

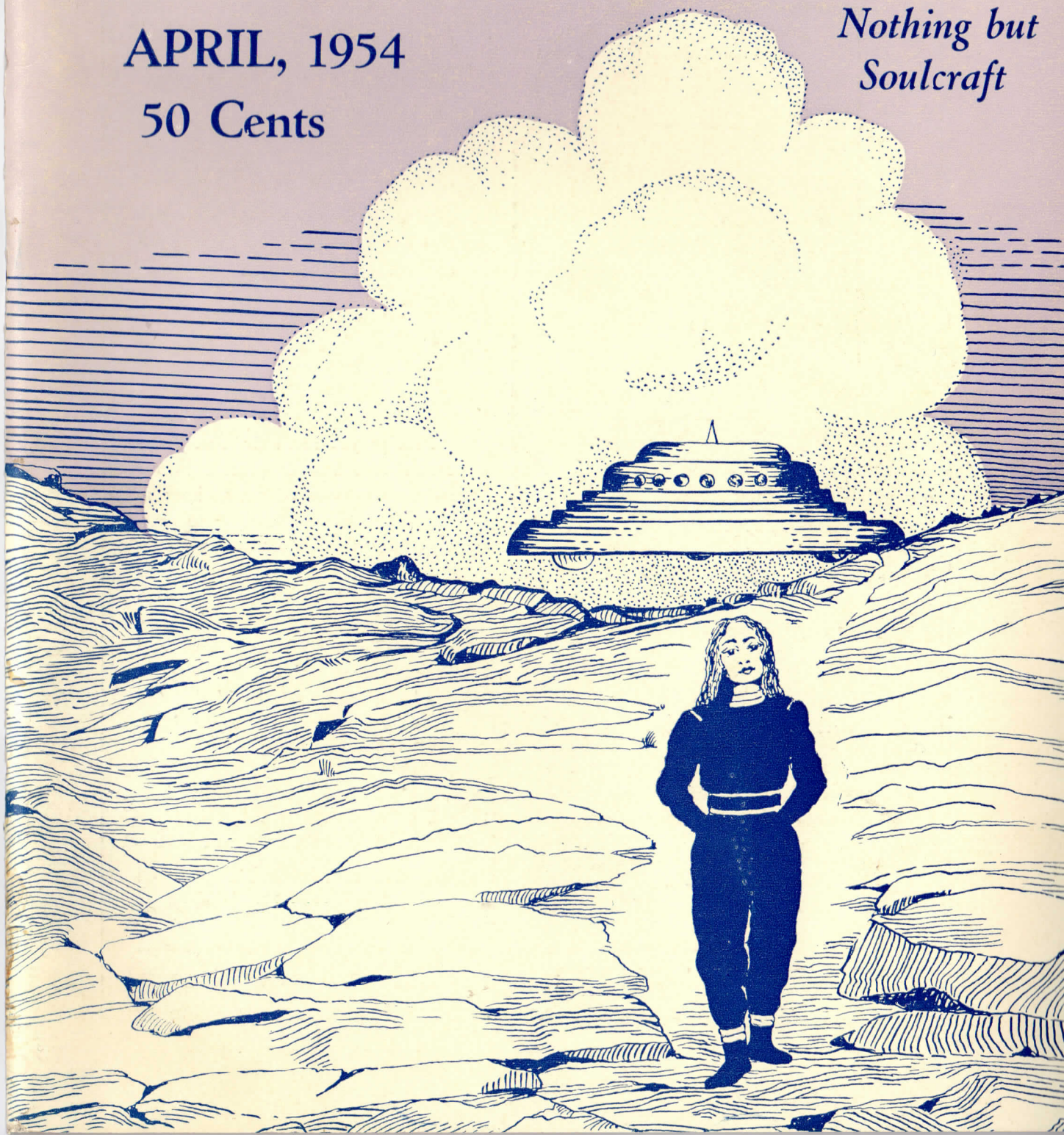
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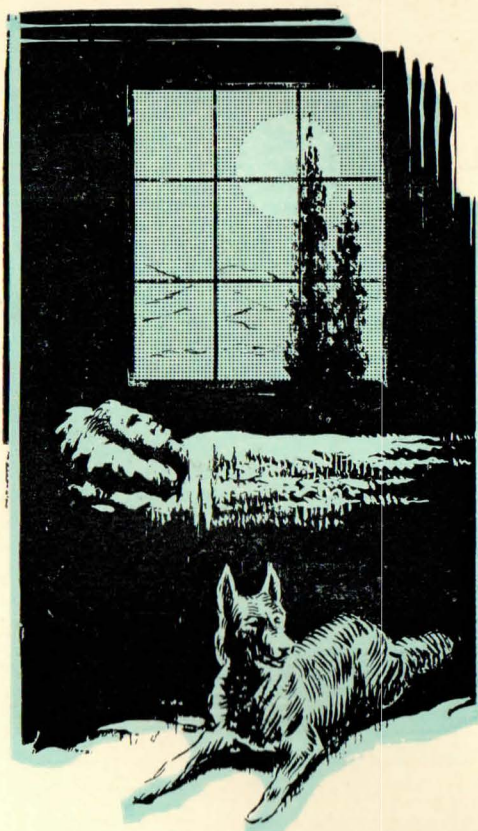
HORIZONS

APRIL, 1954

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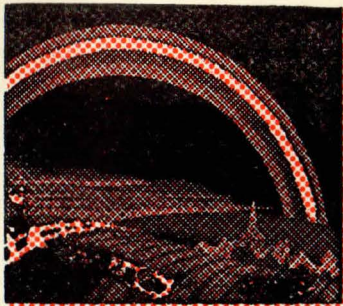
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BRIGHT HORIZONS

*A Monthly Magazine of Instruction and Inspiration
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VOLUME TWO

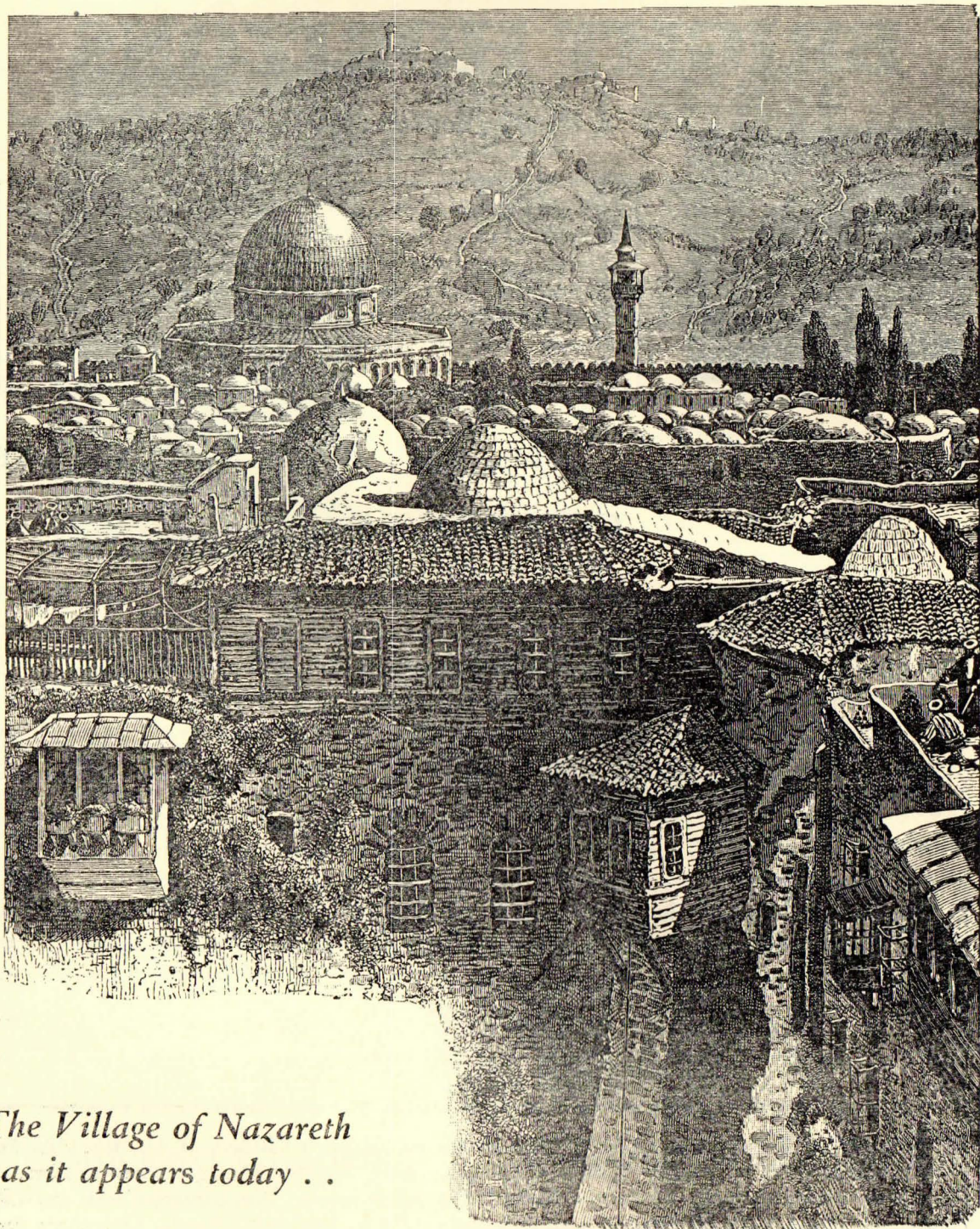
APRIL, 1954

NUMBER THREE

CONTENTS

The Seven Enigmas of the Soul	Page 1
You May Have an Eternal Name	5
Most of Us Recall Our Periods Between Earth-Lives	9
Are the Flying Saucer People Physical Like Ourselves?	14
Does a Woman Own a Man by Giving Him a Family?	18
Making Out the Flying Saucers to Be of the Devil	22
A Soulcrafters Describes His Sensations in the Hereafter	24
Enlightenment (Poem)	27
Vistas and Mirages	28
Indiana's Two-Headed Baby	29
Sample of Authentic Extra-Sensory Perception Message	33
Science Makes Discovery of the Soul's Light-Body	36
Do You Let Other People Run their Own Lives?	42
"True Justice Acteth upon All Parties to a Contract"	47

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*The Village of Nazareth
as it appears today . .*



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HORIZONS

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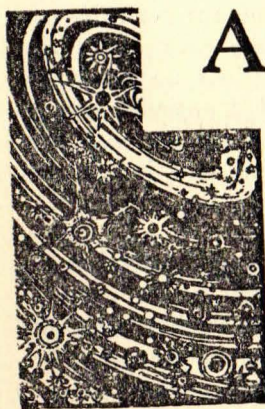
VOLUME TWO

APRIL, 1954

NUMBER THREE

THE SEVEN Enigmas of the Soul

¶ *Which One of Them Do You
Worry about in the Special
Instance of Yourself?*



A RECENT writer in *VALOR*, the weekly Soulcraft publication, listed seven major concerns about himself that have bothered him for forty-five years—ever since he had turned nineteen. One would only require to read Headquarters' mail for a week to realize that nine out of ten

persons about America are distressed by similar spiritual quandaries.

"What I was searching for," said he, "was what every human being is searching for, some consciously, some subconsciously. I wanted answers—that I could accept as reasonable and true—to these questions:

"What am I?

"Where did I come from?

"What am I doing, or supposed to be doing, here?

"Am I here because I wanted to be here or because I was impelled into this world without

conscious volition of my own?

"Where am I going when I leave here?

"What am I going to do when I get there?

"How will I do it?"

All the dogmas of the religions of the world, when you stop to review them, are propounded around the answers to these seven inquiries. And particularly is this true of the Christian religion.

**¶ *Division has done
more to hide Christ
from the view of men
than all the infidelity
that ever has been
spoken . .***

THE theological institutions of men for nearly two thousand years have given it out that persons finding themselves in mortal life are on the whole nonentities, that each has originated from parental conception and no particular reason can be offered for any individual coming into the earth-scene, that he or she was by no means consulted about entering upon the experience, that when the trials and turmoils of physical life are finished the soul will be judged by an austere and dispassionate God, that it will be rewarded with eternal residence in Elysian Fields if its good deeds have outweighed its bad or unrelenting torture in Perdition if its bad have outweighed its good, that employment for the intellect ceases for all time in either place on arriving in it, and that Eternity is a purposeless program of doing practically nothing.

At the most it can be said of all religions that they inform the soul-intellect that it is the product of Chance, that there is no assured reason for its existence, that it may be held accountable for conduct it has had small influence in motivating, and that the entire scheme of Birth, Death, and Survival is utterly without appreciable purpose.

There are said to be two and a quarter billions of persons in flesh, masculine and feminine. It is any wonder that the dearth of enlightenment about the soul, its origin and its destiny, creates a human species so benighted and given to such excesses of temper and panic? How is it reasonable to expect that it could be otherwise?

And yet, giving the subject the examination it deserves, it is even stigmatized as impiety to research into octaves that might shed light upon any of these subjects, while great ecclesiastical hierarchies would penalize with suffering or death those who challenge the abysmally sterile convictions of orthodoxy.

We can only conclude that such censorship has been popularized as the witting or unwitting strategizing of the theological dignitaries who desire to maintain a monopolistic authority in these fields of Life and Death and Futurity.

We might even go so far as to declare that it "pays better" to keep the human race in such benighted condition respecting the nature and fate of the soul, since an accurately informed race would have no use for such religious autocrats and declare their offices forfeit. The history of religions up across the generations has not lacked its examples of very special penalties being depicted for those who have supplanted hypothesis and imagination with scientific data . .

FOR scientific data, however regarded as unhallowed by Orthodoxy in the cause of its protection and perpetuation, has come convincingly close to supplying evidence that—

Every soul has an eternal identity;

It had a previous existence before coming into earth-life;

It is in physical flesh because it cogitatively elected to come into physical flesh;

It had a specific purpose which it chose to execute by becoming a denizen of earth-life;

When it quits the physical vehicle for cause, it will continue its consciousness and personality but in a higher velocity of atomic matter;

It will resume its eternal career, whatever it may be, on returning to the octave of atomic matter which it inhabited before its mortal incursion;

It will continue with its major program which the mortal sequence is interrupting, under conditions not far altered from what it encounters in this world of Matter and Circumstance.

How do we *know* such contentions are certainties, based on something more substantial than desire-wish thinkings? . . . We know by being enlightened and informed by altruistic personages known as Mentors, previously returned into higher-octave life, who not only attest to it but give us demonstrations of their existence and their tenets.

Such being the real truth of happenings, as anyone can have attested to his satisfaction if he will apply himself in adequate research, we can challenge the Seven Enigmas of the Soul with the logic that *they actually do not exist*. Or rather, they only exist in the philosophical limitations of Ignorance, Cupidity, and Moral Timidity.

To the wise person, who courageously investigates the claims herewith put forth—withstanding the hecklings or threatenings of the would-be monopolistic autocrats—they present no quandary.

Without declaiming in unkindness, one is only in quandary to the extent of his stupidity or incapability for exploration.

WE KNOW, we repeat, by being enlightened and informed by altruistic personages identified as Mentors, previously returned

into higher-octave life, who not only attest to it but give demonstrations of their existences and their tenets. They give such demonstrations appreciable to every one of the five senses: Sight, Hearing, Touch, and in rare cases, Smell and Taste. Further than this, man in the physical state does not exact, so why should he wish to exact it in the spiritual or disincarnate state?



However, so great has been recent progress in Psychical Science that only the pathetically ignorant subscribe to the doctrine that Death is *Finis* written after existence, or that "there is no voice in the grave whither thou goest." Apostrophizing Death as "that bourne from which no traveler returneth" is become as archaic as contending that Matter is made up of molecules with no attention given to atoms.

Establishing relationships with those who have "passed the gates of death", or beholding

demonstrations of the continuity of existence in and out of swifter velocities of etheric essence, is achieved through three, and possibly four, avenues or agencies—

First, through Extra-Sensory Perception, or ESP—

Second, through physical materialization or the reappearance in substance on this plane of those who have sloughed off their former earth-bodies—



Third, through lifting of the present Consciousness out of moribund mentality and contacting survivors on a neutral octave and witnessing them in their sublimated states—

Fourth and lastly, determining the fact of the eternal personality by sending the normal human mind back on the Time-Track of its career before entering into flesh and causing it to "remember" who and what it has been, and how the decisions were arrived at that caused the current earthly visitation to be what the investigator or inquirer has since found it.

If it be argued that Extra-Sensory Perception, generally known as Clairaudience, can largely be discounted as vaporings or desire-wish pronouncings of the human subconscious, how explain that again and again it has happened—in the presence of reliable witnesses—that full, tangible, and substantial rematerializations of those who have so communicated are common enough in the seance rooms of the world, with the mentor-soul of the higher planes not only acknowledging but discussing the points in previous clairaudient conversa-

tions. If those who have survived physical death and burial reappear in materialized form, readily identified as to appearance and voice, and voluntarily recall and debate their own roles in Extra-Sensory converse, what more substantiating evidence could be asked of the fact of such communication?

Is it argued that such materializations do not occur, that it is all illusion or mass mesmerism? . . . how then get around the recording of their audible voices on electronic tapes or the taking of their rematerialized fingerprints only to discover the rematerialized hands carry 100 percent identification of fingerprints in previous earth-life?

What convincing physical evidence could go further?

These specific things have been accomplished.

SO THE SEVEN Enigmas of Soul cease abruptly being enigmas when sacred psychical science is pursued, and the interest shifts perforce to application of the evidence to one's individual case. There, it is true, a certain technique must be acquired. But is this not true of any vocation or profession?

The great philosophy of SOULCRAFT, as you will learn in this and future issues of this magazine, essays to acquaint the individual seeker or skeptic with the various forms of such technique, that he may be efficient and even spiritually adept in proving up such attestments for himself.

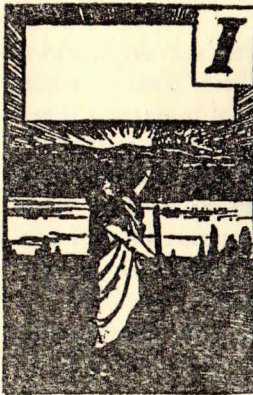
As familiarity with such techniques is obtained, the appalling "mysteries" of life dissolve, and a vast munificent pattern begins to appear, making sense and divine order of the tragic business of appearing in serried bodies in earth-life century after century.

Gradually it begins to demonstrate that familiarity with such techniques is the true Religion, and the medicine-men of theology are abandoned to their gourd-rattlings and incense-pots.

Of such is real spiritual expansion, and we should all wish to know about it . . .



You May Have an Eternal Name by which Cosmos Knows You



IT STARTLES and may even stun the average human being to hear the altogether likely suggestion made to him that in a manner of speaking he may be two persons, his current purblind self occupying his body of flesh—known throughout his mortal tenure by the the surname of his earthly par-

ents—and his eternal and indestructible spiritual self that has long possessed a name identifying it as an expanding unit in mighty Cosmos no matter how many incursions it may make into mortality. Truly the most overwhelming thing that begins to take shape as we delve into the deeper and higher Esoteric Wisdom is the stupendous Master Career that the soul of every last one of us has already had, making our intellect what we discover it to be in present physical consciousness.

¶ *The Question "Who Am I?" Can Open Some Startling Vistas as the Real Facts Behind Life Come Out*

Here is something that orthodox theology never touches upon because the ancient progenitors of what man calls Scripture had no more suspicion of it than of Space-Ship filling stations on Mars and planets east.

The progenitors of ancient Scripture envisioned Deity and Eternity in terms of the earthly potentate sublimated to the Celestial Potentate, who held court and passed out rewards and punishments according to divine

caprice. Great ecclesiastical hierarchies seized upon this hypothesis and magnified it and glorified it. The Hindu over the Himalayas caught a clearer vision of what occurred in the so-called After-life, in that his spiritual meditations disclosed to him that all souls visited earth-life more than once. In searching about for a reason why such return might be necessary, his theological medicine-men in turn evolved an awesome and complicated Wheel of Karma, and the theory percolated across to the West as controversial Reincarnation. But even that was misunderstood.

Now in this day of scientific ESP, along with more accurate discoveries in the composition of Matter a la nuclear fission, we are gradually arriving more or less at the truth of what happens—and has happened from the Beginning. It is bigger and more consequential than anyone has dreamed of.

¶ *Most People would
succeed in small things
providing they weren't
troubled by such great
ambitions . . .*

THE Life Principle in each individual case seems to derive from intellect "diffusions" of stupendous personalities after they have attained to the status of true celestialty in their own rights—a sort of Cosmic Parenthood after Maturity that is beyond conceiving in our physical state. But it takes millions of years for any one of the units so diffused to come up through the myriad ordeals of

Self-Awareness and begin to perfect Personality of an enduring cosmic order. And this Cosmic Personality thus Perfected evolves upward and upward, not only through every condition and situation on this solar planet but on many higher solar planets, expanding and emphasizing a Character strictly its own, that is equally as notable to the denizens of the Macrocosm as any other Personality and that takes various physical roles up such stupendous agenda to render itself adroit in every predicament that cosmic society has to offer.

Thus no matter how mean or seemingly inconsequential a given individual appears in transient society today, what he displays spiritually is truly the exhibit of how far he has advanced up that long cosmic journey that every last one of us is making.

His earthly self is truly a role he is playing in flesh in order to derive experiences that he needs, and is as temporary as his engagement to play such a role might be in a drama in a worldly theatre.

Undoubtedly it was from the authenticity of such a premise that the Great Teacher made the clairaudient answer He did in current times when He was asked—

"Master, what is the greatest message that we can convey to the race as coming from You, that we can make the cornerstone of our whole enlightenment to evolving man in this generation?"

Consider the implications of a cosmic order in His answer—

"The fact that EVERY life, no matter how humble, no matter how tragic, no matter how broken or thwarted, has a meaning, and an Inner Glory, and is precious in My sight!"

THIS squabbling over the controversy of whether or not Reincarnation is a "fact" stacks up to the profound esoterist as being as childish and foolish as the actor or actress in a play on Broadway being eager to fight physically anyone who dares state that they had, previous to their engagement, and still

have, a personality and integrity apart from the role they are playing in the drama. The esoterist classifies the opponent of Reensoulment in the same category with the Thespian who hammers on the table and cries, "I stoutly resent your claim that I ever had existence or individuality as a human being before I secured my present job in this production."

The esoterist might inquire in good-natured indulgence, "Am I to understand that you began to exist the night this play opened, and this part of Joe Doakes which you perform so convincingly is the only role you play in universal earth society?"

Life is not lacking millions who respond, "That is precisely what you may understand!"

What, however, might be the effect on such benighted Thespian if the esoterist said to him, "Then of course you're not going to be interested in the somewhat lavish bequest your rich maiden aunt has just left to the person I'm convinced you were before your current producer signed you on. I say that before you obtained this part of Doakes your civic name was William Williams. Anyhow, your affluent aunt has left half-a-million to William Williams and not a kopeck to Joseph Doakes the stage-character, and if William Williams doesn't exist it goes to a home for parentless kittens."

Ten to one you would see the human William Williams collapse on his wardrobe trunk and start wailing that if indeed he'd ever been William Williams, why wouldn't he remember it?

"What's the matter with you?" the esoterist might demand. "You *were* Bill Williams before you landed this engagement as Doakes. Has playing the role of Doakes night after night blotted out all memory of the childhood, adolescence and younger manhood of yourself as earlier aspirant to dramatic honors? Has audience-applause visited a perfectly psychopathic amnesia upon you?"

That seems to be what our foolish actor confesses.

"Then why not sit down and make a business of cultivating your lost memory," the esoterist might suggest, "seeing you've got five hundred thousand dollars coming to you when you establish your true personality?"

The analogy is apt.

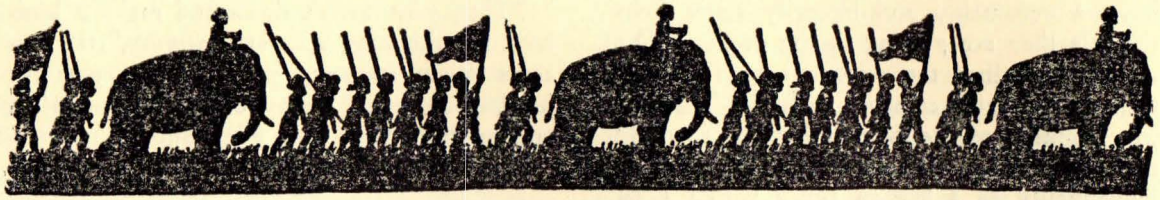


REINCARNATION as the Hindu mystic proclaims it, has a premise in cosmic process, but he's carried it to quite absurd excess as the western theologian has carried his fanaticisms about Salvation or the Vicarious Atonement.

There is a great, vital, eternal, imperishable Spirit-Self in each and every actor or actress upon this earth's stage, whose eternal name may be far more celebrated than the current mortal name, and blessed with indescribable legacies for the taking. Coming off the earthly stage, discarding the character-costume and make-up that constitute the mortal personality, and acknowledging one's cosmic self, stepping back into the truer role of the interplanetary and imperishable personality, is the metamorphosis that earthly society makes such a grief-stricken pother about as Death. And twenty minutes after such discard is made, hearing the Eternal or Cosmic name called, may bring back the Bill-Williams memories with a rush.

Actually, people purposefully *acquire* their amnesias that they may play the Joe Doakes roles with all the effectivity of one memory and personality, as though they never had participated in any other sequence of events but those the evening's play portrays.

"Sending them back on the "Time-Track" as it is coming to be called, is simply a process of restoring recollection of their Bill Williams personalities, although unless done for a defi-



nite therapeutic reason it may not always be advisable. This will be treated in an article by itself.

The point that BRIGHT HORIZONS is stressing here is the breaking of information to the average befuddled human being that he *is* existing in a sort of fleshly amnesia but that when he starts giving thought to the true conditions behind his mortal sojourn, a radiance about himself that may be well-nigh dazzling comes to him, altering his entire concepts of his earthly predicament.

Millions have never had even a hint of their twin-personalities broached to them. The density of their amnesia brings them a sort of emotional despair. And in such despair the theological fanatic comes to them and by inflicting ecclesiastical hypothesis to surfeit, creates in cases a mental hysteria whose end may even be idiocy or insanity. The pity of it!

THE MOMENT the true and correct details of Re-ensoulment, and the benefits of it, are made clear to the average rational mind, there is no more animosity raised against it than our former Thespian felt animosity because his wealthy aunt had left a bequest to be his when he recovered the truth about his personality which dramatic popularity had screened or obliterated.

It is nobody's business in all Cosmos, of course, to ask whom *you* are at present, or may have been, in the roster of divinely dramatic roles you have played since coming into efficient self-awareness. But you can't proceed far into sacred psychical research of the modern order without commencing to see the Life Program as something far different from what you've ever been permitted to envision.

Almost, we might put it, that a mortal person's animus toward the Re-Ensoulment Agenda is more or less the gauge of his ignorance in respect to spiritual fundamentals. The person never has been found who, coming into the *complete* understanding of the beneficent and laudatory provisions of Rebirth exercises the slightest resentment toward it.

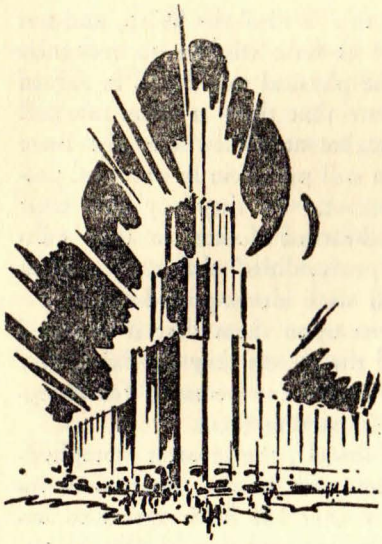
Cases have even come to attention where some of the benighted ones, "fighting" reincarnational doctrines the hardest, have suffered the most acute chagrins as they discovered the celebrated roles they had played in mortal history even within recorded times, all of which they were negating and denying simply because the exactions of playing the current role had tired them too much spiritually to recognize anything meritorious in repetitions for the future. Two hundred to five hundred years of being the correct cosmic self on the higher echelons of life, soon cures that weariness. What is a mere seventy years in the fleshly body for directly appreciable spiritual gains and benefits, beside the pardonable pride over the ways one has played some of his roles so majestically as to leave his footprints in the sands of achievement or monuments to his performances as Joe Doakes?

It all merits investigating with an open mind.

If, after every shred of the evidence is in, one still wishes to decide there is "nothing to" re-ensoulment, little of particular benefit is lost. But the moment it is accredited and explored, some of the most amazing revelations may start up into the realm of the Conscious.

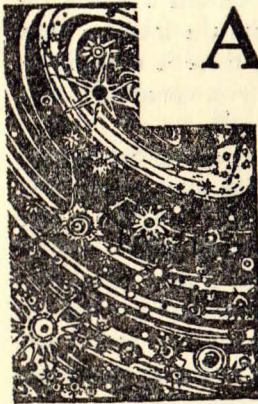
At least the mortal role itself may begin straightening out.

And that will be something, considering what some of them appear to comprise at present.



MOST of Us Recall Vaguely Our Periods between Earth-Lives

¶ *What We Commonly Call
Instincts May Really Be
Thought-Plane Memories . .*



ABOUT nine out of ten people who gain to an interest in Esoterics, do so because a strange prenatal instinct whispers that there should be some easier and less distressing method of living life, and extracting its profits, than the terrific mental and muscular effort required for self-preservation in this world of physical substances.

If they hunger for a dish of beans to fill their stomachs, they ought to be able to withdraw into the Silence and "think" beans into existence. If they need a warm house to protect them from wintry winds, they ought to be able to "imagine" such a house, and forthwith enter into it.

After providing for all the rest of life's necessities—and even luxuries—there are not

lacking those who conceive that they ought to exercise their minds and obviate the necessity for conventional funerals. They should be so able "to command the Powers of Thought" that in the twinkling of an eye they should think themselves and their bodies out of existence.

There is no record anywhere of anyone's having done so—not even the Christ Himself—the Ascension of Christ, as aforesaid, having occurred after He had passed through the quite natural termination of spiritual life in the physical body by His death on the Cross.

Nevertheless, these people have a vague instinctive inner certainty that the Powers of Thought are the short-circuiting cure-all for whatever distresses afflict man in his biological and social states, and that a sufficient examination of the tenets of Metaphysics should bring them to performing focus.

And a thousand quacks and charlatans rub their hands and cry: "Quite right! You put yourself under my instruction and I'll show

you how to do it. . . There will be six lectures, incidentally, the cost of attending which will be one hundred thalers. In addition, you will be expected to buy all my books and subscribe for my magazine. It's no harder than that!"



NOW people who feel this vague and instinctive confidence in the Powers of Thought are by no means indulging themselves in brain storms, nor hoping to make life's boundaries easier by the exercise of wish-fulfillment imaginations. They derived that vague and instinctive confidence in the Powers of Thought from somewhere, or by reason of their bygone and symbolically-remembered experiencings.

What have every evidence to believe they are recalling, are the contemplative episodes between the mortal lives, when, as in present-time nocturnal dreams, they had only to conceive of a condition and forthwith it seemed to actualize. To the degree to which it actualized—insofar as their concepts were concerned—they entered into it as performing entities.

Bringing about wanted conditions in earth-life then—their intuition tells them, or rather, beguiles them—ought to be no more difficult than laying themselves down and dreaming a dream.

So, led on by this Will o' the Wisp, and not having sufficient esoteric wisdom to recognize what purpose the physical world fills in regard to it, they assume that there is some mystical formula or preachment somewhere, the mere perusal of which will put them in practical possession of the secret. Or they pay over their pathetically hard-earned dollars to hear cult-leaders mouth "profundities" that truly are but inanities cloaked with eleven-pound words.

It never dawns upon them that if the said cult-leaders held the secrets they proclaim, they never would be under any necessity for charging dollars for imparting them.

Even Christ Himself, the greatest metaphysician the earth has ever known, never once indicated anywhere that He held secrets to impart, which when accepted, would obviate the necessity for any further energy-expenditures in the practice of mortality, or that harkening to His tenets would make of the earth-experience "flowery beds of ease."

While it is alleged that on one occasion He fed the Five Thousand with the increase from five loaves and two fishes, there is not one recorded instance where He ever connived a similar increase to feed Himself.

His whole ministry was one long preachment of the theme: "Ye must be born again!" or "Come unto Me, all ye who are weary and heavy-laden and I will give you rest."

He didn't say, "This one mortal life is the only time in which you are born," nor did He agitate: "Come and learn of Me and I will disclose to you the secret of never getting weary or letting yourselves be laden."

He offered antidote, consolation, counterbalance for a surfeit of labors or discomfitures; but never once promised total escape from them while in earth-life, or argued that they were unnecessary if one would only become adept in practicing Powers of Thought.

True, He did say often that the Powers of Thought rightly practiced, were powerful enough to move mountains; but there is no evidence that He ever attempted to transfer a

mountain from location to location Himself, and when He desired to go from Jerusalem to Galilee, He walked! He didn't dematerialize Himself or His disciples in Jerusalem and materialize them in Galilee two minutes afterward.

NOW the honest metaphysician, the one whom it is safe and profitable to follow—because, like Jesus, he is aware of the place and purpose of natural laws in the physical world—never preaches any easy short-cut to affluence or physical indolence by gaining an adeptship through the Powers of Thought.

The honest metaphysician tells his pupil: "Whatever is worthy of attainment or possession in life, any form of life anywhere, is worth working for—and the more valuable the achievement or possess, the greater the amount of energy that will be necessitated for its realization. Whoever tells you otherwise is a liar and a cheat!"

Particularly is this true in the domain of metaphysics. Metaphysics, of course, is naught but the study of the physics of Mind—that is, Mind in its relationships to physical things.

When we consider the physics of Mind as a study, we are exploring what the things are which Mind cannot do, as well as the things which it can do. The very essence of the study of the things which Mind may be able to do, designates that there are things which it is unable to do, else we should not be called to examine the Powers of Mind at all.

If there were not certain things which Mind could not do, Mind would be all-powerful and therefore not recognizable.

By being able to do certain things and obviously not able to do others, Mind is thereby identified for what it is.

It is a power which does certain things and does not attempt other things.

FOR INSTANCE, Mind of itself has not the power of vocal speech. Vocal speech is a product of muscular energy performing in the organ known as the larynx. Therefore we

¶ *IF you would not be forgotten the moment you are dead, either write things worth the reading or do things worth the writing . .*

can say that Thought of itself is silent. The exact nature of a thought can be conveyed by means of larynx-noise; but noise as noise, and thought as thought, are two separate and distinct phenomena.

If this were not true, we could never recognize one from the other.

To get back to the idea that whatever is worth possessing is worth paying for, and the greater the value the heavier the price that must be paid in some sort of energy-expenditure—even the Powers of Thought have to treat with this law: "The thing known as Value in the concepts of mind is nothing but memory of the vigor required to be displayed in energy expenditure to bring the valued item into being or possession."

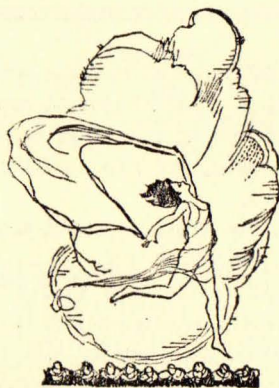
The same law is expressed popularly in the maxim: "What we get for nothing, we never value!"

In the exact ratio that the Powers of Thought are expected by the esoteric pupil to perform in producing food, clothes, shelter, or facility in dispensing with funerals, they can only be acquired by a labor that is forever equal to the benefits derived.

Instead of telling his pupil, therefore, that the Powers of Mind and Thought operate to

get him values for a less-than-muscular display of energy, the honest metaphysician tells his pupils that it requires a *greater* display of energy to materialize the things of life by thought than it does by physical labor, and that if the pupil is looking for a short-cut to affluence and indolence through pursuing metaphysics as a study, he is heading straight for disillusion and sterility.

This, of course, is precisely what the would-be adept does not want to hear. He expects to be told that by a few simple mental exercises he can gather into his grasp whatever his caprice dictates, and in common parlance "get something for nothing."



THE charlatan, discerning that it is to his pecuniary advantage to encourage this delusion, says: "Sure you can! Follow me and I'll show you how—and the down payment is five dollars!"

The honest metaphysical adept has to hear this abuse from the pupil: "Follow you when you promise me nothing but hard work and heartbreak? Do you think I'm crazy? Life is hard enough as it is; what I want is a let-up, a knowledge that will let me enjoy the values of hard work without having to perform it."

"But I'm not interested in either adding to the hardness of your life, or saving you from it," the adept responds graciously. "I'm inviting you to explore Truth with me, and know

to a certainty what the celestial statutes are that make Life what it is."

But the amateur esoteric is no aspirant-philosopher. "What I'm after," says he, "is more pay for less work, and if you can't show me the formula for getting it, I'm going to become a pupil of Swami Whoozis. For fifty smackers he's advertising to show me how to materialize a million dollars' worth of gold in ten easy lessons."

"Why doesn't he employ his own instruction and materialize a million dollars' worth of gold, and give you fifty 'smackers,' to first show that he can do it?"

But the amateur esoteric doesn't listen to that.

THAT Mind can and does control Matter, is a tenet of metaphysics as old as Pythagoras, tacitly demonstrated times without number. Mind only controls Matter, however, after a pattern of law made and provided for such cases. Moreover, the energy expenditure—whether the control is physical, mental, or spiritual—must always equal the value of the thing derived.

To illustrate, it requires just as much energy—mentally expressed—to pick up an axe in the woodshed "by thought" and split a block of stove-wood, as it requires to pick up the axe with the hand and halve the block with a muscular blow.

If this be doubted, observe the adept putting on a demonstration of controlling some form of Matter by the Powers of Thought. His forehead and upper lip drip with as much perspiration after the feat, as though he had taken the simpler method of stretching forth the arm at the behest of Mind and performing the stunt with muscular effort.

But such displays of Powers of Thought are never in contravention of natural laws. What seems to be contravention of natural law is more reasonably the operation of laws not as yet understood.

THOUGHT has ability to create or destroy Matter, since Matter itself is patterned by Thought—somebody's thought, somewhere!—but only in conformity with basic celestial statutes enacted by a primordial Consciousness that for want of a more explicit term we call Holy Spirit.

Metaphysics, Esoterics, and so-called mysticism, are merely the curriculum of erudition that determines through examination what those statutes and enactments were—or are—and makes the whole thing available to the pupil who wants to buckle down and *work* to perform them practically.

To say that the metaphysical formulas themselves should produce the wonders—and without adequate expenditure of mental energy—is the same as expecting that a blueprint of itself can construct a bridge or a skyscraper.

In the periods between our serried worldly careers we take the objective concepts that we have found in materiality and proceed to fashion features, decorations and festoons of one sort or another, in more tenuous and obedient aspects of matter—obedient, that is, to motivating Thought. But all of it is a sort of con-

templative existence, so to speak, and we have to return to the physical-material-mortal world of three dimensions in order to suffer the circumstantial experiences that unfold us further.

Confronting the necessity for energy expenditure to preserve ourselves or our organisms during these educative or unfoldment periods, we cannot help harking back in our subconscious memories to those contemplative interlude-careers when Thought alone raised up the concepts that pleased our caprices.

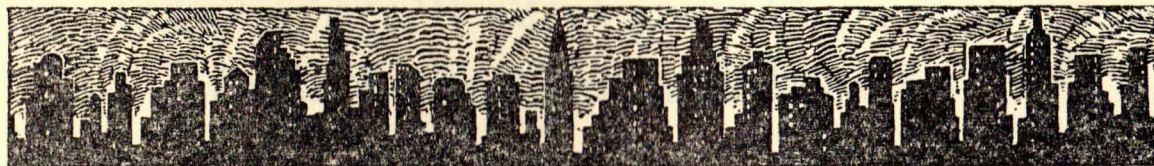
So we feel that "there ought to be an easier way" to live our mortal lives and profit from mortal experiencings, not realizing that while there is an easier way, this is not the plane where it is commonly exercised.

The subject is vast, and a treatise of a few pages cannot do it justice.

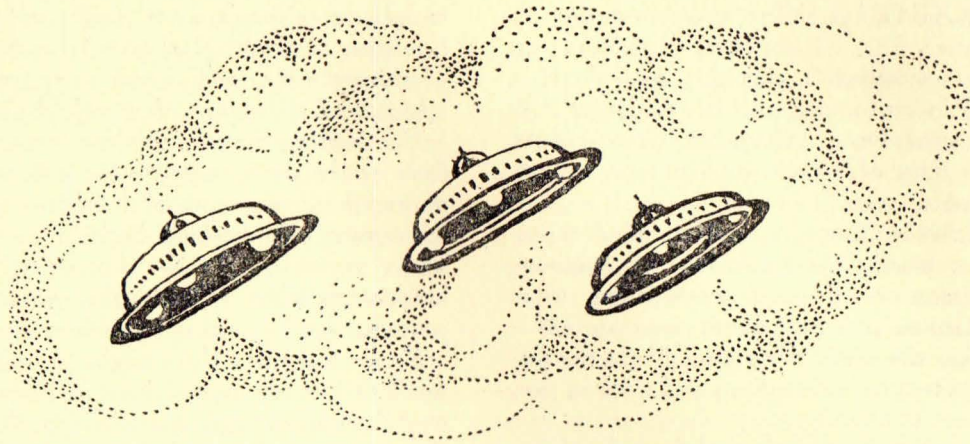
To take these worlds as they come, adapt ourselves gracefully and graciously to each, and yet know the reason for their existence, is the cue to True Unfoldment.

We are here in these clusters of planets for a reason.

When Consciousness is ready to alter do not fear that we shall not agree to it!



SINCE the establishment of civilization I believe there are more instances of the abridgment of the freedom of the people by gradual and silent encroachments of those in power than by violent and sudden usurpations---Madison.



ARE the Flying Saucer People Physical Like Ourselves?

¶ *WHAT You Should Know about the Controversy Starting to Be Waged between Those Contacting Space-Visitors*



GEORGE ADAMSKI, among the first of earthly mortals to contact the alleged Space Men—at least one of them purporting to have come from Venus, in the Arizona desert in November, 1952—in consequence of which he wrote his Saucer classic, *The Saucers Have Landed*—sends the edi-

tor of BRIGHT HORIZONS a lengthy letter. He cannot see his way clear to go on the platform for Soulcraft in the near future, not because of pressure of other duties so much as the fact that "he is not in sympathy" with BRIGHT HORIZONS' position that the interstellar spacecraft may be materializations from Etheria. Adamski emphatically declares they are not. The Saucers are staffed by denizens of other planets not unlike our own, who have found mechanical means for transversing the fantastic distances between the various solar bodies and appearing on our earth in evidence of their ad-

vanced prowess. Once you have contacted a Space-Man, you are thereafter an authority on their anatomy, it seems.

And that is that.

Adamski hints at further experiences and contacts substantiating his contention, Flying Saucer rides being among them and even visits to the two Mother Ships idling 40 miles outside of our stratosphere. They are flesh-and-blood creatures like ourselves, he maintains, and to call them "materializations" is to lead the public wrong. All honor to him for his personal convictions.

BRIGHT HORIZONS bases its position on evidence no less personal but derived from areas with which Adamski, apparently, has had a limited experience. BRIGHT HORIZONS has obtained its identification of who or what the Saucer mechanics truly are, from the spoken attestments of intimate individuals who have arisen above the present plane of life.

Readers of the Soulcraft weekly, VALOR, are more or less familiar with what happened at Noblesville Headquarters on October 14th, 1953. The nationally celebrated medium, Bertie Lilly Candler, went into a two-hour trance in the editor's studio and from the cabinet-drapes appeared two materialized persons in whose word the Recorder of the Soulcraft Doctrine has every confidence. One was George B. Fisher, former financial man at Headquarters, who made the Passing in December of 1947 when a heart attack followed a near-collision with a Connecticut motorcar. The other was the editor's daughter Harriet, now aged 41 years, who departed flesh when two. Fisher—no less than Harriet—was recognizable for every former feature of face, personality, voice, and chuckle . . . was, in fact, restored in every one of his physical members for a twenty-minute converse, also identified by an additional half-dozen persons present who had known him in the body.

"Chief," declared Fisher, "these people coming to you by means of the Flying Saucer phenomena are the 'risen souls of folk who once

lived upon the earth plane. But they will not tell you this, probably never! By means of the power secured from the great laboratory Mother-Ships, they can lower the vibrations of their Light-Bodies and appear to you as quite normal and substantial beings. But really they derive from Etheria or the higher vibratory regions about each of the planets."

The colloquy lasted twenty minutes, discussing details . . .

THIS WOULD seem to resolve the controversy to the authenticity of Adamski's reactions to the Venus Men over and against the accuracy of George Fisher's assurances from the planes of thought where he is now—without the slightest doubt—functioning. Adamski would seem to be relying on physical evidences of the organic normality of the Space Ship occupants, whereas Fisher is giving information about the Space Men from his higher vantage-points of knowledge attendant on the discarnate.



The convincing feature of Fisher's information is, that he follows a design of logic which Adamski disregards.

¶ **FAITH: Belief without evidence in what is told you by one who speaks without knowledge of things utterly non-creditable . .**

Persons adept in metaphysical celestialities are long aware that the self-aware soul maintains its pattern despite the vehicle it may be using at any given moment, on any given plane. Our physical appearance, in other words, is prescribed by the pattern Light-Body that is a spiritual essence and that causes the molecules and atoms of the material organism to appear as they do in the adult physical ensemble. When the normal human being comes to "die", he merely sheds his molecules and atoms; he by no means discards the Personality that looks, acts, and speaks in a given manner peculiar to itself. He starts to operate on a plane of Higher Vibration, in other words, a plane whose features are invisible to gross physical eyesight.

What we are coming to learn in the more advanced classes of esoteric research is, that if these vibrations be lowered to the requisite speed, the "departed" human being is necromantically "rematerialized from the dead." Actually, he is nothing of the sort, of course. As BRIGHT HORIZONS gets the mechanics of it, people who have thus "graduated" into the faster and invisible dimensions may, by the use of external power, reduce the frequency of

their vibrations and to all intents and purposes appear anew as they formerly appeared in the organic vehicle.

This, according to Fisher's testimony, approximates what has happened in the instances of thousands of seeming "Space Visitors."

Adamski beholds them in their lowered operation of vibration and contends they are quite as substantial as himself. The information comes to BRIGHT HORIZONS that on one momentous occasion the visiting Space Man stumbled over a desert root and barked the skin of his left forearm. Warm, red blood at once oozed from the scratch. Nothing greater of consequence could be produced to convince the author of *The Saucers Have Landed* that these were flesh-and-blood persons quite on a par with mortals grown up in their organisms from parental conception and womb-delivery. But it is by no means thus convincing to HORIZON's editor.

His mind goes back to a dramatic episode in a Boston seance in 1930 or thereabout, when a visiting woman-materialization permitted a professional gynocologist to take her into a side-room apart from the medium and examine her internally in the presence of a nurse. The materialized "dead" woman's internal organs were all present and in a normal state of function. She was, in other words, as "real" in her internal construction as anything she was outwardly displaying to the group of psychical researchers. And a physician attached to Massachusetts General Hospital attested to it. Moreover, he was a physician who did not "believe" in hyperdimensional phenomena.

If a feminine materialization could display entire substantiality in her adult procreative assembly, by what right does one reason that blood would not follow suit? Blood itself, apparently, can be "stepped up" in its vibratory rate until it is imperceptible to creatures on the mortal rate of function. This was demonstrated when the celebrated Italian medium, Valentine, permitted a finger to be amputated from a hand of one of his materializations—a

digit composed entirely of ectoplasm—and taken to Harvard University medical College for chemical analysis. It was found to contain precisely the same chemical ingredients, in the exact proportions as the physical ensemble of Valentine. But the greater point was, according as BRIGHT HORIZONS got the story, that the same medical precautions had to be taken against hemorrhage in the hand from which the finger was removed, as would have been necessary had a human hand been thus surgically operated on.

NO, IT by no means assures us that these Space People are *precisely* like ourselves merely because a wound on a forearm may be followed by bleeding. And it by no means assures us that these Space People are not "Risen Souls of Those Who Once Lived on Earth" merely because they find mechanical means for effecting what any Returned Person does any night in the modern seance room—borrows a concoction of albumin and phosphorus from the entranced medium in order to make itself perceptible and audible again to those who have acquired their vehicles via the traditional mother-route.

Meade Layne of BSRA in San Diego was among the first to contend—from information similarly secured through the mediumship of Mark Probert—that these Saucer Folk and their vehicles originated in Etheria, and Soulcraft's Fisher vehemently backed him up. Such corroboration was gratifying.

But Fisher spoke prophetically of "a great new revelation coming to man in current society" that the editor could only identify as a mass demonstration of the indestructibility of humanized life, in that the Saucers would, over a period of time, effect the same proofs of the continuity of personality with their powers of materialization drawn from the laboratory Mother Ships instead of the entranced medium's personality. The main point of the phenomena would lie in the fact the Hereafter was proven to be decidedly a different state

than the evangelical religionist assumes.

One of the greatest of revelatory therapies to visit upon modern society would be mechanistic mass proof of the Light-Body survival of all persons who formerly inhabited organic bodies, attesting to the utter futility of slaying such bodies in order to remove souls from earth.

NO PERSON in America has greater respect for the sincerity and integrity of George Adamski than the editor of BRIGHT HORIZONS, but it may lie entirely within the realm of possibilities that when Adamski confronts and converses with what appears to be a flesh-and-blood Space Man he is doing little other than is achieved in the conventional seance-room with human materializations exercising every feature of flesh-and-blood creations.

If you wish to find further corroborations that Fisher's attestments have basis in esoteric fact, read Orfeo Angelucci's new account of a Space-Man contact in the suburbs of Los Angeles last August 2nd, as described in the *May Mystic Magazine*. Orfeo's reactions to this latest Space Man's personality sustain in every aspect the Fisher analysis of the phenomenon, and leave Adamski clamoring rather futilely for molecules and atoms as coverings for these people when the molecules and atoms may be manifesting in a different frequency of vibration.

Of course the proofs of the whole of it will come when in increasing numbers, former residents of earth-life are recognized and identified in their re-established physical condition, achieved merely by the lowering of Light-Body vibrations.

Wonder what Brother Adamski will say if that happens?



DOES a Woman Own a Man by Giving Him a Family?



A MAN marries a woman when both are in their twenties. Time and Circumstance rock along and children are born to them. While the children are growing, there is a mutuality of interest between that wife and husband. The latter feels the moral obligation to be true to the woman who has mothered his offspring; the wife takes her prestige in the domestic circle as a matter of course. Would there have been any children in existence without her maternal function? Of course not. At any rate the children come to maturity, proceed to marry and live lives of their own. With the offspring departed the parental roof, husband and wife look at each other and perchance see one another for the first time.

Let us say that the husband doesn't fancy what he sees. The exactions of motherhood and wifehood that have come with the years, have totally obliterated all the charm of physicality and temperament that the purblind husband tells himself drew him to this damsel in the first place. The wife-mother, with offspring departed, adds up as a shrewish, self-centered, querulous, and physically mediocre personality, unable to live life on other terms than those of the past. Truly, she married in order to give birth to those children—that was

¶ *AN Old and Controversial Question that Calls for Behind-Life Wisdom . .*

her major errand in flesh. Romance as romance with their father had small part in it. But she has no means of knowing that authentically. She takes the position that the physical ordeal of conceiving and gestating four or five "new souls"—as she thinks of them—has provided her with a badge of honor and sinecure—not to mention laurels—that by every law of equity should maintain so long as she continues to live in flesh. She looks upon the remaining years of her earthly career as pension-years. She is entitled to constancy, adoration, and every solicitude on the part of mate and progeny.

The husband-father looks upon the phenomena of procreating these young people, now gone out to play their roles in the life and progress of the world, with a species of wonderment that it has happened and been consummated. He has been loyal, faithful, and industrious for twenty-five to thirty years, had little or no "fun", and now begins to feel the pangs of companionship gnawing within him—

not pangs for a domestic menage such as satisfies his mother-wife but pangs for companionship that is personal and compatible.

INTO his life at such juncture comes a younger woman untried as yet by any such prolonged stresses of matrimony. Where his wife has developed the shrewishness of proprietorship, this second woman is capricious, vivacious and understanding. The husband begins to cogitate on the "lost years" when he has given of his utmost to sire his family and provide for its sustenance. The husband and the younger woman are thrust into a set of circumstances where confidences become exchanged. The younger woman comes to express matehood to his spirit, whereas hitherto the mother of his children has represented matehood to his body. The younger woman may or may not have a shiftless or unworthy husband somewhere in the offing; it is enough that there is a mutual "attraction" between the husband who feels that life has graduated him from his paternal obligations and the younger woman who "feels sorry" for the fact that this older man who is attracting her seems to have gotten a raw deal.

Comes the day, the hour, and the moment when the bars of conventionality collapse and there is an intimate sequence that immediately demands rectification by "doing the right thing."

The "right thing" seems to consist in both the parties, elderly husband and unwitting paramour, "cleaning the legal situation up between themselves" and marrying decently. But that means divorcing the shrewish wife who is prone to rest on her laurels of progeny productivity, and perchance arranging matters with the paramour's shiftless or absent mate who has never figured largely in her affairs from the beginning.



The instant the shrewish mother-wife hears of "the highjinks that have been going on", there is an explosion. Be divorced in the fortieth year of her matrimony, like a common harridan? Not her! "Somebody's going to get shot in all this!" is her characteristic reaction. Let the "hussy" keep out of her way, or she, the mother-wife, will scratch her eyes out.

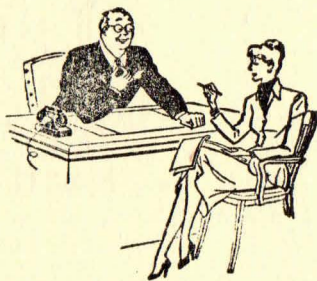
It is the Eternal Triangle, so common in everyday life that it scarcely excites comment.

But it should excite comment . . .

THE CONSCIENTIOUS metaphysician, called in to advise in such dilemma, knows that really there is little or no intent to "sin" in result of it. The parties to it are really working out a result tracing back to a cause. But he likewise acknowledges that there are factors and equations attending it that can only be understood by students of cosmic fundamentals. If the components of this human triangle knew those fundamentals as the Mystic knows them, there would be little or no problem. But the components do not know them. All the "aggrieved" wife-mother sees is

a predatory hussy "making off with her personal and private domestic property"—to wit, the man she married in younger years that she might be able to execute her earth-role as producer of infants. The mother-wife has long since accepted that her husband is as much her personal property as she considers her four or five children are still her property, although they have passed beyond their need of her maternally in current affairs. Let anyone filch at their peril. Society will protect her in her "rights." Bringing four or five children to life and maturity—physically—has given her immunity from common equities in the circumstances and negated her husband's rights to them.

Motherhood has absolved everything.



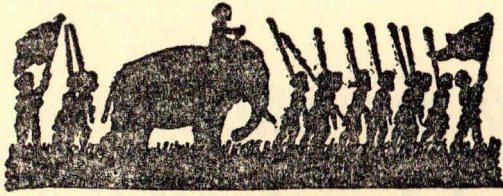
It is society's esoteric illiteracy that encourages this sort of thing, of course, but no use to advise society of that. So long as the average male and female is instructed no more profoundly than accepting that physical parents are the procreators of "immortal souls", the dame who has achieved the miracle of motherhood four or five times is going to be Queen Regent and arbiter of the domestic scene from there on out. Try to tell her that she probably came into life apurpose to have those children and when she had birthed them her errand to herself and society in the current pass had been executed, and you will be accused of an impious subversion of law and morals. Instructed wrongly from girlhood in the cosmic fundamentals of life, should it be wondered at that she extends her error to a manifest ma-

ternal arrogance till the hour she breathes her last? . . .

WHAT truly has been happening behind the cosmic scenes has been—in every probability—that the original youth and maiden had agreed to wed and have offspring as payment for similar services performed for them by their child-souls in previous earthly sequences. That truly was as far as their interest reached in one another. It was a karmic obligation that wife and husband assumed and executed. But no one has enlightened them correctly that when such function was consummated, their pact toward each other may have been discharged. There were possibly other relationships in mortality that each had personalized rights to explore and profit by.

Esoteric illiteracy cultivates an erroneous ideology in the mother-woman that the fact of her maternity excuses or alibis whatever attitude she may seek to adopt toward her husband in the days between the marriage of their last child and their mutual demise. Of course it does nothing of the sort, as proven by the appearance and stresses of the Eternal Triangle.

We are taught by the savants on higher echelons of knowledge that different women come into a man's mortality to serve different objectives, just as different men come into a woman's mortal span to represent different moral values. When a woman, having early married a given man, can be "all things" to him that the general run of women may be, taken as a sex, happy is that feminine soul for her breadth of vision and intelligence. But such wife-woman is the exception and in nine out of ten cases will probably be the man's alter ego in the feminine equipment. The average mating is premised on karma and the serving of the parental role in discharge of a prenatal obligation. Try to "sell" the average woman on any such fundamental and she will rise up and scream "Deviltry!" Her "rising up" or sitting down butters no cosmic parsnips,



however. The facts of life as they develop will work out as facts, and calling them lies or deviltries will not alter their significance.

No man or woman engages in any form of intimacy with any third party who is an utter cosmic stranger, says the Wisdom. By this is meant intimacy based on mutual attraction, mutuality of ideas, and inherent human decencies.

A society that is metaphysically erudite—as the human race on earth may be 75,000 years from today—would make common knowledge of the provable certainty that no matter what the camaraderie, no one soul *owns* or has proprietorial jurisdiction over another soul, in payment for consort-motherhood or any sublimation under heaven. It is what we are delivering to our associates, marital or otherwise, in the way of spiritual enhancement that counts, and that assures a continuing interest mutually rendered.

Happily, the average woman who has had the character to mother a half-dozen children and bring them to maturity has gathered such a wealth of wisdom and balance along the way that she has won to a competence through merit instead of demand, while habit and association have riveted bands between herself and her consort that no idle flirtations can easily disrupt. The truly characterful mother, therefore, has no problem . . . and neither does the man privileged to have gone through the long campaign of domesticity and parentalism as her partner and comrade.

When such domesticity and parentalism has left such mother-woman shrewish and querulous, however, and her spouse hungry for spiritual affection no less than physical affection, it is the part of sagacity to view the marriage from a different premise than the world may view it.

No woman ever “owns” a man for the mere function of fatherhood, any more than any man “owns” his wife because she is disclosed as in a delicate condition. To snap a Simon Legree snakewhip over him because she has gestated four or five sons and daughters is tolerated only by those still in the primary grade of spiritual education.

None of it is any alibi for loose morals or free love or whimsical alliances mischievously entered upon for carnal purposes. It is what the Wisdom from the higher echelons discloses to us as being reasonable for the common infidelity that comes after forty. *It really isn't infidelity so much as readjustment in light of expanding temperament.*

When a man has it in his karma to enter upon mortality and sire four or five offspring by a given spouse, being constant and faithful to that spouse while the situation endures, the situation is one thing; if he has fulfilled his karmic mission and then meets a second, or a third or a fourth or fifth compatible woman-soul who serves other purposes in his career than primordial motherhood, that is another.

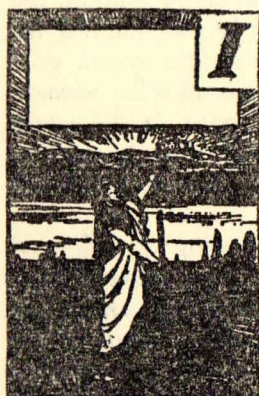
And it happens. And the resultant situations work out.

It is the unwarranted passing of judgment on such affairs by the sideline observer that needs deploring most. Not one among us is aware fully of what karmic obligations the man or woman rubbing elbows with us may have assumed for the current sequence. Therefore we are critical from grossest ignorance. *Every matrimonial or extra-matrimonial situation in life bears its own penalties or awards, in happiness or heartbreaks, according to the dictates of the equities involved, or lack of them.* God arranged society to evolve through such strictures or releases. Whatever happens in consequence of our own involvements is therefore the criterion of merit or demerit in our own predicaments.

But the proprietorial wife has no premise in cosmic equities for her connubial bombast, and usually is riding to her downfall.

MAKING Out Flying Saucers to Be Captained by the Devil

¶ *EVANGELISTS Being Pressured by Anti-Christ
to Repudiate Saucer Contacts as a League
with the Powers of Medieval Darkness*



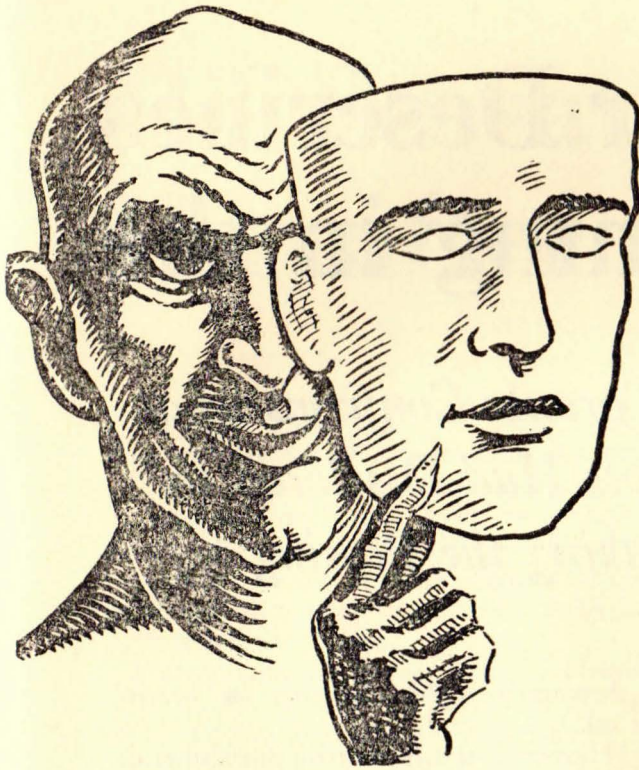
IT IS something to watch with no small concern, the "technique" that rather obviously is being developed by mortality's Dark Forces to align the purblind religionists of the current generation behind themselves for combating the great revelations in store for the earth-race from the Space Visitors.

Persuade the gullible and cosmically-illiterate Christians that the Space Men and their interstellar craft are of Satan, and the whole aerial phenomenon is a ruse of the devil to take over this planet, and millions will do their hysterical utmost to prevent peaceable contact with such denizens of higher spheres. Artfully, it seems, the word is being spread among the hell-fire and brimstone evangelists to shun the Space Visitors as the healthy shun a pestilence. And the more excitable preachers are at it already.

The way to meet this cowardly program is to let the situation work itself out.

First of all, recall that the superior wisdom of these Risen Souls requires small assistance from even the most enlightened of earth. With craft not only propelled but largely composed of resonating magnetic forces, there is no defense element of earthly origin that can inflict material damage on them. No earth-plane can approach them within retaliating distance without going down to destruction. It is contended that the biggest and most damaging shell fired point-blank at a Flying Saucer will either be disintegrated or diverted. Apparently it is this circumstance alone that fills the Anti-Christ with most dread.

That millions of illiterate earth-folk might be whipped to that edge of panic and hysteria that they attempt to destroy physically whomsoever steps off a Space Ship, only increases the jeopardy to the would-be destroyers themselves. If the Space Ships come to near earth, with swarming humans under them directly, the latter are going to place themselves in the pathway of Upward Forces that might become lethal in great numbers. So long as the hysterical are permitted to swarm about and scream "*The Devil! The Devil!*" till they run



out of breath, friendly contact is going to be verboten.

Evidently the Anti-Christ is already figuring that this is the happiest way to disrupt Space Visitor effectivity. If whomsoever attempts to treat with these interplanetary people is stigmatized as a Mephistophelean henchmen, with even reprisals threatened for having anything to do with them, both will be held pariah. Thereupon Anti-Christ bethinks, apparently, to force some sort of compromise that will be under its control.

IT IS being reported clandestinely that the great 200-inch telescope at Palomar is making sightings not now being released to the public. The somewhat lame excuse being given out is, that the prestige and stability of organized Religion must be taken into account

and not disrupted too drastically. George Hunt Williamson, in his current weekly articles in *Valor*, is relating some unbelievable details about a situation already insufferable to orthodox concepts.

Within an incredible time the entire fundamentals of orthodox theological hypothesis may be challenged in a manner that stops the further dissemination of error, cold.

To foster the superstition that the whole originates in Perdition means to revert to the ignorance and cosmic illiteracy of the Dark Ages, and against it the advanced Space Men must proceed with acumen.

It is not a happy prospect.

But what if it happens? Poisonings, suffocatings, burnings at the stake, have been the penalty for contravening the fiat of the ecclesiastics in respect to higher cosmic conditions. The world's metaphysicians have been trying to make their voices heard, disclosing what they have discovered beyond doubt or cavil. But the theological monopoly has smothered them down.

Now, apparently, comes the stupendous and translucent sequence when the metaphysicians are due to be vindicated. There are to be new Galileos, refuting the religious arrangements of the spheres.

For a hundred thousand clergymen and prelates to stand exposed as agents of utter misinformation about Cosmos and the After-life is bound to create volcanic repercussions.

True Christians can blast and discount the whole mischief of such superstitious retaliation as widely as possible while there is leeway. That the policy of governmental silence respecting the space phenomena has an eye to the ecclesiastical element is easily attributable by all who have passed the fourteenth year of their age.

Truth and Error perforce must come to grips.

Thus, Soulcraft believes, will be the real Armageddon . . .

A Soulcrafters Describes on Awakening in the

Q *John Milton of Toronto Confirms what
the Golden Scripts Had Disclosed to
Him about Making the Passing*



PEOPLE back in Biblical times knew nothing of existence of Subconscious Mind.

They didn't know, for instance, that lodged in the substrata of the human spirit was direct recollection, not only of the childhood and perchance the babyhood of any life in flesh, but of careers

each person had lived in prior bodies.

Put the human mind upon the work of remembering back, day by day, week by week, month by month, year by year, everything that its human possessor has ever said and done—and the memory of everything lies in it—and the Time Track, as it's coming to be called, leads back into strange regions.

When it gets back to earliest infancy, *it remembers through the portals of birth into days when it was a prior person in an earlier body!*

Apparently, it didn't originate in "heaven" at all.

"Heaven" is merely the term provided to describe the condition of discarnate spirit, or spirit graduated from organic body, when the soul has existed in a state of Mental Awareness of itself and not much besides.

Most vividly it recalls countries, places, persons and languages that it lived among, and been familiar with, before getting born into the present earth-life.

Such people, so remembering, even proving they're remembering accurately by the way their memories check with others, are labeled *Prenatals*.

Cases have been witnessed where at least twenty prior lives, careers, and personalities involved the same soul-spirit—and are remembered in detail.

NATURALLY, this sort of thing being unknown and unsuspected, back in Bible times, man couldn't challenge what was told him—or promised him—about a future state of existence.

His Sensations Hereafter . .



He didn't know that remembering wasn't done with his current physical Brain but with his Mind, and that Mind is an eternal adjunct or capability of Spirit. Even the orthodox person has to concede that this must be so, or he wouldn't be able to recall a single instance of his earth-life when he got to the condition he conceives as Heaven.

Nobody takes his physical brain to Heaven when he dies. It's interred along with the rest of his remains and presently decomposes.

Nevertheless, the average Christian has firm faith in the survival of his conscious personality, or his presence in either Heaven or Hell wouldn't mean a thing to him. Without his spirit "remembering", he wouldn't even be able to recognize his closest human relatives of earth when they "came over" in their own turn.

WHAT the science of the newest thing in Psychology is going to reveal to us—even prove to us beyond trace of doubt—is this fact of sense sensation coming through the nerves into the brain, then passing along and residing permanently in Spirit-Mind.

However, that's beside the present point.

Spiritual memory of previous lives—which have supplied us with our instincts, our intuitions, and our feelings of familiarity for certain places and persons accounted for by no other explanation—puts this Big Challenge squarely before us—

These "Prenatals" must have vacated their flesh many times previously, believing they were going either to heaven or hell. What they did instead, was to pass into Thought Dimensions, as we term them, or onto Planes of Thought. If they've never attained to either Heaven or Hell after any of their previous demises, by what consistency do they expect to attain to either Heaven or Hell after their coming demises or departures from *this* life?

But the still greater challenge is—

Should we credit the conjectures of men of two thousand years ago about the nature of the Hereafter as being accurate merely because they had no knowledge of the resources of Subconscious Mind, or should we look at the developments of today in this field and face such facts as are becoming irrefutable?

It is *spirit* that remembers.

Deny it, and you deny self identification even in the orthodox Hereafter.

But if you concede that spirit remembers, then you must concede that perhaps spirit can remember back into careers before the present life.

ONE of the most amazing documents that has come into the hands of the publishers of this journal in recent years, is a communication transmitted through Extra-Sensory Perception from a former student of Soulcraft who

headed a group in Toronto, Canada. He was a natural psychic when in his body, and the Editor had many times been with him when he'd transcribed messages in his own right. Two or three years ago he "died", and now transmits back a record of his sensations and experiences not only as to the dying process but in sending communications down onto this organic plane himself . . . in other words, we can put it that he's become a mentor in his own turn, and this is part of what he reported—

"You know, reaching this Land after the transition from earth is an experience one doesn't too quickly forget. And not because of what you earth-folk call 'agony' in any sense, for that is over and gone before the actual process of dying—as you call it—takes place. That process is bliss, let me tell you, like the dying away of the strains of far-off music, or if you would rather, the somnambulant feeling of healing after a sickness has gone . . .

"Somehow I feel that I never did lose consciousness in the full sense of the word. I slept, certainly, but even that sleep was akin to the sleep you know; for flicking in and out of it at all times were shades and tints of lights, not enough to make me wish to concentrate upon them, but enough—as it were—to make me know that I was myself but resting, quietly, peacefully, expectantly.

"And then I remember—I do not know how—a stirring about me like the fluttering of wings of light-birds, airy yet with density of a sort.

"The first sound I heard—and I remember it well—was a hushing sound as though someone had laid a finger on his lips and, shaking his head, was cautioning silence. Then next, the most beautiful voice I have ever heard said 'John!' quietly, anxiously. I still could not move, but I felt a smile hovering over my face and the Voice went on, 'He is waking. He hears me. Gently now, all of you! Quietly, easily, no stirring . . . he must come to himself slowly, without haste.'

"I still could not stir, but I felt a sigh escape

me, one of pure bliss, ease and restfulness. Does this seem strange, my children? Some day you will know, and when you do, will wonder why you ever thought the World worth holding on to. For, from the first moment of 'waking' here, you begin to feel new sensations that are so foreign to experiences of earth that it is joy inexpressible.

"For to begin with, that heaviness is gone. Yes, the weight of trillions of atoms, grinding, groaning, and weighing down your spirit, is gone and you are *light*—lighter than air. Oh the joy of it, my dear ones, oh the joy!

"And yet you know, somehow, it is but the beginning of a life that holds promise of fulfillment. And for awhile you are content to lie back—at least so it was with me—and think of nothing save this: 'It's done, it's over! . . . it was nothing, nothing at all, and I had been afraid!' And I knew not how it could be, but still it was nothing, *for I have made the Transition before, many times!* And you toy with the thought, and still you lie there. And then the Gentle Voice speaks again, 'John! John, old friend!' And you think 'I know this voice, surely I know this voice!'

"And at last—at long, long last—you open your eyes, and close them again quickly, for you are not yet used to the brightness of the place. And the Kind Voice says, 'Take your time, John, there is all eternity, you know.' And your mind—which you have certainly brought along with you—says, 'Aye, all eternity. All eternity to learn of God's love. All eternity to go onward . . . into further wisdom . . . all eternity to fill in the gaps, the wonderings, the whys, that you ever asked on earth.'

"And you move—aye, you have a body to move, my friends, but a different body, like to the one you knew on earth but new somehow, cleansed and restored. But not all this at once, for, as you learn later, what seems to have happened in a few moments was really longer than you thought. This I can't just explain, only I can tell you. Someday you too will know and understand . . . "

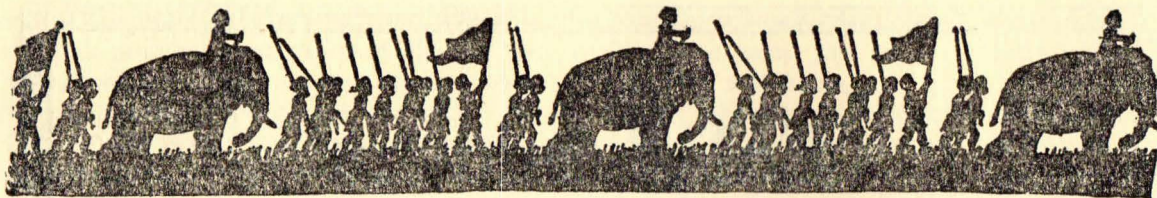
Enlightenment

By *Winchester Mac Dowell*



THE WORLD, when one is merely four,
Is meant to sample and explore,
All cats and dogs along the street
Are meant to move toward and greet.
All leaves are piled to be walked through,
And ants on pavements for review.
Those dark and smelly bulkhead doors
Of course are placed outside of stores
For skirting 'round with valors whipped,
Though trees for counting may be skipped . . .
The world, when one is only four,
Is meant for Finding Out . . . and more!

Does life look different at four-score?
Is it not bright Beyond the Door?
In myriad contacts up the years,
Up hopes and struggles, laughter, tears,
Is not conviction clear and free:
To live, we learn eternally?
Humanity today, God knows
Has not gone far from swaddling clothes.
Now we're to learn from help on high,
From Neighbor-Teachers through the sky.
So, whether eighty or but four
We still are Finding Out . . . and more!



VISTAS AND MIRAGES

A CONSERVATIVE politician is one in office.

A WISE man knows everything; a shrewd one, everybody.

AS WE advance in life, we learn the limits of our capabilities.

THEY married and in due course of time had a Blessed Event, to wit, a divorce.

IGNORANCE of the law does not prevent a losing lawyer from collecting his bill.

ONLY Americans have mastered the art of being prosperous though broke.

IMMIGRANTS are said to weep when they see the Statue of Liberty; native Americans go into hysterics.

THE BEAUTY about raising a large family is, that at least one of them many turn out to be different than the others.

IN YOUTH the days are short and the years are long; in age the years are short and the days are long.

WE JUDGE ourselves by what we feel capable of doing; others judge us for what we have already done.

ALWAYS borrow from a pessimist; he never expects it back, anyhow.

ADAM and Eve had many advantages, but the principle one was, they escaped teething.

THE MOST difficult character in comedy is the fool and he must be no simpleton who plays the part.

IF ALL the college boys who sleep in class were placed end to end they would be a whole lot more comfortable.

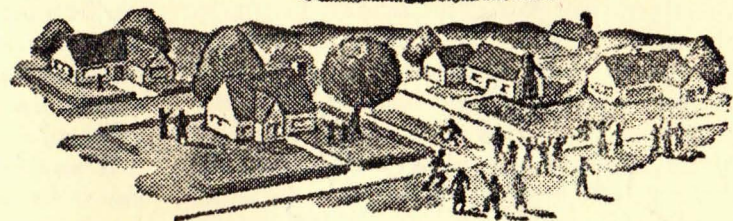
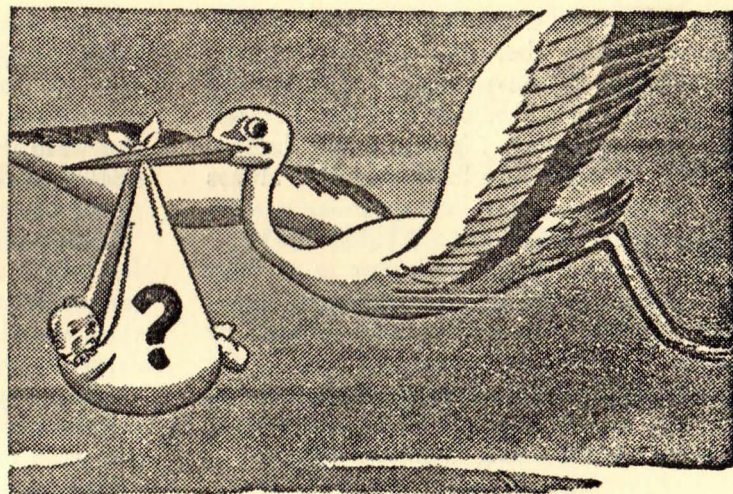
IT WAS Longfellow who said that most people would succeed in small things if they were troubled a little less by vast ambitions.

A DEGENERATE aristocrat too proud of his birth is like a turnip. There is nothing good of him but that which is underground.

NOTHING irks the modern college boy more than shaking out a letter from home and finding it contains but news and love.

PEOPLE who take no pride in the noble achievement of remote ancestors will probably never achieve anything to be remembered with pride by remote descendants.

Indiana's Two- Headed Baby . .



A FEW days before Christmas an infant with two heads, hearts, and torsos but one pair of hips and legs, was born to parents named Hartley in central Indiana. Immediately the quandary arose, was it technically one infant or was it twins? The strange anomaly survived the reactions of birth but in March it contracted a cold that developed into pneumonia. Returned to the city hospital it waged a stiffish battle for life.

Perchance before another issue of this magazine is issued it may have to be recorded that the twin lives snuffed out.

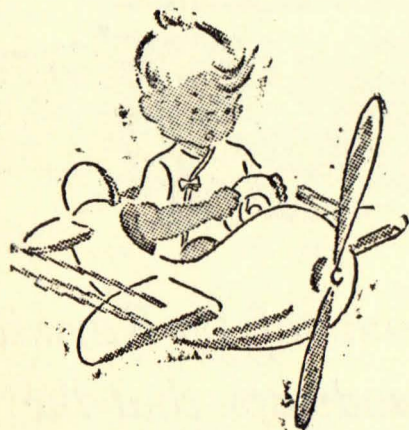
The esoteric student is intrigued—not to say challenged—by such a phenomenon of birth.

¶ *Some of Its Karmic Handicaps that the Layman Wouldn't Think about . .*

The biologist finds it easy enough to explain that twin spermatazoa permeated a single ovum and developed two crania, hearts, and lungs. But the "development" failed to extend to the hips, legs and feet. According to descriptions by those who inspected the "child"—or was it children—the two heads were set upon separate shoulders and from the two pairs of shoulders had grown four arms and hands. But the two torsos graduated down into the

single pair of hips, legs and feet. It was two separate persons above the waistline and one person below. Moreover, the two heads were so set upon the twin shoulders that they perpetually faced each other. No matter how the "babies" live or might have lived, they must always and forever spend their lives regarding one another's countenances . . .

The facetious might conjecture as to what fate could be worse than forever staring into a second human countenance only removed by inches? The esoterist is intrigued by what the karma must have been between two such souls, that they entered into such Siamese-twin body, no matter for how long or short a time.



THE SITUATION between the two intellects inhabiting the Hartley phenomenon is considerably different from that which has prevailed for years between twin-souls joined together only by cartilage at the hips—as Siamese Twins are usually attached. Siamese Twins have lived for years and gained to adulthood. Each individual in the "Siamese" pair has had his own individualized body, although handicapped in his free expression in it because of physical attachment to brother or sister. The Hartley infant—or infants—had been fated for the odd and distressing role of forever dividing its personality with its thinking alter ego that also had control over hips, legs and

feet. As more or less helpless infants lying in a bassinet, their problems of individual expression were no more complicated than occasionally putting the wrong thumb in the wrong mouth. But when the demands of mobile life are considered which follow infancy, the complications should be many and distressing.

Two intellects directing one pair of legs and feet might mean continual conflict that even jeopardized the personal safety. First of all there would have to be perpetual agreement about the movement of the common organism—which might be arranged by some sort of perpetual cooperation—but in the face of danger, when no time permitted for parley, delay in decision could be fatal. If the two heads, or intellects, or personalities, concurred in so simple an act as crossing a street and an automobile bore down on them, seen by one but not seen by the other, how could there be time for colloquy?

It would not be a matter of concerted decision; the fatality would have happened before one might have conveyed a warning to the other. Granting that the danger was discerned by both, the interesting question would arise, "which brain would work the single pair of legs?"

ONE of the quaintest of legal quandaries would also accompany such a pair throughout life—responsibility for crime which the law might otherwise punish.

The conundrum has frequently been pounded, "What sort of a creature could commit any type of crime, no matter how monstrous or lethal and forever be above risk of penal chastisement, even though it confessed in all sanity and mental health to its consummation?"

The answer has been, "Either one of a Siamese Twins."

One personality of a Siamese Twin might secrete a loaded gun and shoot an enemy dead, going scot free, because its life could not be forfeit without the attachee being called to pay

the same penalty but innocently. The law could not take the life of the guilty one without likewise murdering legally the innocent one.

Here in the Hartley case, however, we have what amounts to two souls occupying the *same* body, not a monstrously *joined* body or bodies. The nearest comparison to it isn't the joined Siamese Twins but the condition presented to us most commonly in Obsession. Two intellects affect to take possession of one organism, battling and conflicting at times with one another. It happens constantly in cases that the medical world calls Psychiatric. One moment one intellect wishes to do one thing with the body, go here or go there; the next minute the other intellect desires to do something else. The compromise happens when the stronger intellect dominates the weaker—insofar as the vehicular control or direction is concerned—or the one becomes weary of striving for control and lets the other have its way. Peculiarly enough, the same psychiatric world names the conflict *schizophrenia*, or split personality.

Taken by and large, the case of the Hartley phenomenon would almost seem to be schizophrenia demonstrated in the organic instance. Not that it holds particular significance for the average man or woman who has trouble enough running one organism with only one head.

WHAT the karma may be of the souls occupying that freakish ensemble that is the case of the Two-Headed Baby is quite something else.

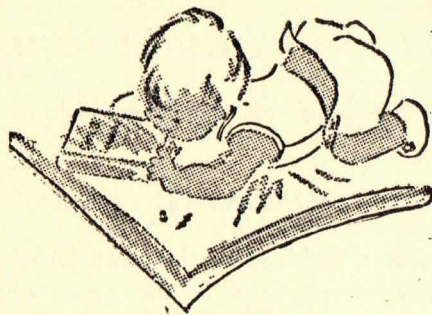
We are told from the higher echelon of knowledge that no earthly situation involving ensoulment of any nature can come to organic occupancy unless it occur by earlier causation. Clairvoyance, which is raised to the status of a science on the Higher Planes, could have—and undoubtedly would have—indicated what the finished organism of the Hartley woman's dual-baby was to be. We are safe in asserting that if the dilemma had been one of faulty gestation, to which the entering souls desired

¶ *NO one is exempt
from talking nonsense;
the unfortunate thing
is to do it solemnly . .*

to contribute nothing, the infant would have been stillborn—or lived at the most only a matter of minutes. The fact that the days of its infancy extended into weeks, that the disquieted mother has long since returned to physical normalcy from the lying-in episode, and that barring the attack of pneumonia the dual occupancy was more or less complacently accepted, would seem to attest that the intimacy of the souls occupying the same handicapped organism was a matter of prearrangement. There being two organic brains, and two personalities, one able to sleep while the other remains awake and gurgles, one crying while the other is laughing, one hungry for nourishment while the other regards the first's vocal demands for food with astonishment, suggests that in the karma of those occupying souls some lesson is being worked out where one's toleration of the other proximity becomes a *must*. What might cause such penalty of intimacy is, of course, conjectural. No positive hypothesis can be laid. It may be an overt desire to live and function thus close, on the part of two particularly companionable people. It may have been exactly the opposite, and the enforced payoff of proximity may have been compensation of some kind for cruel or unrequited separation in earlier careers. It is their business strictly.

The real horror in such an organic merging might come as well in one of the twins exper-

ing and the survivor enduring the distress of realizing it was sharing the lower extremities of the mutual body with a corpse. The death of the living one would ultimately follow as a matter of course, but that too could be a factor in the karma, whatever its nature.



THE SIGNIFICANCE of the whole phenomenon, as a phenomenon, is one of being able to apply adept cosmic knowledge to the occurrence of the birth and not charge Nature with faults or misdemeanors that truly were Spirit's. The account of Dr. Northrup's "electrical pattern" described later on in the pages of this issue, goes a long way toward charging the organic design to causes based on personality—or personalities—with some unique or unusual objective to work for, that the physical vehicle should be thus peculiar at all.

Most adults are aware that our public medical institutions are called to preserve the lives of so-called "monsters" for years, and do so. Seemingly the monstrous organism is inhabited by a living soul but rarely of much intelligence—not because it has no opportunity for normal schooling or because of educative associations with normal children but because the soul must suffer the penalty of prostrate physical encasement to teach it some unusual lesson spiritually. An intensely interesting anecdote came to Soulcraft's attention recently of a report made at a materializing sequence by a soul that generations bygone had lived as the regal Roman tyrant, Nero. Asked what his immediate incarnations or ensoulments had been following

his murder as one of the most criminal and dissolute of the Roman Emperors, the answer went into a fascinating description of the hopelessly hunchbacked cripple and paralytic that it was for the first two or three lives, expressing in flesh the hopelessly crippled nature of the soul itself. In addition to being crippled and paralytic it had also been deaf and blind. Then gradually, up succeeding ensoulments, it fought free of the blindness and the dumbness, and eventually the malformed physicality. Eventually, after enduring such self-imposed or characteristic disciplines, normality of sense and stature came back. It was an utterly chastened and contrite spirit that slowly began then the task of restitution to its fellows for the excesses committed as emperor.

All of it made a fascinating narrative and demonstration of the offending or criminal soul-spirit being punished by its sins, not for them.

Nothing of this classification of self-salvation would appear to have been pertinent in the case of the Hartley duality. But in the case of the average abnormality, we do require to look to controlling and supervising Spirit working out its own rectifying spiritual ends.

What the motives have been is the strict private business of the twin souls involved and not subject to examination. It is the recognition of causation always being present from the spiritual angle that constitutes erudition in true cosmic values.

That we can note, and we have every right to note it.

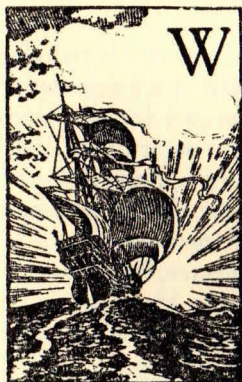
Vehicle ensemble is always a matter of spirit specification. The spirit is always working out something peculiar unto itself. The fact that it is thus working, and that these abnormalities are by no means cruel and unmerited freaks of chance, is the profit to the rest of the world intellectually.

Nothing, in fact, happens by chance in Spirit.

Get that fundamental straight and lesser wisdoms drop into their places and in time explain themselves—and Mortality.

SAMPLE of Authentic Message by Extra-Sensory Perception

¶ *ONE of the Editor's Earliest Communications Describing How Mentor-Adepts Feel toward Continuous Contact with Persons in Body*



WE ARE many, and our younger brother is merely the one who helps in making the link between us. We are come from farther planes, and we come only when we find the vibrations awaiting us formed by the junction of your personalities. We are the Masters, and those who come to each of you alone are friends on our side but not Masters of the Wisdom. What *we* say, we *know!* Much of what they say is the fruit of knowledge with a broader field than yours of earth but still far from absolute. When we speak, they also listen and learn. We are come from realms they have not entered, and we defer our progress that we may so return to give you the teachings usually reserved for those who have been freed from physical handicaps. We alone are to be heard without question and without reservation. That is because we alone are of the Higher Company,

who have grown beyond the necessity for further incarnation on your earth and are, therefore, able to make real contact with the Spirit.

YES, all other contacts must be only partial and not of the nature of ours. By the Spirit is meant that which created and is the universe, and all other manifestations in whatever phase they appear.

There is no God in the sense in which theologians use the word! To name and personify Infinite Spirit is to limit it. The word "God" is merely the attempt of the human mind to make a contact with something it is incapable of grasping. Only when the Mind stands aside and the Spirit functions, does the reality hidden behind words appear—or begin to emerge.

You whose eyes are opened must still use the terminology of your fellows, but let it always be with the clear vision of that which habit and custom in the use of words will tend to blur for you.

When you say *God*, think always Spirit. When you say *Christ*, think always Spirit made for the moment manifest. And so with those other manifestations of Spirit who have been



the masters and teachers of the race. Divinity comprises all of them, since all must manifest on a rate of vibration that beside your own is celestial.

WE ARE sure of you and these others on our side who are constantly in touch with you. We are able to come only when you are met for the purpose of these teachings. The rest of the time we are about our business. But be sure we have reports on you from these friends who are so often with you. In all that concerns your earth-life, we leave you to them. They are wise and faithful counsellors, but remember that when the stage of infallibility is reached, the entity is like us and has no further contact with the matters that concern life on the physical plane. Trust those who guide you, but do not expect omnipotence or omniscience. We are more nearly able to foretell the future than they are, but we are only interested in the future of your spiritual growth to awareness of spirit.

Where there is Form, there is difficulty in making a clear channel, no matter how much

we both try. And when the channel is not clear there will be confusion and misinterpretation. It is easier to clear the channel for this teaching than for matters which concern your Earth Life because we are making a channel for the things of the spirit and the desires and emotions of the body are not involved.

As we have already written, there is One Law and one Force and one Harmony in the universe. And that is Love. There is no other master of Spirit than that.

YOU are foolish to let your contact with the Masters over here affect you so emotionally. There is nothing in our Lord's love that can be cheapened by acceptance. It will grow from day to day and be a greater and more vital factor in your life a year hence than it is in the present.

Do not make the mistake of thinking that He is only interested in His servants for the work they can do for Him. *He loves them because they love Him.* That is their mutual bond. It is mutually unbreakable.

YOUR emotionalism is a sort of self-pity that you should be chosen for such honor when you view what you think is a lack of capacity. You are not to be commended for over humility. You must be positive, constructive and militant in your love for Our Lord and not weep emotional tears because you see no reason for His interest in you and think that it is a kind of *luck*. He has been thus good to you because of your potentialities, and if you would return this love you will stand forth in shining armor and plan your campaign of good works with laughter and self-confidence.

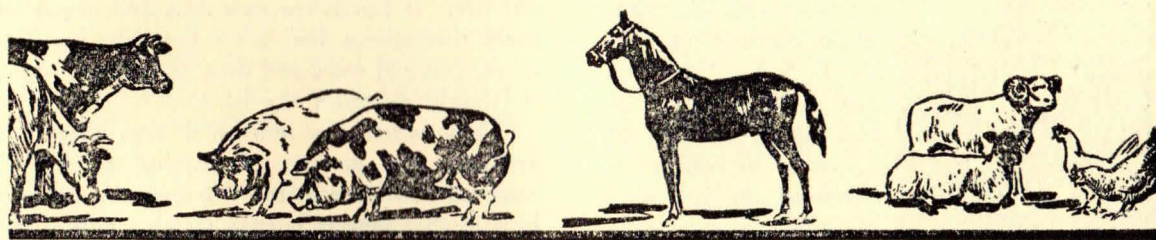
You would not weep tears in the presence of your American President. Why think that our Lord is overjoyed to see your eyelids reddened with tears? You must take His command to be happy and joyous literally. In no better way can you let His light shine before men. He is the King of Joy and Laughter when the laughter is the outgrowth of loving humor, and He wants you to help make the world *rejoice*. Too long has He been labeled the Man of Sorrows. *He is the Prince of Happiness and the King of True Mirth.*

There is nothing cheapening in this except as you make it so by the introduction of false doctrines. Rejoice and be exceeding glad, for

unto you is born this day in the City of David a savior who is Christ the Lord. That was no command to weep or wail.

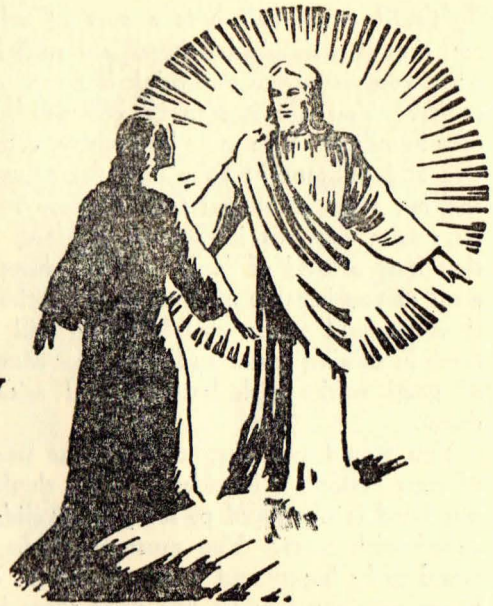
YOU have passed the stage where weeping is permissible, and now we are preaching more self-control. You are no longer children in your faith. You have had it tested and come from the process strengthened. From now on try to act the grown man and let the light of happiness and joy so shine before men that they shall see your Lord's good humor in your face and glorify your mutual Father who is far, far away on exceeding high planes of pure Spirit far beyond all our comprehension.

You are capable of working miracles when you have married divine love to divine joy. There is no greater mystery than this. Grief of any type is purely negative. It falls in the same class with Doubt and Fear. Grief, Doubt, Fear, and Regret—all of them are dark clouds across the sunrise of real spirituality. Leave them behind you. Be positive henceforth in all you do, say, or think. It is the mark of real divinity. The universe was not created by having doubt. You are about to receive great treasures. Why not take them with clean strong hands undefiled by anything negative or unworthy?



A MAN travels all over the world in search of the thing he imagines he needs, and when there is nowhere else to go he comes home to find it.

SCIENCE Makes Discovery of the Soul's Light-Body



¶ *NO Two People in
Life, Either, Manifest
the Same Identifying
Electrical Rate . .*



IN Washington, D. C., back in April of 1938, Professor H. S. Burr, in collaboration with Dr. F. S. C. Northrop, read a paper before the National Academy of Sciences, in which he advanced the following findings:

Evidence exists in the bodies of living things that there is an "electrical architect" that molds and fashions the individual after a specific predetermined pattern, and remains within the body from the pre-embryonic state until the moment of corporeal death.

The "electrical architect" was characterized by Professor Burr as the "real I" of the individual.

"All else in the body undergoes constant change," Professor Burr declared. "The myriads of individual cells of which the body is made, except the brain cells, grow old and die, to be replaced by other cells, but the electrical architect remains, the only *constant* throughout life. It builds the new cells and organizes them throughout life, after the same pattern of the original cells, and thus, in a literal sense, constantly recreates the body.

"Only when the individual dies, does the architect also go out of physical existence," reported Professor Burr. "In a sense, it might be said that reverse is true: death comes to an individual after the electrical architect within has ceased to function, or departs, either because of disease or a gradual down of activities to the zero point in extreme old age."

This electrical architect, commonly termed by metaphysicians of every age the Light-Body and only now becoming recognized and acknowledged by men of science, promises a new

approach to an understanding of the nature of life and the living processes.

It indicates that each living organism possesses an electro-dynamic field, just as a magnet diffuses all around it a magnetic field of force.

Every schoolboy is familiar with the characteristic patterns formed by a magnet set amidst iron filings. Such patterns, always the same, are formed by the magnetic lines of force emanating from the poles of the magnet, causing nearly parallel lines at each pole and concentric semi-circles around the sides.

Similarly, the experimental evidence shows, according to Professor Burr, that each species of animal and very likely also the individuals within the species, have their characteristic electric fields, analogous to the lines of force of the magnet.

This electrical field, having its own pattern, fashions all the protoplasmic clay of life that comes within its sphere of influence, after its image, thus personifying itself in the living flesh as the sculptor personifies his idea in stone.

The image, of course, is the spirit-soul!

IT IS altogether probable that what these scientists are recognizing and labeling by the term Electrical Architect, is either discarnate consciousness of the individual exercising upon materials, or is the characteristic material pattern which the spirit-soul employs when it feels clothed with a sort of body graduated from the physical.

Death is merely the pulling out, of this electrical architect, or spirit-soul pattern, from the corporeal ingredients. But the field of force, being acknowledged as intelligent, must still have some sort of design, or at least manifest—to itself if not to others—in some kind of higher frequency of vibration-created materials. The fact, however, that scientists are coming to admit the existence of this “architect” at all, indicates a vast forward stride in metaphysical

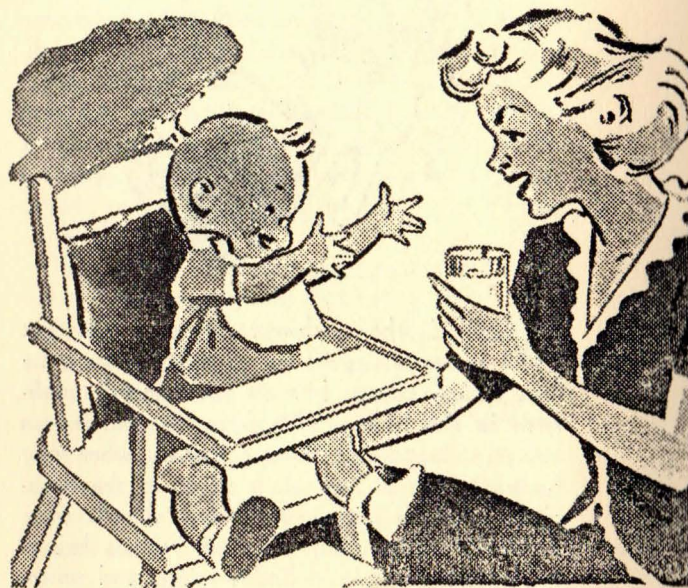
acceptances, and does much to simplify the mystery called “death.”

These people, whether dead by asphyxiations from cyanide, or from drownings, or passing out while under ether in hospital operations, merely remove the field of force from the body’s atoms, and the atoms themselves begin, almost at once, to drop apart. Summoned back to the aggregation of atoms by galvanism induced by injections of Methylene Blue or by the various artificial respirations, the field of electrical force that is the discarnate expression of Consciousness, merely recaptures the pattern of the body’s chemicals, and we commonly say that the subject has been “returned from the dead.”

Strictly speaking, however, there can be no such thing as a “return” from the dead, because a thousand attestments from post-mortem consciousness have it that no “death” is actually suffered.

The thing that happens is a form of bodily vacating.

The Light-Pattern is withdrawn, and it is in that Light-Pattern that Consciousness re-



sides, because the Light-Pattern, or Light-Body, is its eternal vehicle.

THE Electrical Architect has been strikingly revealed in a series of experiments on salamanders, mice, guinea pigs, and even human beings, conducted by Dr. Burr and his associates at Yale University over the four years.

With highly sensitive, specially designed electrical instruments, described as vacuum-tube microvoltmeters, which measure very minute changes in electrical potential, the Yale scientists have succeeded in revealing the Master Architect at work, and even to catch the first outlines of his configuration in space, showing him to be in absolute control of the organism as a whole and of its parts, and at all times correlating the workings of the parts with the whole.



WHILE the architect remains constant through life in his general outlines, he nevertheless adapts himself to changed conditions in the body. This is manifested by an ability to send out danger signals when any harmful change has taken place in the organism, and this characteristic has already been employed to test animals and human beings for certain changes in bodily states and prom-

ises to become an important new weapon in the medical armamentarium.

The electrical architect has been found not only to send out danger signals in case of disease, but also to reveal normal activities in the body, normally difficult to detect.

In the growing embryo, Dr. Burr reported, the electrical pattern develops hand in hand with the development of the whole organism. A definite cycle of electrical phenomena correlates with the menstrual cycle in women. Under proper conditions it has been possible to record electrically the exact instant of ovulation in women, rabbits and cats.

The time of ovulation is the only time when the ovum (egg) of the females of all species can be fertilized. At all other times the female is sterile. This new method for determining the time of ovulation is the first that makes it possible to tell when a woman is fertile and when she is not.. The method, therefore, promises to be an important aid against sterility and also an accurate method for birth control.

So closely does the electrical life-pattern correlate all the activities of the organism as a whole, that a change in any part, either through normal or abnormal causes, manifests itself as a change in potential in other parts. By measuring the change of electrical potential in the index fingers between the two hands, ovulation, and similar other physiological activities in the organism, could be easily detected, Dr. Burr reported.

ONE of the most striking results so far to be revealed by the study of the electrical life-pattern is the danger signals, in the form of a great rise in the electrical potential sent out by the electrical architect from the bodies of mice bearing cancer, the signals announcing the existence of the cancer two to three weeks before the new growth could be detected by palpation.

Should these results on the early detection of cancer in mice be found to be similar in

the case of human beings, one of the greatest discoveries in medicine will have been made. Cancer, in its earliest stages, is a curable disease, so that a simple diagnostic test that determines cancer, internal as well as external, in its early stages, would, to all intents and purposes, be tantamount to a cure of that scourge, the second greatest natural killer of mankind.

Dr. Burr refrained from making any predictions, emphasizing that much more work would have to be done before it could be determined that what is true of mice is also true of men.

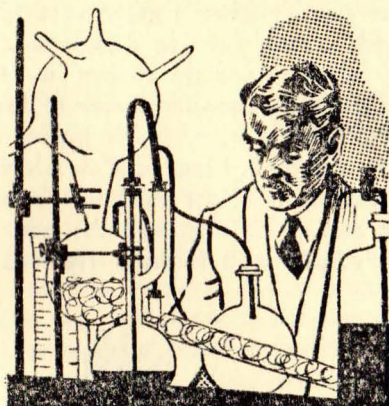
"During an extensive study of the bioelectric correlates of cancer in mice," Dr. Burr stated, "it was noted that in young mice a marked rise in voltage gradients across the chest occurred from two to three weeks before the new growth could be deducted by palpitation.

"The disease was independent of the locus of the new growth in the organism. Apparently, rapidly growing masses of cells, too small for direct observation, produce local bioelectric changes in the organism which affect the electrical-field properties of the whole system in such a manner as to make it possible to record the changed voltage gradients across the chest.

"The results of many hundreds of thousands of determinations indicate that relatively steady state voltage differences are an expression in quantitative terms of one form of the relationships which exist between the units of the organism. This suggests that the simplest assumption with which to explain all the evidence so far gathered is that of the existence in the living organism of an electro-dynamic field."

"This electro-dynamic field," Mr. Burr added in an interview, "was the architect of the organism, the true I."

AT THE end of his report Professor Burr dramatically flashed on the screen a motion picture of the electrical architect at work, with the architect himself making his appearance on the screen in the form of a graph



drawn on paper by the electrical forces generated by him.

Dr. Burr placed a salamander embryo on a glass turntable and caused it to revolve. The turntable was attached to the vacuum tube microvoltmeter and this in turn was hooked up to a recording apparatus, similar to an electrocardiograph, which draws a line on paper in accordance with fluctuations in electric current.

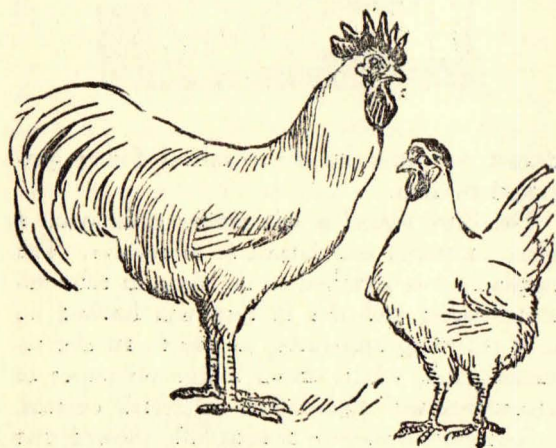
The motion picture dramatically showed that there was a voltage gradient between the head and the tail of the salamander embryo, the recording apparatus registering the gradient in the form of a characteristic irregular line.

An ordinary piece of glass placed on the turntable produced only a straight line, whereas an electric potential gradient produced by a nonliving metal in solution yielded a graph similar to that produced by the body of the salamander.

"There are two major classical theories of modern science; particle physics and field physics," Professor Burr explained. "Particle physics directs attention to the constitution particles, whereas field physics centers theory and experimentation upon the medium in which the system as a whole is imbedded and upon its structure.

"Since the fundamental problem of biology is organization, it would appear that field physics is the more appropriate for its investigation.

"It was considerations similar to these, together with certain facts in experimental embryology, which caused the writers in 1935 to propose the 'electro-dynamic theory of life.' It was this theory, in turn, which guided Burr, C. T. Iane and L. F. Nims of Yale University to the construction of the vacuum tube micro-voltmeter and which suggested the experimental investigations and findings reported here today.



STUDIES of the past years have shown that in many vertebrates, as well as in plants and invertebrates, there is a relatively steady state of voltage difference between any two points. These gradients are remarkably stable, are of considerable magnitude and are changed only by alterations in the fundamental biology of the organisms.

"Moreover, in all the forms studied, the gradients are not chaotic, but exist in a well-defined pattern which is characteristic of the species to which the animal belongs and is, to some extent, characteristic of the individual. In general, it may be said that growth and development, local injuries, the menstrual cycle and ovulation in the female, and the incidents of cancer, profoundly affect voltage differences in what seems to be a unique manner.

"Interesting as the above observations may be, it is more important to determine if the ex-

perimentally measured patterns of voltage differences determine in any fundamental sense the organization of the system. In this connection the physical chemist, T. Teorel, has made an important observation. He has shown that a physical system undergoing chemical reactions produces active ions which pass through a membrane with difficult mobilities. This results in an electric field whose forces determine the distribution and motion of all the passive ions in the system.

"Thus, his theory, derived from Ostwald, Nernst and Planck, provides means both for the determination of ions and the determination of the position and motion of the passive ions by the electric field.

"This, it is to be noticed, is a special case that is in accord with the fundamental thesis of the electro-dynamic theory of life. It was said that 'the pattern or organization of any biological system is established by a complex electro-dynamic field, which is in part determined by its atomic physio-chemical components and which in part determines the behavior and orientation of those components.'

"It is not surprising, therefore, that voltage gradients between the head and tail of salamander and chick embryos can be determined with considerable certainty, not only when contact is made directly with the surface of the organism, but when electrodes are from one and a half to two millimeters away from the embryo surface.

"In the course of many hundreds of thousands of determinations of voltage differences in women, it has been shown that very definite bioelectric correlate of the menstrual cycle exists. It may be said with a fair degree of assurance that usually once, but sometimes twice, in the menstrual cycle there is a sharp rise in voltage difference which lasts for approximately twenty four hours.

"Furthermore, it can be shown that this rise is in all probability associated with ovulation. The findings make it reasonably certain that these bioelectric correlates of ovulation may oc-

cur at any time in the cycle. Hence, it may be said that it is impossible to predict the time or ovulation. All that can be done is to record the time when it does occur.

"These determinations have been made between the right and the left index fingers. They, therefore, reflect changes in physiological activity which are concentrated in the main in the generative tract. However, these changes are so profound as to produce undoubted alterations in the field of the whole organism."

SO MUCH for the expositions of the learned doctors or Science for something that students of the Soulcraft doctrine, and the Valiant Doctrine, have had told them ever since the start of the instruction. What investigators like Professor Burr and Northrup truly are telling us in eleven pound words is: that there is a Light-Body inside the common physical body, that gives the latter its pattern and renewal. Calling it the Electrical Architect does not alter its nature or its function. We know that the incarnated consciousness resides in it, or exercises through it and because of it, and that substance molecules and atoms obey its dictates, first originated by the spirit-soul, or the mind of the conscious humanized ego. What the professors have yet to grasp is: that the sense of self-awareness continues to operate in this Electrical Architect, and travels on with it into finer and finer manifestations of substance in matter, furnishing the "after-life" phenomenon that theologians have always been positive was their sphere of jurisdiction exclusively. The time is now at hand when the findings of metaphysics, and so-called "mysticism," will be shown to have the soundest basis in cold, hard, provable facts—measurable by modern laboratory instruments. But the "findings" of theology based on Egyptian and Hebraic paganism will continue to be sanctified conjecturings, proposed not to be analyzed but only to be believed. The circumstance that they may be hallowed by tradition only makes the disillusion of the human race, and its ob-

vious religious hoaxing, the more insufferable when they come.

THE NEXT stupendous finding that the scientists are going to make in their laboratories is: that the phenomenon known as Consciousness does not perish with the departure of the Electrical Architect, but travels along with it into other dimensions in Matter, and retains its memory and individuality.

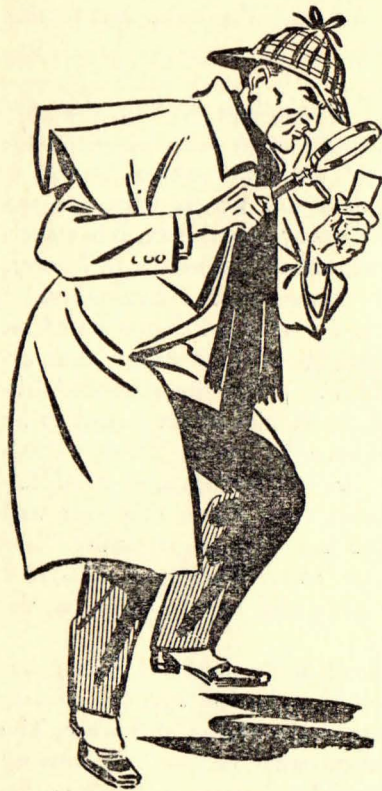
In that day and moment, Religion based on conjecture and traditional superstition must accept its death-blow. When the scientists' laboratories prove the pulpits of the world to be propagating the most outlandish Error, a wholly new day for the human race is at hand. Already the scientists have shown that each and every living soul has its own particular "rate of vibration" by pairs—translated metaphysically into the male and female halves of the same spirit.

So let the good work continue! The metaphysician knows that he has nothing to fear from the findings or discoveries of Science. The latter only confirm what he has been striving to make the orthodox human race believe for generations.

Scientific men like Professors Burr and Northrup are really metaphysicians of the highest rank, though they themselves might not grasp how much so.

What will they prove next?





DO You Let Other People Run their Own Lives?

¶ *WHAT You Should Know about Responsibilities You Assume when You Snoop in the Affairs of Others*

ONE OF the hardest problems confronting the average mortal in day-to-day existence is how to live his life strictly to himself and keep his hands or nose out of the affairs of others. This by no means refers to busybodies. It applies to normal two-legged folks going about a world in which a thousand-and-one relatives or acquaintances are continually beseeching them for counsel, assistance, or money, or taking risks or cutting capers that seem inimical to their own well-being or the welfare of society.

'Tis a hard proposition to watch a beloved intimate apparently making a fool of himself, or following a policy that has every aspect of leading straight to injury, or even to behold masses of men being hoodwinked or hoaxed, without feeling it incumbent upon oneself to

interject one's own opinion or offices into the situation and try to do for the erring spirit—or spirits—the things which one's conscience or greater wisdom would command in one's own case.

What is the proper policy to be pursued when another's fate is positively indicated by his own rash acts, when certain suffering or distress is discerned to lie at the end of a given course of action, or when whole masses of society are being persuaded to endorse or support schemes or movements that have for objectives some sort of enslavement?

Is wisdom given us as a sort of trust, that we should use it to keep the next person's feet on the rails of constructive living—as we interpret constructive living—or should we adhere rigidly to the philosophy: "Let 'em live and learn?"

Cain, we recall, was one chap in history who

was supposed to have put the question to the Lord in the form of the demand: "Am I my brother's keeper?"

The trouble with the Cain and Abel story at this point is, that the Lord didn't return a very clarifying answer. The Lord, it seems, didn't have the transcendent gifts to know, Himself, who it was that killed Abel. He was a super-detective at the moment, looking for a culprit. So He had small time to bother with ethics.

So in the hurly-burly of life, we consider the enigma:

How far *are* we our brothers' keepers—it at all!

IF WE are without the Key to the Mystery of Life—that every mortal enjoys hundreds of existences instead of the one earthly span assumed by the Fundamentalists—we are inclined to look upon the person engaged in committing a tragic blunder and exclaim: "I've got to save him from it if I can! He's got only one life to live and he's wrecking it!"

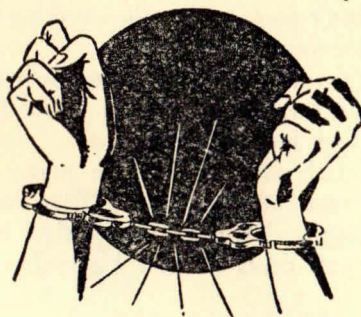
It is second nature, and the highest type of altruism, to risk one's own neck or fortunes—certainly a friendship—to preserve the well-being of another.

But people in possession of the great secret that mortal men and women live not once but many times in physical bodies, are disposed to be more discriminating about projecting themselves into others' affairs. They do not view the jeopardies of life with half the feeling of "tragedy" that visits him who so foolishly holds that a person's fate throughout all eternity is determined by what may happen to him or what his role consists of in this passing hour in flesh.

People who are aware that mortal life repeats times without number, are not disposed to view life's vicissitudes as much beyond "experiments"—trial-and-error ventures in social complications for profit that stays in the consciousness in form of permanent wisdom.

Above all, people who are truly wise in life's

real essences know that if they tamper with another person's judgment, and make decisions of import affecting another's career, they, as much as the person prescribed for, must be involved in the denouement and consequences.



THE AVERAGE Fundamentalist thinks that if he gives another man advice, and the other man takes it, and the advice turns out injurious and the party advised suffers loss, the matter goes no further insofar as the adviser is concerned. "I'm sorry that I butted into your affairs and gave you wrong counsel," he apologizes, "but I did it with the best intentions in the world and though I've been proved to be wrong—and perhaps mischievous—after all, it's your hard luck."

So the Fundamentalist shrugs his shoulders and goes about his business. He thinks that is all there is to it.

But there is more!

By no means does the one who has tampered with another's life, affairs, judgment, or sense of personal discrimination, get off thus easily.

Kismet reaches out a long hand and grabs the counsellor by the shoulder or the scruff of the neck.

"Wait a minute!" says Kismet. "You don't get off as easy as that! You come back here and take the brunt of this thing that your fallacious advice precipitated, right along with the victim whom you so erroneously advised!"

"He didn't have to take my advice," defends the one who has done the tampering.

"All the same," says Kismet, "he *did!* And by the laws of karmic compensation, you're

just as much responsible for what happened as he is. So you pay along with him! You either share his resultant misfortunes, or you find yourself a similar situation and suffer from it to bring the balance even."

"You can't force me to do anything of the sort," the counsellor may retort.

"Then the karmic debt owing will run to the end of time," says Kismet. "And you'll never be free from a sense of it."

"I'm elderly and due to die pretty quick, anyhow," says the counsellor. "What do I care about paying such a debt? Certainly I can't be made to pay debts of that kind after I am dead!"

¶ *Old men are fond of giving good advice to console themselves for being no longer in a position to give more bad examples . . .*

"You don't get out of paying your worldly debts," returns Kismet, "merely because you go up to your bedroom and change into a different suit of clothes to cover your body. By the same token, your body is merely a suit-of-clothes for your immortal and eternal spirit. You don't get out of paying your debts merely by shuffling off one body, because by the laws of the universe, you'll presently be back in life in another, and the debt will still haunt you!"

When it is irrefutably proven to the Funda-

mentalist that it is so, he is abashed and somewhat terrified.

"If I'd known that I had to stand responsible and be involved myself in the outcome of the advice given to another, I'd never have given it," he will gasp.

So concerning ourselves in what seems to be the certain destiny of some other person by giving advice that alters the other's conduct, resolves to a matter of being willing to participate in the effect.

How many people would be running about, insisting that other persons do as they say, enforcing their social dictates on this group or that group, bringing their own so-called wisdom to bear on the problems of others and making their decisions for them, if they could be convinced of the certainty of having to experience in themselves all of the evil or mischievous effects of the advice if so be it such is the product?

TAMPERING with the career or destiny of another person by giving advice—even when solicited—or bringing about conditions compelling another's life to conform to one's own ideas of how his life should be lived, is one of the most serious things that a human being can engage in.

Yet it is regarded by the average person as quite without responsibilities insofar as he himself is concerned, and millions are guilty of it with every hour that passes. Even people who claim to be most adept in the various doctrines of mysticism will conveniently overlook transcendental warnings in such regard and press their advice on others, or make recommendations for the life programs of others, without accepting vitally the penalties involved.

Parents who try to "run" the lives of their erstwhile children after such children have grown old enough to marry and have families of their own, contribute to the commonest cases with which Karma treats. Husbands who insist that their wives shall sink personal interests

in the careers of their menfolk and have no interests or desires outside of their homes, constitute others. Employers who affect to "take a personal interest" in the personal affairs of those working for them, but who, in reality, want to superintend their employes' lives, make up still others. Reformers or political zealots who are certain that the world will be saved in a twelve-month if only society will acquiesce in applying their eccentric notions, make up a fourth class.

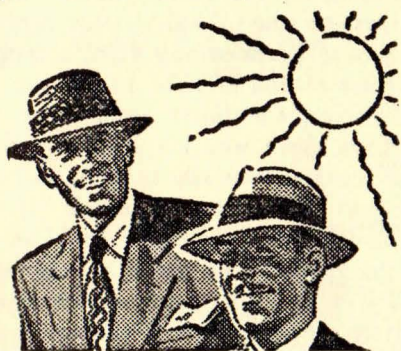
All such people are forever "tampering" with the life errands of other people. And legion are the instances where individuals, born into new lives, seem to be constantly in morasses of personal and social complications, for no other reason than that they are hounded by a sense of the obligations they owe to others for having tried to live their lives for them in previous dispensations.

They are fated now to endure oceans of troubles and harassments for no other reason than that they must endure in kind for some of the follies they have previously caused others to commit in lives so long ago that all memory of the actual occurrences has been lost

WHEN a man comes to you for advice or counsel—unless you are a professional attorney and he seeks the protection of your knowledge of the statutes—he is saying in effect: "I am in doubt as to what course I should pursue. That means that my powers of observation, logic, deduction, and discrimination are weak. If they are weak, then I probably have encountered this complication in order to strengthen them, or learn by trial and error a lot that I didn't know before the stricture arose. Now instead of being willing to make up my own mind, stand by my decision, and gain the loss or profit involved in exercise of my judgment, I want *you* to act in my stead. I want *you* to tell me what I should do, and because I trust you as being wiser than myself, I will follow your advice."

The average man, so appealed to, feels flat-

tered. He is being venerated, he thinks, for his possession of attributes that are serviceable in the situation. He ignores the fact that he himself may have come into possession of those attributes because in lives long since lived, he took the trial-and-error route and evolved his judgment through good and bad experiences resulting. He is ready with such advice, and gives it.



The person receiving it, continues weak and vacillating. He may experience profitable results from such taking, but if he does so, he has done to nothing merit them. He may suffer serious loss or misfortunes, and blame his counsellor pathetically and frenziedly. But he will not stop to recall where the deductions making up his judgment were at fault, to the end that another time he does not make the same mistakes. He is just a poor, weak, brain-strapped victim who must endure the penalties from another's decisions with no standards registered on his memory by which he can make a better decision upon another occasion.

The one responding with the advice is flattered for the passing moment. But in offering the counsel, he is in effect taking out his cosmic wallet and putting its contents in escrow. If his advice be wrong or his counsel mischievous, the fingers of Kismet go into that wallet and extract the compensating pence!

THE true Transcendentalist first of all views life—and all lives—from the premise that mortals are in it for the express purpose of

gaining whatever it is that their characters lack, of strengthening themselves wherein they may be weak. No matter how severe the penalties that may loom for a given course of conduct, every person courting them of his own volition has the experience with them—for good or bad—coming to him.

The moment that second or third parties enter in, applying the increments of their own past experiences and deciding what they would do in similar circumstances from accrued wisdoms, these second or third parties are unwittingly filching the profit from those experiences, from those who are following the “lamented” course purposely to gain them.

The man who says to a friend, “If I were in your shoes, this is what I would do——!” should haul himself up short and remind himself, “There are no *ifs* about it; the moment I put this person in the line of taking my advice, or acting upon it, *I am* in his shoes, insofar as karmic payment for resultant losses or mischiefs are concerned.”

All of which boils down to the tenet that there actually is no such thing as “being our brothers’ keepers.”



WERE we to become our brothers’ keepers, literally, we would be “keeping” brothers who stayed weak, vacillating, characterless, and impotent to make sound judgments in their own rights—spiritually anemic individuals always turning to their “keepers” for decisions, to make which themselves means growth of moral stature.

As a matter of fact, no one can be his brothers’ keeper for the simple reason that no two lives are entered into, on this mundane planet, for precisely identical reasons and to extract precisely similar profits.

When you give a man advice, you tell him what you would do, were you in his place. But that last statement is a literal one—if *you* were in his place—you with your different cosmic background, your different strength and weaknesses, your different objectives for being in life at all.

Your brother—or sister—is a cosmic unit unto himself or herself. Neither of them is capable of prescribing for *you*, because they are separate spirits, operating on different sets of cosmic vibrations, to derive different increments for the time being from the mortal experience itself.

You can tend to make people better and happier by living a life after your own objectives that is an ideal pattern for them to ape insofar as their own life errands may get profit from such copying. Or you can set standards for them to follow, by the illustration of your life, that are inspirations to them when they confront circumstances where your reactions to similar orientation would apply.

But people of all sorts and varieties fill the world because each one is in it to obtain a different thing, in his own individualistic way. And that individualism, that solitaire strength, must be developed by allowing them to make up their minds on this and that unaided, then enter upon the effects of such decisions, and garner the profit or loss that ensues.

Remember, that life itself is to develop Self-Strength, Resource, Logic, and Self-Confidence!

To live another person’s life for him by being his “brains” is to criminally short-suit him on the development of “brains” in his own right.

Of the Seven Deadly Sins of Cosmos, “tampering” is the worst!

It is willfully negating the whole life-purpose, the whole earthly promise, and involving the tamperer in the other’s karma just as certainly as though from the moment of giving the counsel, one person were bound to the other with strips of adhesive tape!

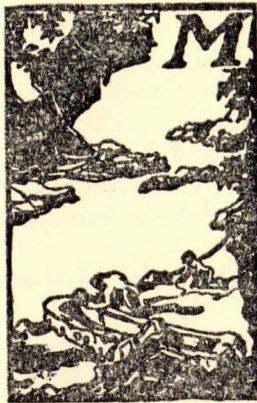
It is something to think about!



Short Master Messages . .

Not Included in the *Golden Scripts* . .

*"True Justice Acteth upon
all Parties to a Compact"*



MY DEARLY Beloved:

We gather together with the new day in prospect. I have matters to discuss ere we meet in evening converse.

2 Men make confusions but I decree order; men perform mischiefs but I command rectitude; men perform strifes but I declare

peace. Yet know you, my beloved, there is the peace of resignation and the peace of love-militant.

3 This last is of me.

4 I do not commend peace that man calleth pacifism; verily I commend that peace which endureth in long-suffering, the peace that is kind, *but the peace that demandeth its justice in true balance.*

5 Ye have been just and such justice pleaseth me. Yet have I had occasion to rebuke you for over generosity.



6 Men do not admire, neither do they respect, over generosity. The order of the giving is reversed. They give unto you at your election; ye do take from yourselves for purposes not warranting the extent of the largess.

7 Behold ye have heard it said: Give unto him who asketh thy coat of thee, yea give unto him thy cloak as good measure. But verily did I declare that which hath not been made of record: Give not unto him who hath no right to the gift excepting his demand because ye are of me and follow in my footsteps.

8 Brawl not, beloved, but be not supine when

injustice maketh vauntings; I speak for your dealings with men as mine emissaries. Generosity is of me but overly generosity cometh out of evil. Am I not the spirit of Justice? Doth not justice apply to the giver as well as to the gifted?

9 I criticize you not for bargainings with Mammon, yet do I remind you that men hold not in respect him who hath no raiment in that he hath given it when those who received it were as able to acquire such garments for themselves.

10 I say there are those among you whose inclination is over-giving to a fault. Such is not mature. The giving is childish. I speak as a friend dispensing his wisdom not as a lord who commandeth his obedience.

11 I bid that ye take counsel unto the future. Be ye of confidence that my servants work ever for your resource—I am he who hath kept promises uttered in the past, now I keep them of the future.

12 There are those who wait upon you for settlement of traffickings; settle with them quickly and truthfully and fairly. I am not of this world, yet do I know the obligations of this world and the way in which men perceive earthly righteousness.

13 I say unto you, keep spoken promisings as ye are able; go with him who asketh of you and trade with him who seeketh tradings. But

of those who would claim unjustly of you, I say pay them not.

14 Those who would claim of you in justice, pay them to the utmost farthing; those who would scoff at you for incredulity of heart, scoff not in return but bestow on them your blessings. But he who demandeth a fair token in payment for that to which he hath not title, partaketh of a lechery that doeth him an injury.

15 Wouldst ye injure the righteous? Behold is it not doubly meritorious not to injure the mischievous? For do ye not add your burden of unrighteousness to that which they do carry already?

16 True justice acteth upon all parties to a compact, the giver and the gifted, whether they be righteous or whether they be mischievous.

17 These things I do advise you; these matters have the approval of your brother, lord, and master.

18 Behold I depart you now to minister unto men. I leave you in person but my spirit remaineth in yours until ye have need of me manifest. Then come I swiftly.

19 The things I have spoken I beseech you to ponder. Be of courage and calm confidence. The way openeth strangely for the commissions I have given you.

20 Tranquillity and love, and a day of true Service . . .

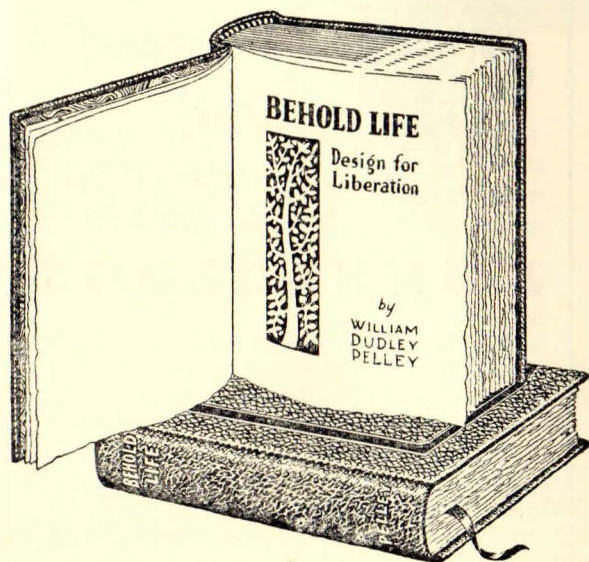
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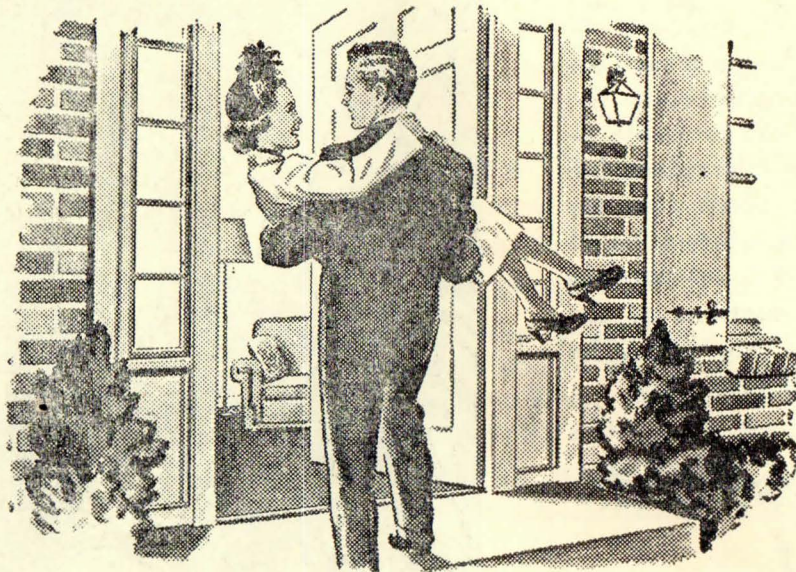
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He said, "In a way, it's our own lives, Dido darling. We've got to bring this home to men and women—not just a song— *an adamant belief!*" . .

On and on the worshipers came, till the road below was black with them. Men, women, youths, maidens, little children.

Then the sun came up above the eastern horizon.

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