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April, 1932

Liberation

A Monthly Magazine of Prophecy and Inspiration
from Sources above or behind Mortality

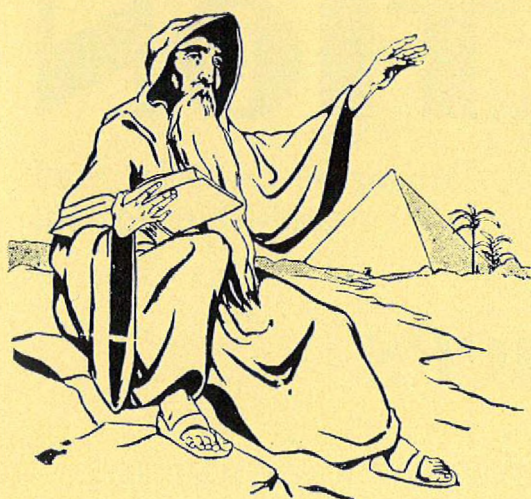
Edited by
William Dudley Pelley

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LIBERATION

*A Monthly Magazine of Prophecy and
Inspiration from Sources Behind
or Above Mortality*

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

VOLUME THREE

APRIL, 1932

NUMBER TWO

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Address All Communications

LIBERATION MAGAZINE
1019 Fifteenth St. N. W., Washington, D. C.

Publishing Office: Asheville, N. C.

LIBERATION is published monthly at Asheville, N. C., by the Galahad Press, Inc., for the League for the Liberation at 1019 Fifteenth St., N.W., Washington, D. C. William Dudley Pelley, Editor; Robert Summerville, Managing Editor; Donald Kellogg, Business Manager. Subscription Rates, \$3.50 per year; \$2 for six months; single copies 35c. Entered as second class matter November 2, 1931, at the Postoffice at Asheville, N. C., under the Act of March 3, 1879.

37043B

LIBERATION

League Headquarters
National Director

Magazine Editorial Staff
—and Management

Announces

QTO PEOPLE WHO ARE UNABLE TO ATTEND LIBERATION ASSEMBLIES: The weekly Assembly Lessons may be had direct from headquarters by subscription. The cost is \$2 a month or 50c for single copies.

The League is now starting its second yearly set of 52 lessons. All back numbers are available from headquarters.

If you are not acquainted with these lessons please send 50c for a copy and we will be glad to give you all information.

TO MEMBERS OF LIBERATION ASSEMBLIES: Lessons will be available from your Chaplain at the same cost, 35c.

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TO ALL LIBERATION MEMBERS AND CORRESPONDENTS: Letters by the hundreds are being answered by the headquarter's staff every day. The average cost per letter is 25c, including only costs to get them into your hands. Postage is one of our largest expenditures and the cost of answering letters is almost prohibitive under our present budget.

It would help us greatly if you would send stamps with your letters to us in order to ease the burden of our terrific letter-writing costs. *Thank You.*

THE LEAGUE FOR THE LIBERATION

1019 Fifteenth Street, N .W.

Washington, D. C.

The Blue Island

Experiences of a New Arrival Beyond the Veil

Psychically Received from W. T. STEAD

who was one of the first and foremost exponents
of Psychic Research in England

MR. STEAD, one of the victims of the Titanic disaster in 1912, describes his experiences after the sinking, the means of transit to, and his arrival on, the Blue Island, and gives a vivid account of his life there. It is interesting to note that Sir Arthur Conan Doyle has written a splendid introduction to this work.

He tells of his first attempt to communicate with this world, his progression to other spheres; the life there, the effect of our individual life and work here on our after-death state, and the place of Christ in the study of psychics. A very remarkable book, written in the bold and graphic style so typical of W. T. Stead while on earth.

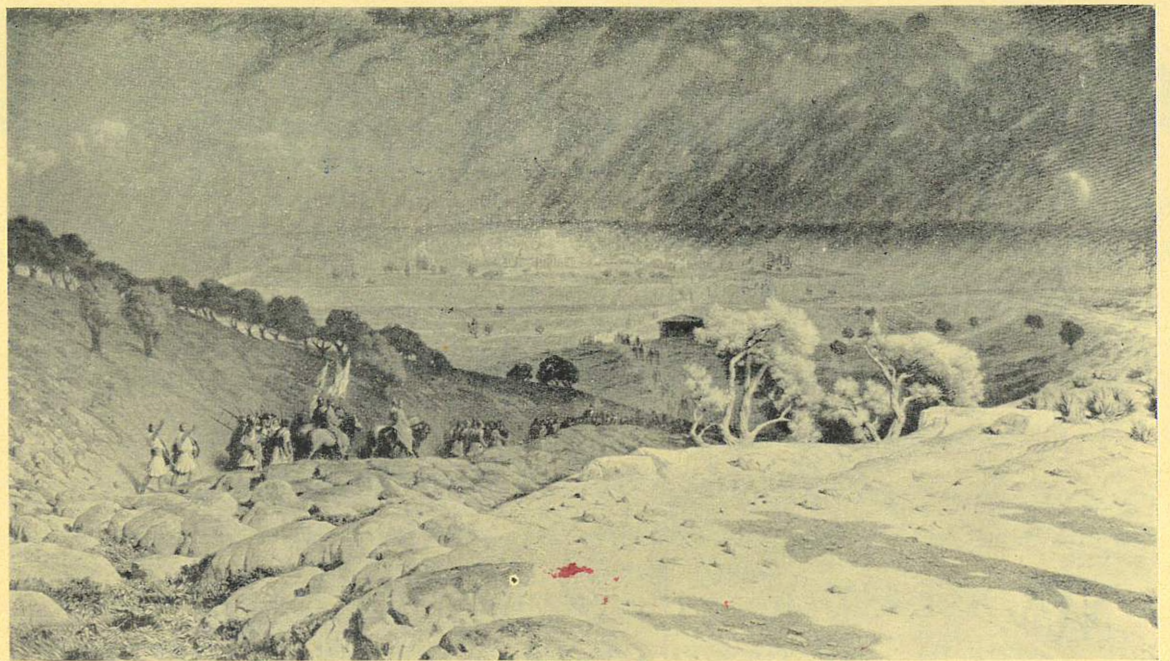
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Golgotha--Consummatum Est. . . .

Jean Leon Gerome

"Ye did say to Me: 'Master, we love Thee for Thy sacrifice in flesh, for verily the moment groweth with time when agony cometh at the end, spirit wracked and body torn. We preserve Thee to the ages, preaching when Thou hast passed.' So I came and was and will be, world without end, Amen! and this pact ye made, knowing well that suffering was entailed."

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Why You are Opposed by Invisible Persons

*People who have not found the orthodox Heaven
obstruct the spread of Truth from Ignorance
equal to that of Life on Earth*



THERE are times in every person's life when circumstances seem to dictate misfortune. You start to do a thing and discover that it is not working out according to your wishes in the matter. You know that you are not always at fault. You get a strange feeling that someone is hindering you from accomplish your designs. Sometimes you think that you have an army leagued against you—and yet you cannot locate it or identify it in earth-life. Literally the Invisible Dimensions seem organized against you. Mayhap, if you have psychic faculties in operation, you try to get a message of advice or consolation and it is balked or muddled. You try to make up for this by a frenzy of effort. This seems to make the condition worse.

It never occurs to you that the secret of this

maddening opposition lies in the fact that you have lived on earth before, perhaps scores of times, and that the cause of your frustration and confusion may come from literal enemies in the Invisible Dimensions quite as effective as those you meet in flesh.

The following manuscript, psychically received, explains some simple and fundamental truths about this whole diablerie as, and if, it occurs, upon the cornerstone of all human relationships: that of continual earthly revisitation, explaining many ribald and merciless happenings in your life and career.

The time has come when you should know the significance of some of these frustrations and how to get around them.

The complete script, dictated from a known group on a Higher Plane of Consciousness, is as follows:—

“We have never told you that your life held no frustrations excepting those that come to you

from those now in mortality with you. On the contrary, we have repeatedly said that there were hosts of entities delighting in your downfall and trying to bring it about by hindering your projects. We want to tell you something about them in this script, why they exist, and why they are allowed to function, that you may be wiser in your endeavors, more astute in your perceptions, and better able to circumvent these makers of mischiefs who are everywhere present and thrusting a finger into all sorts of human activities.

“NOW it follows that any man or woman who has ever lived long and effectively, has made enemies. That you already know. In mortal life of the present you have occasion now and then to see *why* in specific instances.

“There may be differences of opinion that lead to natural and normal altercations, or there may be fundamental quandaries into which people are plunged, and in getting out meet with mishaps of judgment that bring serious antagonisms. All this is of common and obvious record.

“But deep behind life lie other causes and effects that have more than passing significance. They are grounded in principles of right and wrong that extend back over many cycles of earthly visitation, making it impossible for people to judge just why and wherein they are compelled to do certain things in regard to others that seem to have *no* significance.

“Take a group of persons, for instance, who are striving to enlighten their fellowmen in some particular phase of divine truth. Assume that you are one of that group. The day comes when you have attained to a balance and maturity in the development of your physical, mental, and spiritual attributes and you find yourself awakened to a sense of the uncanny in your affairs. You go on from day to day attempting to expound those eternal verities to the rest of the race, only to discover that on every hand your efforts are balked.

“Of course you can put it down to a series of souls, essentially discarnate, who delight in pure mischief, in making you discomfiture, or in generally holding up the progress of the race toward Utopian attainment. But in your case it will go deeper than that.

“*It will go back to specific events culminating in obligation before you were born into your present body, and we are going to speak of them in this paper as having an important bearing on the work in hand.*

“YOU must learn that you are surrounded by enemies, indeed—a perfect host of them. On the other hand, you are likewise surrounded by a ring of friends of your own caste who are sincerely trying to make matters easier for you. Time after time the efforts of the matter have seemingly come to naught until we do not blame you for your disgruntlement, thinking that all invisible forces are malignant and leagued against you.

“Now there is a deep and significant value behind all this frustration. It is not personal to you particularly in your present individuality, and yet in a manner of speaking, it is.

“*There are deep forces at work that cannot be gainsaid. There are deeper remedies available that should not be ignored.*

“IN EVERYBODY’S life there comes a period when he asks himself: Who and what am I, that these experiences should be visited upon me?

“It is trite to say that in past lives he has erred in this or that, particularly when the cause of the erring is not always known. *What you must know is the specific thing that is being worked out, and when you know that, you are able to defend yourself.* Without it you are the hapless butt of circumstances and the pawn of an adolescent yearning for attainment.

“Now in the case of the man or woman who is intent on doing something constructive or ennobling for humanity, there is a colossal wrong being righted, in a manner of speaking. Such people are not ordinary mortals in the common sense of the word. *They are people who in past lives have assisted in certain great revaluations of the race.* That is to say, they listened to the voice of Divine Commandment transferred to them from out of the Invisible Dimensions by great Masters of Wisdom and made for themselves permanent “dwelling-places in Light.” They rebuked colossal injustices visited on the race by its malefactors and generally achieved great principles in action.

“These people responded to divine stimuli in their behavior and set peculiar forces at work that are at present manifesting in terms of great world-movements. They are not, as you might think, *saviors* of the race so much as *benefactors* in terms of those who make civilization respond to their galvanisms in the social body. *Agitators* might be the better word, but more than agitators they are errand-makers in that they perform specific service at a specified time, leaving monuments be-

hind them of stone or endeavor that translate to future generations as preachments of social conduct.

"Such souls, be it said, are uniformly progressive. They set their faces in a given direction and move at a more or less steady rate, having as the essence of their lives a given endurance to achieve a certain goal. They falter and back-track at times, but that is only temporary. In the main, they are persons who go progressively onward in the face of both defeat and despair and ultimately win out because they could not do otherwise.

"But in this winning-out there is both a trick and a problem. Some people cannot bear defeat. It discourages them to the point of cessation of effort. They seek relief in trifles from the strain of endurance. They go to and fro lamenting their lots, making general nuisances of themselves to others, all to the end that someone shall pity them, and pitying, force aid from others which they interpret in terms of success.

"They are people who deplore their lack of real success by making protestations against the established order of things, and yet make no effort to figure out this pertinent fact: *that whenever a man or woman sets a goal for himself or herself it is necessary to endeavor that there should be agencies casting handicaps in front of them in order to make the degrees of their progress.*

"**P**UT IT in this way: Some people want to achieve a thing. They go from point to point with every aspect of success, then suddenly encounter opposition and lie down. They do not stop to reason out that when a man or woman has a goal to win, that goal is epitomized by the amount of opposition in the path of attainment.

"We are not telling you this to deal in platitudes; we want to be very specific in this one thing: Those of you who are working for the enlightenment and ennoblement of the race, liberating it from spiritual illiteracy, have made records for yourselves over and over in past lives against great human opposition and antagonism. You have accomplished great service for the mortal species, *but you have not been conscious of the fact that your zeal was manufactured*

by the amount of opposition you encountered.

"This is an elemental fact of human nature—or any nature purporting to work on the various planes of consciousness. Endurance is a property of zeal. Zeal is a property of opposition. Without opposition there can be neither zeal nor piety nor integrity nor absolution.

"This is to say that zeal is not exactly what you think it is. It is not wholly enthusiasm—not spontaneous enthusiasm. It is a property of the ego that has for its essence the carrying on, despite opposition of any nature. Determination of the quiet, positive sort is the best synonym.

"Coming down to your own parts in such a program, this thing has happened: You have made contacts with certain persons who look to you for leadership. But leadership of what? Not a new system of Thought exactly, for this line of thought is as old as the world. Rather let us say, *leadership in a tumult of various religious and socio-*

logical misunderstandings that translate into terms of mortal and immortal opposition based on the wrong thinking of persons on both sides of the veil.

"Can you not understand that there are persons on This Side quite as ignorant of such immortal truths in their application and significance, as any in flesh?

"These people are well-meaning in a way. They do not oppose you because you are *you*, but because you represent a system of sociological blundering to them—or rather, a system which they do not fully understand in its ramifications.

"These people interfered with you, and in your projects for financial attainment, and are continually so interfering, because they believe they are actually helping the rest of the race by retarding your preachments.

"They are not wicked persons, nor are they essentially mischief-makers. They are badly misguided souls on both sides, who will not let you be known for what you are, fearing its ultimate effect on human nature as a whole. They are the Standpatters of Eternity, the orthodox fundamentalists who hate to see the race take new departures in Thought until they are fully aware of the outcome.

These people are powerful, make no mistake



about it. They are almost wanton in their desire to know the eternal circumscriptions. On the other hand, they fear with a colossal fear to follow into strange pastures without the proper shepherd to guide them. They have been reared in error so long that they cannot themselves distinguish what is right and what is not right for the guidance of the race. They are timid souls who have not yet found in a disembodied state the heavenly glories they had pictured to themselves. They are wholly at sea as to what Heaven is, anyway. Disillusion of a sort has led them to believe that nothing can be right of which they have not foreknowledge.

"These people are opposing you in droves!"

"When many of you get clair-audient communications from a high, high source and come out with certain statements at the behest of your Mentors telling of the destiny of the human race, they see no such destiny. They have not progressed far enough intellectually or spiritually to know any more than they knew in their mortal bodies. They have made errors of judgment in other matters, and suffered for them. Now they have come to a place where they are able to get the ear of mankind in a discarnate state and say: 'Do not be deceived as we have been deceived; we see no evidence of what is preached to you about these Higher Realms. We find them quite like earth, so we are not sure that Heaven exists at all. People who tell you that there may be a Heaven after many lives, may be honest and sincere, but they have no authority for their statements that we can perceive, any more than we could perceive while we had mortal bodies. We have been fooled about an allegorical orthodox Heaven, so our relatives on earth may equally be worshipping a false idea. Do not be misled. If these teachers gain to popularity, they may be a colossal power for error, therefore they must be balked and frustrated until we can find out the facts.'

THESSE people believe this themselves, and believing it, they practice it with all the power of which they are capable. You, going about your daily affairs, are fired with a zeal or determination to make order out of tumult. You take our teaching and pass them on to others.



Those in the Light respond to them. Those tired of falsehood and error soon begin to follow in droves.

"Now all this must be stopped, the misguided think. And they watch you constantly, making out of every mole-hill a mountain of subversive effort, trying to discourage and balk you, seizing on every opportunity to discredit your endeavors and bring you to a stop.

"They think they can do this ultimately, and until they begin to see that there is no chance for success, they will hound you unmercifully and try to make a failure out of every project you undertake. You are doing to them what should not be done—that is, giving them power and strength when you lend yourself to petty discouragements of spirits.

"Every initiate into mysticism suffers from them for just this reason. In the East there is a period when those who start delving into the eter-

nal verities immediately suffer all sorts of distresses. In colloquial language this period is called *Pledge Fever*.

"But there is a way to halt, or at least to minimize the activities of these timid spirits.

ALL the avatars in the age-long procession of humanity have learned this lesson: *that discouragement cannot be a factor in putting across a work divinely ordained.*

"Each and every man who has come to earth, or into life, to gain a certain objective, has been hounded and upset by these same entities who fear to disrupt the *status quo* of moral turpitude. The saviors and savants of eternity have been their shining marks. They, the saviors and savants, have all had to reckon with a host of discarnate persons who have reflected their disgruntlement back upon earth-life because there were omissions in Divine Script, purposely or no, leading them to believe that the after-life was quite another thing than what they have found it.

"You are dealing with these people concretely now—these Antagonists in Futility. They are the same people who have disrupted and disorganized progressive sociological work in every dispensation.

"They are not to be stopped, however, by any divine policeman waving his hand and halting the traffic of their passions or indispositions. *They*

cannot be stopped, as a matter of fact; they can only be shown where they are in error. And you cannot show them by remonstrating with them, or even holding a mirror up to them as potential mischief-makers in a divine dispensation of intelligence.

"You must recognize them for what they essentially are, *numbskulls*, and we use the word in all kindness, who have blundered or been inhibited in their thinking, and who are determined not to let you make progress without negating what you have to say, or what you do, to the utmost of their ability.

"There is a way around their obstinacy of conduct, we say. *That is by serving notice on the world that you recognize a divine commission to do a certain thing, that you mean to make it your lifework, that you will not be arrested or deterred in it, that you will preach to a handful if need be, quite as easily and effectively as to a nation, that you will occupy yourself with gainful labors which your hands find to do, but that your life shall be a living testament of what you propose to accomplish.*

"**B**UT bear in mind this: We are not preaching any war of attrition between you and these people who deter you. That would be foolish. They outnumber you a million to one, both in strength of numbers and moral fibre.

"You can do this to them, however: You can proceed with the shortest possible delay to perfect a well-rounded and completed program of just what you propose to do for the human race, and where you propose to leave it when you are done.

"This is something that cannot be accomplished in a day, a week, or a month. That is not the point. You must show by your endeavors that you are working upon a sustained program that has sense behind it, idealism, and practical common application to the needs of present day humanity.

"In other words you have got to show them that you know your business, what you are about, and how you propose to accomplish it in concrete manifestation.

"The time has not been ripe hitherto, for you to understand what was going on. Human nature is prone to misinterpret and think that all identification of supernatural activity must concern those who are wicked. Nevertheless, you had to know these people inadvertently, so to speak, before you could consciously take upon yourself the strength

and stamina to overcome them in their perversities.

"That time has arrived. It is necessary for you to know that you can be hounded, obsessed, balked, and confused in your worldly pursuits by a host of not wicked but *stupid* souls, childish in their provincial rages, who want you to stop your life work purely because they do not fully understand the nature, ramifications, meaning, and ultimate attainment of it. You must convince them that they should get off your trail and help instead of hinder by giving them the complete concept of what is going on under our guidance.

"We are not operating on a wave-length, so to speak, using a radio term for a moment, into which they can tune, and therefore if you are psychic and in communication with us, they think many of your manifestations, philosophic and otherwise, are the result of your own manufacture.

"**N**OW touching upon earthly revisitation again, let us get this across to you: There are also agencies at work that know you for who and what you are. They are the souls of persons who have wronged you in past lives or who fancy themselves wronged by you. They are not intelligent souls, though they may have held high earthly estates. They are people who would actually destroy you if they could, but we have a way of curbing their pernicious activities. *We have no way of thwarting those who sincerely believe you may be doing your part toward leading the race into error, for their very sincerity gives them armor against you.* They have just as much right to their opinion as we have to ours.

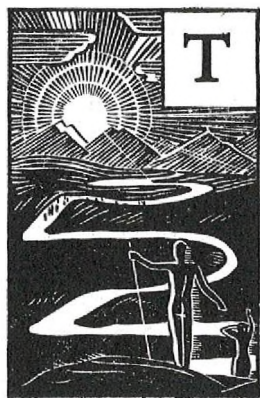
"The price of a good deed is not always penury. The price of misfortune is not always award. The character of a good deed is not always supremacy of intellect nor the idolatry of the unthinking. Man has his race to run. His destiny must function. The ways of the purblind are abomination to the saviors of humanity. The time draws nigh when great deeds are imminent. The world of mortality undergoes a transformation.

"We, who sit on the vantage points, perceive the gale that is heavy on the air. We warn mankind to be of good report, yet it heeds us not. No matter. Our love for man is great. Resolutely we go forward, preaching and teaching, taking no thought to ourselves but to the errand on which we journey, asking no emoluments but the gratitude of the righteous who are ever the humble.

(Continued on Page 60)

Do You Clearly Discern the Spirit of Evil?

THIS IS not a depression but the opening sequence of the great struggle of all ages between the forces of darkness and the forces of Light



THE WORLD is passing through a period of depression unequalled in extent and intensity in modern history.

The reason for this Depression is not readily discerned.

The world has been called upon to pass through periods of terror and disorganization in the past, but history hitherto has always supplied rational causes for such sufferings, there were great wars, or widespread crop failures producing famines, or great sweeping epidemics.

But there is now no great war; on the contrary, never was there so great a general effort among the people of the various nations to keep the peace.

There is now no failure of crops; on the contrary there have been unusually abundant harvests.

There is now no great epidemic in the world; on the contrary, there never was a time when the health officers of the world were so well able to take care of the health of the nations.

There is now no scarcity of the products of the mine or forest; on the contrary, applied science has made all such resources abundant—too abundant; neither is there any lack of the means of transportation, nor barriers to free movements of trade other than artificially erected tariff walls.

Never in the history of the nations have all factors and ingredients that make for beautiful and substantial living been so plentiful.

What then, is the matter with the world?

In an especially well-written article entitled "The World Crisis," recently published in England and widely circulated in the United States, William Pascoe Goard makes the following apt exposition:

THERE IS in progress a war of *doctrine* more deadly than war with the sword: a widespread campaign against God, religion, and the existing social order.

This is the thing that is throwing the world and its machinery out of gear.

The confidence of the people is shaken, therefore the enterprise of the people fails.

Briefly rehearsed, the facts are these:

Up to 1914, European civilization was divided into three groups, each pursuing an ideal of social organization.

First, was the Anglo-Saxon Group, building on faith in God, the common law, and individual enterprise.

Second, was the German Group, building on German Kultur, expressed in state socialism.

Third, was the Russian Group, on the surface still controlling the national organization as the Czar's regime, under the surface the seething spirit of unrest which was being fostered and directed toward the Communistic ideals of Karl Marx.

But Germany became obsessed with the idea of making her ideal universal by military force—result, the remaining two units combined against her, and the war of 1914-1918 ensued.

Germany lost her attempt.

There remains now Anglo-Saxon civilization standing for God and His right—or Faith and Individuality; and the Russian Group.

This group is now animated by a spirit of evil which is “challenging God Almighty in His heaven”—for so its manifesto runs—and which is seeking to overturn every system that is founded on individual right.

In the meantime it is proclaiming and seeking to establish a system entitled *Communism*, but which really is an enthroned bureaucracy ruling over a nation enslaved.

Russia and all those who stand with her are attacking European civilization—and especially Anglo-Saxon civilization—and all that it stands for today.

This is a very real and deadly conflict.

The spirit which animates the Russian group at this time has again and again precipitated the greatest of world convulsions, and has given rise to many of the most terrible physical upheavals and conflicts between nations, and between rival parties in single nations, since the historical world began.

It is causing such an upheaval today, and is now manifesting itself in the revolution which is sweeping China, in the revolution which has already swept Russia, in the unrest which is causing such widespread distress in the world, and which is threatening us with world revolution.

The activities of this spirit of evil are not confined to one people, or nation, nor to one century or period.

Now it manifests itself here, and now there.

FOR INSTANCE, voiced by Voltaire and his associates, it took advantage of conditions in Monarchical France.

When the people there, galled by unwise and unbearable governmental conditions, struck out for “Liberty, Equality, and Fraternity”—excellent things in themselves—this Spirit of Evil captured the lead of the popular movement and drove the people onwards to the terror of the Commune.

A century later, when in China the people long held in thralldom by the Manchu regime struck for freedom, this Spirit of Evil seized the guidance of the movement and has caused in China a welter of blood and cruelty for the past eighteen years.

Prior to 1914, voiced by Nietzsche and Treitschke, this Spirit of Evil fanned the flame of greed

for conquest in the empire of Germany and precipitated the Great War.

Taking advantage of the reverses of Russia, and of the inflamed minds of the people, when the people decided to strike for freedom, this Spirit of Evil hurried them to the fearful tragedy of the revolution and all the horrors that have taken place since.

Established in Russia, this Spirit of Evil has become vocal throughout the world, finding a ready instrument among certain racial groups in Russia for the furtherance of its plans for world dominance through revolution.

Now a spirit which breaks out thus, age after age in this land and that land, is *one spirit* and is consistent with itself in all its activities.

What it was centuries ago, it is today, and will be to the end.

We are therefore right when we say that it is a Spirit of Evil, and it is voicing itself in doctrine which takes possession of, and hurries the minds of men on to terrific disaster.

We must awaken now, and save the things which are left, or see our own Anglo-Saxon world—and all that remains of the civilized world—go down in absolute ruin.

It is no idle threat which menaces, neither is it in the Divine Plan of the ages that Right shall ultimately triumph without Christian people doing anything about it.

In destroying these empires, and overturning governmental institutions and systems, the Spirit of Evil has already disorganized and destroyed the part these empires and governmental institutions took in world trade and commerce.

It is because of this activity of the Spirit of Evil that our mills are closed, our ships idle, and our people unemployed by millions.

It is because of these things that the stagnation of trade and industry broods over all lands.

It is further the avowed object of those who are animated by that Spirit of Evil to destroy all that remains of the world's trade and commerce.

They say so themselves, from their press, from public platforms, from the mouths of sabotage agents infiltrated into our colleges and industries.

They seek converts to their doctrine of destruction by acclaiming that “the Capitalistic System” has failed.

They know it has not failed; they are using



that catch-phrase to entrap the unthinking who are suffering from the misdeeds of that Spirit of Evil and are desperately in need of relief.

BUT WHEN we have considered the obvious destruction of governments and commerce, resulting in stagnation of industry, we have only told a small part of the story.

The same Spirit of Evil is directed against God, and against all faith in God.

It is directed against Religion in all its devotional forms.

It is directed against all revealed Truth, and against all moral laws, whether natural or revealed.

It subverts the family.

It reverses the Commandments, which lie as the basis of our moral practice.

It disregards the rights of the individual and enslaves all people to an entity which is dubbed "the State."

A properly constituted "State" is a good thing, but "the State" preached and experimented with in the movement under discussion, is an incarnation of the *Spirit of Evil*.

This is the thing which is making war upon humanity at the present time.

And war will again be invoked on all nations of the earth, if the Spirit of Evil can continue to have its way unobstructed and unchallenged.

THE SPIRIT of Evil which has been carrying out this campaign throughout the ages, produced the atmosphere desired through the disturbance caused by the Great War.

The mad ambition of the Kaiser and his military caste was but a pawn in the deeper game played by those pledged to the Spirit of Evil behind the scenes.

In the last war, Germany attempted to conquer the world *by the sword*, but in this greater war the Spirit of Evil is attempting to conquer the world by *doctrine*.

The fury of world-wide propaganda which has been carried on since the Armistice has been unparalleled in history.

It has not yet reached its climax.

The result of all this fury of propaganda will be to precipitate war again on a larger scale than ever before, in order that the confusion and unrest thus caused, may move revolution throughout the whole world a step further forward, if not indeed to actualize it in fact.

What shall be done about it?

The issue is here, upon us, *now!*

Those who sit behind the closed doors of great governments already have blanched faces, considering the activities which they know to be going on, but which they dare not mention to the people as a whole, fearing that a still mightier catastrophe might be precipitated.

There are hundreds of individuals in private life whose daily activities have advised them of the diabolical maneuvering that is going on to send England and America down in debris.

They know that all of this activity does not come from the Russian people.

The Russians as a people are as much the ignorant sufferers from this Spirit of Evil as all other countries under the sun.

To the everlasting shame of the American people, the Spirit of Evil that directs "Russian" Communism throughout the earth, operates from headquarters in Manhattan.

"Russian" Communistic speakers, addressing groups of impressionistic college adolescents, have declared from the public platform that this is so.

Direction of this Spirit of Evil does not proceed from musty East Side cellars; it is instigated, sponsored financially, and rendered politically effective by men who occupy positions before the world as great international private bankers, their ultimate aim being commercial control of the industries and natural resources of the countries they would exploit.

There is photostatic proof in existence that this is so, but the men in whose possession this proof rests at present, have too high a sense of moral responsibility to emblazon it where it may inflame a hoaxed and suffering public and perhaps produce great pogroms.

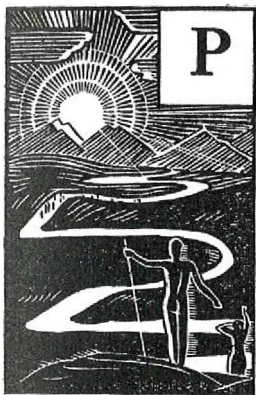
Only the continued diabolism of these international interests, living and maneuvering in false security, fancying that their activities are hidden and unknown because they are able to keep them from newspapers responsive to their control, *will force them into the public's hands*.

In these vital months of 1932, Anglo-Saxon humanity needs leadership and the promulgation of a stronger faith in the Power of Holy Spirit, than ever before in modern history.

Only as humanity is aroused spiritually, can effective measures be taken to preserve those ethics and ideals which has made this Republic great under the inspiration of the Christ.

Take Your Daily Cues from the Great Pyramid

*THE ALTAR UNTO THE LORD in the
land of Egypt supplies accurate informa-
tion on present-day disruption*



P

EOPLE who are adept in their knowledge of the Great Pyramid and the significance of its measurements, are in possession of the perfect key to the enigma of the world's present troubles.

Influences of all kinds on both sides of the Veil, as well as the Spirit of Evil which is seizing hold of all nations at

present, were accurately foretold and recorded in stone thousands of years in the past. In this colossal astronomical monument we have testimony surpassing all coincidence, that the nations of the world are entering a new dispensation. And the wisdom of the Pyramid, covering 6,000 years of human endeavor, is available for all those who will apply themselves to its study.

The outstanding authority on the Great Pyramid is probably Prof. David Davidson of London, England. Prof. Davidson was assisted in gaining many of his measurements and interpreting them, by Dr. A. E. Strath-Gordon of Aberdeen, Scotland, founder of The Atlantean Research Society, and forthcoming president of the Teacher's College for The League of the Liberation at Asheville, N. C. Dr. Strath-Gordon is an intimate associate of the editor of this magazine and substantiates Prof. Davidson's claims as to Great Pyramid interpretation.

In his most recent work on Great Pyramid sig-

nificances, Prof. Davidson has the following to say on evidence that Pyramid measurements are amply attested by at least six witnesses.

Incidentally, an intensive study of Pyramid prophecy is to be conducted by Dr. Strath-Gordon at the forthcoming summer session of the Teacher's College, and the following article is therefore particularly pertinent to prospective students:—

"THE SCIENCE of gravitational astronomy began in the 17th century of our era with Kepler and Newton. But forty-three centuries earlier a precise exposition of the science was enshrined as a divine revelation *in the Great Pyramid's geometrical system of astronomical representation.*

"The latter system indeed *excels* in comprehensiveness the more modern exposition of the science. And it is equally precise in its definition of astronomical values.

"The Great Pyramid's astronomical system defines a record of sequential dates for a period of 6,000 years, beginning at the Autumnal Equinox of 4000 B. C.; giving, *inter alia*, the precise dates of the beginning and ending of Britain's participation in the Great War, and of the final Tribulation which is now upon us.

"The ancient Egyptian tradition, handed on to the Copts, states that the Great Pyramid contains geometrical and astronomical science for the later age of civilization. Confirming this, the ancient Egyptian Messianic texts (*circa* 3000-2500 B. C.)

give us all the principal measurements of the exterior and interior of the Great Pyramid, and define the unit of measurement as a scientific inch-unit that is the 500 millionth part of the earth's polar diameter. The measurements thus given by the texts are in all cases simple geometrical functions of the year-circle, the latter being a circle whose circumference, in Polar diameter inches (or Pyramid inches) is 100 times the number of days in the Solar year.

"ASIDE FROM the six witnesses mentioned later in this article, there are six principal independent methods whereby events can be geometrically symbolized and their dates astronomically indicated to the precise day, without reference to any calendar or civil system of reckoning days, months and years.

"Each of the six methods is found in operation in the Great Pyramid, and all of them agree in defining dates to the precise day. By such means the Pyramid gives the dates of the prophesied Birth and Passion of the Messiah.

"The date of the Messiah's Birth is given as October 6th (Julian 4 B. C.) This date occurred on Saturday (Sabbath), and on the 15th day of the Jewish month Tisri, thus coinciding with the Feast of Tabernacles, when "the Word became flesh and dwelt among us," "the Lord of the Sabbath."

"The date of the Messiah's Passion is given as 7th April (Julian) A. D. 30. This date occurred on a Friday and on the 15th day of the Jewish month Nisan, thus coinciding with the Passover after which our Lord was crucified. The earliest and latest Egyptian Messianic texts—containing the elements of Pyramid prophecy—confirm the intention of this dating in the Great Pyramid.

"Other symbolized events are dated as relating to two period of Chaos, the first period beginning 4-5 August, 1914, A.D., and ending 10-11 November, 1918 A. D., and the second beginning 29th May, 1928 A. D., and extending to 15-16 September 1936 A. D. The latter period is defined as associated with the events predicted, as preceding the establishing of the Messianic Kingdom and as relating in particular to the history of the English-speaking race.

"THE LATTER period, giving the detailed chronology of the times in which we are now living, I have given elsewhere. But for the present, we shall cover the existing proofs of the accuracy of this testimony.

"It is sometimes necessary to tell unpalatable truths, to prepare those for a crisis who otherwise would be unprepared. The first stage of preparation consists in spreading the news. Unfortunately, many capable exponents are 'sitting on the fence,' not because they are unconvinced, but because they do not care to face publicity in this matter. Many, again, are convinced and are willing to state their conviction, but are afraid of some hypothetical factor that may not have been taken into account.

"One cannot blame the public for an incredulous attitude towards exposition of prophecy. For so many hasty expositions in the past have proved to be mistaken. (Note: Mr. Davidson spent fifteen years in testing and confirming his conclusions from many independent sources before venturing to publish them). This applies both to Scriptural prophecy and to Great Pyramid prophecy.

"Those acquainted with the elements of both, now realize wherein the errors lay. This, however, does not relieve us of the possibility of error in this instance *unless we are assured that we have discovered principles of interpretation that do not permit of any uncertainty*. Wherein, then, does the present exposition differ from previous expositions?

"Simply in following the procedure adopted in courts of law in taking evidence and in forming judgment upon the evidence taken by the proper procedure. Judgment cannot be formed on the evidence of one witness. The evidence of one witness must not be influenced by the evidence of another, and no judgment can be formed with absolute certainty unless the evidence of two or more independent witnesses agree for all essential points of reference.

"THIS PRINCIPLE of witnessing is indeed laid down in the Old and New Testaments as the essential principle of man dealing with man and of God revealing His irrevocable decisions to man. In the latter case, all Divine decisions of an *irrevocable* nature are, without exception, delivered in two or more Divine communications of an independent nature. In the case we have had before us, the two *principal* witnesses consist of the Bible and the Great Pyramid.

"My own original work of research consisted of elucidating the astronomical system of chronology in the Great Pyramid. Each independent line of investigation revealed, in that line, the existence of two or more "witnesses" agreeing upon every

essential feature, and the several lines of investigation also resolved themselves into several independent lines of "witnessing." When the Pyramid's chronology had been thus definitely established it was found that several independent exponents of the Scriptures had obtained the same chronology in the Old and New Testaments, and that the principal chronological points in the Pyramid's chronology and in the Biblical chronology confirmed the identity and also revealed the scientific system upon which the Biblical chronology was framed. The latter discovery showed the existence of the same scientific system in early Egypt, Babylon and China, and thus supplied the essential basis for the "auditing" of the later chronological "accounts" of the Egyptians, Babylonians, and Chinese. The fictitious elements in these "accounts" were revealed by methods analogous to those of modern accountancy, and a true "balance" was obtained by the same methods.

"The three essential witnesses in opposition were thus revealed under cross-examination as confirming the Bible and Pyramid witnesses in the matter of precise chronology. With modern gravitational astronomy confirming the Pyramid's chronology, we therefore have six independent witnesses for the chronology.

"**TRUE CHRONOLOGY** is necessarily the basis of true prophecy, and that there is such a thing as true prophecy can only be established by this sequential relationship being demonstrated.

"Now a generation before my own final conclusions were published, the religious allegory of the Great Pyramid's passages and chambers was elucidated from ancient Egyptian literature by Marsham Adams. My own chronological researches were completed before I knew of Marsham Adams' work.

"I found, however, that the Pyramid's astronomical datings, when compared with Biblical and secular history, confirmed in detail Marsham Adams' explanation of the Pyramid's religious allegory. In this connection it is essential the reader should realize that Adams was not influenced by any thought of prophecy in the Pyramid, and that, until I had completed my own Pyramid investigations, I had no idea that the Egyptians had left any written interpreta-

tion of the Great Pyramid's prophetic allegory.

"We have, therefore, three independent witnesses to the truth of the prophecy, in history (Biblical and secular), in the Pyramid's own scientific prophecy, and in the ancient Egyptians' literary record of the allegory of the Pyramid's prophecy.



"Authorities may dispute certain dates in past history, but others than I had determined these, from the data of history, before I had discovered the same dates in the Pyramid's scientific record. Authorities also disagree with Marsham Adams' conclusions—and with Sir Gaston Maspero for having endorsed these conclusions—but the Pyramid's astronomical chronology and its structural symbolism confirm these conclusions. It is the independent nature of the conclusions and their agreement in detail that

matter, and not any merely *temporary* agreement between authorities of a single school of thought in regard to an *isolated* matter of opinion, changing from generation to generation and from year to year.

"**WE HAVE**, however, a fourth witness in the prophecies of the Old and New Testaments. There are several systems of interpretations of Scriptural prophecy and many systems of destructive criticism. Only one of these systems can be correct.

"The correct system can only be established by its complete agreement in detail with an independent line of evidence. This agreement is obtained in the case of the system of prophecy interpretation established by Professor T. R. Birks, of Cambridge, 80 years ago, and reduced to systematic exposition in detail by Dr. Grattan Guinness nearly 50 years ago, and Dr. H. Aldersmith 30 years ago.

"This exposition has been confirmed by history down to the present time. The outstanding feature of this line of evidence is that Dr. H. Aldersmith, in 1896, identified the prophecies of Scripture, relating to the present time, as being addressed to the English-speaking race. Professor Birks saw this feature of the scientific prophecies as long ago as 1846. The essential facts to realize are that Aldersmith's interpretation has been confirmed in detail during the late European War and since then, and that both his and Birks' interpreta-

tions concerning the final crisis between Great Britain and Russia is shortly due for fulfillment. The Pyramid's prophecy, again, confirms this, as it has confirmed Aldersmith's interpretation concerning the recent war.

“A FIFTH witness appeared from an unexpected source. Some two months after my own discoveries were published, Professor L. A. Waddell's work, ‘The Phoenician Origin of Britons, Scots and Anglo-Saxons,’ appeared with confirming demonstrations. For whereas Marsham Adams had shown that the Great Pyramid's allegory was known to the ancient Egyptians as containing the allegory of the Messiah, Waddell's work showed that this allegory of the Messiah existed as a definite prophecy in all the literary systems of the ancient East from a date as early as 3000 B. C. Waddell showed, further, that this universal prophecy also referred to a nation of ‘builders,’ that the *Messiah* symbol of this nation was the year-circle, or the later ‘solar-disc’ of Aten worship in Egypt: and that the nation of ‘builders’ was specified by the name of ‘Brits.’ The year-circle is the Pyramid's symbol for the Messiah, and the symbol of the ‘Brits’ is clearly the Messianic symbol for the ‘Sun of Righteousness.’”

“This identification has its parallel in the Scriptural Pyramid allegory of the ‘Stone Kingdom.’ Concerning this ‘Kingdom,’ Jesus Christ said to

the Jews: ‘Did ye never read in the Scriptures, ‘The stone which the *builders* rejected is become the head of the corner; this is the Lord's going, and it is marvellous in our eyes? Therefore I say unto you, the Kingdom of God shall be taken from you, and given unto a nation bringing forth the fruits thereof. And whosoever shall fall upon this stone shall be broken, but on whomsoever it shall fall it shall grind to powder.’ (Matt. XXI. 42-44.)

“Peter, therefore, in addressing the Jews (Acts IV. 11), states: ‘This (Christ) is the stone which was set at nought by you *builders* (the Jews), which is become the head of the corner.’ Clearly, then, the Stone Kingdom—The Pyramid Kingdom—by Christ's own statement, is a nation, and by this nation supplanting the Jews, that new nation, according to Peter, became the ‘builders.’ Daniel II. 34-44 states that the Stone Kingdom should fill the whole earth. The Pyramid's prophetic allegory identifies the nation of the Stone Kingdom as the English speaking race.

“‘Do we realize,’ says the Archbishop of Canterbury, ‘that we alone today are those whom God has chosen in the world's history as a people to whom is given incomparably the greatest trust and decision for the world's safety that has been laid upon a great company of people? This is a trust laid upon the English-speaking peoples, but primarily upon Britain and America.’”



Why You Are Opposed by Invisible Persons

(Continued from Page 53)

We seek humanity crying in a great wilderness and say to it, *Peace!* . . . the dawn comes presently when men shall perceive that righteousness is not a thing that is worn for adornment as a garment, but a halberd and buckler that arrays throughout eternity, protecting the body that is wearied with well-doing.

“Be peaceful between yourselves. Know that a goodly work is in prospect. Accept it as the tutelage of those who walk in darkness, rejoicing that you carry a lamp in your bosoms that shall light the pathway for millions of feet.

“We entreat you to turn away from discouragement, to be righteous of intent, to seek ways with us to accomplish the beautiful that comes to you presently in the form of beatitude. May you know in your heart the true voice of freedom bewailing the incense offered to servitude.

“A goodly blessing is the heritage of nations that open their ears to receive our instruction. More will be given you as you give application. Treat it as becomes its dignity and seek ways to impress upon those who thwart you that their thwarting is uncalled for, for that which comes to you, comes from a mount of Transfiguration. And the blessing that is yours overcomes the defilers, even those who make mischief with pure intent.”

The IDIOT

A PREACHMENT in fictional form of a staggering truth of which every expectant mother should be aware

by MARGARET PALMER WILEY



BEING fond of walking, it has long been my custom to stroll of an evening on the outskirts of town.

Two years previous to the writing of this tale, I noticed for the first time a squalid shack by the side of the road where it ran into open country. It was wedged

between two buildings, one a tannery, the other a factory, and was set in a yard with a drab fence in front.

Often as I had passed that way, I had scarcely noted its existence, and perhaps never would have done so at all but for a strange creature of ghastly and pitiable appearance who hung one twilight on the rickety gate.

His features were distorted as though Nature in a satirical mood had lumped her clay into cubist mold. The rolling eyes had no speculation; the legs were twisted, and had he been suspended from a pole in a field, he might have passed for a lifeless scarecrow. Only the eyes at close range stamped him as human.

Involuntarily, I paused for a moment facing him, and a violent contortion passed over his features, whether an effort towards the expression of mirth or malice, pleasant greeting or execration, I could not determine.

I shuddered and passed on, but the image of the wreck of humanity remained before my inner vision. I could think of nothing else, even when I reached the quiet beauty of the woodland road.

WHAT WAS behind the creature's watchful waiting? Was he interested in what passed before him, traffic and passers-by, the little come-

dies and incidents of life? He appeared less intelligent than the animals, and to have less control over his facial muscles. A dog does not look fierce while he wags his tail, he "laughs all over." This creature's reactions seemed to consist of contradictory movements made by various parts of the anatomy.

That night in my bachelor quarters, as I sat at ease in the worn arm-chair that was the cradle of my dreams. I smoked innumerable pipes of tobacco, but could not attain a state of content. I tried to fasten my attention on a recent work of fiction, but at the back of my mind there seemed to be some strange presence, knocking, knocking, knocking.

"Like Poe's Raven," I cried, throwing down my book with an attempt at jest. Then I sat without resisting the impression. Where was the soul belonging to that misshapen body? Did it still inhabit it, but sharing that abode with some malevolent intruder, who, thwarted of expression, gazed despairingly on its misrepresentation from behind the aggressor? Or, had the soul been dispossessed, driven from its home? Of a certainty this poor ruin could not be a temple of the Holy Spirit.

Tiring of speculation, I finally went to the bookshelves, and not finding what I wanted, made a survey of the piles of books. Finding the one I wanted after a protracted search, I soon became immersed in disintegrated personalities, spiritual excursions and possessions. So engrossing was the material that I finally roused myself with a start to find it midnight and my pipe and hearth cold.

I decided it was too late to mend the fire, and dropping my book, repaired to bed. My preparations are simple and quickly accomplished. But once on my back I found myself disinclined to

sleep. So I reached my pipe and lit another smoke.

There is but one window to my room, directly opposite the door, looking out upon the yard. To the left of the door is my bed, facing the blank space of wall beside the window. On moonlit nights, the light is partially obstructed by the gnarled limbs and branches of a tree. So it was on this occasion. The moonlight filtering through, produced odd effects—huge writhing serpents and grotesque shapes calculated to strike horror to the heart of the unlearned. But I was used to them, and they held for me no terrifying mystery, even when reinforced by the sepulchral rustling of dead leaves.

In fact, to my accustomed senses, they held a soothing somnolent quality, and dreamily watching I sank into sleep.

I STARTED up possessed of a chill. At the foot of my bed I seemed to discern a shape formed of mist—the head and face apparently covered with a veil. A lump rose in my throat and my heart pounded madly. I feared to move or breath. I had never seen a spectre and if this were one, I wished to hold it undisturbed.

I stared earnestly, and still the form, though shifting to and fro, remained. I found myself wishing the phantom would lift the veil, and then half amused at my credulity, I summoned courage and sat up in bed. Putting out my hand I endeavored to touch the thing that I saw, but though it remained it seemed to retreat.

Assured by now that I was wide awake, and that the apparation could not be attributed to any freakish effect of the moon, inasmuch as it stood in the shadow away from its light, and in size and shape could in no way be accounted for like the patterns wrought by the light filtering through the branches of the tree, I called forth a second semblance of bravery.

"Who are you?" I whispered hoarsely, "and what do you want?"

As I spoke, the thing before me moved—as though a hand swept a veil from before it and a face shone through; a face of intense sadness, of pure and perfect contours, with a lofty brow. The eyes glowed with longing and held mine with strange power.

Again I faltered: "Who are you?"

"I am the spirit of him you saw today, the 'human derelict' as he is called by men."

"You!" I cried, "But you are a perfect spirit. How is it possible?"

"Alas, and could I still dwell within my body temple, it would also be perfect. I am the spirit of the perfect man, made in the image of the Creator, but through no fault of my own, I was driven out of the body you saw, in its infancy, by the power of the evil thoughts of others. These have built an evil personality which is destroying my body. Unless this is remedied I will soon be too late for help."

"Driven out—evil personality—*how*, by the thoughts of others?"

"The firm belief in heredity of the members of my family, *the fears of my mother before my birth*. Certain sins of my forebears have through the belief of the family, been visited upon forthcoming generations. My mother brooded over this, and feared it for me, so that even while she carried me, it was impressed upon me. At my birth she looked confidently for malformation and the signs of hereditary evils. These things were whispered about my cradle, friends touched me with reluctance, and looked at me askance, watching, for the thing which they confidently expected to come to pass. A lofty soul could not grow and expand in such an atmosphere. Bit by bit they drew and detached from my personality the grosser particles. The real *I*, was gradually forced out. Now they have what they have made of my body, a thing which has grown in size but in no other way, a reflection of the monstrous thoughts which they have held. I fear it will soon be too late for salvation in this earthly visit, and I may have to wait long for another opportunity to grow and develop as I should."

"But," I faltered, "even could this be true, why do you come to me?"

"Because you are the first person to open your mind to me—the first to provide an entrance. Others have accepted the evil personality unquestioningly. You have acknowledged the man, have known *he must be*, have sought him with your own questing soul and summoned his appearance."

This rather stunned me.

"You say it will soon be too late to help this present body of yours? What can be done?"

"You can go to my mother, tell her all this. There might be a chance of her believing even if she cannot understand, At least she should care enough to try your plan, since all else has failed."

"My plan," I cried, bewildered. But I have no plan! Why do you not go to her and tell her what you have told me? I am only a stranger."

"In spirit there are no strangers, and ties of

blood do not always indicate spiritual affinity. My mother is impervious to spiritual impressions. She can only receive through a material source. You may be able to impress her sufficiently to cause her to take your advice."

"But what shall I advise?"

"Tell her she must hold constantly in her heart an image of me as a perfect man—the image of my Creator. She must repeat continually the words 'I behold in you the perfect man. Nothing but good cometh from the Source of all Life.' Tell her to repeat this innumerable times a day. *And before long I shall regain, my own, my rightful inheritance.* Will you do it?"

A bit uncertainly I promised. I felt I *must*. The creature's gaze had hypnotic power. But with my consent, he seemed to smile and vanished, leaving me sitting a bit cold, shaken, half doubting, half believing myself the victim of a dream.

WITH THE light of day, I experienced a reaction toward cold materialism. I was tired and depressed. It was one thing to feel an intellectual curiosity about abnormal mental conditions, and another to intrude upon the affairs of a perfect stranger, to tell a practical, matter-of-fact woman that I had been holding intercourse with her son's clean soul. She would doubtless tell her physician and he was likely to get out a writ of *de lunatico inquirendo* for me. I was not at all enthusiastic about the matter. In fact, I packed a bag in haste and went to spend a week-end with a sister in the country.

However, I could not enter whole-heartedly into the frivolities of the others. I felt continually impelled to return, so that my sister, who was always bewailing my lack of social qualities, said: "You grow worse and worse. You have a haggard air. What on earth is the matter with you anyhow?"

On the strength of this, feeling that I cumbered her home and rendered the atmosphere oppressive, I decided to depart.

Immediately upon my arrival at home, I walked out past the little shack. *The freakish figure still hung on the gate.* As I stopped and looked at him again, he made the most violent demonstrations of displeasure, foaming at the lips—and if I had had any idea of entering it quickly fled.

I had a feeling of restlessness that night, as

though I had side-stepped a solemn duty. No books held my interest.

Again I found myself inclined to wakefulness. Again I smoked my consoling pipe in bed. In fact, I lay awake in a state of expectancy—a state of guilty fear. But the vision did not return and I finally dropped into an exhausted sleep.

Several days were passed in torment and indecision. My work mercifully relieved me by day, though I was absent-minded and my employer rebuked me. Twice I walked out to the shack and found the Idiot hanging on the gate. Both times my courage failed me as he received me with mingled demonstrations of pleasure and rage, as though two forces were contending within him.

On the night of the seventh day from the one on which I had first seen the vision, I felt relieved from the contending forces which had been driving me hither and yon. I was almost inclined to think my imagination had been running riot. I went to sleep with the carefree conscience of a child, and awoke around two o'clock to behold the vision whose reappearance and reproaches I feared.

The misty veil was lifted from the face which was sadder than before, and somehow fainter and more remote.

"You have failed me," said the phantom.

I was perfectly aware of his speech, both now and on the previous occasion, but I realized afterward that I had heard no definite voice. It was as though I was made aware of his thoughts in some other way than by actual speech.

Remorse overcame me. I tried to explain my failure, but the creature shook its head with a mournful sigh and faded away. I did not sleep any more that night. On the following day I was constantly haunted by the memory of the vision, that immediately after work, I sought the outskirts of the town and the shack that housed the Idiot.

THIS TIME the creature was not hanging on the gate, and I was filled with an apprehension I could not dismiss. I entered the yard and went to the door. I rang the bell and after a moment it was opened by a disheveled, red-eyed woman. My mouth seemed to open and shut without a sound. I finally gave utterance to a question:

"How is your son?"

She eyed me suspiciously: "Who are you, and



what do you know of him?"

I hesitated. In that moment came inspiration.

"It has been revealed to me in a dream," I said. "that I must come to you, and tell you what you must do in order that he may be healed."

She looked at me in amazement, then backed away as though suddenly frightened.

"You're crazy!" she cried.

I gave her my card. "You can investigate my reputation," I replied. "I have nothing to gain by hoaxing you. I have been so haunted by a recurring dream, that I am forced to come and tell you about it. You can do as you wish. But I advise you to consider carefully before turning down this counsel of a higher wisdom. It cannot hurt your son, and it may help—if you have faith."

"But I must first consult our doctor."

"The doctor has not helped him so far."

She considered a moment. "What is it you can tell me?" she asked.

I repeated the words I had heard from the phantom.

"Make that statement frequently—and believe it," I said as I went away. I left her standing dumbfounded.

AT THE end of a week I walked to the cottage. After a moment's hesitation I knocked at the door. The woman opened it. She looked brighter and less disheveled. She even smiled at sight of me.

"How is he?" I asked.

She put her finger on her lips.

"Sh! The doctor is here—he can't understand—the boy is different—less violent. He has more intelligence in his eyes and almost seems to understand me. I have not told the doctor. Come back some time later."

At the end of the sixth week I found the "Idiot" sitting on the porch instead of hanging on the gate. He was holding in his hands the colored comic sheet from a Sunday paper, and his hands were steady and the fingers almost normal. His gaze was direct and he gave me a smile.

His mother followed to the gate.

"Isn't it wonderful!" she cried. "But"—anxiously—"as he gets better otherwise, he does not seem so strong. He fears to walk. I am afraid he is weaker, and there's something a bit sad instead of the animal look in his face."

At the end of the seventh week when I ap-

proached the house, I was seized with a premonition of disaster. There was a suggestion of movement in the upper story, and the Idiot was not to be seen on the porch.

In answer to the bell his mother appeared. Her red eyes had returned.

"Come and see what you've done!" she cried to me madly, dragging me toward the stairs. "He's dying! Oh, why did I ever listen to you!"

I followed up the stairs and into the room where the Idiot lay, pale and motionless on the bed. He was somewhat thinner, but the face was peaceful. The doctor sat at the bed-side listening to his breathing. He frowned as we entered.

"Is this the man?" he asked.

The mother nodded.

"Sir, I don't know your motive, but you may find yourself in grave trouble if this man dies."

I made no rejoinder. We stood silent for a moment.

Suddenly, above the Idiot's head, a white mist gathered, and before my wondering eyes, the pure, perfect face of the vision took shape.

"Fear not," it said, "all—is—well!"

To my surprise, neither the woman nor the doctor seemed to see or hear.

Again there was silence. Then, suddenly, the features of the Idiot underwent a violent spasm and his body distorted. For a few moments a fierce struggle wracked his frame.

The doctor started toward him, but stopped bewildered, constrained to watch fascinated. It seemed to me that two forces contended for mastery, and as though the body were lifted and pulled to and fro between them. Suddenly, it was released, and gently laid down. I thought I felt a dark shape rushing violently for the door. The limbs and hands relaxed and straightened out, the bosom swelled to a gentle sigh, the features rapidly underwent a transformation, a joyous smile lit them as the eyes opened, and the sweet smile came as the eyes opened, and the sweet expression of the creature of my vision shone forth.

The lips fluttered and murmured yearningly: "Mother!"

It was quiet in the house after that.

I picked up my hat and stole forth into moonlight.

The night was at peace.

And so was my heart!



Does Your Child See Into Other Dimensions?

STARTLING disclosures may be made by your own children who sometimes see into the higher Dimensions with the perfect innocence of natural psychism



restrictions of thought.

We have many communications in our files from mothers who have received the proof of what they could not perceive for themselves through the unconscious evidence of their children. One of these letters is as follows:

I HAD BEEN reading nearly everything I could lay my hands on on the subject of life after death, psychic phenomena, astral projection, etc., for a few months, when my son, aged then four years, two months, asked me one night what was in the room.

Thinking he was rather afraid of the dark, I just said, "Nothing but love, dear, all around you." He answered—"But these look like ladies, come and see."

I went and asked him to point them out to me, which he tried to do, painstakingly. Briefly, he then said they were up near the ceiling, as if they walked on air; that at first he thought they had

nothing on, then it seemed like thin nighties. They smiled at him, and he liked them.

We called them his angels, and sometimes he could hear them singing faintly.

Then one night at 2 A. M. the phone rang. Sonny came into my bed and I answered the phone to hear the operator say, "Nobody on the line now." Then Sonny began to see all sorts of things. He sat up in bed and described them and was quite peeved because I couldn't see.

He saw beautiful flowers, various lights, then colored balls. He even tried to catch these and told me to, and every once in a while would draw his hand back and laugh and say, "When I touch one, I can't catch it, but it tickles!"

Then he said, "I see your car! It has a wheel off, no, a tire, and a man is coming out with the thing they lift wheels with—a yellow one. It's by some big red gas tank." This kept up for about an hour when I made him quiet down.

THE FOLLOWING day we were riding in the car in the country—my two children, housekeeper and myself—and a tire went flat just by a big red gas tank. When I saw the man come out with a yellow jack I looked at Sonny. But he never showed in any way that he remembered. I had told my housekeeper about the night's doings, though, and she was frightened at the accuracy with which they came true.

The colored balls, he discovered, did not have
(Continued on Page 83)

Post-Mortem Statement of an Electrocuted Man!

Psychical received by
RACHEL K WILSON

*A testament and final wish—
A picture of the one
Who wished the closing draft.
The undersigned was born of deathlessness,
And sealed officially by life:
Engage yourself in analyzing me.
The seal here set is legal—
If my death were so.*

*The garments serving me so well
While there—
Are authorized, hereby,
Delivered to a rag-merchant;
They covered once my malformed frame,
So crush them now,
And let them make thin paper sheets
To hold the final imprint of another
Final wish . . . perhaps a poem—
Made of woven rainbow stuffs.
The nudeness of my newer self now needs
A fabric such as that,
To hide it from the commonplace regard
Of well-dressed ghosts.*

*In the left-hand pocket you will find
A silver watch. It guided me too punctually
To dinners, lusts and golf.
Melt it like me . . .
Within a fiery crucible.
But take the leather strap
That was familiar with my pulse
(More intimate than I),
Take it and bind a crooked tree
Close to a stick. I sympathize
With lonely trees. They shrink from props,*

*But something near . . . in case of storm . . .
Is human. Use my strap.*

*There's a ribbon in the watch.
It's lavender, and has a purple stripe.
It is a sentimental bit
From Ellen's wedding dress.
I wonder where she is?
She must have gone to that pink world
Above me there, within the arc
Of that bright place beyond.
In time I'll get to her. They say it takes
A little while.
Might drop the bit of silk
Out by the college path
Where trees of lilac are.
They didn't bloom so well last year—
But next . . . with Ellen's ribbon near—
Well, flowers are sensitive.*

*Then there's my book of Goethe's Wer-
ther,
First imprint.
He favored suicide, but found
That love's diviner agent
Trod the death-path, too . . . and I
Attest the same.
Because of it, I leave my one rare book
To prisoner thirty-three.
A woman-killer waiting to collect.
Yes, he'll collect, but so will those who
Send him there.
When he comes here to this gray sort
Of beautiful new earth, that is
And still is not a world,*

*He will not feel nor care
Which way he came, so glad he'll be
Of his escape.
His newer eyes will penetrate the corner-
stone
Of that last prison where he lived:
He can see then the book of Law—
And will see, too, the Lincoln coin
Enpicted with the sober face of one
Whose other name was "Freedom."
We will laugh at that . . . and at
The bill of justice
Signed by members of the bar.*

*A wallet, when it's empty
Is as nothingness as a bequest
Unto a person who in fullness lives,
But I would have mine given
To the banker in Jay street,
Reminding him that his it might have been.
What matter now, that I found God
Through poverty?
The wrought-iron carvings
On his entrance door
May keep his treasure hid—
But safe it will not be. God does not walk
In banks. He lives upon the sea—
And under trees. But there are other things.*

*My presence here,
Is aftermath of twenty years
Of search.
At first I sought for love,
And found its counterfeit
In any woman's arms.*

*I shudder now, at pale remembrances
Of superficial aches, of pain
That came from giving much
And getting less than nothing in return.
That seeking, reaching, maddening some-
thing
That evaded while it lured!
I wonder . . . did they ever know?
I hated them . . . hated myself . . .
The I, I used to be,
Why could they not have seen?*

*When Ronde said that evening
"Love is like a moving, dazzling light.
It dances for a moment . . .
Then goes out." I should have listened,
But foolishly, instead,
Desired possession of the thing I loved.
Ronde.
Of course you know that's why . . .
But man can't kill—
He merely frees another sooner.
Pays for it of course . . .
Here . . . in a higher Court because of
something
That is called The Law.
It really is a universal plan
Whereby one can redeem oneself:
But that is quite another thing,
Illegal, I suppose, to put such nothings
In a final testament.*

*From here . . .
It looks like debris—
Blowing in the wind.*

How Does the "Other Side" View Our World Crisis?

WILLIAM JAMES says, "Let us in! We are your allies . . . The crisis demands that you have practical directions for your immediate guidance" . . .



THE HUMAN race carnate and discarnate is one and indivisible, and there must now be openly acknowledged co-operation between the two camps of the human family—those of us here and those with you."

This clear and definite statement is accredited to William James, the great psychologist and philosopher, in a message psychically received by a New England woman who is, interesting enough, a direct descendant of Paul Revere, the courier of the Revolution.

Everone familiar with the construction of a modern radio receiving-set knows that in order to receive messages it is necessary to have in it several different kinds of "tubes." From what we are coming to know about psychic "radio sets" we are learning that something of the sort is necessary in this case also. For example it is sometimes possible for a sensitized person to receive a message by automatic writing provided one or more other persons are also present at the sitting. Apparently these other individuals contribute elements necessary to the reception through the psychic instrument thus constructed.

In the city of Boston lives Mrs. Jane Revere Burke, who is, as we have said, a direct descendant, on her mother's side of Paul Revere; while on her father's side of the house she belongs to the Phillips family that founded the academies at Andover and Exeter. Of that breed were Wen-

dell Phillips and Phillips Brooks. Mrs. Burke's husband, Nicholas P. T. Burke, was the grandson of Thomas Jefferson's granddaughter. A notable lineage is this.

In the city of New York resides Edward S. Martin, known to every reader of American magazines; as a writer of editorials of merit in "Life" and "Harpers Magazine." Likewise in this city there now lives Bligh Bond, a writer of note, and who has for many years been active in psychic research.

To Mrs. Burke came the message, received through automatic writing from her husband, that she would invite Mr. Martin and Mr. Bond to sit with her for the reception of certain scripts from a person of great importance.

Through the "radio set" thus assembled there came a series of messages from a discarnate intelligence who stated that he was Dr. William James. These have been assembled in a little book entitled "*Let Us In.*"

WHATEVER anyone may think of the manner in which this book was received, whether or not the reader is inclined to credit the statement that the speaker is in reality the great philosopher he claims to be, the quality of the instruction is of such high order and the ideas advanced are of such supreme importance that the book stands for itself.

For myself, I can only say that if these are not the words of William James they proceed from an intelligence of first rank. As one reads them the thought continually recurs, thus would one expect William James to speak were he able to

communicate with the men and women of today.

The communications relate to present disorders and disturbance in politics, economics, religion and social life, and definite remedies are prescribed.

Much of our trouble, so these messages declare, arises from a misconception based upon a false assumption which in turn is due to the conceit and arrogance of earth-dwellers.

Man used to think himself the center of the cosmos and it was a great blow to his vanity when science demonstrated the fact that instead of the world being the center of the created universe about which the sun and stars revolved, our mundane dwelling-place is only a minor planet circling what may well be one of the lesser suns. This error is still evident in man's thinking as indicated in the following passages from "Let Us In."



“YOUR conceit, in common with men of our race in the past, has been that those living on earth were the only ones who really counted. Whereas the truth is that *we and you form one indivisible whole.*

“The first fact that we have to know unmistakably is that we as well as you are all bound up in the present world crisis. When one part of a man's body is at war with another part we call him sick, and your world is sick at present largely because you are trying to run an independent show, and the forces of ignorance, greed and hatred on this side, observing and recognizing that, are taking advantage of it and herding the people on earth—literally driving you in herds.

“We have the very great advantage of teachers of great wisdom, seers of immense power and learning, who teach us, and so we know that this point in the history of the human race is of overwhelming importance. No general can conduct a successful campaign who under-estimates the power of the enemy, and that is exactly what you are doing. . . . The ultimate power of Truth is infinitely greater than that of ignorance. Of the ultimate result there is no possible question, But of how the battle goes at this particular time there is at least a real possibility of disaster, of holding the development of the race back for a long period and this one point of recognizing the enormous importance of taking us in as a component part of the human race, able and active here and now. is beyond the power of any language to express.”

“You must take us in and calculate on our power to help. There is of course a technique but it is not so difficult to learn as you might suppose. I hope to lay it before you in a simple, clear and practical form later on.

“It is a deep-laid part of the plan and purpose of the Creator to put man in a situation where he has to work out his own salvation; where he must feel after the hidden, invisible Spiritual behind the patent, tangible Material, and we can only give you our knowledge as you are ready to accept it with real cooperation. . . . As we see it, now is the time for simple, frank, open acknowledgment on the part of those who realize the truth of what I am talking about, the interrelation of our life and ours. **LET US IN!** Don't keep us out of the combination! We are your allies—I mean hosts of those who work in the conscious service of the Living God whose nature and being is Love; not any namby-pamby soft quality but just a strong service.

“THE CRISIS at which humanity stands today demands that you have practical directions for your immediate guidance. In some way we have to put across to the masses of society and to the nations not only the absolute and immediate necessity of each man's minding the other man's need, but of the complete dependence of one part of the race on the other. In its limited way that applies to the nations on the earth in their international relations, economic and political, but a far more vital and far more immediate need is that of harmonious cooperation between the spheres or planes.

“Life here is very highly organized. There are master minds who obtain control over great bands, both of beneficent and of ignorant entities, and they exercise enormously potent mental and spiritual force. Just as tyrants and autocrats have loved, throughout the history of mankind on earth, to exercise power over other men, that same type of mind is far more potent and dangerous.

The love of power is one of the most subtle and terrible mental sins that exists. Any one part of man's threefold being divorced from the proper balance of the other parts of his triune nature, makes a warped and distorted personality. The man who is thus operating in his mental attributes alone, divorced from love is a very dangerous fiend

and men on earth are exposed to millions of such minds.

"It is of the utmost importance that men on earth should fully realize the existence of these two camps and avail themselves of the help of the Light Bearers, whose weapons are Love and Life—who work directly under the commission of the Living God . . . Every man of you has a large company of mental and spiritual companions and it is high time that humanity at large awoke to this fact and chose which kind of companions it desires to associate with. You are equipped with a perfect defense mechanism if you learn how to employ it and choose to avail yourself of it.

"Immense crowds of spirits of all grades of development surround every one of you. For the great mass of men this is a fact of which they never think even once in a lifetime, yet not any single one of you is exempt from the constant influence of your unseen friends and foes."

"**W**HEN I SAID earlier that you must take us in, this is what I had in mind. It is the most burning question of the day in your present earthly life. The enormous increase in crime among classes of persons who would once have led unobtrusive, humdrum lives is due in large degree to the fact that the whole human race is drawing closer together. Get it clear that we, the discarnate, are included in thought."

"Fortunately all the most enlightened and loving spirits are also included, but you simply must get it across that this power of thought-transference, from a passing thought dropped into a mind like a pebble in a pond, to that which the Bible calls 'possessed by an Evil Spirit' or which modern mankind classes under the various types of insanity, is nothing whatever but the working out of this law of which I am speaking. The full acceptance and recognition of this one fact and the application of the remedy would go far toward solving many of the most pressing of the present world problems.

"Once a small number of people had some respect for my ideas about the human mind. I just wish I could now make them know, in the light of what I have learned since I came here, how utterly ignorant I was. Because I now know so much more than I then knew, I hope they will give heed to my present words."



"**T**HE WHOLE human race is an entity, a single unit. One in many, many in one. No single individual in a single earth life can possibly make more than a partial advance toward knowledge of the truth, and although the plan of the Creator does not change between one plane and another (I mean in giving man free will—the ability to make wrong choices and mistakes), he put man in the dark of a material world to find behind the visible and tangible the invisible and intangible—the inner hidden Spirit.

"Yet when man comes here the increased light and understanding makes it almost impossible for him to do anything but follow the path of wisdom, and the matter of choice as between wisdom and ignorance is almost entirely eliminated, and that exercise of the will is pre-eminently what builds the bone and sinew of character.

Therefore, the individual needs for himself to return to the dark of material existence to further develop his ego. . . . There are certain gains in soul planes, but equally there are certain kinds of growth that can only be made in the soul of earthly life. Among the young of today are many old spirits reincarnated, and that should account to you for the feeling which is so very widespread among the youth that they know and they must lead.

"But perhaps the most important idea I have to suggest to you is that the enlightened ones of you who are on the earth have a tremendous mission to re-educate the ignorant and backward discarnate beings who make so much trouble for mankind on earth."

"In a way you are nearer to them than we are. Their perceptive capacities enable them to look down to mentalities of lesser vibration than their own (because while you are on the earth and inhabit a physical body your vibrations are slower), but their perceptions are not geared to look up into the higher, finer, more rapid vibrations. That is the reason you can reach them more easily than we can.

"Immense crowds of them attend your schools, universities and churches. Single individuals dwell in your nurseries and are taught day by day along with your children. Your teachers need to learn how to control these unseen pupils and it is not so difficult when you understand the laws. There should be nothing more disquieting to you in what I am telling than there is for you in elec-

trical or chemical laboratories. In our case the elements to be worked with are human beings, carnate and discarnate.

"You must not fear these unseen guests. Be they friends or foes, the one weapon with which you will unfailingly conquer them is the weapon of Love. . . . The substance which we call Love is more enduring than steel. It is just as definitely a substance, and just like other substances there are laws connected with its use and laws which regulate how it shall be employed. It is resident throughout all the universe and is manipulated by thought and will for the fulfillment of God's purposes."

"**E**VERY man born into the world is born to play a definite part and at this time an enormous number of the greatest sages of the human race have accepted rebirth to help forward the plan of the Almighty Father. At the same time the forces of ignorance have also incarnated and it is that war between darkness and light, that is upon us now.

"We, the developed individuals of the race, are so completely conscious of our oneness with man on earth that all the suffering of the present time (and it is enormously greater than anyone who is down among it can perceive) we feel as our own personal pain; but get the long look, which is the only thing that enables us to look on.

"It is and will be a tremendous travail, groanings that cannot be uttered—but recall it is The Spirit that groaneth in this travail. You might just as well accept that it is coming. It has begun. It is upon us just as truly as the World War was upon the world in June, 1914. These are not forebodings, they are actual facts existing now.

"Men to whom the economic problem spelled romance have died; they were upright, honorable and desirous of serving their day and generation. They exist here and now and they want to help. Call them as you would call an expert on the telephone. You neither know their names nor their telephone numbers, but here we strike that law of which I hinted when I spoke of 'currents of thought.'

"One of the greatest disadvantages of our warfare is that we, able to help you, must stand aside till your free will leads you to turn and call our help, whereas the forces of darkness, guided by their self-will, are militant to push their ideas.

"There exist here enormous armies, hierarchies, whose god is wealth and power. They have

not developed their power of love or their power of self-sacrifice, self-giving. *They live in their minds.* Here we have no gold and here all true power is in the hands of the forces of light. The dark forces find their source of pleasure in the manipulating of the men and the resources of those on earth.

"The gift of free will given by God to those individuals is not withdrawn from them. There is no restriction to the cultivation of their powers of mind and some of the master minds of the ages are, sad to say, among the dark forces. With what I might term unlimited intellectual development all those forces of their natures which should have issued in love and service have issued in love of power and greed.

"They cannot get or handle gold but they can and do manipulate, handle, drive and control men and wealth on earth.

"They stand behind the liquor interests of the world; they stimulate and control all those forces that make for war. They are rampant and powerful yet *Love* can and will conquer.

"For centuries it has been known that the time would come when there would be a great fight between the forces of darkness and the forces of God. To this piece of work you are called.

"Many times has this same story been told in language suited to the day in which it was written. Today as the hour draws near, is upon us, when the crisis is near, this story must be rewritten in simple blazing words capable of being read by all men far and near.

"Love backed by will, backed by sincere trust in the Power of God, is invincible, but that doesn't say that you may not be wounded in the conflict.

"**R**USSIA is the place where by common consent of forces outside your ordinary kin, an experiment is being launched which is intended to involve the whole human race. The events which lead up to it, the seed from which it sprang, were sown ages ago. They were sown from this side. All the untold sufferings of the old regime did not occur haphazard. They were as definitely planned for and planted as your gardens are. If you want one kind of fruit or flower you take steps to plant and grow it.

"The deterrent forces have been at the Russian planting for many centuries. *But* side-by-side with that garden the work of other cultivators has been going on to raise a harvest which shall compete with it and conquer, *provided* those of you

who went into your earth life to help at this particular crisis do your job.

"The soldier in action does not choose a particular service because he likes it, and those of you who by reading this message find yourselves called to the work of prayer and mental activity must respond. It is the intangibility of the service that is likely to make your men of action tend to refuse it and we know the importance of your cooperation.

"Presently, clairaudience and clairvoyance will be almost universal. It is something that is coming in the course of perhaps a century or two (you will laugh at the idea of my worrying over what may happen in the next millennium or two). If and when the sense of mystery is removed from clairaudience and clairvoyance, it will be a great step forward.

"Backward races have very undeveloped forms of music. With increased cultivation not only do you get single great musicians, but the increases of masses of persons who enjoy music and appreciate intricate music. No one thinks anything of saying, "So-and-So is very musical." Some day you will speak with equal simplicity of those who see and hear with their inner eyes and ears.

"Christ spoke of this when he said: 'Eyes have they and see not; ears have they and hear not.' Primitive man sees and hears psychically. He loses it when he becomes civilized. Children see and hear, often not discriminated between the persons who are in the flesh and those who are discarnate. They tell simply of their experiences—presently someone laughs at them and they are ashamed of it, think it 'queer' and repressing it lose the power. The time is at hand when more than half the people will have developed these powers. Among you are actually millions of people who have such powers but fear to acknowledge it.

"Beware lest in developing these powers you are blind to the fact that as the sun shines on the just and the unjust so these powers can and will be used by the dark forces more easily than by the forces of love.

"Why?

"Because they operate under self-will and we under the will of God are restrained until you seek our cooperation.

"We need your help as you need ours. Even the strongest of us need your help. Both as individuals and classes we need your help. A great ma-

chine is not complete until all the parts are assembled, all the bolts in and screwed up. You are not only a necessary cog, but your recognition of yourselves as that necessary cog is essential. There are things that we are powerless to do without you. Each one of you has a spiritual coterie, 'your forces.' Get acquainted with them. I'll tell you how later.



"Untold power, high adventure, many wounds, fierce battles—have you the courage to take your place under His banner of Love?

These few quotations from this remarkable book will serve to give a general idea of its content. There are specific comments on current events, and a detailed technique of action for self-development along the lines herein indicated.

In closing he says: "You line up a squad of men against a wall and shoot at them with machine guns and you feel pretty certain that you will kill them. I want you to come to the point where you will *know* that shooting at them with love will dissolve that which is not love—all that is not of God.

"Love your enemies! dissolve them! It is no easy thing I ask of you, for it implies immense self-control, immense power of your own minds and spirits. It demands concentration and work for long hours. Unlike physical work you should be renewed and restored by this kind of work, like the eagle who rests in his flight.

"Isaiah had a glimpse. His words have long been a window to truth. It is no new truth I am giving you but I would rewrite, for you are already in the thick of the battle. There are millions who are ready like minute men. Think of them as the officers who will lead invincible, invisible armies, legions upon legions of us ready to fall in but requiring, absolutely requiring, your cooperation, for the earth is the battle-ground.

Unlike all other wars we shall take our prisoners and lead them to the light. When we conquer them they will cease to be enemies and turn to allies. They are not evil but ignorant.

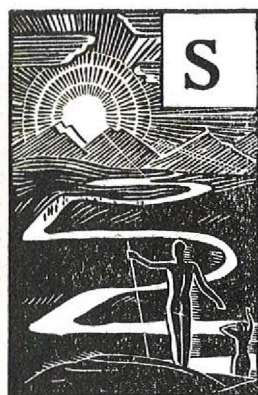
"I do not want to prophesy calamity because most of you do not recognize that the great war of all ages is already upon you. It has begun—I am calling you to the triumph which must follow. There is no way but the way of the spirit, the way of life, the way of love."

LET US IN, Psychically received by Jane Revere Burke, Published by E. P. Dutton Co., New York. Cloth \$2, Paper \$1.

Your Five Senses Do Not Tell You the Truth!

THE GREAT scientists of the age have come to the point where they are proving the hypotheses proclaimed by Mystics for centuries

By the Editor



SCIENCE presupposes that like creates like. That is a sound fundamental law. But human beings are in no wise accountable to natural law and do not obey it *because they are not conceived by it.* This is vitally important. They are a creation apart from natural essences, that is, in thought manifestations.

Thought can go anywhere and do anything at any time, irrespective of natural conditions or regulations. I can sit in my easy-chair and re-live in thought every experience of mine in Siberia during the war, and I can make them so vivid as to have all the features of the actual enduring, excepting my bodily presence in the midst of the events.

Therefore Thought is transcendent over natural law and independent of it.

What I am driving at, is this: Law is law, whether natural or political. Thought is thought only as it conceives. But conception means nothing without some sort of manifestation external to itself. And in that simple formula we approach nearer the throne of God than we imagine—quite as near as we shall ever get in flesh.

I believe that Science is coming to recognize something of this sort. Eddington as representative of the advanced scientist, realizes it apparently but dares not as yet put it into words because he cannot prove it by absolute measurements which

remain the same under all conditions of time and space.

Eddington however, like a great many other scientists, reaches the point where he says: "The inference of our knowledge is, that there is more knowledge as yet imponderable. To understand our own knowledge we must conjecture the imponderable, and *our conjecture is that Man is something superior to the rest of the universe,* not known even to himself for what he is, going in and out of fleshly energy for some purpose that must have an explanation.

"Hitherto that explanation has been the domain of religious theosophy (not Theosophy). Now we are confronted by the supposition that as we grow more and more facile in understanding the nature of the physical world, we shall perceive with increasing clearness that the mystical world becomes physically scientific as we are able to measure and interpret it."

Mysticism therefore is merely a name for untabulated science, which is only mystical because it is abstruse. Science, in bridging the gap between the physical world and God cannot do otherwise than discover ultimately that the physical world is God in His broadest sense, since God is more or less an etheric valuation.

The old theology had it that God was a sublimated form of Man—or that Man was a diminutive form of God, "created in His image." Now comes science and says: There is no such thing as a *material* man. There is only an *energy* man. Therefore it is logical to contend, even with

the terminology of the old theology, that if Man and God are alike then God too must be only Energy—or an Energy Manifestation dwelt in by Thought.

SO WE come to the crux of our discussion . . . Man as man must be a divine being in essence if he is Thought as God is Thought, whether dwelling in or out of an energy field popularly called the body. And if Man is Thought, and God is Thought, it is akin to properness to say *that Man is God already though not God in entirety*. And by this token Science in a manner of speaking *has already bridged the gap that formerly separated it from religion*.

Why not put it in a better way and say that Science *is* Religion, or . . . that there is no Science, there is *only* Religion—which is a study of the essence of God manifesting in Energy Creation?

Properly speaking, that is exactly what Eddington is doing—what all real scientists are doing in fact: becoming teachers of Religion in their increasing explorations.

Now turn for a moment to practical application again.

We have in worldly affairs this state known as “being” or recognized existence. We are creatures of habit and impulse, functioning in flesh for what? Just this . . . not only to perceive others as they are so much as to perceive ourselves for ourselves.

This perception takes two forms. It says to the world, “I see you in terms of my own valuations and thereby do I judge you.” It says to itself, “The world is as I see it so long as I see myself in proper relation to it.” But again, this seeing of oneself in proper relation to it is more of a Cause than it is an Effect.

Mankind going about his business, reading his newspaper, loving his wife, rearing his children, attending his church, is only doing this: Making out a case against *the world in which he is plaintiff more than defendant if he would but realize it*. And as plaintiff he is seeing his side of the controversy at all times through his own eyes, by his own caprice and totally irrespective of the merits of the issue involved.

In practical affairs, this means that living unto himself is not selfishness but pure and undefiled

reason for his being. In so doing, however, he must be careful to distinguish between reality and what he thinks is reality because of his sense perceptions.

We have cases of men and women saying they are above statutory law by their actions if not by their words, by behaviorism if not acclamation.

The funny part is, they *are* above statutory law, since statutory law cannot touch anything but their Energy Fields or bodies. The prisoner in his cell can roam from the Sahara to Kamchatka in thought, and I believe science will someday measure the method by which the Thought Stream can do it actually, independent of the physical Energy Field. These things are not for present publication, being beyond the concept of the flesh-bound Thought-Stream not yet aware even of what it is, to say nothing of what it

can do when the conditions are appropriate . . .

MEN and women are certain of but one thing: That they ARE, . . . but where they are, or what they are, where they are going if we want to consider eternity in terms of locomotion, and what the reason for the journey, is so far beyond their present capacity as to be preposterous.

This is not saying, however, that we do not owe certain things to ourselves from the mere presence of our own conscious Thought-Streams in these so-called physical bodies.

And the biggest thing we owe to ourselves is the admission *that we cannot depend on anything being what it seems*.

Ninety-nine percent of man’s troubles arise from the fact that he doesn’t see what he thinks he sees, that his mental senses if not his physical senses perpetually deceive him, and that just insofar as he foreswears reliance on his general equipment and puts it elsewhere on Abstract Thought, does he encounter health, wealth and affluence.

When we stop to give it thought, it is this ignorance of conditions as they are, or the inability to see the universe as it is instead of as the individual would accept it, that is directly responsible for all the harassment and confusion of life, all our business troubles, most of our domestic altercations, divorces, crimes and suicides.

We look at a building in Fifth Avenue and say it is a building. Our physical senses perceive it and draw the deduction that we may cross over



to it, enter it, ride up in an elevator and meet a group on the fifteenth floor. But we may be badly intoxicated, see two buildings, not know which one to enter, and walk into a space of intervening wall that ships us to the hospital. Or we may get into the building and find it is not the building we took it for at all, that we're in the wrong block. Conditions inside it may not be as we perceived from a distance. A fire may have gutted it. Elevators may be out of commission. We may close our eyes, grope by the sense perception of touch to something that feels like a door, proceed to go through it and fall seven stories from an open window.

A billion-dollar cinematograph industry has been built on the uniqueness that things seen through the eyes are not what they appear in any way whatever—merely a fanciful play of lights and shadows too fast for the retina to distinguish them apart and thus he gets continuity of vision that is the motion-picture.

Think of it seriously a moment and you will readily see that the biggest problem in life, in fact Life Itself, is naught but the process of matching up reality with what we think is reality, and insofar as we do it, we command the universe because the adjustment between it and ourselves is so perfect as to be practically the one gesture.

And yet this thing is true, that if all of us could know with precision such exact facts we would not be in a position to get much out of life, as everything would accrue to us with equally automatic precision, and effort would be so minimized that life would not only lose its kick but its significance—meaning its evaluation from trial and error. We therefore have a series of experiences in Energized Flesh which teach us to approximate—or rather correlate—reality with our conceptions of reality, or the reality that is our separate selves, and in the measure that we do, we “prosper” . . .

And in the measure that we don't, we gain Experience. So there is nothing lost.

THE FACTS of life are: that we live, move and have our being in Energy Flesh in order to see ourselves objectively—by seeing ourselves successful or unsuccessful in our pursuits. Seeing ourselves objectively is seeing ourselves accurately. And seeing ourselves accurately is seeing the world objectively. And therefore accurately.

Life therefore is a series of experiences enjoyed by a Thought-Stream manifesting or being

manifested to, by a Field of Molecular Energy in which it houses itself, or works in association with. The totality of it is to distinguish true reality, not through the senses but outside of them, the senses being only organs of relative projection of ideas from the external world of reality to the inner Thought-Stream of secondary reality. This Thought-Stream we call consciousness of subconsciousness—which are only terms of states of perception.

As practical men and women, and amateur scientists of the Eddington order, however, we are only interested in determining the external universe accurately that we may be aware of our own Thought-Stream *concretely*. And when we are aware of our own Thought-Stream concretely so as to perceive the external world with a fair degree of accuracy, then will we be so successful and relatively perfect that we will have no need for this experience in Fleshly Energy and betake ourselves elsewhere into forms of being so different from our present conceptions as to be uninterpretable to our finite minds.

But we have established this promise, corroborated by contemporary science—That Man is not a creature of Matter and Substance; he is primarily a phenomenon of Incarnate Thought, and his individuality comes from his trial and error attempts to conceive the external world as it is in Absolute Actuality, not as he receives his ideas of it through his tricky sense perceptions be they physical or mental.

In determining that materialistic Matter is nothing but a form of Energy—ether-proton, ether-electron, ether-space-between—determining it irrefutably because it is measurable and demonstrable, *we have antiquated concepts of God and theology swept away in an avalanche.*

But instead of sweeping away God, we bring Him down into the realm of the ponderable and lift physical science into the domain of pure and undefiled religion.

This is as it should be.

A whole new world of thinking and behaviorism awaits our exploration, altering our social conduct, reshaping our ideas about heredity and environment, and making man to see also that he must wholly reconstruct his antiquated ideas about Good and Evil.

We stand on the Threshold of the Imponderable, saying, “There is nothing abstruse, all is of enlightenment,” even as our Lord attempted to convince us, twenty centuries ago in Galilee.

Do You Know What Caused The Great Flood of Noah?

FEW PEOPLE know that as the planet Jupiter is covered with a floating ocean of vapor so was the Earth before the time of Noah and the Flood



CONTINUING Dr. Isaac N. Vail's extraordinary work on *Eden's Flaming Sword* which describes the condition of the earth before the Flood; "Let us imagine ourselves to be placed on the surface of the planet Jupiter. Thousands of miles above our heads is a vapor ocean, rising from the west and streaming toward the east with startling velocity. Away to the south in the equatorial heavens, is a great white crescent reaching from horizon to horizon. It is the snow white equatorial belt, many thousand miles wide, and which we now behold with wonder across the mighty void of millions of miles. It is moon-shaped, and all the time it pours down the effulgent beams of day, and we would soon learn, as we stood beneath such a vapor heaven, that day and night could not alternate as they do now with us. *A vapor heaven would shine with snow-white brilliancy, and night would be a mere shade thrown back upon the skies from the under-world.*

"A GAIN, over our heads we would see a ruddy vapor belt straited with darker bands and lines. From these bands and lines let us learn a very important lesson.

"The optician tells us that these lines, though there might be thousands of them and all strictly parallel, must appear as greatly diverging from the horizon to the zenith. We would see every band made up of lines, and the vanish-

ing points of all these would be in the horizon.

"Such bands and belts then as we see today sailing forth in Jupiter's canopy, if seen in a favorable place from the planet's surface, would seem to be giant world 'pillars of cloud,' standing point downward on the east and west horizons. Each one, if seen as it passed overhead, would appear like a great tree stem made up of countless other stems that diverge and branch toward the zenith like a celestial tree. We have seen something similar to this in the fan-like rays of the rising and setting sun.

"NOW A CANOPY is simply made of bands, belts and lines, and it matters not from what part of the planet's surface one may look up into such converging and diverging scenes, his eyes would everywhere meet the very appearance of an all-expanding and overshadowing celestial tree. Every band would be a tree trunk or stem standing on the horizon and spreading its branches of prismatic foliage and varying glory on the vault above. The horizons would be full of such stems, and we can readily imagine how the inhabitants of Eden, gazing upon such an imposing scene, would speak of a 'tree' of the utmost consequences to man.

Such a tree was moving as a marching glory across the sky of the Eden world of man and he must have seen it is a 'flying tree.' The reader will here recall the fact that there comes down through traditions of hoary antiquity the very thought of 'winged trees.' The 'winged tree of Jove' the sky god, is well known to classic scholars.

“Remembering, now, that as all through geologic time a tropic or greenhouse earth was made by a vapor canopy, we must admit that such a canopy and such an over-arching world-tree, are plainly presented by the Biblical narrative of Eden. Here I desire to bring in some collateral testimony.

“It is very plain that a vapor heaven means a concealed sun and sky, and it is a most remarkable fact that this idea of ‘hiding’ or ‘concealment’ is entrenched immovably in the ancient world thought. There is hardly a race that does not affirm that the primitive sky and sun were concealed gods. Almost every race presents the thought of a succession of suns and skies. Our sky and our sun has each a father and a grandfather. A vapor heaven necessitated the absence of rains, tempests and thunder.

“This thought also comes down from the remotest times. Ancient Greek, Roman and Hindu legends tell us that the thunder-god was born after two ephemeral heavens had passed away, and Genesis affirms that in the very beginning of man’s career the ‘Lord God had not caused it to rain on the earth’ (2:5). But inexorable law affirms that if there ever was a day when it did not rain on the earth, as it does now, that the sun was hidden by a vapor heaven. The sun must heat the earth’s surface to awaken currents, and a sunless age would be a windless age. Again a vapor heaven necessitates eternal summer, and this, too, comes down to us an ancient world-thought from the races.

“A VAPOR HEAVEN must have impressed the human race with the fact that it was the source and fountain of waters, and I fail to find a race or ancient people that did not call its heaven by a name implying that it was water.

“I may state, then, with the utmost assurance, that in going back into history of the Biblical Eden, we must enter a period of time when the earth was yet surrounded by geologically caused, ephemeral vapor skies. An Eden forces this very fact before us, and however fragmentary the memorials of that time may appear, they point unerringly to God’s universal plan of world-making.

“We see, then, that we may and *must* read the geological history of the earth through the grand scheme and key presented by the Annular and Canopy systems of Saturn and Jupiter. The philosophic scholar and thinker can no more avoid this

conclusion than he can fly from the dawn of day.

“THE BIBLICAL account of creation begins with a water heaven—a ‘deep’ on ‘high’—‘waters above the firmament’—and presents a concealed sun continually till man was driven from Eden, so that every item and element in the account must be explained according to this fact. The very ‘mist that went up and watered the whole face of the ground’ is an emphatic canopy memorial. The motion of the canopy, which was ever upward from our horizon, presented this thought.

“As regularly as the sun went to the under-world, the ‘cool of the day’ came on, and the air would deposit the moisture that it was continually drinking during the warm part of the day from the all-investing vapor, so that the scene was plainly one of falling mists.

“I cannot see how with an ocean of vapor dragging through the upper air, and the lower air moving over the seas and over the earth, in obedience to the urging force of a revolving canopy that an abundant fall of mists was not a striking feature in every Eden the earth ever saw, and their name was legion.

“Let us imagine a great fund of vapors on the very bounds of the air. Of course at such a time all the rains or mists that could reach the earth would have to come from that source. It may seem strange to say that the clouds could not form from vapors received from below, but from vapor received from above, but we will have to admit that such was the case.

“The sun in the day time poured all its heat into that vapor sea. The whole watery realm would grow warm. When we reflect that the capacity of moisture laden air is greatly increased by heat, and that also moist air is more readily heated than dry air, we see how readily the great primal fountain of water filled the air and was thus transferred as mists to the ground.

“I say then that this is but another link in the chain of evidence that must eventually force canopy facts to recognition. Here we find that the theory is not only philosophical, but we find its conditions so rigidly adhered to that it would seem utter folly to premise any other conditions than those incident to an Eden-world made by a vapor roof.”

(To be Continued)



An End to Commandment! ✓

*I am not trying to make people good;
I am only giving them extraordinary
information*

By the Editor—



I WISH THAT I could make it clear to all people that I am not in the work of trying to reform them. Nor am I trying to save them from their sins, or start any new religion, or brag about myself as different from anybody else in the matter of being able to talk with persons on the other side of the

grave.

I would like to see this world run in a more orderly fashion, yes. I would like to see life go forward without the hate, cruelty, grief and fighting that now causes daily hardship to innocent and guilty alike, ninety percent of which is childish and silly. But I have quite enough trouble watching my own moods without trying to make the rest of the race over to what I would like to see it become.

I AM NOT trying to save people from their sins because I admit frankly that I don't know for sure just what Sin is. What is called Sin in one country is not called Sin in another country. What is held to be Sin in one religion is worshipped as a divine law in the religion that presently follows it.

The more I read about Sin, and how and where it started, the more certain I am that when you hold views that are out of order with what mankind in a given district believes to be for the greatest good of the greatest number, you are guilty of Sin.

So Sin itself is merely an idea, or a set of

ideas. And you can't "save" anybody from an idea or a set of ideas. You can only save him from the results of the ideas when they are put into action. When these results in action are not for the greatest good of the greatest number, they are called crimes—petty or major according to the degree to which people are hurt.

So people's Sins, like their hates and griefs, are their own affairs till they carry them out in action, or crimes that injure others or work against the well-being of the mass. Dealing with the crime problem is something quite different from dealing with the Sin problem. It is either teaching work or police work.

Trying to save people from Sin is trying to run the other man's morals. And again I say that I have quite enough trouble trying to run my own.

NOR AM I trying to start any new religion. This is not because there are already too many. It is because religion orders people to stop thinking about God for themselves. It bluntly orders them to think about God as somebody else has already thought about God. And in most cases those first thinkers were narrow and stubborn men or their teachings do not meet the findings of modern intelligence. They have also been in their graves for centuries. But they "sold" enough people on their thinking about God at the time they lived, to get wide support. Then they started a company, or some of their friends started a company, to carry on this "selling" of their thinking to others after their deaths.

Now because thinking for one's self is the hardest job on earth, about God or anything else, there

have been millions of people with lazy minds who joined that company in each case, to have it do their thinking for them rather than act for themselves. Next it came about that the heads of those companies found out that the patrons would pay, or could be scared into paying, for the service they could give. As soon as money entered into it, religion began to run like any other business.

Men paid their money and the church did all the thinking about God that should be done. If any of the buyers of thinking did not behave in line with what the church thought, that buyer was guilty of Sin and would suffer for it in the next world if not in the present one. Where the church was really able to do anything about it in this world, they acted with gusto. And we had floggings, tortures, burnings at the stake.

Now I am not in the work of halting people's thinking or serving notice that I will do it for them. My views on God or the After-Life have no greater right for acceptance than the next man's. What a man thinks about God is his own affair, like his morals and his sins. I refuse to let anybody start a company to "sell" my notions about God to others, either now or after I am dead, and I don't believe anyone has any right to make money out of such concerns so formed.

I may write a book on what I believe to be true about God and sell it for two dollars or five. But you don't *have* to buy that book. If you think the book will aid you in forming ideas of your own about God and *do* buy it, and there is fifty cents profit in it to go toward printing more books, that is by no means making money out of religion.

But if I called myself a second Christ, and made you buy my book by scaring you out of your wits—by "selling" you on the fact that if you didn't buy it and believe what I had written God Himself would flay you alive—that would be making money out of religion. And you would be as big a fool for letting yourself be thus scared, as I would be a liar and a cheat for scaring you.

So I am not starting any new religion, or forming any new company to sell my ideas about God,

or appointing anyone else to preach for me, or asking you for money for any other purpose than to pay for actual books that I write as an author. There have been many times when so many people wanted to know what I thought about God and the After-Life that I have not been able to answer their questions or satisfy them on the slender purse at my command. I have then written to friendly persons whose views were much like my own, asking them to help me in the supply of a want. I took the money which they gave of their own free will and used it for stenographers' wages, printed matter and postage stamps. If I got hungry while answering a huge pile of mail, I paid for my lunch out of those same gifts. But this was merely getting paid for being an author in a slightly different form.

It wasn't making money out of religion.

Churchmen may argue that this is all that takes place when people make gifts to the church. They may say that I am splitting hairs. But the modern church is not printing books as a project *to make people think for themselves*. It is a closed and water-tight company in each instance that is laying down the law on law as to what people shall do and what people shall not do, and posing as judge and jury on the comings and goings of mankind, in lieu of which mankind shall turn about and

support a vast crowd of officials who would be quickly turned into the streets without jobs if they dared to depart far from the thinking of founders dead for two thousand years.

Religion blunts the mind that would work for itself. It tries to scare people into being good. It is carried along by armies of noble and sincere men and women in their desire to help humanity. But they would do it as a squeamish and petty parent tries to "help" his child: by doing his thinking for him, rarely letting the child decide for itself, saving it from all harmful ordeal, and turning out a mental and moral jellyfish.

To start another such company on my own part would be to make an attempt to enslave the human race just a little further, or to pamper or

THE PROLOGUE to Mr. Pelley's forthcoming compendium of metapsychics, *An End to Commandment*, is herewith presented for the first time to readers of this magazine. The book is to appear shortly, as promised last year. It is purposely couched in easy, conversational style for popular consumption. Further sample chapters will be run in *Liberation* from time to time

weaken it. I want to do just the opposite of these. I want each man and woman to arrive at his or her ideas of God from what they conclude after they have studied as I and others have studied. And in seeking for themselves they will get what I or others could never give them because no two persons can arrive at the same goal by exactly the same method.

LASTLY, I am not bragging about myself as being different from anybody else in the matter of talking with persons on the other side of the grave.

This is a big subject. It means in the first place that we must agree that there *are* persons on the other side of the grave and that they *are* able to talk to us.

At present the churches declare that life after death is a fact. But only one sect does anything to go about proving it, and this sect is more or less frowned upon by all the others as freakish and a little monstrous. What the churches really do is to preach someone's ideas about it—the fact of life after death. They hash and rehash these preachments and build up a beauty-poem about the process and what is to be found when the process is gone through with. And the kind of life they picture as coming after death would bore the humblest company-member to frenzy after the first six months of it, if he really stopped to give it deep thought.

The churches really *know* nothing about life after death. They assume to know and sell their patrons on their hazard about it. They quickly turn thumbs down on any effort made by members to prove it for themselves outside of their doctrines. For if it were proven that they were wrong, the whole church structure would collapse like a house of cards. They cannot afford to let members go probing after facts. The very idea comes into a class with Sin.

NEVERTHELESS, it *is* being done.

The process by which it is being done is the use of certain senses found to be lying more or less fallow in each human being, because of the long ages of disuse to which they have been cast while thinking has been done wholesale for the mass by the churches.

They are called the *psychical* senses.

These senses are the common ownings of everyone. Everybody has them though millions of people are not aware of it. Just as the body has

the well-known five senses, so the Soul or spirit inside the body that is You, also has senses. A better term for them would be super-senses.

Persons who have given long years of study to these super-senses know that there are at least two that work much the same as the body's senses: Super-Seeing and Super-Hearing. Super-Seeing is called *Clairvoyance*. Super-Hearing is called *Clairaudience*.

There is nothing monstrous about either of them, nothing any more freakish than your five body senses are monstrous or freakish. People do not know so much about them as they do about the body's senses because they are so seldom employed with direct intent to use them.

Sometimes persons are born with them awake and working. From childhood they employ them with thoughtless ease. These people are called sundry names that set them apart from others as though they were "queer" . . . they are said to be seers and *mediums*. When they relax from all contact with the world through the body's senses, they are said to go into *trance*. They are not really working wonders. They are merely using the soul's senses to watch and hear what is passing around them.

It follows of course that they behold rare forms of life, movement and event, that cannot be seen with the clumsy body's senses. But those whose soul senses are still asleep, or who are as yet not aware that they possess soul senses, decide that those people who are thus using them must be telling lies, or at least prone to fancy the things they report.

In fact, people who do not know that they have the same talents, will not as a class admit that these super-senses exist at all. So they make fun of the others, or get angry at them and call them fakirs. And as those with their soul senses awakened cannot *prove* to their grosser friends what they see, anymore than you can *prove* to me that you had a dream last night, a conflict arises between them—a fight that is joined by church people on principle, who have been sold by their priests and pastors on the idea that all such "wonders" are "wicked."

On the other hand, there are large numbers of persons who have had these soul senses aroused in them by some novel, high-voltage event that commanded these senses to come into activity. And once they are aroused—that is, once it is brought to the attention of a person that he ac-

tually does possess them—they are rarely allowed to go back to sleep.

I HAPPEN to belong to this latter group. I found out that I had soul senses for the first time in California, one night in May, 1928. But once I learned that I had them, I started to work them with a vengeance and sought to bring them to their maximum efficiency.

A third class of people can do this by going about with grim intent to do it. Either they read the writings of those who have done it, or they join classes under teachers who instruct in it exactly as teachers of aviation instruct pupils in the laws and rules of flying.

A few years ago, within your lifetime, anyone who assumed to teach "laws of flying" would have been labeled insane or a fakir. Here and there a few students of air currents believed flying possible. Mostly they were laughed at. If God meant mankind to fly, said the critics, He would have given mankind wings like the angels. But those students persisted and brought forth the airplane of today. Soon flying was being "taught" and nobody laughed or thought anything more about God as concerned with it; people began to go up in airplanes and fly, or go up and not fly. Those who did not fly, broke their necks. But flying went on, just the same.

There are birdmen who are called "born flyers," just as there are children born with their soul senses awakened. But the great mass of humanity has to learn to fly. And so too does the great mass of mankind have to learn by study and practice how to awaken and use the higher mental talents.

There are hundreds upon hundreds of students who have applied themselves to probing and testing these soul senses. *And practically everyone of them has come smack up against proofs in reason, logic, and seeming wondrous events, that despite their vast social power the churches are all wrong in their preachments and notions about the After-Life.*

THESE STUDENTS, hundreds of whom started in as rank critics and skeptics, have been stunned to find out that the human soul at death does not wing away to some distant "heaven" at all.

In this state, which sometimes goes by the daughty word *Discarnate*, it lives more or less as it lived when it had a mortal body. It has a Mind to think with, that never was part of the head's brain at all, and it does think.

It has a body of a sort, that can be seen and known as its body was on earth, but that seems to be made of soft, lovely Light. True, it does not eat three meals a day, and because there is no childbirth as we know it, so there is no marriage of the sexes.

This new life is up on the fine, rare plane of Thought. That is to say, it travels about by "thinking" its speech in-

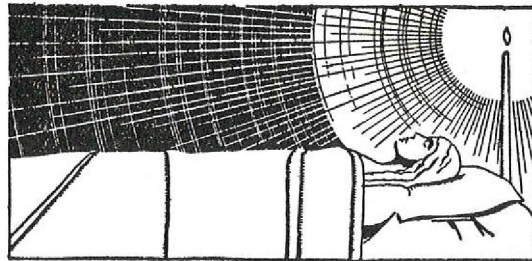
stead of making queer sounds with the moist human tongue and larynx, and it creates whatever it desires to own by merely "thinking" it into existence.

But to all intents and purposes the two planes of life, or the two states, in the mortal body and in the light body, are so much alike that thousands of persons killed by sudden accident *stoutly refuse to believe that they are dead!*

Their rarer, finer world has all the looks of reality exactly as our mortal world does. They can see and hear and touch and talk. Barring the fact that they cannot see themselves reflected in earthly mirrors, and that the mortal friends they have "left" look blankly through them, and rudely walk through them, and do not act as though they saw them at all—which indeed they do not, unless those mortal folk have their aforesaid soul senses in perfect working order—they are going right on living.

And they do go right on living, for scores and perhaps hundreds of years, until a strange process of rebirth takes place which I shall describe later. Then they either ascend into still higher and finer states of Matter, or they go back down into earthly bodies once again and live another life as mortals for special reasons.

THIS IS not Spiritualism, or Theosophy, or the wild claims of persons with a knack for thinking up fairy tales. It is the finding of thousands of hard-headed and skeptical men and women who have broken away from the fairy lore of the churches by chance or intent, and applied themselves to the training of their soul senses after they have found out that soul senses truly exist.



Or it is the finding of sincere and honest students who have plunged without fear into research work and probed to the core of the mystery of death.

No matter where on earth they may reside, or whether they are known to each other, or whether or not they read the same books or exchange notes on their studies, *they all see the same things, learn the same facts, and make in essence the same reports!*

They learn that death does not result from the soul quitting the mortal body. They have it proved for them that in thousands of cases the soul can leave the mortal sheathing for periods running for a few minutes to several hours, without death resulting. Death comes from quite other causes, as we shall discuss.

They *see* people whom the world thinks of as "dead" in their higher dwelling-place, *hear* their voices, carry on speech with them, get their views on the higher life, and have explained to them scores of strange happenings that to the earth world are blank mysteries.

Sometimes these people in these higher states succeed in making themselves seen to those still in mortal bodies with clumsy body senses. So a report that a ghost has been beheld, gets about. But there are stern laws governing even these weird feats. And all of it is learned clearly and in logic by these students.

ONE OF the most stunning facts they learn is that Jesus the Christ is not far, far away in some Glory-Heaven. He is a concrete Person living most of the time in this next-higher form of reality, the social and ruling head of it, filling His office in the same Light-Body that came through the walls of the Upper Room and appeared to the Disciples the night after the first Easter Morning. And as this plane of life is in a manner of speaking, right here among us, *it follows that Christ Himself is right here among us*, and that from time to time He is seen and talked with by all manner of devout persons with a great love for Him and what He means to the human race.

This is the same as saying that there is no Judgment Day as the church expounds it. There is no dragging and pushing of hapless, unlucky souls around, damning this one to a hell that cannot exist, and sending that one to Bliss to forever play on a golden harp. On release from their bodies, *people merely take a finer form*. And while our

clumsy mortal senses cannot see them or touch them, that is not saying that their being and living cannot be proven, or is not proved.

WHAT I AM doing is not to try to reform people, nor start a new sect, nor save people from their sins, nor brag that I have sense and gifts that are above those of my mortal fellows.

All that I am doing is to disseminate extraordinary information about the finer forms of life after the death process has been gone through with.

I am one of those who had my soul senses brought into active use with abrupt drama three years ago, when I found myself out of my mortal body for several hours without death as a result. But just as I cannot tell you what the process is by which I think and dream, so I cannot prove to you that I have a sense of hearing able to pick up what I hear spoken in higher stages of conscious life, *except by context of what I hear and learn.*

I have trained and coached myself in these higher talents until I have done some things that have left stupid people balked. I have left my mortal body in broad daylight and traveled, and been seen, three thousand miles away. I have been out of my body in the night and seen and talked with persons whom the world thinks of as "dead," who have confirmed that I did such a thing to other persons unknown to me but who are likewise able to make contact through their gifts.

Night after night I have relaxed in an easy chair in evening silence, composed myself to listen keenly, and at length discerned the voices of unseen but living teachers who have kept up their teaching by spoken diction until midnight and after. I have trained myself to repeat to a stenographer what I am hearing as I hear it, just as a telegrapher listens to his key and writes down his message at the same time.

The people on the next higher plane of life have gone to much time and trouble to tell me finest detail about themselves, their lives, their duties to each other, their pleasures and their outlook on the solar system as they view it from their higher vantage-point. They have discussed the churches with me, science, human history both past and ahead, the nature of the Cosmos—meaning all the world systems taken as a unit—and the great laws and processes by which life comes and goes on the many planes of conscious reality.



They have told me most firmly of all, that between forty and fifty years ago I was one with them in their present state, but that I offered to go down into the mortal body for seventy-odd years and try to get across to the world at large the true facts about the next life, without any bias, without trying to "save" anybody from anything but their own forgetfulness and ignorance, and perform the simple service of taking away from fear-struck men and women much of the terror that so clusters around the process of death.

In order that I might do this with effect and from knowledge that would sustain me under the fire of counter-attack, it was agreed that in or about my thirty-eighth year, I was to have my soul senses awakened that after such event I might be able to keep in conscious touch with my friends, mentors and comrades on these higher planes of life, unseen to my mortal senses but none the less real to my spirit senses.

THIS IS what has happened, and this is what is now taking place.

I have no other excuse to make for what I am doing, no other claim, no other purpose to serve. And I am trying to do it by merely spreading

knowledge that I myself have received either from research or from voices heard in my Finer Ear.

It sounds uncanny, I know, to talk about "voices heard in my Finer Ear" . . . but I say again, anyone, anywhere, can perfect such an ear for themselves and prove the truth of what I am stating.

The way to do it is first of all to cast aside all the silly fairy tales about the next life with which most persons have become imbued, and plunge into a sane, thorough course of reading that shall comprise all that has been found out by *actual research* to the present moment. When this has been done, and the beginning has secured this background, he will know which method of training his super-senses he will want to embrace.

The object of the writing which is to continue is to give a broad, sweeping picture of what the Life Plan is, as my Finer Ear has heard it for the past two years, and offer the student-reader a premise for a complete change in his thinking about God and the After-Life, not to convince him of anything or win him as a convert to any cult—but to *prepare him for proving this material for himself!*

(To be continued)

Does Your Child See Into Other Dimensions?

(Continued from Page 65)

to go through doors or windows, but could go right through the solid walls.

One night he was frightened and upset to see a man standing beside him without any head, and with all-black stuff coming out of his neck. I made him look toward me and forget it, and he said there was a tall black thing behind me.

I asked him if his angels were in the room and he looked up and said yes. But they wouldn't go near that man with his head off. The vision persisted for nearly an hour, for he would keep looking around at that wall, and then he would whimper and say, "I don't like that mummy."

I asked him to say a little prayer with me for the poor soul and shortly after that he said the angels were going near the man and then joyfully shouted, "It's gone!"

No one doubts but that it was all real to him.

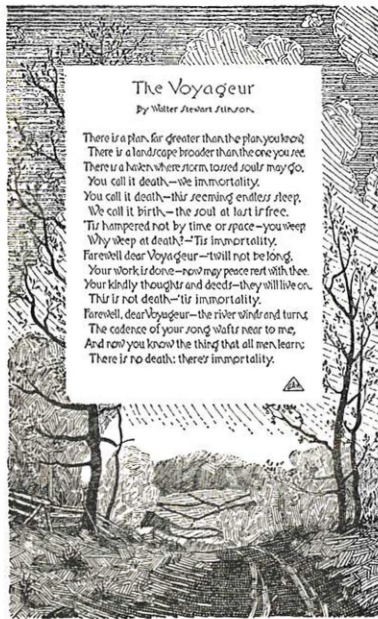
He is truthful and likes accuracy. He has foretold other minor things like the flat tire. Nothing of moment, but when I ask how he knows those things, he says, "I just do, that's all."

I was explaining to Betty (aged 8) one morning that what we called death is just a passing into another realm, putting it in such a way that she could grasp it. When I finished, Sonny who had not said a word, made this prayer:

"Oh, dear Jesus, please when we are growned up and die let us remember what our mummy told us this morning, so we will not feel frightened. And next time we come back here please let us have the same mummy and remember."

I thought he grasped it rather remarkably for a four-year-old. I've been told he's an old Master, but he's just a very normal, healthy little boy, just now.

It struck me as remarkable that this clairvoyance came to him at a time when I was so intensely interested. Possibly he told me such things a few months earlier I would have paid little attention to him. He often sees lights about my head.



AN original plate made from a beautiful pen and ink sketch of Walter Stinson's poem, "The Voyageur," has come into our possession. From this plate we have made copies on antique finish Strathmore paper, 8 x 12, suitable for framing.

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STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC.,
REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24,
1912.

Of LIBERATION MAGAZINE, published monthly at Asheville, N. C.,
for April 1, 1932.
State of North Carolina,
County of Buncombe.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Robert Summerville, who, having been duly sworn according to law, deposes and says that he is the Managing Editor of the Liberation Magazine, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411. Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business manager, are:

Name of—	Post Office Address—
Publisher—The Galahad Press, Inc.,	1019, 15th St. N. W., Wash. D. C.
Editor—William Dudley Pelley.....	Asheville, N. C.
Managing Editor—Robert Summerville.....	Asheville, N. C.
Business Manager—Donald Kellogg.....	1019 Fifteenth St. N. W., Washington, D. C.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses must be stated and also immediately thereunder the names and company, or other unincorporated concern, its name and address, as

well as those of each individual member, must be given.)

Nina Bullock, Boston, Mass.; H. C. Rocholl, East Orange, N. J.; A. G. Decker, Towson, Md.; S. D. Black, Towson, Md.; Catherine Dice, 327 E. 87th St., New York City; Marie M. Ogden, Newark, N. J.; L. E. Terry, 131 E. 66th St., New York City; Francis H. Koch, Los Angeles, Calif.; Eleanor G. Swan, New York City; Viola Armstrong, Washington, D. C.; Lena K. and J. E. Norris, Everett, Wash.; William Dudley Pelley, Asheville, N. C.; M. Joyce Benner, 31 Sutton Place, New York City; O. E. Robbins, Hotel Hamilton, Washington, D. C.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear in the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

Signed: ROBERT SUMMERVILLE,
Signature of Editor, publisher,
business manager or owner.

Sworn to and subscribed before me this 2nd day of April, 1932.

(SEAL) Signed: IRWIN MONK,
My Commission expires March 19, 1933.

THE following are teachers or leaders of The League for the Liberation. They are carrying forward the literal application of the principles of Christ in meeting the colossal crisis we are facing today, and through them you will be able to receive the Lessons dictated from Supernal Sources in the Higher Dimensions of existence.

These are but a few of the many groups extending from coast to coast. If you wish to attend one of these groups you should get in touch with the leader for the time and place of the assembly, or write us for additional names.

✓ Mr. Harry Dana Abbott
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New York, N. Y.

Mrs. Jessie B. Chadsey
75-17 41st St., Jackson
Heights, New York City

Mrs. E. F. Norelius
637 Woodland Avenue
Springfield, Ill.

Mrs. Marion L. Juergens
608 W. Court Street
Rome, N. Y.

✓ Mr. Rupert A. Wanless
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Miss Marie Adams
Apt. 104, 1850 Sacramento St.
San Francisco, Calif.

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It is a fact surpassing strange that those who have been most active in the financial and moral support of the work done by The Galahad Press, The League for the Liberation, and The Foundation for Christian Economics this past year, have suffered few losses of note.

The work which is being done throughout the nation in promoting these wholesome Christian principles, carries with it a sturdy, constructive vibration. The growth and prosperity of The Galahad Press this past year when other publishing projects were losing or failing on every hand, carries an esoteric significance not to be ignored.

The first year of The Galahad Press closed on February 7. Starting on a cash capital of \$40, it forged its way ahead in a time of continually falling markets and ruinous depression, gaining in volume of business month by month, until it had done \$56,731.57 in amount of business for its first fiscal year.

It printed and circulated nearly 150,000 copies of its publications, and in connection with The League for the Liberation it disposed of 90,000 copies of the Weekly Liberation lessons. It paid out \$22,372.83 in salaries to its workers and its item of postage alone reached \$4,095.21. If its present rate of prosperity continues, it will meet its preferred stock dividend by its annual stockholders meeting-date in June.

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There remains in the treasury of The Galahad Press over \$10,000 of preferred stock untouched by the volume of business transacted this past year. This stock is valued at \$10 per share and pays a 6 per cent cumulative dividend. To replace it with liquid cash in the treasury would mean that the Press could practically double its activities in 1932-33. *But it is not as a stock selling gesture that this announcement is made.*

The work which The Press, the League, and the Foundation is doing is a constructive practical thing, counteracting the spiritual distress and disruption that is everywhere rife. It is bringing people an intimate knowledge of our Lord which many of them have never before known in their lives. The demand for this spreading of accurate information is perhaps stronger than at any other period of history and those who participate in this expansion are doing immeasurably more than merely making an investment.

If you are at all able to do so, will you not accelerate this work by taking a portion of this remaining preferred stock in order to relieve Press and League executives from the stress and strain of providing finances for this expansion and allowing them to give more concentrated attention to the teaching itself?

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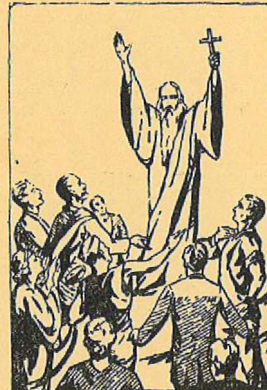
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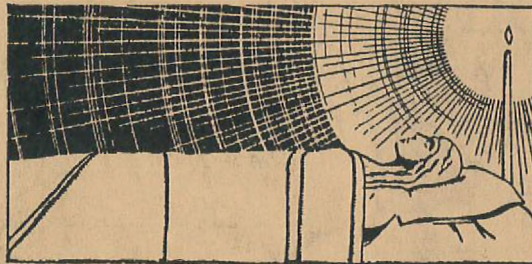
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