existence of any God or plan for humanity's accelerating redemption, and generally considering life as a sheer materialistic power-grab, after which they can destroy the Sons of Light physically at their caprice. The Higher Mentors supervising life are not dictators or totalitarians, however. They don't set up gas-ovens for exterminating the mischief workers among humankind. What they do project is a condition of contest where the Christ People may overcome in a worldly sense the Sodomic people—working always through their own kith and kin on the mortal side to bring about its final consummation. This, incidentally, permits every malevolent soul the opportunity to turn from his folly at any moment he makes the self-decision to do so, and denies ultimate salvation to no one. It is the Transcendent Way of meeting the situation instead of the brutal sodomic way.

Those spirits, in other words, who come to see the true error of their ways during the period of the Great Unmasking, may always turn back and join the cohorts of righteousness. Millions will undoubtedly do this. That they be given fullest opportunity to do it, is part of the general plan of "salvation". But where does it get us practically in considering the Soviet Enigma as a whole?

The Soviet Enigma, I might put it, is truly the enigma of the great hosts of illiterate, orthodox mankind, wholly unaware of the true plan of salvation that has been going on since Miocene times, taught of equally blind leaders, assuming that the sudden rise to power of the Marxists is merely another dictatorial grab for power on the part of the politically ambitious, and wondering if such dictatorial grabs will ever come to end.

Actually what is transpiring is the crisis of the great Light and Darkness Struggle, prophesied in the 38th and 39th chapters of Ezekiel where there can be little doubt that the people of God and Magog are the Russian Slavs. The "People of the North" could scarcely be any others than the Russians. Read those two chapters—and the fate in store for them—when you next have leisure after digesting this lesson.

The first few verses of Ezekiel declare: "Therefore, thou son of man, prophesy against Gog, and say: Thus saith the Lord God: Behold I am against thee, O Gog, the chief prince of Meshech and Tubal. And I will turn thee back, and will leave but the sixth part of thee, and will cause
thee to come up from the north parts, and will bring thee upon the mountains of Israel: and I will smite thy bow out of thy left hand, and will cause thy arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured”.

I look upon it that it is, in great measure, a truly holy war that now portends between East and West—and probably the only truly holy war that has occurred among humankind since the hosts of the Middle Ages sought to rescue Jerusalem from the infidel. But behind the purely political phases of it we must never overlook the fact that we are seeking not only to protect our own United States from a military onslaught by a powerful and unhallowed adversary; we are seeking to liberate the stupendous mass of the Russian people themselves from the horror-bondage clamped upon them by “the spirits that have no mission on earth”, who began a hundred to two hundred years ago to meddle where they had no business.

There is one thing in all this military activity that we must not forget. The seemingly formidable man-power of these oriental and quasi-oriental peoples doesn’t mean very much unless they show organizing and industrial acumen behind the lines. Wars today, in other words, are fought and won chiefly on the home production front. I have been in Russia. I saw with my own eyes these “mischievous foreign spirits” take that country over. I know of first-hand knowledge that the Russians are not of themselves, by nature, an industrially productive people. Within my own lifetime they were an agricultural peasant populace. In 1917 they were seized upon by force and diverted into industrial production by the lash and the firing squad. You can give the average Russian the finest piece of machinery that American ingenuity can construct, and being a farmer and not a born mechanic, he will have it rendered useless, figuratively speaking, within half an hour. The same thing goes in a measure for China.

It isn’t the man-power of these countries that really makes them formidable. It’s the retrograde fifth columnists scattered throughout our entire nation, from high governmental position to small-town labor union, the spy and the saboteur within our gates, the fellow-travelers and malcontents who use the international situation to express their cosmic characters
and work off personal grudges against spirits of more progress than themselves, that constitute the real menace to the People of Christ. It is a thousand small blows struck in the dark, and struck in the back, from personal hatred and rebellion at constructive order, that will make the Armageddon Fight so difficult.

So always let's remember, as the contest develops and becomes more serious, that the fight against these Dark People is premised upon fixations that began before current life. They are Souls in Retrograde, morally shriveling and contracting, and becoming faceless and more and more futile by the nature of their own acts—and yet organized and led for the time-being by great meddlers and muddlers—that make up the real rank and file of our opponents. The true nature of the contest lies in overwhelming and exterminating their organized power, demonstrating that the motto "The end justifies the means" whether the means be moral or not, is a fallacious motto and brings its own penalty, that the Christ People by the nature of the stamina which comes from their Principles have the greater courage and tenacity and endurance to clean out the rat's nest that the Retrograde Ones would make of civilized society.

Identifying the true nature of the foe, and understanding cannily what motives are impelling him, is mightily as essential as knowing his numbers or where he hopes to strike. This whole nation, and all the white peoples of Christendom, become an Avatar People in this: that they are called to wrestle with a breed of life that of its own election is committing a sort of cosmic suicide. But they don't suicide all at once. They suicide by coming to recognize that their fanaticisms are futile, that they don't stand the chance of overcoming the Sons of Light, and abandon the contest in a species of rancorous despair.

The Luciferian world has the Christ world pitted against it, I tell you, and the Christ world will win because it falls within the program of the ages, and the Ageless Plan, for the Christ World to win!

This is the basis, and these are the terms, in which we Christ people must conceive the struggle that is inevitable...
WE ARE by no means done with considering this Russian Enigma merely by hearing this significant paper. We shall have it from time to time in other discourses. But we must plant deep in our minds the facts I have read to you, and make them basic tenets in our thinking as this contest grows more and more serious. It is coming out gloriously successful for the Christ Forces, but that too we must be able to interpret aright as it develops.

Listen while I read you what the Master has to say about it... from the 16th Chapter of the Golden Scripts, page 545...

The Divine Teacher Speaks

MY DEARLY BELOVED:

SAY UNTO you beloved, as I have said before—
The earth hath a surfeit of things unknown to mortals. Life hath decreed man to walk in darkness for a period of his days that he might attain unto godhood through endurance. Know ye that man hath walked blindly many days, even unto æons, that suffering ennobles him, day unto day. Verily hath he attained to increase of wisdom through his suffering. He hath said unto the Father: Lo, I do behold Thee!

But hear my words of promise: Man hath yet a greater race to run. Verily he hath seen glories and visions of glories, and aspired unto them mightily when his reason stalked in darkness.

I say unto you that man hath made goodly progress. His social ways are cleaner æon unto æon. He hath looked at the beast in his heart and lamented, yet hath he raised his eyes to a majesty.

I say it doth ennable him. Lo, I say more:

Man will yet see greater visions. Behold we show them unto him. Man hath come to a crossroads in his sojourn on this planet. He hath come up from beast to see majesties eternal. He attaineth unto his heritage.

He seeth those majesties and is thereby ennobled. He goeth on to a still greater heritage.

Earth hath her mysteries to unfold before him. Signs and inventions show

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him his birthright. It hath come to him that he is god of manufacture, that at his command he hath chemistry and physics.
He hath only to say: Lo, be created! and forthwith his creation cometh to pass.
He hath only to say: Lo, we make miracles unto ourselves. Lo, we do wonders in earth and in sky. Lo, we are divine in scope of attainment whereby earth is improved and life is made wondrous. Man hath done these things, I say. Now I tell you he approacheth a crisis.
That crisis is of me.
I have said that I am come unto men to show them the way to make a great peace. Lo, they do not wish peace. Their skill of manufacture would vent itself in war.
Verily war hath stained the pages of man’s progress. War hath made mock of divine ordainment in things of the spirit.
Man hath found himself the tool of caprice in matters having material ends. He hath made unto himself images of grossness and hath labeled them Art. Wonders hath he heard in earth and in sky. He useth them, beloved, to make mock of his divinity.
These things shall be changed, I say unto man. Beware thou art not the creature of the caprice that is in thee. Behold thou art heavenly, destined for eternity.
Cometh a time when men shall forgather. Behold they shall say: Let us make war on great multitudes and conquer them, showing our inventiveness, that we, as gods, dictate and it cometh to pass!
Hear ye my words: Their designs shall come to folly.
Hear my voice repeat: Man hath arrived at the ending of a cycle. He cometh to accounting.
I speak unto him, saying: Lest thou destroy thyself, I prohibit abomination of art and of science. I prohibit thee from taking forces that are beyond thine understanding and making them instruments for the destruction of thy species.
I give unto you benefits and ye use them not wisely, O ye world of mortals. Lo, I withdraw them unless ye are circumspect.
Know ye, beloved, that we are as brethren, walking the world of men for a

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purpose. We have with us great geniuses. We have come to lead such into ways of improvement that the race shall know profit.
Lo, we say unto them: Follow ye after us, we show you the way.
But to man we proclaim: Improve thine own spirit lest benefits allotted thee be wrested from thy hand.
I come unto him to tell him that unless he seeth the Light and useth it, he is beastly again, and goeth down and not up.
God hath meant man to behold present wonders. God hath not meant that man should abominate, filling the earth with woes of his devising. Man cometh out of darkness and looketh into light. Lo, he must enter it and have it of his being.
The world is at a crossroads. It awaiteth a leadership. Man hath stumbled toward the light. Now I say we lead him.
The goodly company goeth before him. Those of that company show him the way. They say unto him, Blunder ye no longer! give up thy caprices! give up thy intent ever to defraud thy fellows by making your havocs among them for gain.
Live peaceably, I tell you. Come into the heritage of thine inventions for the good of thy race and not for its injury. Achievement cometh unto you. Follow not thine own conceits but raise up a standard unto Him who is Lord. My beloved, I adjure you, . . . the time draweth short, . . . man maketh his mischief with that sent for his ennoblement.
Lo, he shall know that I live and rebuke him. Lo, he shall hear me and thus be rebuked . . .
Thus pass I from you, but my spirit I leave with you. See that ye cherish it. I say it shall crown as a garland your chivalry.

PEACE
DISCOURSE TEN

The Meaning of Losing One's Life for Others and Finding It
The Meaning of the Counsel: "He Who Loses His Life for Others Shall Find It"

THE TENTH DISCOURSE

Foreword by Adelaide Pelley Pearson

Dear Spiritual Friends throughout America:

This is the tenth Script on Soulcraft. It comes to you from the Soulcraft Studio in the town of Noblesville, Indiana. This is Adelaide Pelley Pearson speaking to you, offering you a brief introduction as to what Soulcraft is, before my father—William Dudley Pelley—discourses to you for the next forty to fifty minutes on an intriguing and profitable tenet of Christian faith: The meaning of the counsel, "He Who Loses His Life for Others Shall Find It." This seeming paradox must have puzzled, and perhaps troubled, many of you. Suppose we consider it from the Soulcraft viewpoint.

Soulcraft, for the benefit of persons who may not have heard previous discourses in this series, is a course of enlightenment in great sacred principles, received through the inspired employment of ESP—Extra-Sensory Perception—or Psychical Converse. That humankind does have extra-sensory perception, when it is credited and developed, seems to be convincingly proved by the nature of Higher Enlightenment that suddenly becomes known when it is practiced. For twenty-two years my father has been recording transcripts that are being submitted to you on their merits in this course of higher metaphysical study, where the mysteries and per-

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plexities contained in early Christian doctrine are obviously becoming clarified. These clarifications and expoundings would seem to be coming from presences dwelling in the more sublime and complicated dimensions of life, and we are learning much about them. We call the Doctrine they transmit to us, Soulcraft, because it adds to the dexterity of the soul in making its ways more skilfully up through the experiences of worldly living and graduating finally with success and satisfaction.

Listen while my father leads us in sacred Invocation, and then consider what he has to read and expound to us as an instance of the validity of such converse being factual...

**INVOCATION**
*By the Chaplain*

LORD-GOD ETERNAL... Father of All Wisdom—

BE PAUSE on the threshold of our Instruction this hour, to implore Thine approbation on our quest after Truth. We do not come here critically. We do not come here flippantly. We have considered what has been presented to us as Truth in prior ages, but find it falls short of explaining all mysteries challenging our intellects. We seek a higher fount of wisdom, that we may drink of its revealing waters and be refreshed. We ask to have Pure Doctrine opened for our reading, that the enigmas of life—of which the world is full—may suddenly turn transparent and be enigmas no longer, but ennobling revelations, sustaining and inspiring us. Send us instructors of probity, we pray Thee, ... conscientious enlighteners and declaimers of Thy reality. Grant that these gatherings may make us more capable and intelligent men and women, living larger and finer lives, appearing as more transcendent incentives to those of our earth-world with whom we make daily contact. As the Teacher of Old enlightened and inspired us, so may we use our wisdom to enlighten and inspire those who come after us, leaving them the heritage of Thine instructional benefactions.

AMEN AND AMEN, Father, So Be It...
Earthly Responsibilities

DEAR FELLOW STUDENTS:

We have, in the lore of human erudition distinguishing our times and our spiritual advancement, a feature called Mysticism. According to most of the best dictionaries, Mysticism is: "The doctrine or belief that direct knowledge of God, and spiritual truth, is obtainable through immediate intuition of insight and in a way differing from ordinary sense-perception or the use of logical reasoning—any type of theory asserting the possibility of attaining knowledge or power through faith or spiritual insight." You observe from these definitions that Mysticism doesn't necessarily imply mysteries—although it does, of course, puzzle the spiritually illiterate as to how knowledge of God or spiritual truth can arrive in the ordinary brain by so-called intuition. Intuition of itself is: "The power of knowing, or the knowledge obtained, without recourse to inference or reasoning; innate or instinctive knowledge; familiarly, a quick apprehension." That minds external to mortal flesh should have anything to do with it, is looked at askance, by the average "hard-headed" and practical person.

Now judged by the definitions I have mentioned, this study of Soulcraft which we're pursuing, is Mysticism in purest form and naught else. Only we do make this exception or qualification—

Our delvings into the higher processes of life are disclosing to us apparently that no thought can manifest, on any plane of being, without a motivating and projecting consciousness. Thought may exist of itself, it is true, as the tremendous store of knowledge contained in the books of a public library is comprised of thought existing of itself. But it is static or congealed thought until it is employed in some form of expression that causes consciousness to become aware of it. In the cases of most normal persons, we declare that they "think thoughts". What we might the more properly consider—as we learned recently in our discourse on How the Dead Continue to Protect Us—is the real fact that most normal persons "receive thoughts", and of course consider them in interpretable forms.
known as ideas, either from the nature of circumstance around them or from the activating consciousness of minds in more elevated dimensions. Every thought, we are told, has to have some sort of projecting origin—to render it interpretable to our three-dimensional intellects. This means, I believe we can take it, that all of us live from day to day, hour to hour, minute to minute, in a galvanizing, activating thought-atmosphere of what I might term "thought-projecting invisibles", perceiving the vibratory phenomena of their mental processes, adding our own perceptions from environmental circumstances, and calling the whole performance our Mental Activity. It does, of course, put many queer intellectual behaviors up to others besides ourselves, but perchance we may find as we continue onward in these investigations, that this happening is not so preposterous as it appears. At least we are studying and examining the whole mystical agenda of it. This week I ask you to consider with me a treatise continuing our explorings into hyperdimensional activities of Invisibles—assuming there be such—and see if the intelligence it has to convey to us sheds further light on the nature of such expressions and expressings, and how they commonly operate.

I HOLD, my dear people, that if you and I can accurately determine most of the natural and mental processes making sentient human life what we find it, we may gradually arrive at a wholly new and profitable concept of the need and purpose of mortality. At least, we shall arrive at an intelligent understanding of how much we as individuals are morally to blame for, in trying to live our lives with earthly responsibilities. On a recent morning in Noblesville—while the world was still grey with dawn—I had a long converse with what I term Higher Intelligences on the enigma of the Master’s adjuration that “he who loses his life for others shall find it.” I started by inquiring how it seemed to come about that from sequence to sequence in my “mystical” affairs, different persons and intellects appeared to evidence themselves and function to my profit. The episode ended—as it so often ends—with elucidation and exposition of quite other themes being presented for consideration. But all of it was profitable. Here is what I got—

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Dearly Beloved Brethren in Mortality:

We are many who address you, but we speak through a brother on this happier and more resplendent Side of Life who comes unto you in your flesh and makes known to you the expoundings we would circulate in your moribund earth-world... You who live and move on your Earth-Side, say often amongst yourselves: "How comes it, and by what processes, do these higher and profounder intellects manifest their presences? How comes it they have agents, or servants, or Clerks of Enlightenment, serving as relayers of information across the bridges between the worlds? Why should they not be astute and powerful enough in their performings to speak to us each severally, manifesting their transcendance in miraculous intercourse, that we may hear it for ourselves?" We discourse on this, this hour, making clearer to you as we can the limitations of our positions when contrasted to converse common to your earth-life...

We are not transcendent beings, we tell you, as the Christ is transcendent. We are those who have lived great lives on earth, who have profited from their turmoils, who have graduated and perfected ourselves in certain extraordinary truth wherefrom mankind of lesser experiencing should benefit. We deem it obligatory on us to tell you our observations, to make you acquainted with what we perceive as we go about higher business on this side of life, to give out our suggestings and recommendings to you in the darkness of your flesh. We live in a pleasant garden, as it were, and tell you the beauties of sunlit morning outside, speaking through a window to you who are housebound.

That window is a servant of ours on the Bridge of Life—the windowsill of that window—who thus relays our speakings and carries our wisdom inward...
KNOW that each one of you has come into earth-life to achieve certain goals. You have given great hostages to Mammon by doing this, for it is a world of Cause and Effect into which you have descended, where man hates man for greater and more hallowed perceiveings of the eternal, where vengeful thinking has results in cruel acts that take their toll of services and sympathies, where the competings for the physical things of life put passions and lusts and envies in the human soul—and all these conditions must be met and solved, in terms of spiritual benefactions. But you are in this world to do yourselves good! . . never forget that for a moment. And how do you do it? The answer is simple. You do yourselves good by doing others good.

No man or woman in earth-life or out of it, ever did a constructive, generous, unselfish act for another, that he was not the one who consummately profited. He profited, we tell you, by transfusing in his psyche—or soul—the capacity for thinking and acting extraneous to himself, for considering and performing in a world outside himself, for giving notice and attention to the world of God's creation that it does lie outside himself, and must be correlated with him—or he correlate himself with it—in order to arrive at a greater recognition of his own separateness.

This, of course, was the Great Teacher's meaning when He told you, "Only those who lose their lives in loving service for others shall find them." The "finding" consists in receiving the personal riches that accrue to the individual spirit by "thinking and acting outside itself" that it may perfect its recognition of its separateness from others.

People who fail to recognize or admit this, who persevere in selfishness and self-concentrations, who do no goodly acts that others may prosper, are merely exercising themselves to their own inward regard, giving little consideration to their separateness—at least not permitting it to be true probity. You actually become a bigger person spiritually and intellectually when you do for others "outside yourselves"—not for sentimental reasons, although we by no means deprecate sentiment—but because a great principle is involved and working out. By taking thought for others, doing for others, putting yourselves out for others, you find your own psyche cast against the backdrop of their grateful reactions, you behold yourself in a pleasanter perspective of a sort, you feel a benevolent feeling that

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enhances your soul esteem.
So then, with that side preachment finished, how does it apply to the positions of ourselves? . .

WE ARE window-openers, door-openers, lamplighters in the larger and more resplendent sense of intellect-enlighteners. We forego the joys of mounting onward and upward into the progressing magnificences of Eternity and progressing benefactions with the brethren whom we once accompanied upward through past earthly sequences, to render ourselves available to the inquiring ones of earth-life. There are persons by the millions, of course, not so progressed as we—and we do not speak bombastically. We have simply lived more earth-lives, been through more spiritual travail of various degrees of bitter experiencing triumphantly, learned for ourselves the ageless wisdom of thinking and doing for others, that we might have the increments of "separateness" accruing unto us in richness. We have spent more time at tuition in the great university of fleshly experiencing, we tell you. Our observations in consequence are wider. We see the lasting and worthwhile values of life more trenchantly. Having played practically all the world-roles available for living souls in flesh to play, we have the feeling-reactions from these, entered into and become factors in, our characters.
So we look backward upon the roster of our earth-lives and bespeak ourselves thus: "We, in our once fleshly blindness, would have greatly appreciated and valued certain informations that were woefully denied to us. We perceive there can lie no wisdom in ignorance. If, therefore, we as astute and experienced denizens of past worldly spheres can enlighten our brethren in great cosmic fundamentals, shall we not be doing them the service we once would have appreciated when we were flesh ourselves? All of us, on any plane of life, are climbing up the world to gain experience, to practice all the altruisms possible, to learn the nature of our separateness from each other, to gain to personalized knowledge of the forces that run the universe. Very well then, we share it." But how do we share it? This is the nature of the process, dear brethren . .
All is a matter of foreplan and purpose. It is arranged in advance. It is a matter of program, agreed upon by actors in the colossal drama of earthly

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occurrence and circumstance—ourselves—as older souls, wishing to transmit our wisdom to the illiterate, to those not so wise in increments from participation in previous world event.

We of the more attainments, in the more resplendent dimensions of Time and Space, foregather together from time to time as a sort of sublimated Council and take note of the Earth Scene and events transpiring in it. We say, "There is occasion for truths of a certain character and quality to be released that men may profit. Who will descend into the mortal state, and become a mortal clerk for our enlightenment for the sequence we contemplate?" Such a one shall carry down into his physical encasement the supernal riches of his spiritual accessories, his transcendent talents, his subconscious knowledge of our existences and altruisms, so that he shall credit the phenomena that must subsequently accrue to him—judged by the standards of the worldly ignorant or unenlightened. He shall go into earth-life on a mission, so to speak. He shall go into physical enshrouding, advanced as he or she is, taking his past spiritual developments along with him in his character or compilation of personal virtues. These he shall exercise as the times become of moment.

**WHAT** we are telling you is: There is no such thing, dear brethren, as a man or a woman being miraculously endowed with psychical or transcendental powers as some favor from Omnipotence, selected by good fortune to serve in higher octaves of expression. God—to use the term symbolically—bestows no such gifts by whim, like earthly potentates seeking good will of their sycophants. *Such gifts are always earned!* That is to say, there are no Psychical Endowments. There are only Spiritual Attainments. There are only those who by the tortuous living of past lives, over interminable periods, going again and again onto the Thought Planes between earthly sequences, have implanted the attributes of spiritual practices into the tissues of their eternal characters. We might even put it that they are "more at home" among the exercisings of their spiritual selves, in the world of spirit, than in expressings of their physical selves in the world of materials and earthly happenings. They bring their spiritual attributes down with them, and they are encased in flesh with them.

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When you get a remarkable instructor suddenly coming to prominence in your secular world therefore, know you the truth of it. He or she is probably an aged, accomplished soul, hoary with experiences in every caste of flesh, taking the voluntary brevet upon himself or herself to come down into earth-life to spread knowledge of higher truths by having them transcribed to him or her by persons of his or her own caste up on the Tablelands of Bright Living which has been foregone for an earthly lifetime that the earth-bound may be enlightened.

Thus do you get in your world of the past and present, exhibits or performances of a seeming phenomenal nature—persons turning instructors from subliminal attributes. *We tell you it has all been arranged between them and those of their own breed on the Upper Sides of Life that they should perform so.* They belong to the caste of spirits who mentor them after entering flesh and arriving at physical maturity. They are one with them and act as their worldly agents for spreading the intelligence that seems expedient to have distributed.

Compare it, we tell you, with the field representative of a worldly business corporation. A special line of the company’s activity is to be introduced in a distant place. So important is the development to the company that one of the Board of Directors himself, volunteers to depart to the distant scene of operations and effect the corporation’s purposes. He knows the inside affairs of the concern by long experience sitting on its inner councils, but more than all else, being who he is, and capable as he is known to be, the other directors, and the officers of the company, have no hesitancy in keeping him supplied with directions for his success by long-distance telephone calls weekly or daily, or hourly. They know his voice at the end of the wire after his arrival at his destination where the work is to be consummated. *He* knows in turn the personalities of the officers directing him, and that they will not counsel him falsely. So they communicate each to the other and the work is accomplished.

Those among you who say: Why is not intelligence and enlightenment given out to the rank and file of all of us, without the instruments of intermediaries, would be saying equally in the instance of the corporate executive: “Why do not the directors all talk at once with their customers in the distant place?” irrespective of local conditions not making it possible, or
those seeking to be served having no way of knowing who is calling them long-distance and addressing them, or whether the intelligence being conveyed is bona fide or misrepresentation.

Great spiritual teachers who come to you psychically endowed, we tell you, are representatives—special representatives—of Spiritual Councils in higher realms of life, and frequently members of those Councils themselves, who have volunteered to descend into flesh and execute the orders of the Company on the earth-plane, selling humanity the merchandise of Truth for its blanket enlightenment.

This is not saying, by any means, that every psychically endowed person is the special representative of a Higher Spiritual Council. *By the quality of the merchandise which they offer shall ye know them!* But it is saying that the reason that profound truth seems to be "given out" through one particular teacher or instructor, has the simple basis beneath it of that teacher or instructor being bревeted to represent the Council in the Lower Earthly Territory to be sold the spiritual corporation's goods. And, we might remark, just as such a representative of an earthly corporation might be called on the long-distance telephone and given bogus orders or directions by spies, mischief-makers, or downright miscreants—knowing the representative's identity and commission in parts afar—so there are instances where interfering entities "tune in" on the means of field communication and endeavor to thwart and misdirect, that the good intent of the Council may come to naught. It then becomes a matter of the true and entrusted representative to know of his own knowledge the identities of the voices coming to him from Headquarters, or at least be possessed of his own means privately to identify bona fide instructions or information by means of some code mark not known to the interlopers.

There are psychics, of course, on all grades of existence. That is to say, there are persons of mediocre intelligence who constantly come into earth-life with their spiritual attributes not wholly sealed or sequestered by their occupancy of bodies. They bring down with them into that occupancy the Language of Thought commonly employed in the Higher Dimensions. The world calls them "psychic"... The words comes from Psychic, meaning "the Soul". *What these so-called psychics are doing, is merely continuing to exercise on the physical plane of existence many of the attributes they*
have been commonly exercising on the spirit planes of life. They communicate with their own brethren and colleagues, where their existence is counselled by similar intellects and attainments. Thus "low-grade" psychics are merely "bringing through" spiritual or soul attributes and employing them to communicate with low-grade colleagues in the planes each commonly inhabits in those intervals between mortalities.

But the high-grade teacher of eternal verities marks himself in his own right as unquestionably representing a High Council of sagacious minds from which he has come. He has volunteered to act as the Field Representative for them in the territory of benighted earth, and circulate information among the illiterate which the Council has decreed it is propitious for them to know. Now as to methods...

It is not true that everyone who thus acts as a field representative for groups of great minds on life’s higher levels, possesses the same so-called Mentor year after year, or throughout a whole life experience. True, one may possess a given intermediary analogous to one ’phone operator at the higher corporation’s headquarters, who puts the calls through and keeps the lines open till directions have been transmitted—but even this is not permanent. Always remember this: Mentors are specialists!

Thus, if a high-grade representative of the Higher Counsel has gone into earth-life to receive and distribute information of great spiritual import during a given sequence of world affairs, and it becomes necessary for him to be allotted information regarding vast government executiveship, mayhap the soul of a past Cæsar will be called to supply it. If a given line of enlightenment concerning mass social education be desired, or required, the soul of a Quintilian, a Capella, a John of Salisbury will be asked to oblige. Is information about the natural world of import?—a Linnaeus or Agassiz will be called on to give his findings. Is the earthly psychic developing his way upward through earth-life as a specialist at authorship?—he will discover himself helped by a literal Shakespeare, a Dickens, or a Conrad. In the field of Science, those who stand ready to contribute their aid are legion—from Newton to Steinmetz. Philosophy will have its authorities in Bacon, Erasmus, Spinoza, and Descartes—although many of these may al-

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ready be reincarnated by their own election in physical life itself in a day like the present.

What we are solemnly telling you is: It is the nature and importance of the instructor-psychic, on your side, and the concrete use to which he wishes to put his information, that determines the personality of his collaborator on this. But—and this is still more important—it does not always mean that the spiritual celebrity has to be present in his person, and speak from his own lips . . although it frequently happens that he does so. The personal "guide" of the earthly representative of the Council, knowing the bona fide need for the information sought, will make the solicitation—precisely as it would be done in earth-society—obtain the knowledge wished for, bring back the data, and relay them down by clairaudient Thought Speech, which to all intents and purposes has the same importance as though the data transmitted came directly from the authority.

You ask, does that not leave wide latitude for personal interpretation of such information? Yes, upon occasion. But woe unto the Guide who has used such solicited erudition to deceive or advance as his own. He will be forever cast down and treated with odium. As a matter of fact, misrepresentation or rather impersonation of this sort, is far less common than you suspect. Big People on your side, doing important work for the Council have guides of integrity or the guides would not hold their jobs. Spurious information would come quickly enough to the Council's attention—from the responses in earthly minds having their effects on the councillors—and the erring one be removed . .

You cannot have prolonged and sustained misrepresentation or impersonation in this higher world of Spirit, because its effects are immediate and blatantly advertised.

NOW in telling you all this, a great purpose is being aimed at.

You dear brethren who sit on the Earth Side, harkening to truths that come down from these Light Planes, are infants in intellect in this: that you cannot perceive the necessities for your "blindness" . .

You cannot, and do not, perceive that some things have to be transferred to you while you are confined in the encasements of mortality, else you would never appreciate their practical application.

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It is not a case of your transcendent intellects becoming aware of the Great Ones who instruct you. It is a case of increments and observations being conveyed to you while you have the literal opportunity to see their application to events. We might talk to you up a hundred thousand years of the plagues of war, for instance, and you would accept them abstractly as a distressing fulmination. But if, while getting words from On High, you were momentarily expecting atom bombs to drop on you, you would evaluate our words and be properly exercised.

It is so with every occurrence and event of life, every adventure which you encounter in the earth-scene. You need immediate counsel on an occurrence while, and at the instant, that you are proceeding through it!

That is the true reason why great counsellors volunteer to come to earth—they are to act psychically, so to speak, meaning in rapport with high interpreting authorities, while occurrences are upon the race teaching it lessons that are of commanding and important consequence.

We are not common scolds; we do not attempt to give you discourse after discourse to criticize or warn you against the rashness of current conduct. We say unto you through those who have volunteered to go into life to interpret events for you at our behest: The world has its lessons for you to take profit from. You take this profit in terms of Physical Experiencings. You are apprised in advance that certain things will have a concrete effect upon you; you go through these occurrences in actual event and discover that we who have already lived them in our own past lives, are addressing you correctly. But an impress of factuality has been left upon your psyches. You are part and parcel of whatever events did take place and you are properly impressed by them.

This business of whoever is "psychic" and whoever is not "psychic" is on the whole infantile. The point to remember is: You are all of you in an earthly classroom, cognizant—or you should be cognizant—that there is a vast subliminal world all about you, whose enhancements and increments you should take full advantage of. No one is called to go through an experience without knowing the fullest import of it! Remember that, if you recall nothing else about what we have said to you this hour.

This is an earth-world where the smallest and most inconsequential soul has equally as much right to know why he is playing the role he is, as the
mightiest potenate who draws daily breath. We on this Higher Side are not your dictatorial Mentors—we are your friendly and constructive counsellors, helping you as we can to see the true significances of the events you encounter. We are, ourselves, gaining thereby. We are incurring obligations which have to be met by others in turn when the whole celestial career-life we are experiencing moves up another octave in Qualifications of Spiritual Existence. Do you think of this and remember it...

THE COMMENTARY

Dear Fellow Students:

I KNOW, my friends, from personal acquaintance with many of you, that there are large numbers among you who aspire to be psychically "endowed." You not only credit most of the fundamental truths advanced by this doctrine, but you want to become psychically developed in your own right. So you succumb to the blandishments of this or that "teacher." You give of your money or your time to "open up your psychical centers" that knowledge may come in. You follow this method or that method. When you begin to get what seems to be mischief in your affairs, instruction given you that you feel—or prove—to be inaccurate, you are cast down and discouraged. Soon you're acclaiming that all Psychics are humbug. Too many of you swing completely in the opposite direction and turn into rampant materialists, contending that anyone given to spiritual interpretations is but drawing upon the storehouse of his own subconscious mind. In the East there is a name for this interval in development of psychical attributes. It is known as Pledge Fever. You pledge yourself to investigate in your own person the activities and practices that prevail in the higher realms of life, and a febrile, hectic period follows while you are expertly "learning the ropes"...

Now let's see exactly what you're confronting, and why the experiences turn out as they do.
First of all, I would tell you that Psychics is merely the Thought Speech
of Spirit—nothing else. Some people, known as Natural Psychics, bring down with them into mortal flesh, improperly sealed minds, so to speak, on the practices and employments of spirit on higher planes. They continue to practice the faculties they would commonly practice if they had remained in spirit life.

Conscious and deliberate psychical development, we might put it, is nothing of greater moment than "unsealing your spirit-mind" and operating spiritually in disregard of your organic encasements. I frequently ask people who come to me imploring help in developing themselves, "Are you certain you want to unseal your minds? If so, why?". Nine out of ten persons can't furnish a logical reason why. Natural curiosity to have attributes outstanding from the run of their fellows, is usually the motive. Tell them what spiritual trials and tribulations may result, what jeerings and hecklings from their fellows, what fulminations and persecutions they may be called to suffer if they obtain Higher Information that conflicts with the plans of the Dark People here in mortality, and watch their enthusiasm vanish. The facts of the matter would seem to be, those who truly have taken a brevet to employ their psychical talents outstandingly in this world—or the current state of society—find their psychical abilities opening naturally. But this belongs in the realm of personal instruction and this is not the place for that.

What seems to be a fact, from all the erudition I have compiled on the subject, people in the discarnate dimensions of life seem to exist and deploy in grades. Saint Paul, in the New Testament, speaks of seven of them. Swedenborg calls them "heavens". Actually, I suppose, they are "classes" or degrees of spiritual and intellectual accomplishments, much like the classes of a high school or college. I doubt very much whether it means that they occupy seven material levels in the thought-world. There are freshmen, and sophomores, and juniors, and seniors, in spiritual life—depending upon their cosmic age and attainments—but all residing in after-life mental conditions. Spirit-souls on vacating their physical enclosures, automatically seek levels of after-life society with which they are adept and most familiar—or are taken there, or conducted there, by those related to them.

But by no means is it true, that spirits having been released from physi-

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ality, immediately acquire a commonalty of wisdom. For instance, I seem to find it a fact that low-grade spirits, young spirits so to speak, spirits who haven’t taken much advantage of their opportunities in earth-life to perfect themselves in cosmic fundamentals, will “see no evidences of re-
peat-existence” in the mental world, to which they have returned after their experiences in physical bodies. They will admit that spirits “die” in a man-
ner of speaking, in the realms in which they find themselves after bodily death, or at least “disappear” from their first earth-bound condition. It is more or less a pleasant Summerland to them, in which they find them-
selves deploying, on those astral planes interpenetrating the three-di-
ensional physical planes, and if they haven’t been properly enlightened by so-called Religion in earth-life, they imagine they have attained to a very pleasant “heaven” and are going to dwell in it permanently. But they don’t dwell in it permanently. Sooner or later they graduate out of it, lose their natural human interest in the earth-planes, mount further and higher into realms of spirit—until apparently they proceed into the ultimate real-
ization that returns to physical earth-life—as the earth society had progressed since they last were in it—would be a very enjoyable and profitable experience. Certainly a person who had lived in Ben Franklin’s day would think it novel and beneficial to have a turn in this Twentieth Century with its air-
planes and radios and autos and television sets. Society in the earth-world never stands still, remember. So we seem to find them reviewing the achieve-
ments of their soul-selves to the moment, and making plans to have an-
other “go” around the cycle. But people in the first Summerland, still af-
flicted with their earthly neuroses, know nothing about this, and are in no position to attest to its certainty. We shall ask for, and doubtless receive, many explicit reports on just what does happen to the freshly graduated soul at physical death, so that each of us may be thoroughly oriented to our condition when the time comes for us to make the Sublime Alteration. The point today is, however, when we live lives of outstanding service for others, when we do things for our less fortunate fellow mortals that might be included in the business of “losing our lives for others that we may find them”, when we “buy a benevolent feeling” as the cynical say, by helping someone practically with an outstanding kindness, we are casting our own egos into highlight and acquiring a better and clearer appreciation of our-

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selves, not to forget that we are putting such aided persons in our debt, so that they in turn are required to aid us in our dilemmas when we next es-
say the sojourn in flesh.
When you discern a broadminded, altruistic spirit, whom everyone ad-
mires and seeks to service, who has friends and affluence, and cooperation and support from associates in whatever he does, you can put it down as the sternest part of truth he has "lost his life for others" in previous se-
quences on this earth, and suddenly is "finding it" in enhanced recognition of his own personality in this fresh life into which he has come. On the other hand, the mean, petty, spiteful, inhibited man has lived entirely within himself, acquired no standards by which to judge himself, living in a world as dark and listless as the physical womb of his mother in which he existed before physical birth. We must have the estimates of others by which to guage our spiritual gains is a healthy and wholesome way of addressing it. And the truly rich and worth-while life is the life in which people are karmically required to pay off their debts to us, because of what we have done for them in previous fleshly lives when we stood not on the order of our genrosities.
One splendid way to think of it is, that when we’re generous and long-suff-
ering and helpful and benevolent, we’re building up stupendous credits in the Cosmic Ledgers of Eternity—credits for acts that must be repaid to us. The moment we do a generous helpful act to another, a balance in cosmic ether has been disturbed, leaving—we might put it—a vacuum. Sooner or later this vacuum must be filled, by precisely the person to whom the service was done. There is no getting out of this. You can’t fool or circum-
vent the machinery of eternity. Conversely, when we do a mean, vicious, hateful act to another, the same vacuum has been created negatively. We must have a mean, vicious, hateful act come back to us, and suffer its dis-
tresses. Here is a fact the Christian Bible doesn’t tell us.
How are we being treated in our lives of the present? Precisely as we’ve treated others in lives of the past.
It is something to think about. If more people knew this Law of Eternal Returns, and that everyone is paid off exactly as he has sown, there might be less thoughtlessness, and viciousness, and hatred, and cruelty in the world. Yet didn’t Christ try to reach us precisely that? "As ye sow, so also

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shall ye reap.” The actual fact seems to be, apparently, this is a literal fact, not a pretty aphorism.

If you and I formed the constant habit, in whatever situation life developed, of saying when a vengeful feeling arose toward our neighbors: “I'll be treated exactly as I treat them,” it might have an altering effect on our action. And there wouldn't be any Sunday School sentimentality in it, either. The Law of Retribution is one of the major statutes of the mortal universe! We get paid back in our own coin—good or bad—for everything that we do in this world, either in this life or in lives to come.

However, it is the great phase of “finding our lives by losing them for others” that interests us most. This is the Law of Retribution in reverse. Losing one's life for another, or for others, doesn't mean apparently, a literal dying for another. It means a “losing” in the colloquial sense that we speak of “losing ourselves in a hobby”, or “losing ourselves in a pastime or pursuit”, to the neglect of all other interests. Lose yourself in goodly work for others, up your whole life, and you have credits coming to you on the ledgers of eternity whose values you can’t estimate. Christ Himself is great, the Master Personality of the ages, because He has “lost” Himself completely in goodly offices for the sons of men. Naturally He has “found” life again, and will ever find life, in the hearts of the world, because of this losing. But it's getting the gain in consciousness of self, greater and stronger estimates of self, clearer and firmer self-awareness, that contains the solution to the riddle.

And the essence of it all, breathes through every passage of the supernal Golden Scripts, that I read you a portion of, to close this Tenth discourse of the Soulcraft Chapels . . Chapter 164, Page 538 . .
The Divine Teacher Speaks

MY DEARLY BELOVED:

WHEN in the course of your day ye give thought unto me, then do I draw nigh unto each one of you and hold for your thirst the cup of tranquillity. I am he who hath said, Let the nations sit together in concord, let the leaders of the nations break their bread in a fellowship; let the thoughts of their hearts be as those of the righteous, who say unto righteousness, Come and sit with us. I am he who hath said, Let the leaders of the righteous sit together in council, let them dwell in my presence and know that they have it; that they may aspire to no unworthy thing, that beholding the godly they do make of them a priesthood that those who walk in darkness have shepherds to guide them.

Lest it be said of you that ye do make lip service for those whom ye ennable, casting no good thing in action before your brethren, I give you a wisdom known unto the ancients, that ye, being wise, may perceive their past errors. Lest it be said of you that ye do propound mysteries unto those who give voice of their tumults, I give you my staff as the rod of your learning. Learn of me and know wisdom, that the mysteries they bewail become as reeds in a wind, that those who say unto you, Whereof have ye proof that the words of your speech are not meant to confuse us, shall perceive ye have treasure and ask alms of your knowledge. I tell you that I make goodly speech unto you, that ye, being wise, may give alms without ceasing. Beloved, I adjure you: the ways of the righteous are hemmed in by errors, the ways of the peaceful are bounded by tumults; but those who come in quiring have a splendor of intellect that availeth them richly; a peace cometh unto them that enricheth them as treasure. Whenever was it said unto you that he who hath a voice should be mute in his quandaries? whenever was it told you that he who hath a puzzle should solve it in his closet?
I tell you, all is knowledge. Life hath a mission to perfect you in wisdom. That which ye do ask hath its answer in beauty.

Great deeds have been done by those who came asking, great deeds have been performed by those who had quandary, but those who said to Wisdom: Give us of thy treasure! have taken their kingdoms and achieved to rulership.

Whenever was it said unto you that man, being mortal, should know naught of immortality? whenever was it told you that man, being mortal, had error in all reasoning?

Behold, I say unto you that I have gone before you, I have scattered your mysteries and absolved you from quandaries, I have taken your burden of ignorance from you, I have found you your thrones of lordship in learning.

Behold a great beast hath been loosed on the nations. Is it not meet that ye know of its stalkings?

Behold a great error is loosed on your species. Is it not honor to perceive of its falsehood?

I say unto you, great works have been done in the binding of that beast; great wonders have been met in perceiving its stalkings; greater works shall be done in that ye have knowledge to guard you from its stalkings; greater works shall be done to cast falsehood from you.

Thus say I this hour: In that ye have sight to behold a great truth, thus bind ye the beast and drive falsehood from you.

Ask yourselves not, Doth the Teacher speak a madness; ask yourselves rather, Wherein have we erred in receiving our wise men, that the wisdom they brought us hath darkened our blindness?

Beloved, I teach you as having understanding. A great truth awaiteth reception by the nations; harken unto its augury and discern ye your heritage.

PEACE
DISCOURSE ELEVEN

Counsel from the Higher Realms on the Experience Called Dying
Counsel from Higher Realms on the Experience Called Dying . . .

THE ELEVENTH DISCOURSE

Foreword by Adelaide Pelley Pearson

DEAR SPIRITUAL FRIENDS THROUGHOUT AMERICA:

THIS is the eleventh discourse in the spiritual examinations known as Soulcraft. They are brought to you once each week from the Soulcraft Studio in Noblesville, Indiana, to help you gain to a higher and more practical understanding of the major problems of Life, Death, and Immortality than has commonly been known from man's traditional sources of Theology. This is Adelaide Pelley Pearson speaking to you, desiring to make clear to you in a brief foreword what this doctrine of Soulcraft comprises, how it came to be circulated, and what purposes it hopes to serve by being addressed to you at all.

Twenty-two years ago, my father, William Dudley Pelley, began to be interested in sacred psychical research. He discovered in a somewhat amazing way, by personal experiences and experimenting, that ESP—Extrasensory Perception, or Psychical Converse—was by no means a phenomenon of subconscious mind. Developing his so-called psychical faculties, he began to have series of lengthy and enlightening discourses delivered to him on subjects on which he had acquired no previous knowledge. Supernatural phenomena of various sorts frequently accompanied such delivery. He became convinced, entirely outside the tenets of so-called Spiritualism, that there was such a thing as Discarnate Intelligence, that the souls of all of us are essences apart from our physical selves, that life
on this earth is a phase of transitory experience for a purpose in each case, that all religions and denominations in this world come from subliminal contact with cosmic personages dwelling in more delicate and intricate phases of Matter who from time to time have passed down to humankind their observations and conclusions on life from the more celestial areas in which they are living.

My father recorded and collected almost fifteen hundred thousand words of such transcendent instruction, and is putting it out now for the enlightenment and inspiration of those in earthly life who have arrived at that stage of spiritual development where they are capable of grasping it. This study of the whole of it, he gives the name of Soulcraft—or the capability and dexterity of the human spirit for proceeding through life equipped with transcendent knowledge of great cosmic processes.

Listen while he first leads us in devout Invocation, then he will consider with you the profound and intriguing subject of Physical Death, as he has found it to be regarded by those who have survived it . . .

INVOCATION

By Mr. Pelley

CREATOR-FATHER, LORD-GOD ETERNAL . . .

WE ASSEMBLE here this hour, a group of Thy children with inquiring minds and hearts, asking that we be given clearer and more dependable knowledge about our earthly condition and our roles in immortality than has been accorded us to date, inspiring and reassuring us that we are indeed Creatures of Eternity, created by Thee to know everlasting consciousness . . .

We do not seek wisdom that we may profit by it selfishly. We would institute new inquiries of celestial benefactions for man, inspiring and ennobling them, giving them new vistas of their cosmic possibilities, making simple and beautiful their concepts of that which is encompassed by their traveling up Thy worlds.

Enlighten and ennable us, Our Father, that we may be beacons unto our
brethren, making their pathways unobstructed and brilliant, giving them fresh manna of inspirations on which to feed their spirits. Turn from us, we pray Thee, all who would confuse us by malicious instruction. Grant that we may leave new spiritual footprints for the generations to follow, up the heights of bewilderments and distresses, and onto the tablelands of beauteous certainties. Devoutly we ask it.

AMEN AND AMEN, Father, So Be It!...

How It Feels to “Die”

MY DEAR People! . . You will agree with me, I think, that there are certain basic experiences which all of us are called upon to undergo as part of the physical experience, that have universal interest for us in that they are so vital and inescapable. Physical birth is one of these, of course. Reactions to hunger, and cold, and the animosity of our so-called enemies, not to mention the eternal struggle to provide material livings for ourselves in a competitive world, are others. But by far the most universal, vital, and arresting experience of all that may happen to the least of us, is the experience of coming to depart from this world, discarding the bodies which have served us so faithfully over such hectic periods of time, and expectedly entering upon higher and less distressing phases of consciousness—in other words, encountering and surmounting the alteration known as Death. This is unassailably the Experience of Experiences. No matter what varied adventures you and I may have upon the Cosmic Journey, the ultimate moment of permanent Transition from this form of life to a higher form of life, lies inexorably in the future. We are all of us interested in the phenomenon of Death because not a single living creature upon this earth-planet is due to escape it. And yet less seems to be known about it than all the other subjects in the Wisdom-Books of Eternity. If we indeed do have higher mentors and counsellors it would seem that we have every right and license to query them as to what their sensations and reactions were to it, and what they discovered to be waiting for them to experience when they “opened their eyes discarnately” so to speak and

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beheld the Higher Worlds into which the transition had admitted them. We are going to consider a paper on Death, therefore, in our instruction of this hour. Not Death as an everlasting termination of experiencing, but Death as a transfer from the trials and rigors of mortal enhousements into realities of the Thought Planes where functioning of consciousness goes onward uninterrupted—or so we are told by those who have survived it.

THE REVELATION

DEARLY BELOVED BRETHREN IN MORTALITY:

FEATURES of "dust" you are, you say—or have had told to you. You climb your allotted years upon your upward way in flesh, and then the moment comes when the flesh as an organism no longer suffices you. You confront the great and impressive circumstance of "Death"... That is to say, you are called to alter the form of your expressing vehicle. Let us tell you about it, that you may be comforted in your apprehension or purblind terror of it.

Know you that Death, so-called, is not alone the failure of your physical selves to keep up with the great procession of mortal beings climbing the mountain-steeps of endeavor in life. Death is a transferring, from phases of life which you know as Mortal because you are enhoused or enwrapped in organism, to those phases of life where consciousness is allowed to operate unobstructed or unretarded by the circumscriptions of physical encumbrance.

You “die”, as you express it. What do you do? You transfer from all the weight and impedimenta of your earthly cares and tribulations, onto elevations of life where Thought is supreme, where all activity is Thought Activity, where all that you have hoped and cherished becomes visibly apparent to you... and you come to regard it familiarly, and know its essence and its culture in absorption into your spiritual “thinking”... Now what are you doing?

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We tell you some solemn facts this hour. YOU ARE NOT REGARDING DEATH CORRECTLY WHEN YOU DEEM IT THE "END OF EVERYTHING", or even the start of new enterprises and new constellations of brilliance in the heavens of your personalities. It is nothing of the sort.

When you die, you become more vividly aware of the stresses and problems of life, in their relation to your particular psyche—get that fact and get it emphatically.

We are not, however, going to terrify you or discomfort you with the negative side of the experience of dying. We are going to tell you what your sensations in it are, first of all. And do you mark our words and recall them in the instant of final breath . . .

You are going upon a Plane where the enhancements of Thought increase a million-fold, and you see yourself as others have seen you all your mortal days.

You are due to "behold yourself as you are"! There is no other way in which we can express it.

NOW DEATH, as death, is not an unpleasant experience. We mean this when we say it to you. We except, of course, self-inflicted death. First of all let us impress on you irrevocably, THERE IS NEITHER PAIN NOR DISTRESS IN DEATH AS DEATH. Death of itself is painless. Not only is it painless, it may even be a sensual delight to many who may have been living their lives in insufferable sorrow or physical distress. Death is relief to such persons. It is personal escape from the pains and distressings of their wracked organisms.

You are not going to suffer any pain from Death itself. The paralyzing fear of Death which seizes so many of you when the Great Moment is close upon you, isn't fear of the transition. It is fear of the bodily agony that may precede or produce it! Always get that fact and hold it securely in your minds! You are not going to suffer any pain in the circumstance of Death itself assailing you. You are going to suffer plenty of distress of spirit, however, at leaving your earthly coterie of dear ones and entering upon experiences that are thereafter strictly spiritual or mental. You are going to be "introduced to yourself as you are" . . . and that is a fact
that terrifies many persons so abjectly. They shrink with a great shrinking from coming to see themselves in the cosmic mirrors of eternity. Frankly, they don’t want to “know themselves as they are”. They have plenty of presentiment that they shall henceforth be so everlastingly ashamed and chagrined by the reflection of themselves they behold, that the whole of eternity may be spent feeling the abashments that result from the reflection!

Death itself is painless, we say. Pain is a product of wracked or tortured nerves, muscles, or organs. Leaving them, quitting them, is Relief. It is the quitting, or saying adieu, to pain or wracked nerves, muscles, or organs. It is ineffable peace and relief, believe it or not. No one, in all these higher spheres of mental and spiritual life, has ever been known to suffer one qualm of the slightest pain by quitting their bodily organisms. Where the pain comes in, we repeat, is in the throes of anguish at possible spiritual recognitions. Now let us describe to you exactly what takes place . . .

Death of Body is usually accompanied by a temporary “unconsciousness of soul.” This may seem strange to you, perhaps. You cannot see, after all that we have attested and taught you, that the soul of itself can know unconsciousness. Nevertheless, it is the sternest part of the whole process we’re considering. The soul “loses itself in abstractions” we might put it. It “loses consciousness of itself” as the literal part of the process of dying. It undergoes a brief period of “sleep”—as you would consider it. When you come literally to make the Transition, your first sensation will know consciously that you are “dying” . . it may even feel to some of you that “silken threads are snapping, snapping” . . One by one you will let go of control of your muscles and your organs, never to resume them in this specific body. It will not be unlike the sensation of stepping off from a great height, where the cables about your body, enwrapping you to keep you from falling, are not adequate to the load placed abruptly upon them. They will part and let you plunge. You will have the sensation of going “down” because you are incapable of controlling past physical reflexes. When you go down at lapse of physical controls in life, it is because the earth’s gravity reaches to clasp you. You “fall” in your re-
flexes, because you are continually—or have been continually—feeling the influence of the earth’s gravitational attraction throughout your world-lives, and you think in your subconscious or eternal mind at “death” that the earth must be clutching for you again when muscular control of yourself is consciously removed. It is nothing of the sort, of course. What you are conscious of, is “letting go” and you think you are falling, whereas actually you may be rising.

We’ll let the direction determine itself, however. The more important point is: you are relinquishing your vehicle of locomotion as known throughout your earth-life. And you wonder what is happening.

But nothing is happening, truth to tell. Speaking from the viewpoint of the geographical directions involved, everything is cutting loose and letting you know freedom—absolute freedom of mental perception. And we say it begins to overwhelm you. You become utterly “lost” in the first fearsome rush of it. The consequence is, you “blank yourself out” after a fashion, until you can find yourself anew by a unique and peculiar process...

Believe it or not, this process has to do with your nearest and dearest who have made the ascent—or descent, call it what you will—in advance of you. You will be called into a truer realization of yourself by the guardianship or even spoken imploring of your previous loved ones, surrounding you or having you in charge.

NO ONE comes to die, we tell you, without those in these higher dimensions of thought being aware of your coming-over in advance—if this is any particular consolation to you. Your death-date is known as positively as the occurrence of the equinoctial year. It is written in your astronomical karma, so to speak. Every one of your dear ones preceding you knows the exact date and moment when you are expected to make the transition. Does this seem strange to you? We tell you, you knew it—or arranged it yourself—before ever coming into flesh. You said: “I will exist in mortal organism from this date to that date,” and you keep it religiously, because if you did not, you would upset sternest phases of the karmas of others. That is why Suicide is so unforgivable.

You set the exact date, “when you would be back on the thought-planes”
and you keep it, we repeat, because endowing and enwrapping circumstance sees to it that you do keep it. Circumstance is naught but the expectations of others in the higher phases of life, that you will make your reappearance among them at a given pass point in cosmic happening. And they rely upon it in that they know they can rely upon it.

You hear the voices—thought—speech or otherwise—of those who have preceded you onto the thought-planes. They are present with you when you "snap the silken threads" in order to take charge of you, that no mental harm accrue to you while you are psychically "unconscious"...

Now ten to one you will be weak—weak with a great weakness—weak in your very spirit of spirits. Or to put it, or describe it, in a more apt explanation, you will undergo a stupendous apathy as to time and event in your spirit that will let you down emotionally. You "won't be caring a rap what happens to you" is one way to express it. Of course you will be caring, because it is the paradox of caring so much, that fazes and emasculates you. You will want to see things as they are, and yet not see them, strange as that statement sounds. But it will be your nearest and dearest who had the same thing done for them in turn, who will summon you to a returning sense of them. They do this by a queer, queer method—queer when judged by standards of your earth-world...

Nine out of ten of you will probably die in your beds. That is to say, not by violent accident or ordeal in fields afar—and of course we speak figuratively.

Just before the actual moment of death comes, as the "snapping of the silken threads" begins, you will be conscious of the presences of your nearest and dearest who are due to assume charge of you. That is, you will see and hear them in their spirit-presences as they surround you, waiting for you to accomplish your freedom from bodily imprisonment. You will probably credit them and perchance address them. People who imagine the illusions of the dying—seeing their departed relatives surrounding them—are undergoing some sort of mental confusion based on memories of those persons, are treating in pathological technicalities that do not exist. You literally and positively regain your psychical faculties for a moment—or many moments—and are fully conscious of those who are due to "take
you away and permit you to sleep". You greet them and thereby acknowledge that you perceive them, and when the instant of complete letting-go comes, they do take charge of you: that is to say, they take charge of your Pattern Body when it makes its exit from its lifelong enhousement.

Now your Pattern Body is peculiar in this: It is the sum and substance of all that you have been in flesh, brought into the sublimated—if that means much to you. It is YOU in your spiritualized form, with organs and organic functionings subtracted. ALL BUT YOUR MIND. You are thinking with your Spirit, and have always BEEN thinking with your Spirit. Your Mind never quits your Pattern Body as its vehicle for exercise, until it achieves the capability of thinking of you without a physical or illuminatory vehicle to identify you.

All persons imagine they must be physically identified in order to cause recognition of their psyches by others. This is not true, of course. The achievements of the soul in spiritual realities are just as much a phase of the matter of recognition as the physical peculiarities of countenance or anatomical design. We can let that pass for the moment.

We tell you it is possible for you to think of yourself—after you have acquired the knowledge of how to do it—devoid of any sort of formal or design-recognition. When you have done it, you can even depart your last Pattern Body and still not lose identification of your psyche, but that arrives over a long distance of time in spiritual future, generally. The average person has to get over his formed worldly reflexes about himself—or achieve such a degree of spiritual personification because of his altruistic and benevolent attributes that there is no mistaking him—this is the degree of accomplishment known only to the so-called Masters. But the Pattern Body "dies" even as the physical body has died, and there are none to mark it. If the Pattern Body persisted then there would be no such thing as total discarnation of the psyche for a new go at earth-life. However, at the moment we are not so interested in that as we are in telling you your experiences upon dying physically.

It is your Pattern Body which your discarnate dearest take charge of. And they do it in a queer, queer manner, as we have said. They call you spiritually to a sense of your brevet in life, and its aftermath on the Thought planes. They tell you what your obligations have been to yourself and to
others who were lately in physical life with you. They make you understand that you are yourself, and they are your nearest and dearest, in that they give you stimulants of thought-impulses to "guide you back to a sense of yourself," by guiding you back to a sense of your spiritual obligations. You have carried these spiritual obligations about with you, all your mortal days. They have never been apart from you for an instant. They have always and forever "identified you to yourself" every moment of your waking days in physicality. How much more would they guide you to a sense of yourself when you hear yourself summoned to these higher recognitions by them?

Your nearest and dearest let you "sleep", we say. That is, they let you perform unto yourself until you get over the shock of the eventualities you face at squaring your accounts with your own spiritual destiny as you have envisioned it before ever entering physical life at all. You remain in complete lassitude for a considerable time, many of you, especially if you are not particularly erudite in the higher cosmic processes. You think you have no interest in the higher life into which you have arisen. You mean you don’t want to face the fact of yourself for a long, long time, fearing that you won’t find yourself to have measured up to the demands you made on yourself by going into flesh.

So we tell you this: You come out of this lassitude finally by another queer process in turn: You dislike to think of yourself too long as shirking your own obligations to yourself. You have a sort of secret sub-spiritual fear or at least concernment, that things may be happening to you which you do not wish to have happen. You take note of circumstances about you as the small child who has been petulant on Christmas morning and has refused to get up and look at its Christmas Tree, finally decides it is injuring no one but itself and maybe some other member of the household will examine its presents. You arouse yourself as a soul that has to take up the routine of life again for fear of things going on during your lethargy that will handicap or harass you.

You come awake in spirit to "see what is going on generally," we might put it. And mind you, we say all this to you, not as students who have prepared yourselves beforehand with knowledge of what the process of dying is to be, but as children of spirit who are exploring without apparent
supervision or advance intelligence for themselves to be guided thereby. Then comes the true awakening of yourself to what has occurred to you. You are “dead”, you will be told. There is no going into the earthly organisms any more. But you will want to make certain of it, probably, not having any evidences of death around you. You may even wish to see your own body, or attend your own funeral services—and thousands actually do, if they have not “slept” too long in their spiritual lethargy or indifferences. If so be it you have come from your period of spiritual indifferences within a time permitting you to view your own “remains”, and you make the descent into the earth-world by the guidance or perceptions that will be shown you by your new guardians, you will feel a sensation of unutterable sorrow at sight of your inert organism, now stiff and cold with your spirit withdrawn from it for good. You will feel a sensation of affection for it that may linger with you many celestial days. It may even be as difficult for you to say goodbye to it permanently, as any mourner at your own funeral . . . The thing that will rescue you from it, is the accelerated recognition of new transcendent mental life going on all about you, your natural curiosity to renew your familiarity with the obvious or visible thought processes in operation in your new life, the going about and confronting friends who have undergone the experience ahead of you. Will you meet God and the angels and the Christ, and all the rest of the heavenly personages you have been taught by orthodoxy as being freely available when you have successfully made the passing? Alas, you will not, much as we hate to disappoint you. You may confront the Master of us all, but ten to one you won’t recognize Him. He will be so greatly glorified in His person that you will be confused and upset at His magnificence and you will doubtless feel as much personal embarrassment in His presence as you would in the presence of a great notable on earth. What you will do at first, is to join with members of your own group to go and hear His preaching—or those vast addressings of souls who have lately “come over”, who must be instructed in the general cosmic principles of life again that have been so absent in the incorrect teachings of earth. You will hear the Master address these people as a great spiritual counsellor on the earth-side might address a gathering of initiates to a lodge. And you will begin to admire His personality from afar, while you get over your sense of chagrin

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that you could be led so far astray in your discernments of cosmic realities while in your earth-life.
What your daily spiritual life will be thereafter, belongs in another paper. What we are moved to acquaint you with in this, your first higher lesson on the subject, is the Experience of Dying and naught else beside.
You will, of course, before you have been long upon planes of spirit, greatly desire to revisit scenes of earth-life, and behold earthly experience in the process of happening to other men and women in physical encasements. You will be told how to do this. BUT IT IS NOT ENCOURAGED.
Only those of attained spiritual stamina are allowed to mingle freely with those in earth conditions still, and then generally in order to give people still in mortality the benefit of cosmic revelations, or personal protection. You will be called a Spook and a Familiar Spirit, if you penetrate down through the grinding and groaning of atoms to reach men and women of your former acquaintance going about their worldly affairs. It can be done, of course, and is done, but you will acquire a certain realization of abuse for your doing of it. You are supposed to go to the group of people with whom you are most familiar, people of your own beliefs and spiritual attainments or lack of them, and associate with them, and partake of the spiritual nourishment with which they sustain themselves.
That is to say, like attracts like in any phase of the Cosmos which we consider, and like will not only attract like but CAPTURE like, in the eternal dimensions of which we are talking. You will want to associate with your kind as a matter of familiarity and preference when you get where they are congregated “in the hereafter”—which is no more the hereafter than the experience of life in flesh. All of us are living in the Hereafter, no matter in what aspect of being we exist.

THESE are the general sensations of “dying”, we tell you. You will want upon awakening to the sense of yourself, to go to those people, and be with those people, who believe as you do, who think as you do, who perform their mental toilets—so to speak—as you perform yours. And there is nothing to deter you from doing it. But there is one thing we would say to you—
Life as life is eternal by the very nature of its essence. There are only dif-

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ferent phases of it. You people living now in flesh, are living in eternity, just as much as those of us who have graduated into its higher manifestations. You are gaining now by spiritual apportionings of it, some to flesh and some to the mental. Death is but the quitting of the corporeal self, the putting off of a peculiar kind of activating and animating raiment. Your spirits can only know unconsciousness or lethargy as they will it of themselves. You are no less immortal creatures this moment in your fleshly envelopes than you are immortal creatures when you have joined those who have graduated from their mortal raiment before you.

It is all an eternity so long as self-respecting and self-recognizing life endures. Which is FOREVER.

Be comforted and consoled by this. Strive to make the cornerstone of your thinking: I am an immortal spirit, being privileged to enjoy many aspects of cosmic recognition. I have had no beginning and I can have no ending. All I can have is beginnings and endings of the type of sentiency which I inhabit to obtain specific values to my spirit. God has provided many of them for all of us. Let us accept that one which we are enjoying at the moment in fullest appreciation of the boon it confers on us.

Further this hour we say not. You can have fullest instruction vouchsafed you if you will but gather in toward the fount of our wisdom and be advised of us. We have commission to instruct souls on every side of the veil of life. We are those anointed with the oils of sweet understandings, to pass such anointings on the heads of the brethren who deserve them. Adieu for the present. We will return and give you more doctrine on this subject.
THE COMMENTARY

Dear Fellow Students:

Hope I don't sound calloused to you, my dear people, when I make references to that change called Death with few of the morbidities with which it's so commonly regarded. Make no mistake, Death is a serious business—because it means the termination of so much—but we should never make it a dismal or inconsolable business, especially from reactions of terrorizing superstitions. We should better take the attitude that when a soul "dies" out of this plane of activity, it is coming into birth of a sort in the higher plane of radiance. By the same token we might put it when an infant is born into this life, over which we hold so much rejoicing, it has become a "departed" soul in the higher dimensions. At least it has departed those higher dimensions, and is going to be absent from friends and loved ones in the pattern of living in which they are residing. If we argue that those in the higher dimensions can keep in visual or guardian touch with such souls in mortality, and therefore the separation should not be felt so bitterly, we might also remind ourselves that we in mortality should be "keeping in touch" with those who have altered the nature of their consciousness by attaining to brighter realms. Life and death, or rather birth and death, are merely alternate sides of the one experience of sentient existing, all depending on the side from which we're regarding it. I do know it to be a fact that in the precise ratio that one begins to get this transcendent doctrine and its tenets absorbed deeper and firmer into the consciousness, until finally it becomes a living part of us, these alternating transitions from one form of life to another form of life suddenly appear so natural to us that we no more think of attaching funeralistic features to them than we think of attaching funeralistic features to going on a journey or changing a job. It becomes a natural fact of life to undergo the process and instead of pitying ourselves by excessive displays of grief, all we think of is the good fortune to the one who has made the change—that the novelty of a different manner of existence has come to him.

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What the mentor has told us tonight about the alteration being painless, of itself introduces something that I can aver from personal attestment: that when we come straight up face to face with Death, when we enter a situation where all the laws and common sense and logic indicate there is to be no escaping it, we’re not actually afraid of it. I don’t mean by this we’re particularly happy about it. But at least we’re not terrified. I have, in my sixty years, been face to face with death several times—and I mean face to face with death . . .

My first discovering that when we came close enough to the earthly Reaper to see the veins in his eyes, so to speak, we’re not particularly afraid, happened when I was twenty-six years old. Up to that time I hadn’t thought much about it. I had, in the exuberance of a modest financial affluence attending on my success in the writing business, acquired one of those small, noisy metal contraptions that supplied Henry Ford with the basis of his fortune . . in other words, a flivver, Model-T pattern, with a brass band about its radiator. It was a second-hand machine, without a self-starter, and it had an aggravating way of “creeping” forward when I cranked its raucous engine. Ordinarily I could halt it by shoving my shoulder against its radiator. But one midsummer night, down in central Massachusetts, I came out on a hilltop and halted abruptly before a fork in the highroad. I halted so abruptly I killed my engine.

Now there was only one thing to do when one killed his engine back in those days, and that was, get out and crank it. I was meticulous in my politeness to my esteemed mother-in-law who was riding in that front seat at my right, that she kindly remove her generous girth from that seat and permit me to descend to the highway and apply energy to the crank that turned over the engine. I got down with the crank and turned the engine over. But I had not adjusted my gas-levers discreetly and the next thing I knew, that flivver wasn’t creeping forward with me—it was pushing me. It was pushing me out of its prospective pathway downhill . . with Adelaide’s mother and my sister in the tonneau seat behind me, each holding infants in their arms.

Well, that flivver not only pushed me, it sprang into full speed down that hill with me trying to resist it. I quickly lost my footing in front of it. The next thing I knew, my body went under the front axle and the con-
traption was over me. I still clung to the crank that was fitted to the en-
gine. But—it came to me with an overwhelming sense of fatality, there was
to be no way of extricating myself. The instant I relinquished my grasp
on that crank, this diabolical invention perfected and manufactured in
quantities by Henry Ford in Detroit, was due to crumple me up and crush
the life from my body. And do you know what my sensations were, in
that nightmare predicament? As the road tore my clothing under me, and
the engine breathed fire and destruction over me, I found myself saying
to myself—
“Well, this is IT. There’s no way out of this. So . . . I’m going to see
what dying is like!”
Friends, that was my first instance of realizing that when we’re face to face
with death like that, WE’RE NOT AFRAID . . . at least I can say truth-
fully that I wasn’t afraid. I was going to see “what dying was like.”
Well, I let go the crank because I had to let go the crank. Came a scrape
and a grunt. That flivver passed off from its hellish possession of me. And
almost electrically, everything was quiet!
Had I died in that paroxysm of biting gravel from that highroad? I sat up
and looked about me. The first thing I was conscious of, was the silent
stars above me. I looked at those stars, as though for the first time seeing
them. Where had that flivver gone, with women and babies in it? I saw
no signs of it anywhere. That flivver had vanished.
Then I heard a step coming up the hill. Mrs. Pelley thrust a flash-beam
in my face. “Bill, you’re hurt!” she cried in alarm.
I tried to answer her. I discovered my mouth full of excess teeth, loose
teeth, that had come from somewhere to fill it. I spat them out contemptu-
ously.
“Where in God’s name is the car?” I contrived to inquire.
She assured me with the rare presence of mind that distinguished her, that
she had dropped Adelaide—age four—to the floor of the tonneau when
she saw what was happening, climbed the back of the front seat, slid un-
der the wheel, and brought the state-road fence that bordered a gully to the
right.
“Get me to water!” I begged her. “Let me wash out my mouth.”
“What’s in your mouth?” she was curious to inquire.
"Teeth!" I informed her, and spat out samples to convince her.
I got to my feet and was helped down the grade, my poor mother-in-law following as she could. I did not have a bone broken in my body, but my shoulder had struck the reach rods spanning the running boards and sheared them off as neatly as though a hammer had struck them.
We put up for the night in the town we next entered and the next day I drove that flivver homeward, my face generously bandaged by the local doctor we knocked up. But one lesson had come to me that was to last me all my life.

WE ARE NOT AFRAID OF DEATH WHEN WE MEET IT FACE TO FACE! It reaches kindly arms for us and clasps us in tenderness.
The auto accident was worth knowing this!
I faced death a score of times in Soviet Russia in 1918. I faced death on that enforced descent in an airplane over Virginia in 1934, of which I told you in Discourse Three. I am no longer afraid of death—because it is friendly. And don’t any of you hearing me say it, be afraid of it either.

THIS PAPER we’ve had today by no means exhausts the subject of Dying, and we shall have many more papers upon it, till we come to understand and evaluate the process thoroughly. One of the most entrancing features of dying is the actual method of quitting the body.
Too many people assume that the instant the heart stops beating, the spirit promptly vacates—that the stilling of the heart and release of the soul are one and the same happening. But from all I’ve been able to gather, this is by no means true. The spirit may remain in a body that is inanimate—that is, where the heart and lungs no longer perform their functions—for a period varying from hours to days. One of the most upsetting experiences in all my psychical work was sitting through a contact with a former friend of mine whose cosmically ignorant wife had caused his body to be cremated the following morning after his death.

"I was roasted alive, I tell you!" he bemoaned. "Somehow I couldn’t get loose from my body. The doctor had pronounced me dead because I showed no heartbeat, but I knew every sensation of being placed in the crematory and suffering the heat. I’ll never forget the agony I suffered." And he went on to tell me that no physical body should be cremated until two to
four days have passed, to be certain the spirit has made its escapement.
Here is another curious thing: Different people have different ways of de-
parting their physical selves. I recall a New York physician who told me
of watching by a deathbed and seeing the spirit issue forth by the grotesque
appearance of something like a plant stem growing from the heart. The
bud of the plant began to enlarge. It enlarged and enlarged till it floated
over the dying body like a captive balloon, elongated in shape. Suddenly
it assumed every lineage of the physical body beneath it. There seemed to
be two persons on that deathbed: the physical organism, and a duplicate of
it floating above it attached by the plant-stem. Then suddenly the plant-
stem broke and the duplicate spirit-body, or Pattern Body, above it was
free. Relatives were at hand to take charge of it . . . and they went out
through the wall with the curious phenomenon carried between them.
I will tell an anecdote in still another discourse of a man who stood at the
foot of his mother’s bed in the grey of November twilight, and saw her
Pattern Body struggle to get free of her physical head. Her whole Pattern
Body detached easily enough but her skull refused to let go its phantom
head. However, the instant the Pattern Head was free, the attending phy-
sician broke the silence by declaring: “She’s gone!”
These are great subjects, that apply to every one of us. When we under-
stand them thoroughly our fear of them departs us. Men are fearful of the
illusions about these things which they’ve manufactured in their own think-
ing. But that’s all they are, really—illusions.
Death after all, is but a kind old friend, who comes to release us from too
much physical sensation. Let’s regard it as such, and see it for what it is.
No old soul fears it. Because it holds nothing to fear. We’re simply
undergoing the process of being born into spirit.
Hear what the supernal *Golden Scripts* have to say about it . . . Chapter 31,
Page 106 . . .
The Divine Teacher Speaks

MY DEARLY BELOVED:

Men are alarmed by little fears, beloved. I tell you they fear in that they are little. Fear showeth them their weaknesses. It mocketh at their flesh. It remindeth them always that flesh doth confine them. The cataclysm cometh and their fears are made great, yet behold it discloseth their littleness as well. What are these to spirit?
I tell you that little fears are as rodents gnawing at the ropes by which men climb to heaven.

Kno wyte that men have always a fear that that which they fear is naught but illusion. Men fear illusion in that it hideth the pitfall behind it.

One cometh unto who sayeth, Lo I am your friend. I guide you around the pitfall. Do ye not accept his guidings? Wherefore do ye do it? Is it not true that he feareth no illusion? He knoweth the pitfall, that its edges are firm, that he can pass around it. He walketh forth in confidence that true sight is his portion.

I tell you, he is strong who sayeth: Illusion is a friend who hideth for some the pitfall but giveth me the courage to penetrate that which is unknown.

Even so, beloved, did I pass through illusion, verily the illusion that mortal men call Death. Lo, the race thinketh that Death is a pitfall, or verily the pitfall lurketh behind it.

I take such by the hand and say: Come with me and trust me. We go through the illusion, we skirt the dread pitfall. Have I not walked it? Do I not know its placement?

Lo, men hide their faces, they drop down their heads. They say, Master, we fear not pitfall whilst thou art leading.

I say, Bow down your heads and worship yourselves. Lo, ye have powers to skirt many pitfalls, being strong in your confidence that naught lieth onward to serve you an injury.

Ye have heard it said that men have alarm at small noises but terror cometh not at great; hear ye my wisdom... Little whisperings distract them, great symphonies have power to raise them to ecstasies, great thunders

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bespeak majesties, great rumblings portend earth's manifesting cataclysms, yet men do not blanch, knowing others suffer with them.

I say unto you, beloved, that great sights and great noises have small powers over individual fears, for lo, suffering borne with others loseth half its sting; but small fears at small terrors findeth out the soul, small whisperings quake the spirit, the foot-tread passing without the foot, sendeth forth the power to wreck the stoutest heart, for man thereupon feeleth no strength but his own.

Thought Incarnate sayeth, Man hath knowledge to visit Light upon himself, to take it in his spirit, to wrap his substance in it, to let it be his armor, to lift himself by it, to dispel all illusion, to walk nobly in its radiance, to become as the Father, knowing good and evil.

I teach you this hour that which ye shouldst know.

Tranquillity is your portion, love is your protection. Further is my spirit that cometh in unto you, comforting you always.

PEACE
DISCOURSE TWELVE

Where the Higher Planes of Thought
Are Located that We Enter After Death
Where the Higher Planes of Thought Inhabited by the Dead Are Located

THE TWELFTH DISCOURSE

Foreword by Adelaide Pelley Pearson

Dear Spiritual Friends throughout America:

We are called in this assembling to consider the twelfth discourse in our instruction of Soulcraft. This is Adelaide Pelley Pearson speaking to you from the Soulcraft Studio at Noblesville, Indiana, introducing her father, William Dudley Pelley, whose psychical adeptship has made those papers possible. We are going to consider in the next fifty minutes a topic that gives no little perplexity to the average student of higher matters: Just where the regions are located to which the consciousness of man transfers when he departs his physical body.

Orthodox faith has instructed him that a condition called Paradise awaits him—if his moral attainments be such as to merit it—or a celestial state labeled Heaven. The "good" are decreed to gain to this locality, some believe at once, others after a Day of Judgment. The "bad" are consigned to an abode of evil, a more or less fiery region dwelt in by the damned, "where there is weeping and wailing and gnashing of teeth." Practically all religious faiths, however, agree on the fundamental of the perpetuity of the Soul. On the other hand, modern psychical research and Twentieth Century enlightenment generally, are casting grave doubts on the immediate transition of the mortal spirit to such Realms of the Blest or Realms of the Condemned.

Soulcraft in its essence is a rational study into matters such as these by the Twelfth
faculties and attributes termed ESP—Extra-Sensory Perception. It is, in other words, a form of Sacred Psychical Research, giving fullest credence and evidence of New Testament precepts. It essays to examine into the true nature and evolution of man's personal spirit, discovering as may be possible what that Spirit is from the cosmic viewpoint, and what its experiences and unfoldments may be in its progress up the worlds. Listen while my father leads us in sacred invocation, praying that we may have divine guidance in our explorations, and reliable Truth supplied us in result of our researches...

INVOCATION

By Mr. Pelley

FATHER IN HEAVEN, CELESTIAL INSTRUCTOR:

WE GATHER in this place still in pursuit of celestial information, seeking to determine the nature of our spirits, the fecundities of Cosmos, the destinies awaiting all of us as we bring intellect to play in shaping our progress up the generations. We gather here earnestly, begging enlightenment on our predicaments, seeking to expand the consciousness that Thou has bestowed on us, eager to receive and absorb Thy truths that transform us into creatures embodying Thine ideals for us. We seek to know facts about our mortal encasements, our future as divine creatures assigned to these physical roles for experience, our classes and degrees in this Thine earthly university of learning, that we may conform to Thy dictates in achieving to graduation. Look with favor, we pray Thee, upon our gatherings across this nation. Enlighten us in heavenly truths that we may be guiders and preceptors to our brethren in times of Darkness. Prohibit us from knowing that which is false. Give us a New Vision of our stations on this earth, and enable us to become interpreters to our times on the new Reign of Righteousness that Thou hast promised to bring upon us. We pray it sincerely.

AMEN AND AMEN, Father, Give Us Wisdom . . .
CAN'T help but be aware, my friends, that those of you who have followed this instruction from the first—revealing the processes distinguishing cosmic life—must be perplexed and perhaps confused by certain references that have been made in various parts of it to the specific nature of the Hereafter. The information we have been given to date, states in definite terms, that upon confronting and passing through the alteration called Death—quitting our bodies and assuming to exist on what are called Planes of Thought—we gain to a "rest period" in which we have opportunity to review the experiences of the Earth World and their profits in company with those of similar ideals and convictions, determining for ourselves just what the character of our next lives should be. It lies within the domain of logic that we have every right to query our Mentors in these matters—"If we do go upon 'Planes of Thought' as distinctive human beings 'graduated' out of physical encasement, just where are those Planes of Thought to be found? Where are we existing—to look at the matter analytically—when we vacate our enshousements and proceed to exist, as thousands of us describe it, in regions of spirit? Are those regions of spirit actually more profitable and enjoyable to us than realms of earthly activity? What are the conditions we confront, and how are we to know that we are gaining in cosmic attributes, by proceeding to dwell upon them at all?"

Assuming that answers to such enigmas are available, my friends, what we are truly receiving must be nothing more nor less than a curriculum in after-death areas of knowledge. We are asking to be told, while still encased in organism, the wisdom and enlightenment about higher cosmic matters that the "dead" are instructed in, after they have passed from their earthly encasements.

Now what we definitely wish to know this week is: Acknowledging that each and every one of us ultimately confronts death of body, and birth into higher spiritual conditions, where will we be existing as conscious entities in respect to the heavenly state as a material locality? Are we, each and every one of us slated to waft about the worlds as disembodied spirits, designated as devils and demons perhaps to those still in flesh of an orthodox religious faith who perhaps may catch sight of us or otherwise have

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evidence of us? Or are we going to a definable area, to dwell there for a time with our kindred and deceased associates of former years in bodies, until we have determined in our own rights what further roles we are required to play to give us a plenitude of worldly adventurings and profitings? Where is this place located?

This, my dear people, is not an unreasonable inquiry. The whole After-Life must make the sternest part of sense or we're only following wills-o'-the-wisp in this "heavenly" instruction. We either go to a definite place or we do not. Modern astronomy and science have conclusively demonstrated that there can be no celestial abode seven or eight miles above our earthly heads. The "heaven" of orthodoxy presumably can't be a matter of altitude. And yet we must go somewhere—in these retrospective interludes between earthly visitations.

What do our transcendent mentors say to enlighten us about it? Where are they existing, geographically, in respect to our present earth-world?

THE REVELATION

DEARLY BELOVED BRETHREN IN MORTALITY:

TO TALK to you about the geographical locations of the so-called Dead is really to do more—or be called upon to do more—than locate for you on a map a terrestrial location where there may be houses and streets and vegetation and areas for congregating to hear divine precepts. We must talk to you of Ether, and the properties of Ether for creating substance, not to mention the natures of your own personalities as possessing attributes that make those higher communities intelligible to your concepts. You "die", as you put it, from your physical bodies. That is to say, your conscious thinking spirits vacate those bodies permanently. You at once perceive you have consciously transferred yourself to some "different" locality, a locality where the terrain features are distinctive from those of earth, where the order of daily life is different, where Thought processes operate with far more effective results from those you have known so long

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and graphically in world-life. You are bound to ask yourselves in all logic and sanity: "Where is this place situated in respect to the areas I have lately departed? It seems to have every aspect of reality as I have known reality in body. Its materials seem substantial. Its structures are perman- nent. There are people moving about who have every appearance of being physical but in a sublimated state of physicality. How have they come by bodies? What is the nature of the manufacture of these structures wherein I perceive them moving in and out? Who were their architects? When and how were they constructed?" It even may occur to you to ask: "Who paid for their erection?" For you will be operating mentally in terms of earthly reactions to these items.

Now we are obliged to tell you in comprehensive statement, that the basis for all that you discern in the higher lives you will thus have regained, is Ether. And you will at once be up against a great and profound abstraction. Ether, as you have always thought of it has been a sort of super-atmosphere, that which filled the space between the heavenly suns and planets, invisible and intangible. How, you demand, can such as this coagulate under any process of conscious Thought and give off reality of constructive nature that I am conscious of as being super-substance—if it is that?

Our answer to it is—in so far as we can describe it—the Ether, whether it be understood by man or not, is the essence of all creation, or the cosmic stuff of which all worlds are made. It presupposes that Matter is finite in its application to human understanding. It presupposes that Matter is built up out of something that first was, and must ever be, for nothing ever was that had not been first derived out of something else, backward to infinity, even as Matter goes on creating form out of form unto infinity. This, we appreciate—having been in flesh ourselves—is on the whole non-understandable because of your sense and mental limitations. Form can have come out of form, and substance out of substance, backward to infinity, just as forms and substances can proceed out of each other forward to infinity. You people of mortality, accustomed to examining the world about you, think Matter is relatively simple. You think of it as having been evolved in a condition understandable to your senses out of electric units which you term atoms. You break those atoms down into protons and electrons and neutrons. You say, "These are the beginnings of substance."

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But you do not know the thing you are saying. Protons and electrons and neutrons and photons, all entering into the atom, go back in their histories to describe evolutions out of previous units of etheric substance till the whole is lost in "scientific antiquity". The explanation of Matter and Substances, is by no means so simple. If it were thus simple, science would uncover it readily and easily. There is cosmic history of Thought Evolutions to be dealt in. And these your scientists will never determine because they do not grasp their equation from the standpoint of spirit. They proceed to deny spirit in one breath, and credit it and ask favors of it, in another. Now what we are getting at, is this: Spirit can perceive those coagulations of etheric reality at whatever rate is consonant with them.

Physically-enhoused people perceive things of materials in their matter-of-fact earth-world, and say, This is reality. Spirit-souls perceive things spiritual, or compounded out of etheric "substances" on the planes at which they are existing and vibrating and say, These are reality. Truth to tell, both are speaking truthfully. Things material are reality to physical people. Things etheric are reality to those dwelling on spirit levels. It is always and forever a matter of viewpoint, or rather, adequate and capable sense-perception! .

Now, beloved, take this—

**WHEN** the Ether reaches a point where it is surcharged with electrical processes of Thought, as it were, it *erupts*, and substance called Matter is born or produced. Matter is an offspring of Time and Space in this: that it is the union of Thought-Forms with electrical discharge put by Thought into Ether, making what is known to us as the *Etheric Postulate*, which is the essence of all created form.

Ether is made by a process of the world's going into union and coming out again, and thus creating more ether, or primordial force, of an extent and duration that is infinite in its possible applications and gradations. What we mean by "the world's going into union and coming out again" is something you can never grasp by your physically enhouse senses and logical processes. It sounds utterly meaningless to you. Nevertheless, *we see it happen* in our spiritualized status and know whereof we speak. The world "renews itself", so to speak, out of reservoirs that could never become per-
ceptible to you until you credit Holy Spirit as a substance, almost a literal substance, engaged in manufacturing Itself out of Itself. This is one of the mysteries of life of which you have illustration only in the mystery known as procreation. Your animal bodies create "young" out of the physical resources of parents. Life is creating itself out of life. We mean organic life. It compounds and multiplies itself out of itself. So too does Holy Spirit.

When you have this strange "substance" called Ether present with Thought Formations to give it design, you get a particle called the Ethereal Unit, which is a synchronization of original world-essence with Thought precipitation.

Now no one knows what Thought is, as we have told you, at least no one with whom we in the more intricate dimensions have contact. It seems to be a force sufficient unto itself—as procreative life is sufficient unto itself—to form all sorts of combinations by itself, and of itself, without control by any other force. Therefore we say it is Self-Propagating, or Self-Postulating, or Self-Proposing, as it were. But understand this: This strange force is by no means peculiar to this universe as you know it. It pervades all Space in one instant of time.

You are as yet unaware that one small thought, originating out of your minds, can project a trillion miles into space in the flick of an eyelash! In other words, there is no such thing as distance to Thought. It comes and goes in space automatically, in response or in consequence of, your electrical rate that is your personality, a product of Space in a manner of speaking yet not wholly an essence of it because it transcends Space—if such a thing is conceivable to mortal minds.

Never make the mistake, we say interpolatively, that the prayers you utter by your bedsides of a night, or in life's tragic crises, are not heard by some entity, somewhere, in some manner. You are "hooking up" the cosmic thought processes, and getting a mental connection with a guardian, if not Holy Spirit Itself, in the flick of an eyelid or the time it takes thought to register or project from your consciousness.

This was one of the reasons, or rather, one of the alignments with Truth, by which Our Lord Christ prayed so much when in His ministry. He knew that thought traveled instantly across a trillion miles of space and
connected with any mind attuned or correlated with His. *The correlation is the thing that makes true prayer effective.* But we digress...

**MATTER** is form perceptible to earthly sense. Then come forms of matter perceptible to higher senses, or senses more delicately perceptive. Say that this fills the interim between the molecules and atoms of Space perceptible to mortal comprehension which coagulate in the ether. Say that within these molecules and atoms of the finer substances are still other atoms and molecules still more finely perceptible, and carry the process to infinity as the senses are acute to infinity, or as the senses are made sharper by succeeding quantations of consciousness. Carry this process to infinity, we say, and it is a condition, not a movement. Thereby you have this postulate: *There are as many aspects of reality as there are spirit-consciousnesses, or degrees of spirit perception, to perceive them. In that theorem you have the secret cue to "where the dead go when they die."*

They actually don’t go anywhere. What they do is ascend in spiritual perception. They slough off their clumsy, moribund, sentient conditions and behold realities of the universe as they are. They perceive streets and trees and structures and other manifestations of conscious and livable life from the supersensitiveness they have acquired by their escapements from mortality. These higher manifestations of life exist in true reality precisely as your physical, material, earthly forms seem to you in flesh to exist in your strata or gradation of cognitions.

In other words, it is a fact that there are higher and higher worlds, with all their Beauteous decorations, of which you know nothing because you lack the attributes by which to perceive and identify them. Your physical vision is not alone the defaulter in this. Your sense of touch and material contact are equally remiss.

For instance, it is almost impossible for you to conceive a Thought Force as erecting a wall which is no more passable to a spirit than a foot-thick cement barricade is passable to your 150-lb. mortal bodies attempting to proceed directly through its center. Yet we tell you it is factual. When you operate mentally and sentiently at the same rate as your Thought Wall, it becomes as impassable mentally to you as your cement wall in
earth-life. You are living and operating on the Thought Vibration, therefore the obstructions are actual on that same rate of vibration.
But where are these, you ask us?
We will tell you where they are. They are right in the same geographical locations that your material obstructions are. But they are finer of concept to your material minds and concepts, although no less actual to your intellectual perceiving.

YOU, for instance, in your mortal bodies, think nothing is "real" unless it bounces you back when you collide with it. You are living thereby on a rate of physical vibration. Physical responds to the material, and the material rebuffs the physical. On the so-called Planes of Thought, however, you are living in a state of affairs where Thought receives thought sympathetically or hostilely, as the incident demands. You are receiving the rebuffs or aids to thought impulses in your spiritual state, and all seems as real to you as your physical bodies do this instant, surrounded by a world of molecular substances. You are galvanisms to Thought in your own rights. You are "little creators" of your thought-worlds which you inhabit. You are not actually these, of course, and yet it seems so.
What you are doing when you "die" is altering the rate of your personal vibration so that you discern and experience spiritually instead of discerning and experiencing physically or materially. There are, of course, materials in what you call the "heavenly worlds" but they are infinitely finer of perception in their vibrations on your sense perceptions. But viewing the intrinsic composition or construction of worldly matter, we tell you, they interpenetrate or exist in the same dimensions as your material concepts of realities.
What you do actually, by the way, when you come down from the spiritual considerations and attempt to mingle again in the affairs of earth-life discarnately, is to lower the degree of your etheric vibrations, and perceive and conceive on old rates of earth, whereby the earthly conditions of sentient life become abruptly conceivable or recognizable to you. When you jerk yourself up, and become spiritual again, you go back to perceiving and considering at the higher and more sensitized rate, and the spiritual world becomes interpretable to you once more. This is one of the phenomena
by which so-called "spirits" appear and disappear, insofar as your physical or mortal sensings are concerned. They are apparent to you on the old lower rates of material vibration; they become "invisible" when they assume their rates of spiritualized vibration.

Like attracts and holds like, on any plane of being. When, as, and if you live in the spiritual or spiritized world, the spiritized world is utterly comprehensible to you and the earth-world of clumsy lowered etheric rates, fades out. The process on this Upper Side is not at all unlike the process on your lower materialistic world, when you attempt to penetrate areas of spirit. Thousands of you do it, but you don't always do it consciously. Then you are acclaimed as having extravagant mediumistic or psychical powers. Mediumistic or psychical powers cultivated on this Upper Side of Life—this more spiritized side—give you the ability to become manifest in the world of lower materials and you are "seen" or you "communicate" with those in flesh.

It is all a degree of your mystical attainments. It is psychical phenomena in reverse.

We TELL you the high status of spiritized society in which we live, is a certain counterpart of your earthly material society, minus the infractions and inhibitions of sluggish flesh equipments. We are "right here with you" but not wafting through walls, or going in and out of rooms where the windows are shut. We can do these things, of course, when compared to your clumsy earth circumscriptions. But rather we want you to understand that we are moving, living, thinking and actuating, from a realm of reality that interpenetrates the actual molecules and atoms of your world, and works throughout them. We even might put it that we are living in a world of reality that exists within the atomic spaces of your earthly bodies and materials.

You actually have no ideas or concepts of the terrific empty distances that exist within each and every atom of your physical selves of your material world occupied by your physical selves. The distances between the protons and electrons of every nature of material are stupendous. We can rear actual structures of still finer atomic substances, within those distances. We can go and come discernately in them. We can move through walls because
we are executed of such infinitesimally finer materials that we can proceed through the empty spaces of major atoms and they appear as nothing to us but coarsest isolated particles, offering us no obstruction. Geographically therefore, we are where any sort of material is, but the thing that binds us closest to you isn’t the mortal confinements of material enclosures. It is the affinity we have for you, moving about in the lowest cluminess of flesh. We want to stay close to you, as a beloved mother or a devoted sweetheart, might wish to remain as close as possible to the prison walls wherein is confined the person of some man with whom, or to whom, her affections are bound. We come out of our more sensitized and more radiant dimensions, or degrees of perceptibility of reality, and “communicate” with those we love. But it is always with a sense of kinship and loving loyalty. We are with you every waking moment because we dwell in a world that interpenetrates the atoms and molecules of yours although you cannot see or touch it. It cannot be seen with mortal vision, or touched with clumsy fingers. Nonetheless, it is a world to which all eventually repair. You become spirit and you perceive and discern spiritual things. You heighten your rate of vibration. You cast off the slothfulness that is distinctive of earthly sensings. You see, and hear, and feel on a higher manifestation of ether. And the world appears “beautiful” to you because you are suddenly discerning it with the eyes or notions of spirit existence, with the sluggishness and impertinences of physical life subtracted.

Further than this, in this present lesson, we do not care to go. You are all of you, men and women and children, due eventually to return into this finer and faster rate of sentient vibration and you should mentally, or philosophically, prepare to accept it. You won’t be deliberately conscious of it at once, of course. You will take it in its stride, as you once took the phenomena of earth-life when you came from your mother’s womb and decided you had landed in a rather discomforting place if your physical wants were not at once taken care of. No matter. You will go on and grow in spiritualized consciousness, accepting the decrees and fiats of spiritual existence as you once did physical existence. To escape it is impossible. But try to accept it rationally and calmly. There is nothing to fear in it—unless you should be so inconsiderate of others as to put yourself out of

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physical life deliberately. Then you would upset the karmic balances in lives by the hundreds, and have the cosmic rancors of disappointed or inconvenienced souls to contend with. The normal, ordinary process of dying is merely that of lifting yourself out of the dark sub-cellar of mortal limitation and sluggish performings, up into free areas of spirit where Mind alone is omniscient and where things are as real to you as anything familiar to you in your flesh.

THE COMMENTARY

WHAT I have just read you, my dear people, is only onethird of a lengthy paper on the nature and peculiarities of Ether which I have in my books of cosmic instruction. I will follow it up in subsequent discourses. We are called to take cognizance of the fact, however, that most of our reactions to reality as we know them are strictly physical reflexes, and we have been a long earthly time conditioning them.

I have a lawyer-friend in New York who had a son born back in the 1920's who long intrigued his father by his reactions to materials. The baby, when he first learned to get about on his legs, had a seemingly imbecilic propensity for walking head-on into walls. At first it was feared that his sight was defective. However, the little fellow would reach for any bright toy placed within his grasp. It couldn't be his eyesight and my lawyer-friend studied him. That the baby son might have brought his spiritized reflexes thru with him into this fresh span in mortality didn't occur to the father till later. He found out that his new baby son could "look through solids", by this discovery: When the child had reached two years of age, and begun to talk baby-talk, his father frequently wheeled him in his babycart up and down the west side of Riverside Drive of a Sunday morning in pleasant weather. The west side of the Drive, for you westerners not familiar with New York, opens upon the Hudson River with only a granite parapet to protect pedestrians from plunging over upon railroad tracks or water. But along the eastern side of the Drive the wealthy apartment houses range, some of them twenty stories upward. As my attorney would wheel

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his small son along the western parapet wall, the child would ruminate pensively—looking across to the eastern line of apartment houses—"That one's got two, that one's got three, that one's got four, that one's got two," . . . and clap his small hands delightedly. What on earth was he talking about?
Well, when the child grew into three and four years, the father found out. He grasped the boy was witnessing the elevators in those apartment houses gliding up and down deep in their interiors. From across the street and through solid walls of stone, brick, and cement, the child could see them. He never missed the number because his father would check on it. And he continued this queer gift—which wasn't a gift at all—long after he gained to boyhood. He could walk along a given stretch of sidewalk, glance at the facade of buildings and report to his dad precisely what the human beings in the rooms inside were doing. Granted it transcended all laws of optics, there it was. The boy possessed the talent. Of my own beholding I've witnessed this lad do optical stunts that left me nonplussed. What had he done from earliest infancy but bring through from the higher spiritized dimensions his spirit capabilities and reflexes? He had "walked through walls" without difficulty before taking up his baby body and couldn't figure out what was wrong that he shouldn't be able to do it after he had taken ownership of new organic equipment. What he truly had been conscious of, was the finer spiritized perception of the porosity of atomic materials and atoms generally. Matter in that earlier state with which he had been familiar had seemed of no more obstruction to him than an ordinary screen door would seem to a cloud of steam. Give the cloud of steam consciousness, call it a spirit, and passing through the interstices of a screen door would seem no particular stunt. And this consciousness of his earlier spiritized reflexes and conditionings abided with Ted almost to manhood. Speaking for the most of us, it takes only one or two painful bumps on our noses or foreheads to plan the complex in us, that trying to pass a flesh-and-blood body through a housewall is a physical impossibility on this plane. One of the major laws of physics on this plane is: that two solid objects cannot occupy the same space at the same time. Well, we can ask, what comprises a "solid"? We abandon the acceptances we have acquired in the world of spirit before entering this mortal life, and proceed accord-
ing to the laws of earthly physics. But Prof. Eddington of Oxford University, England, gave us the real cue to it years ago in his celebrated book, "The Nature of the Physical World." He described in the opening chapters of that volume, for instance, the carbon atom. It is made up of one proton and six electrons. And trying to convey the structure of that atom to layman minds, he resorted to this analogy.

Magnify the proton in one carbon atom to the size of an ordinary walnut and suspend it by a thread from the center of the main concourse in the terminal of Grand Central Station in Manhattan, and its six electrons would be equal to six wasps, winging their orbits around the walls of that structure—some hundred feet distant from the suspended proton-walnut. Think of all that space within this carbon atom as between its proton and its electrons, considering their comparative mass and placement. Naturally, a spiritized atom of consciousness could pass through that space between the proton and flying electrons of one carbon atom. Now then, multiply that space and relative mass and placement by all the carbon atoms in a 150-pound body of a normal man or woman, and perhaps we gain some idea of the porosity of ourselves as seeming solids. And so for everything in nature that we consider made of "materials". They are only "solids" because we perceive their atoms in totality, or as one coagulation of compact protons and electrons. Suppose we had senses that saw the protons and electrons of the carbon atom separated by their inter-atomic spaces. A stick of sugar candy would resemble a twist of filmiest gauze. Increase it to proper size, in proportion to the form of consciousness beholding it, and we ought to be able to pass right through it, and never touch a proton or electron.

Prof. Millikan of the California Institute of Technology once shot cosmic rays through 40 feet of solid lead up at Lake Arrowhead in California and never hit a single proton or electron of the lead substance—he did it through all the spaces existent in the lead atoms. However, not being scientists, we don't credit those fundamentals. Matter to us is something solid, to walk against and bump our heads, or flatten our noses, or trip our toes over and fall on our faces. The fact that we're ignorant about the existence of protons and electrons and the tremendous distances between them, doesn't alter the nature of the assembly of the protons and electrons mak-
ing any substance however. Equally so, the fact that we can’t grasp or appreciate what spirit-consciousness can be, in its finesse of perception, doesn’t alter the fact that escaped from physical clumsiness, we may view our world of customary solids with a totally different notion of its spatial composition.

Did you know that specialists in light-waves tell us that if the ordinary optic nerve behind our eyes could only assimilate or acknowledge a wavelength of light a few ten-thousandths of an inch longer than it does, the entire aspect of our physical universe would be changed to us. Certain objects we would see that are now invisible; others we wouldn’t see that now are visible. One of the things we wouldn’t see would be hard-rubber. We would be able to see completely through hard-rubber as though it wasn’t there. This would mean that if we could grasp wave-lengths of light a few ten-thousandths of an inch longer, every automobile that had passed us on our way here tonight would seem to be rolling on air four to eight inches off the ground! To say there was anything like a rubber tire on each wheel of every motorcar would raise up derision for us in the thinking of the ignorant.

I tell you solemnly I have met literally hundreds of persons who are able to see with their naked eyes what you and I commonly term Invisibles. I mean see people in discarnate form, or pattern-bodies. Second Sight, this is commonly called, and Scotch people are exceptionally adept at it. A captain in the U. S. Navy attended a week of my lectures in Norfolk, Virginia, several years ago. He came night after night—as I thought—to hear me discourse. “Oh, no,” he laughed, when I got myself acquainted with him. “I come to watch the two men who occupy the platform with you.”

As nobody I was aware of had been on the platform with me, I asked the good Captain to describe them. “One stands behind you at the right,” he said, “a fine-looking man of middle age with a golden beard, and seems to keep watch of your audience to see that no one harms you. The other is an elderly gentleman in a white beard, dressed in an ordinary Prince Albert coat who steps up close to your ear and whispers new thoughts to your mind as you finish expounding the thought gone before.” And he proceeded to describe my paternal grandfather even to a peculiar squinting of his eyes.

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Dozens of times I have been in company with people possessed of this gift when they turned about wonderingly and inquired: "Who's this strange gentleman (or lady) who's just come in?" I haven't been able to distinguish anyone in flesh as having entered. And yet the person with Second Sight would describe some discarnate person so minutely I could identify him. Such people "see" what the common mean of us do not, because our eyes aren't constructed to make such observations. But what has the common mean of us got to do with the actuality of the so-called "invisible" as an existing personage? The discarnate one is invisible only because our own sight is defective.

We don't "go" anywhere, when we quit our bodies at earthly demise, apparently. What we do is step up our sentient vibrations. Or rather, we escape the brakes on vibrations that physical enhousement has placed upon us. We tune ourselves up to behold higher phases of reality as they exist. We see exactly such personalities as my friend the naval captain saw unobstructed with his Second-Sight vision. We are conscious of all the phases of life that exist within a given area, like blind people suddenly endowed with the gift of normal sight. I know a woman in Indianapolis who has been blind from birth. She told me once that of all the mysteries of creation she would like to have solved for her would be the phenomenon of smoke and steam. How on earth could people with sight see smoke or steam, inasmuch as it was something that couldn't be felt and was without form or substance? Another thing that held puzzlement for her was how a so-called photograph of a landscape could be condensed and put in perspective on a picture postcard. These were matters beyond her comprehension. But by the same token today, people born spiritually blind are saying: "How can one see the form of a spiritized person who isn't there to the senses of touch or feeling? How can there be forms of structural life such as a house or tree, interpenetrating the atomic spaces of another house or tree or two forms of perceptible society interpenetrating each other?" It isn't the actual phenomena that are phenomenal. It's that we can't make sense of them in our three-dimensional earth-world any more than my blind woman could make sense of a cloud of smoke or a foreshortening of a street scene on a postcard. The trouble lies in our sense limitation.

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I remember one night in 1930 that George Wehner, the celebrated vacating medium, came to see me at my home in New York. While waiting for the rest of the group to assemble, we chatted in my library. He began musing on what he had seen coming along 53rd Street twenty minutes earlier. In perfect seriousness—and probably truth—he said to me, “There’s a band of Indians camped about a tepee between here and 5th Avenue on the south side of the street.” “Band of Indians!” I exclaimed, “what are they advertising—some motion picture?” “I’m talking about discarnate redskins,” he said patiently, “probably some of the original inhabitants of Manhattan who haven’t reincarnated since they lived on the spot in flesh. They’re still dwelling in eternal time with all the features of their Indian village about them as it probably existed two hundred years ago.” “In the middle of the street?” I asked. “You mean the motor traffic is flowing right through them and they’re not aware of it?” “No,” Wehner said, “their encampment is on the south side of 53rd Street.” “But there are buildings there!” I objected. “You mean you can see them encamped in the center of brownstone-fronts?” “Perfectly,” he assured me, “I stood and watched them for several minutes. They’re not aware, of course, that there are any such things as three-dimensional atomic buildings about them. They can’t discern the atoms of those buildings, so to their discarnate spirits such buildings don’t exist.”

Then while I was pondering such a matter, Wehner concluded, “Some of these old New York streets have the astral structures of four or five sets of buildings interpenetrating each other—old colonial frame houses of the Revolutionary period deep in the structural materials of some of these modern skyscrapers, along with such other buildings as have set on the sites in between.” I know it sounds fantastic, but how am I going to account for my own sense-perceptions in my Seven Minutes in Eternity experience? Where was the place geographically that I penetrated that night in California?

“Right here on your earth-plane in a manner of speaking,” a mentor subsequently assured me, “and in a geographical location with which you’re fairly familiar. It would have to be right here on your earth-plane for you to see the starry heavens which you described, to the south. After all, Thought may concoct all types of architecture and landscape gardening...
but it can’t be so bold as to fashion starry heavens. You merely dropped off your physical circumscriptions and traveled to a place where you saw your many friends by your spiritualized perceptions, as people do after they permanently vacate their bodies. Remember there can be world within world, each of finer and finer substance in matter, interpenetrating each other—and so-called Death is merely becoming aware of an appropriate number of them.”

The point to take into serious consideration is, that on release of our souls we suddenly come to perceive the world as it is, with all these enhanced features and processes. It is something to ponder, and be prepared for in advance . . To put it another way, we might say: It is well to look upon these seemingly fantastic propoundings with the simplicity of children, and instead of repudiating them, give thought to the superior intelligences that assure us they are so. Children take truths of this sort in a stride. If they are true, the proof of it will come. The over-sophisticate scoff, and then are frightened witless by phenomena when their own bombast betrays them. The passage in the Golden Scripts about children is something for all of us elderly people to take to heart in this respect. Let me read it to close this discourse . . Page 232, Chapter 63 . .
The Divine Teacher Speaks

OF OLD ye have heard it: Out of the mouths of babes and sucklings the Lord hath ordained truth.
I tell you, beloved, the phrasing hath its sense. I say unto you that children are the mouthpieces of the eternal ones. Verily through the childlike do they manifest to flesh. Except ye become as little children ye cannot enter the kingdom of Light. Verily children are the lamplighters, watch them and see radiance.
Children are the mouthpieces of the eternal ones indeed. They have knowledge unto themselves yet do they speak with an authority, having a knowledge of heavenly things unsoiled of worldly contacts.
Mark ye my wisdom: the sons of men have all been children, but more than this, the Sons of Light are always children. They have Light in their hearts. They are simple of concept, having no evil in their natures. They have no conflict within their spirits. Their intellects give them no burden.
I say unto you, beloved, that mankind hath a humor to deride children for their simplicity and ignorance of the world. I tell you, that is their shibboleth and protection. Their simplicity exalteth them.
I say unto you again, Except ye become as children ye can in nowise enter the kingdom of Light.
I speak of children as an answer to the eternal question, What shall it profit a man if he gain the whole world and lose his own soul? What shall it profit a man indeed if he lose the simplicity of his childhood? Wherein cometh the increment to a sister if she knoweth not birds, and stars, and flowers?
Pity both for their blindness. Yea, they have need of pity.
Children have knowledge. They are temples of purity which Mammon hath defiled not. They come to earth fresh from transcendent planes where they have seen and heard beauty of spirit unsullied by fleshly concepts. Treat with them, I tell you, as incubators of eternal concepts. Listen to their pranking of speech and behavior and answer with tolerance. Harken to their voices when they make strange utterings.
Verily little children shall lead the kingdom, for I tell you that a little child is the holiest thing alive.
Can one who is not a child stand in a great place and say, This is the Master, see ye him, hear ye him?
Can those of worldly wisdom say, Long have we heard His words in our hearts, long have we visited Him in our spirits, long have we known Him by concept and precept, long hath He taught us of the comings and goings of the eternal throng climbing the ladders of doubt to the heights of understanding?
Verily the childlike say with me, That which is Written cannot be unwritten, that which is Said cannot be unsaid.
That which is Written compriseth words of truth unable to express themselves except in action. That which is Said compriseth words of Incarnate Thought sent unto you and the world of men that ye shouldst cohabit one with the other and know the words of Truth in your lives...
DISCOURSE THIRTEEN

How Old Souls in Earth-Life Disclose
their Cosmic Age
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 seried lives upon this earth-ball, 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.

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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:

We 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

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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.
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 wait 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 bookmark. 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.

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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" 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 Yah-veh” 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 supernatural 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 dictator is saying, and work my fingers upon the keys with instinctive accuracy—for which I take no credit. . .
Well, this is the paper I got the other morning, when the two letters I’ve read you caused me slight spiritual upset. . .
Dear Brethren in Mortality:

We 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 or novel dilemma. Know you that in the Beginning, certain great and transcendent spirits came upon the earth-plane 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.

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 prostituters 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 percursors 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 predictors 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.
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 short-circuits 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 heav-
en.

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 ac-
customed 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 subcon-
scious 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 challeng-
ing 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 say-
ing 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 instruc-
tors.

We say to you earnestly, however, you are by no means alone in this be-
wilderment 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 our 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

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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 comfort 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 or instincts 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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igious 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 themselves 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 entertain 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 consideration.

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 approach graduation—and do you make this clear to those who have the teaching 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 instruction.
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 sodomite miscreants were inhibited by flesh, that they 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 in-
crease, 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 puerilities of wisdom in lives past. They have kept him in degradation. 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 . . .

THE COMMENTARY

DEAR SOULCRAFT STUDENTS:

WELL, FRIENDS, I suppose there's not much to do, in light of this counsel that has 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

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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 rabbincal 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-Judaisic 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 for 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 . .

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The Divine Teacher Speaks

What 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 scorched 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 fliteth 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.
Are ye troubled in your wits that the doctrine hath desilers?
Hath the doctrine ennobled you? Can a rock know desilement? 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 integ-
rrity 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 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 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

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