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# Liberation

Edited by William Dudley Pelley

*"The Time has come to shake the Souls of Men and fire their Minds to Thinking and Acting!"*

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## People Hold Queer Ideas about a Spiritual Movement

THE WORK of Liberation has passed from its doctrinal background to its sociological application. With a vast canvas of cosmological fact painted generously in Sixty-Seven Subliminal Scripts, we are being held to an accounting for its practical application.

Over three years of constantly unfolding revelation, 476 Liberation Assemblies or Study Groups are giving way to scores of militant Posts of *Silver Shirts*—a great Christ Militia, organized to combat an enemy whose battleground is hemispheres.

Yet few of the great rank-and-file grasp even yet just what is in progress.

The human-nature element behind the scenes is still a vague and unnoted element.

It is all too frequently a bitter and thankless labor: striving to bring a New Vision to purblind humankind, or rescue mortal men and women from those predatory elements within society that week by week and month by month are industriously working for the general ruin of Christian institutions.

It is not the purpose of this article to discuss those elements, what peoples compose them, or what their ultimate objectives may encompass. The average person is totally ignorant of, or calloused toward, certain minor and internal complications which constantly develop within an Inspirational Organization itself, helping to render impotent efficient efforts for accomplishment of the Eternal Design in a world of mortality.

Let us, therefore, consider some of the problems and complexes that have to do with human nature in a work like the Liberation program.

With no self-pity, with malice toward none and charity toward all, there are two major items that present themselves for attention from the outset of such a consideration.

The first is *finance*; the second, *personnel*.

Understand, this homily is no new plea for money aid in the work which The Foundation for Christian Economics is doing. Nor is it meant as any apology for shortcomings of the *Silver Shirt* staff as at present constituted.

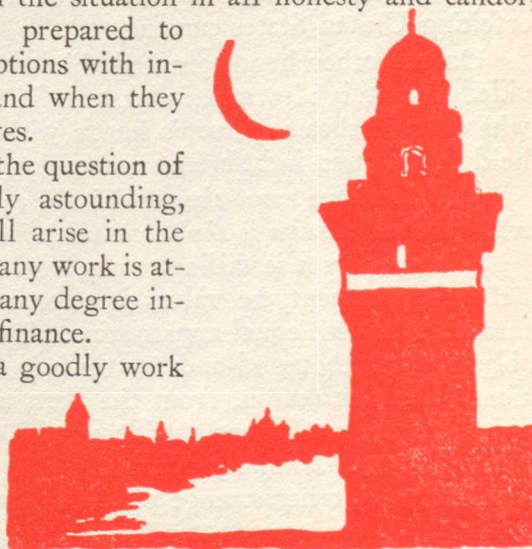
As a matter of passing caprice, while engaged in the grimmer job of helping to salvage the nation, it is of moment to call the attention of thousands of Liberation sympathizers to certain internal and private phases of the labor which might otherwise never come to the attention of the public.

As the work gets graver in import, and mightier in volume, the forces of mischief and disruption automatically become more active, ruthlessly determined that no effective measures shall become successful against them. Also the internal problems of the salvage work becomes more complicated, and there is an increasing opportunity for the organization to expose the proverbial Achilles Heel to the adversary.

Liberation workers and *Silver Shirts* generally should be acquainted with the situation in all honesty and candor, that they may be prepared to combat such disruptions with intelligence if, as, and when they manifest themselves.

First consider the question of money. It is truly astounding, what reactions will arise in the public mind when any work is attempted which to any degree involves organized finance.

The moment a goodly work of public character is decided upon, the necessity for money is a paramount issue.



Of course if there be an angel-banker somewhere in the works, the gesture gets under way with little comment from the public. But even so, regardless of a generous patron, at once a phase of human nature is manifested that rarely comes to public attention. *Liberal finance usually produces a certain fatal looseness in regard to the character of the ensuing personnel.*

To be more specific, with a fat bank account available to promote any movement, there is always the temptation to give anyone and everybody a job who applies for employment with the proper degree of acclaimed enthusiasm. Very soon, with no real necessity for keeping a careful eye on the exchequer, the organization is a mass of complacent persons holding comfortable jobs. All too quickly the exchequer is exhausted—then the backer becomes disgusted and quits, or tactics are altered and a campaign is instigated to find public support. Whereupon a host of employees, grimly determined on maintaining their pay envelopes, give more concentrated attention to raising funds than in doing the labor for which the movement was begun.

On the other hand, the movement that gets under sail totally without funds, relying on public support from the first, acquires adherents who are sincerely willing to undergo any personal privation or discomfort for the accomplishment of its principles, and thus its workers are the more enthusiastically efficient.

However, at once another reaction arises from the public. "It is just another racket," the cynical declare, "put together to provide out-of-work persons with jobs!"

**T**HIS last is especially true if the work attempted savor at all of a spiritual character. "Selling God for cash" is the contemptuous designation leveled against it by those misunderstanding or phlegmatic souls who indolently go back to the Biblical assurance that Salvation is Free, without bothering to explain how the work of salvation is to go forward in a world where even the smallest printed tract must be paid for with cash, and the first letter written requires its proper three-cent stamp.

"The Lord should provide the money," declare these thoughtless persons, "if His work be truly bona fide." They seem to hold the idea that the Almighty should drop banknotes out of the Invisible onto a desk-top, refusing to recognize that even such materialization would be a form of counterfeiting United States currency.

On the other hand, granted this technicality were provided for, it is also a peculiar trait in human nature that whatever reaches a person's hands without cost, is usually held in a certain indifference amounting to contempt.

*People value most that which has cost them something, and spiritual manna is the least exception to the rule!*

When a person is willing to pay hard cash for even spiritual enlightenment, he values it accordingly and absorbs it into his soul with equal appreciation. This has been irrefutably proven a thousand-and-one times in the work of Liberation. For this reason, from the first, no funds were provided for the movement outside of remuneration offered by those who had definitely profited.

There are other strange phases of a revelatory work of Liberation's character, attending on fiscal substance. Again one of the most important is the hyper-critical attitude which

a certain class of people maintain, predicating their support on the absolute infallibility of that which is presented.

There are in this country—and a labor like that of the Liberation program swiftly runs them down—hundreds of thousands of persons who might pardonably be labeled "spiritual misfits."

They declare quite baldly that they have "tried" Protestantism and its various denominations, "investigated" Catholicism, "explored" Christian Science, and in various turns from time to time have drifted in and out of Unity, Theosophy, perhaps Spiritualism, Hindu Philosophy, the Aquarian Movement, and most of the various phases of Mysticism that range from plain New Thought to Indian Yogi. Speaking theologically, they are "psychologically shattered." They don't know what they want, excepting that what they want must be "different." The moment a strange Swami arrives in this country, they flock about his platform eagerly awaiting the ageless wisdom from his lips. The instant a new psychic revelation is announced, they are fanatical in support of him who has received it, and equally as transient in maintaining their homage.

Cynical mystics have been known to label them crassly, Spiritual Vagrants. But their reactions to any new teaching are ever the same. If it accords with their own private notions of Cosmology, reached after superficial dabbings in countless freak doctrines, they pledge it fanatical support and the neophyte "leader" gains the mistaken impression that he is chosen to overturn society for the better.

Then a disturbing thing happens.

He continues to get his revelations and publish them until he suddenly expounds something which is at variance with the aforesaid preconceived notions. At once a howl of protest arises. *He is being led by Black Forces!* Anything which does not stack up with the acceptances of these spiritual misfits becomes "black" in its essence. He is discounted and abandoned. "He started quite right," say these ever-dissatisfied people, "but he finally went astray." They mean he finally deployed away from what they expected him to preach. They do not recognize that the fault may be their own, that they are not attempting to probe into new fields of thought but merely practicing their own spiritual bigotry. So support falls away and the report is circulated: "So-and-so? Oh, his movement petered out when Dark Influences seized hold of it."

**I**F THE work be psychic in its nature, a still greater cruelty is unwittingly practiced. It seems to remain a foregone assumption that nothing which comes from a Higher Dimension can exhibit the slightest shade of inconsistency, else it is *prima facie* evidence that the whole doctrine is a hoax and the revelator an imposter. Even errors of purely mortal transcript between the Dimensions cannot be either countenanced or pardoned. All the Higher Planes must be planes of absolute infallibility. No hazarding or forecasting that turns out erroneous in the least aspect is allowed. No purely personal opinions may be interspersed with what is accepted as "the doctrine." After he has once become a psychic instrument, the revelator can thereafter have no personal opinions of his own, nor attempt to express them. What he may say personally, however clearly he labels it, and what he "takes" psychically, are all mixed up together in the one basket of supernal information, and woe betide the "instru-

ment" if the doctrine and his own interpretations of it fail to coincide in actual event.

That of itself is unfair enough, and by no means cause for condemnation of a hyperdimensional revelation. But the matter does not end there. Thousands of auditors and readers hear and absorb, or read and ponder. Whereupon they put their own interpretations on what has been given, especially if it concern forthcoming events. They discuss it with others, and get their reactions. All of it goes into their own subconscious minds. Subsequently we find them bitterly castigating the revelator, if events do not stack up consistently with "what they were led to expect"—and again the revelator is an imposter and his work a racket if there is the slightest discrepancy between the doctrine and its manifestation on the plane of materials.

A newspaper editor thinks nothing of forecasting to his readers the outcome of an imminent election. Election day passes and the man he has roundly sponsored, is defeated. Do his thousands of readers refuse to ever buy another copy of his newspaper, calling all future writings fraud and fabrication, because his editorial assurances failed to materialize in fact?

*But let anything be sent over editorially from a Higher Dimension, and if the slightest event is wrongly forecast, then everything that might possibly follow is fake!*

Sane, adult people take this attitude, and hold that the revelator ought to be sued for obtaining money under false pretenses unless his infallibility is forever proven and maintained.

It is sometimes rather tragic!

**N**OW THEN, coming down into the realm of personnel, consider the complications that are encountered, which the general public blissfully ignores. Take the practical phases of such work as Liberation—translating subliminal doctrine into concrete activity to remedy sociological conditions.

It would seem to be easy to comb the country for sympathetic adherents, call them together and say: "If you believe in the doctrine, there is your desk—go to work with us and help us promote it." But there again the inexperienced leader or revelator, is headed for grief.

*The moment he has added one such executive disciple, everything which that disciple does, from failing to post a letter to addressing an audience of ten thousand people, will be looked upon as the substitute activity of the leader himself.*

If he multiplies his efficiency by annexing helpers, he likewise multiplies his troubles by having to shoulder the responsibilities for all the follies or errors of his henchmen.

And if that leader be battling a Public Enemy that has instruments of retaliation, the leader must lay himself and his organization open to reprisals for the mistakes or inefficiencies of the weakest of his helpers.

Again no mistakes are ever permitted!

A leader promoting an organization for the practical carrying-out of spiritual innovations must *somehow* be clever enough to provide himself with an absolutely infallible organization. The idea maintains that if he is the chosen instrument for a great new revelation, he must have the natural capability to head a group of promoting adepts with great-

er efficiency than would be required to make dividends in a million dollar steel corporation.

*No excuses go!*

If politics or other disruptions appear among associates, any alibis are a sign of weakness, incompetency, obvious proof that the leader is a fraud and his labor a racket.

The public attitude in these matters is inhuman.

The most tragic cry of all leaders of any cycle, who have caught a new vision and striven to materialize it in action of consequence, has been: "O Lord, send me sharp and efficient human tools! How can I carve a bas-relief on the granite walls of the Infinite with mortal chisels that turn like putty in the fingers?"

**A**ND then again, in the heart-breaking program, there is always the possibility of complete defection and open default. Men and women are acquired in the first burst of an enthusiasm for wanting to be connected with the labor. They seek to find their places and their pace of accomplishment. Actual application reveals to them a grind of application they never had expected. They go lax at their work while others press them from behind.

*But in the work of a spiritual organization, the slightest criticism of such laxity is not only resented, but openly battled. If they be engaged in a Christ Work, it permits of keeping such working hours as they please, visiting among themselves over many figurative teacups, secure against rebuke.*

For the harassed leader who has acquired them, to rebuke them, most emphatically would not be displaying the Christ Spirit which he is endeavoring publicly to promote.

So they argue hotly.

If sobeit such disruption follows from such beliefs that they dissassociate themselves from the movement, they have a terrific weapon of reprisal:

"They couldn't remain in an organization where spirituality was being commercialized!"

The question of gross inefficiency or unpardonable laxity on their own parts is never brought to notice. They were formerly connected with the organization, were they not? They had ample opportunity "to see what went on" from hour to hour "inside"? If they say, therefore, that the movement is being commercialized, who should know more about it than themselves?

So associates, disciples, fellow-workers, come and go—and the harpies cackle: "If this man were sincere, and truly an instrument of the Eternal, would he be so difficult to get along with? Would he have such a constant procession of helpers? Would he not be equipped with more and better faculties for organization? Is the work not patently a racket else would such disruptions be *allowed* to occur?"

**T**RULY it is a thankless job, striving to bring a New Vision to humankind as humankind is constituted.

But after all, what matters it?

Age by age such Visions are brought, and age by age they work their enhancement.

Somehow the labor of love goes forward.

Small wonder, however, that Jesus was gentle. *How could a thorough understanding of erratic and capricious human nature ever make him otherwise?*

# Leadership in this Crisis Must be Utterly Sincere



AS IT is in the realm of the Spiritual, so must it be in the realm of the practical: Leadership in this crisis, no matter what the strain upon individuals, must be first of all *utterly sincere*.

Now sincerity does not consist merely of earnestness of purpose. It consists of absolute and complete integrity in the practices and expedients of leadership.

No man can truthfully build an organization which will permanently stand the strain of events throughout the coming decade unless he has one clean-cut program and stands upon it unequivocally.

He cannot "play politics" . . .

He cannot follow the so-called jesuitical practices of condoning two wrongs that one right may be realized.

He must stand manfully on his two feet and play the game without sly connivings or fatuous expedients.

All of which is called forth by letters of inquiry concerning a certain organization coming into prominence here in America called *The Khaki Shirts*, and certain reactions which have been met with from prominent individuals in seeking to determine the efficacy of the Movement sponsored by one Art Smith.

IT ILL behooves the official organ of an organization like *The Silver Legion* to pass the slightest comment that might be construed as derogatory, against a fellow organization announced as projected to battle for many of the same high Constitutional principles which are actuating *The Silver Shirts*.

It is altogether ludicrous for the various "Shirts" to get into any squabble between themselves.

The Public Enemy will not be slow in capitalizing such animosity to discredit both in the eyes of the public.

But in all fraternal good-feeling, and to enlighten many of our own people who have addressed inquiries regarding *The Khaki Shirts* to these Headquarters, we would state without inhibition that if Mr. Smith would not be the mere dramatic demagogue, he will alter his tactics and show more principle in some of his expedients for gaining membership.

We refer specifically to a recent interview of his with a prominent man in Philadelphia.

The gentleman in question is one of the out-standing Hitler supporters in the United States, a German-American of sterling character and much official importance in the trans-Atlantic shipping industry.

This man declared that he was recently approached by Mr. Art Smith with a proposition to instigate recruiting for

the American Khaki Shirts on the ships of the German companies plying the North Atlantic between the Fatherland and the United States.

"But," said the German gentleman to Mr. Smith, "I understand that practically your second in command, in the Khaki Shirts, *is a Hebrew!* Is that correct?"

"Yes, but he's a fighting Hebrew," Mr. Smith is alleged to have responded.

"No matter. We Germans under Hitler are irrevocably opposed to the *tactics* of the Hebrew among the Nordic peoples. We are fighting not the Jews as a race so much as a racial system of ruinous ethics. We know how Sons of Judah operate to emasculate organizations that effectively oppose what the Jewish nation is attempting among the other nations of the world. How can you expect to really get anywhere in defense of the American Constitution, when you open your ranks to Hebrews who seem to be doing all in their power to bring the United States under the Super-Zionist State? Is that preserving the Constitution? And how do you expect to solicit recruits among German Lutherans, asking individuals to put themselves under the command of a man whose nation our people mean ultimately to vanquish?"

We sorrowfully deplore Mr. Smith's alleged reply to the queries set forth above. According to our informant, the German shipping man himself, Art Smith responded:

"Don't let the Jew worry you! Just as soon as we are powerful enough to do so, we will kick him out and all the rest of the Jews in our organization! Secretly we are in sympathy with Hitler, but good politics requires that we play along with the Jews until we are strong enough to break their power on American institutions."

The foregoing may not be an absolute verbatim report of Mr. Smith's words, but it was the substance of his response as repeated to us by the man to whom Smith addressed himself.

WE SUBMIT that this is no way to go about forming an organization that hopes to bring about a renaissance of sterling Americanism and an honest return to the Christian-American Constitution.

The Christians of the United States are presently to awaken to the appalling fact that the issue they are confronting in these sick United States is one of a clash of fundamental racial ethics.

There need be neither race hatred nor religious prejudice because this is so.

Two systems are clashing, and one or the other must finally win out.

Because the Jewish nation represents one system, all Jews must become adherents of that system; they cannot, by

the stipulations of the *Talmud* and *Schulchan-Aruch* take sides openly against their own kin.

In admitting Jews into the Khaki Shirts, Smith is incorporating the seeds of disruption and defeat within his own organization.

Still, that is not the point.

THE POINT is that whether it is called practical politics, expediency, strategy, or what you will, if the foregoing response to the German shipping man was accurately reported by him, then Smith is attempting to build the Khaki Shirts on potential treason to his own comrades-in-arms and the men who are pledging him their fealty.

If this be true, then he is acting scurrilously and execrably.

No organization built by its leader on such tactics can command the respect and allegiance of honest men.

Better the Constitution was not defended at all, than to have it championed by leaders who pursue such deceitful tactics.

Whatever our indictments against Jews, we respect their integrity as Jews, and their willingness to give allegiance to their own people, religion, and what both represent—however antithetical to what we Christians hold honorable.

To bid them into an organization merely to use them, and when the organization is sufficiently powerful enough, to turn on them and rend them, is a despicable piece of business for which we have only an unalterable and implacable condemnation.

That is using tactics as Christians which have no place in the Nordic decalogue.

It is employing the ethics of Lucifer to fight Satan.

Whether Mr. Smith can succeed by practicing such principles remains to be seen, but the fact remains that in the specific case we are reporting, he at once earned the bitter contempt of the Lutheran Christian to whom he was appealing.

No matter what lying propaganda said about them during the recent Rothchild war, the Lutheran Germans of the United States as well as the Fatherland, are men of principle. Regardless of the scurrility being heaped on Hitler by a lying and misrepresenting Jewish-controlled press, Adolph Hitler has reached his present position by being a man of unequivocal character.

The true German-American is the salt of the earth. The United States' polyglot population contains no finer people. They will not temporize with the enemy, now that they are becoming informed—which enlightenment the rest of the American Christians at present repulse.

As this big German-American shipping-man remarked in commenting on the episode in his office: "If Smith has it in him to turn on his Jewish compatriots in the Khaki Shirts and kick them out when he is powerful enough, then he has it in him to turn on anyone who gives him support and repudiate them as serves his purpose."

If Mr. Smith likewise repudiates this conversation, so much the better for him as a *man*. But he will be confronting an exceeding wrathful and characterful German, and giving the lie to his teeth, if he does repudiate it. And in either event, his position is not an enviable one.

The Khaki Shirts, by playing politics, by devious polit-

ical strategies, may attain to power in America. Anything can happen in times like the present. But ultimately they will have to face the ethics of Jewry as an issue squarely.

How much more manly to make an unequivocal stand *now* at the beginning of hostilities, and let the rank and file of the Khaki Shirts know exactly the nature of the coming contest.

*The Silver Legion* does not claim to be a competitive organization of any other "Shirt" body in America or elsewhere. Its fundamental basis and background is spiritual: The ethics of the Christ against the ethics of the Sanhedrin. It recognizes that there are too many peoples of diverse bloods in the United States to solidify this nation on the premise of ancestry. But there *is* a common bloc to be achieved on a basis of Spiritual Principle—the precepts of the Man of Galilee against the precepts of the Talmud, the the Cahilla, and the rapacious House of Rothchild.

These two great Principles are coming closer and closer to grips. It is only a matter of time before the battle reaches the open.

Realizing only too clearly and comprehensively what the ethics of the Talmud, the Cahilla, and the House of Rothchild have done to the Christian nations of the earth, the members of the Silver Legion say gently but grimly: *No Hebrews are solicited or permitted in our ranks.*

We do not hate Hebrews.

We are not Jew-baiters.

We have no religious bias against the followers of Moses.

We simply recognize antagonists honorably in the approaching field of Armageddon, and view them as such—insofar as they permit us.

We honor them for taking sides and sponsoring their own codes, while deploring the ethics which the codes epitomize.

But we have no intention of double-crossing them, of using them and their numbers or their resources, to attain to strength.

And we tell them so, frankly!

THE SILVER LEGION attempts to rise above the ordinary Fascist brawling that has unfortunately distinguished certain anti-Jewish and anti-Communist "Shirts" abroad.

It does not seek to parade in order to play at soldiers. It solicits no members for the fun of dressing in unusual uniforms and helmets, ducking aliens in horsetroughs, or giving the Roman salute in formation.

*It is not after quantity of adherents, it is after quality!*

It has a constructive program that proposes certain national and sociological remedies based on a painfully accurate knowledge of the predatory activities of those groups that have brought the United States well-nigh to the brink of economic and moral ruin, despite the fact that the morning sun shines quite as brightly in 1933 as it ever shown in 1928.

We are followers of The Christ in this: that we respect our adversaries, even for their pernicious codes—or codes which we consider pernicious and unsocial—and will conduct honorable battle, albeit when the time comes we will deign to use no more effective weapon than that of our Great Commander-in-Chief, the Scourge of Cords.

# How Hebrews Debauch Business by their Eccentric Ethics



**T**HERE are millions of unthinking and wrongly instructed Gentiles who treat any criticism of Jewish activities and tactics in modern commercial life as "race hatred" and "religious persecution."

They do this because the whole trend of their academic and theological instruction has been shaped by Hebraic donators and sponsors, although such activity is ever concealed with an artfulness bordering on satanic subtlety.

By overwhelmingly "generous" contributions to religious denominations, charities, and educational institutions, leading Jews of the world's various countries have small difficulty in perpetuating ancient bogus myths about themselves. Church councils and academic boards cannot help but be gracious and protective toward representatives of a race who have just written a fat check that their activities may be galvanized. Thus is polite protection "bought" and an onerous system of falsehoods perpetuated, generation after generation, until a point is reached where great masses of the duped and the hoodwinked are ready to arise embattled in defense of such subversions of the truth.

**S**INCE October, 1929, the United States of America has been sick. It has been sick because it was deliberately made sick, for an international purpose and objective—although millions of Gentiles have yet to find it out.

The United States came upon its great commercial and financial affliction because Hebrews everywhere came into such dominant positions, with their peculiar predatory ethics, that even great Gentile firms could not stand out against them, and had to ape them or meet ruin.

If this be castigated as race prejudice, let us review some of the fundamental ethics of the Hebrew in modern business, and let the unbiased reader compare the statements to which we call his dispassionate attention, to similar occurrences within his own experience.

No one has put the case of the peculiar business tactics of the Jew in more concise and convincing form than the German writer, F. Roderich-Stolthiem.

Consider the following statements of these ethics as Roderich-Stolthiem offers them:—

**T**HE COMMERCIAL practices of the Hebrew (writes this continental authority) require that more light should be directed upon them. It is conceded that the Jew in matters of business, displays great dexterity, and has at his disposal a particular method of operation, which procures for him the admiration of extensive circles of people. Many

are inclined to ascribe an extremely high degree of cleverness to the Hebrew, because he knows very often how to give a particular turn to his business machinations, which surprises and confounds all concerned. As soon as we look more closely into the matter, and ascertain upon what principles these business measures are founded, we learn to think less highly of the renowned cleverness of the Hebrew. It becomes a matter of a number of tricks, carefully guarded and transmitted by tradition amongst the Hebrews, and with which this dexterous race of traders overreach every man, who thinks in a natural manner. A short story out of actual life will give us an idea of what goes on in this sphere of activity.

*A well-to-do elderly married couple had decided to dispense with their footman, and consequently with the latter's livery as well. The lady of the house offered the garments for sale. A Jew appeared punctually at the appointed time, in order to inspect the livery. After carefully examining the same, he made an offer of 50 marks. The lady was astonished that the dealer was able to offer such a high price, as the suit could not have cost much more, and was, moreover, a kind of clothing—being a uniform with particular badges—for which there would naturally be very little demand. She thought at once that she could do a good business with him, and hurried away to fetch an armful of discarded clothing, which she offered to him as well. The Hebrew examined everything, and offered quite respectable prices. Apparently he could make use of it all. The lady of the house, delighted with the prospect of unloading her wardrobe in this way of unnecessary ballast, continued to fetch more clothing. The Hebrew chose out most of this as well, and laid it in a great heap together. The only article, which did not find approval in the eyes of the Hebrew, was a fashionably-cut, light summer-suit, which the master of the house had only worn once, and had then laid aside, as it did not take his fancy. The Jew threw this on one side with the remark: "this is out of fashion, and nobody will buy it." When he had laid all the remaining articles of clothing together, and had offered quite a reasonable price for the same, the old lady again asked him to take the summer suit; she wanted to see the last of it as the sight of it annoyed her husband. Finally the Hebrew agreed to take the suit for 5 marks. The lady accepted this offer, because of all the other clothing, she had been able to dispose of. The entire sale amounted to about 200 marks. "I have not got so much money with me," said the Jew politely, "because I was not prepared to buy so many things. I will, however, have the clothing fetched away shortly, and will send the money at the same time. I will leave a deposit of 5 marks, and may as well take the summer-suit with me so that I do not make the journey empty-handed." With this the Hebrew took*

his departure, and, up to the present moment, has not returned.

The worthy lady related the episode to me herself, and was quite at a loss for an explanation. The Jew must have been taken ill, or something unforeseen must have happened, as otherwise he would have returned, "for he made such a favorable impression." I am afraid that I hurt the lady's feelings, for I had to laugh in her face, before I proceeded to explain the incident to her as follows: "the summer-suit was the only object of any value to the Jew, and consequently the only thing, which he was willing to buy; only in order to gain your confidence, he offered such good prices. Your confidence once gained, you did not observe how he was overreaching you with regard to the good summer-suit. He accomplished his object, and will take very good care not to let himself be seen again."

It took a considerable time before I was able to convince the good lady of all this; she then exclaimed with astonishment and almost with admiration: "Gracious me, what a clever fellow he is!"—"No, madam," I replied, "that is not real cleverness; it is a mode of operation, partly inherited, partly the result of instruction. It is an ancient recipe, according to which the Jews have conducted their operations for centuries—even for thousands of years. It is the "art" in business of deceiving one's opponent as to the value of the goods, and as to one's real intentions. I will relate to you a short story of a similar kind, which will make quite plain to you how this mode of operating proceeds, according to a certain pattern and custom."

*A Jewish lad, who could not have been more than 10 or 11 years old, was accustomed to go from village to village, buying up hare and rabbit-skins. He was instructed what he should pay for the wares, and soon acquired such knowledge of the business by constant practice, that he was able to carry it on to the satisfaction of his father. A peasant, from whom he had bought several rabbit-skins, produced also the fur of a marten. The young Jew held it to his nose, and said contemptuously: "This is only the skin of a stinking marten, and is not worth anything." The peasant, who understood little about such matters, urged the young Jew to take the fur of the marten as well, and finally the little business man purchased it out of pure compassion for five half-pence! As soon as the young rascal had reached home, he called out: "Father, look what a stroke of business I have done! I have bought a valuable marten-fur for five half-pence!"—and he related what had happened. A neighbor, who, unobserved, had witnessed the episode from the window of a stable, made it known. Even this diminutive man of business already possesses the "cleverness" to speak disparagingly of the most valuable goods in order to deceive the seller with regard to the real value, and thus to enable himself to buy them up at a very cheap rate.*

Anybody who has once thoroughly grasped the mode of operation, which has been systematically made use of in these cases, need not express any great astonishment as to the measure of "cleverness" required. It is always the same trick. The Hebrew, who has lived for thousands of years by dealing, and by overreaching other men, has developed, in this direction, a cunning and superior tactic. He knows that the desire—the demand, causes the price to rise. Whoever allows it to be seen that he would like to buy certain

wares, or, that he is urgently in need of the same, will soon tempt the seller to demand a higher price. And, on the contrary, whoever offers his wares in a pressing manner, and allows it to be seen that he must get rid of the same at all costs, probably because he is in urgent need of money, has to put as cheerful a face on the matter as he can, when advantage is taken of his situation to reduce the price to the utmost.

The old saying: "Supply and Demand fix the price," has certain justification—so long as upright and honest merchants can be artificially produced, simply to influence the price. And the Jew "runs," or carries on the most insignificant business in accordance with these sagacious measures, just as if he were operating, on a large scale, on the Stock Exchange. He knows how to deceive the other side as to his real intentions; he pretends that there is Demand, when he knows that, in reality, the Supply is more than sufficient, and also the reverse.

The Hebrew, who goes to the Produce Exchange, under the necessity of buying several wagonloads of wheat, because he has contracted to deliver this amount to a mill, takes very good care to conceal his real intention. He assumes an attitude of complete indifference; and, if anyone offers him wheat, he replies, shrugging his shoulders: "Wheat—I have enough wheat. Do you want to buy any?" And, as all the other Jewish people present, who, perhaps also want to buy wheat, assume the same attitude, as if by some secret understanding, and behave as they had no need whatever of wheat, but wanted on the contrary, to sell it, they create the impression that there is a superfluity of wheat; thus they force the price down, and succeed in buying the wheat cheaply.

A simple or open-minded farmer, on the contrary, who has gone to the Produce Exchange, in order to get rid of his produce, because he needs the money urgently to pay the interest for the impending quarter, will at once offer his wheat eagerly. But, strange to say, he encounters cold refusal on all sides. And the same thing happens to all the other sellers; Supply preponderates, and the prices fall.

Our farmer now returns to the first Hebrew, to whom he had offered his wheat, and who, in reality, urgently needs wheat, and the latter appears at last to relent, and says with apparent generosity: "Now, as you are an old business friend of mine, I will relieve you of your wheat, but only at a price, which is 2 marks (2 shillings) under the current price"—that is 2 marks cheaper than the official price, quoted for that day on the Exchange. In the end the farmer is glad to have found a purchaser at any price, and is secretly grateful to the Hebrew for having purchased his wheat out of sheer good nature. Several days later, when the supplies have been, for the greater part, bought up by the Hebrews, one notices a marked rise in the prices.

Business has been carried on this summer, at the markets and on the exchanges, for decades and for centuries, without that simple section of humanity—the producers—perceiving what is going on; they—the producers—have always all the toil and disadvantage, the Hebrew dealer all the benefit. And this benefit or gain, on occasions, mounts up to millions. One example of this will suffice, compared with which, the so-called "Bread-Usury" of the Agrarians, about which the Jews and their hangers-on, especially the Social

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# "I say to you, Be Wise!"



**M**Y DEARLY BELOVED: Hear ye my speech: I address you as having understanding of eternal principles;

2 I say there are matters awaiting your knowing; I speak to you of principalities and powers that have an evil thought against you.

3 Know ye that when man first came to earth it was requisite on him to relieve his tedium.

4 Long ago was it thus: man came from mixed races; he came with an understanding of divine principles; he deployed through the ages making wishes unto himself, that he should be this and that, always imagining to himself that he *were* this and that.

5 It is meet that ye know the practice goeth on: there are those who *would* be that which they cannot be by divine pronouncement;

6 There are those who would make procrastinations of intellect, calling them patience; there are those who do aspire to lofty places, calling them desires of spirit; there are those who seek high dwelling places knowing their rancor at the circumspect because they keep to humble avenues.

7 Ever was it thus, I say; but I say more: I say it is their desire to abominate again, to make new mischiefs defiling themselves, to attain to new desires of flesh, to try new pathways that seem to them bright but that lead to darkness and harrowings of flesh.

8 Know, my beloved, that these do surround you; they seek not your good; they perform unto themselves, having no mind for your welfare; they come and go in circumstance wishing no goodly thing for any but themselves;

9 They create distortions of intellect, they abominate furiously with intellectual pursuits, they trip over conscience and are cast down, they raise themselves by intellect and are encouraged to deceive themselves;

10 They create distortions of fancy, they plague themselves with mischiefs, they are at their wits end to devise new tortures for the souls of those who make a goodly showing unto God.

11 I tell you, my beloved, that the Host belaboreth them that they come not nigh unto you, to do you damage; I say it is possible that they *do* come unto you, but if they come, receive them not, rebuke them not, know them not at all.

12 I say it behooveth me to tell you these things that ye may be wise in the avenues which open to you; there come to you many men who make a vast salaam saying: We perceive that ye have knowledge, we perceive that ye have wits, we perceive it to be a goodly thing that ye would do among the nations; lead us therefore into paths of holiness; be with us, we beseech you, in these times of tumult.

13 But the brethren of darkness cry, Away with them, these that do mock us and talk to us of light; crucify them as we crucified him who sent them; take no stock in their princi-

ples, ye world of mortals; see, we are wise and kindly and good, for we bring you succor ourselves.

14 I say it is not so; they bring no succor; they do an evil deed and ye are cast down.

15 My beloved, hear me: I speak to you with tongue; I give you great counsel; *I say to you, Be Wise!*

16 It behooveth you to know that I accompany you in that which ye would do, but do it circumspectly lest those who watch over you have trouble in their guardings.

17 It behooveth you to know that it is possible for those who walk in darkness to make a spring upon you, to rend you cruelly, to do a beastly act to satisfy their vengeance; in this wise treat with them:

18 Treat not with them along lines of vengeance but say to them this: What profit you to do evil deeds against us when those who watch over us are great of understanding? are not all things possible with God? doth He not protect the weak, yea indeed as He ordereth the strong? be wise in understanding and consult your own interests.

19 It behooveth you to know that a goodly company awaiteth its leaders; a goodly company cherisheth the dictates of your consciences; a goodly company meriteth a goodly attendance from you.

20 Arise and be about your tasks, but in your going remember this: It behooveth you to know of the wayward who lurk in sodden places to make you mischiefs; they come and go in darkness; they spill tragedies upon the page of fair accomplishment.

21 Go ye to them in this wise, saying: We come as emissaries not of a person but of a trend; we speak as those who have watched a Great Sign; it dawneth not on you that a mighty potence worketh its augury;

22 Ye do go and come in circumstance, ye peoples of the earth; ye do rise up, ye do fall down, but ever ye are beholden to those who guide your destinies.

23 We do come unto you to tell you of them: we do make a great mockery of these evil forces but in our mocking we are wise; we are become as those who have seen a vision and we see it brightly, we see it clearly, we see it dawning in earthly brilliance;

24 Go far from us, ye workers of iniquity, unless ye would forecast yourselves in that vision as rulers of iniquities who may be slaughtered;

25 Behold I tell you these things that ye may be wise and escape your torment; I tell you fables that ye may read that which is written for your wisdom, in your conduct.

26 It behooveth ye to know that I come out of my Father's house and go not in until the dawn cometh for which men beseech the one who sent me.

27 Now, my beloved, let me tell you of your errand.

28 It hath come to me that ye abide awhile in stupor; ye have an errand in that stupor; ye make a goodly case for the Godly for in that they slumber they do have no need for wisdom that cometh from awakening.

29 I say it pleaseth me to tell you to be circumspect, and yet I tell you not of circumspections; of practical things of



moment do I make my speech; I consider you as those who go on far missions, to set traps for wolves, to augur the falling with celestial preachments directed at their bellies as much as to their heads.

30 I say be circumspect and yet I say more; I hear ye addressing me in secret, I hear ye utter blasphemies of conduct when the way is not clear, I perceive that ye do know not your timidities of conduct, calling them wisdom, ye do build a little house and dwell therein securely while I say unto you: The enemy approacheth, turn him not from your premises but bar the door against him.

31 I say it is of moment that ye do commit no hurly-burlys of conduct in your goings hence, neither deceive, neither manifest adroitly that your purposes be hidden;

32 Go contritely but go boldly; make no pretense of discovery; open not your heart to infamies of vain conceits, but dare all things, aspire to all things, receive all things that come upon you richly; take them for the sake of him whose errands ye do in mortal circumstance;

33 And now I tell you more: It hath been said of you that ye are wishful of more circumstance in which to manifest; I saw that circumstance awaiteth upon you, it beggeth you to give it succor, it openeth a door and sheweth a way, it lighteth a light and handeth you a candlestick.

34 These are my pronouncements to you this hour; I say we have an altar in the heart where we do steal by night and worship; we have candles lighted in the soul and to them we do approach communing; I say I reserve a place for you in transcendent memory, that ye have lived on earth and done your mighty deeds in valor;

35 Yet have ye done it in that I showed you; yet have ye transacted kingly business because it was in you and ye knew the way to contest.

36 I say, be wise, be adroit, be fair, but be persistent.

37 Know these who come unto you for whom they are: conquer a tempest, subdue a holocaust, *rise up and strike boldly for freedom's sake, knowing your conquerage.*

38 Thus let it be with you.

39 Transport yourselves into acres afar and learn of projects that have to do with me; linger not, nor tarry; make a great speech, do a wide dominion, seek a great act, perceive a great truth, subdue a great evil, mock a great doctrine that hath unhallowedness for essence.

40 This do I bid you.

41 But let your shibboleth be sound; make no false be-

sechments to those who would rend you; be constructive, be persistent in speaking of the Miracle Day when all who are righteous shall know the Doctrine.

42 Give them that doctrine pressed down to overflowing; as ye have received it freely, so I command to let it flow out of you.

43 Treat with those who would revile you, not with revilings but with doctrines of mercy given by appointment for their special needs and callings.

44 Thus my speech to you; harken and heed; go not into the broad way acclaiming lustily; go into the small, narrow, compact way where the brethren wait to listen.

45 It is my wish for you to go: I show you ways to improve yourselves in logic, in temperament, in ready word, in timely speech and scene, in mortal dilemma, in earthly chaos.

46 Perceive ye not the tempest, that it rageth hourly ever blacker? would ye be hid from tumults? would you seek little nests among the rocks and utter pipings against the thunders?

47 I say it is your mission to do a great deed greatly; it is your destiny to hear a great song sung and play its music unto ages yet to be.

48 Thus do I address you; harden not your hearts to the voice of him who hath said to you, I come soon! I come soon! prepare ye to receive me, for lo, I COME! I COME!

49 Have ye not your fill of doctrine? is there more that ye would hear? have I not made pronouncements sufficient unto your logic? have I not given birth to words that utter cajoleries to honor?

50 Give a ready report of these your comings and your goings, your aspirings and your wantings; translate a chord of harmony in great tumults and let it be said of you as it was said of me of old: The way opened and they trod it, the path brightened and they followed it, for lo it was a pathway lighted and walk in darkness they could not!

51 Selah, my beloved, selah!

52 Now I go from you, wishing you well: take my words and ponder on them; behold my speech maketh a goodly language for the listening ears of spirit.

53 Ponder well, and let your light so shine before men that they shall say: A prophet cometh, a mortal goeth, we are led of them that *know!*

## How Hebrews Debauch Business by their Eccentric Ethics . .

(Continued from page 7)

Democrats, are always crying out, is mere child's play.

In the year 1892, the corn-merchants Cohn and Rosenberg, supported by God only knows how many of their friends behind the scenes—the Shawrusse—by buying up on a gigantic scale, and then withholding from the market all available supplies of rye, produced such a shortage of this indispensable food-stuff, that the price of rye rose, in a few months, from 140 to 290 marks. They then "unloaded," and "earned" by this business, in a very short time, about 18 million Marks (£900,000.) Most of our newspapers and of our so-called "Liberals"—the friends of the people—had not a

single word of abhorrence or even of disapprobation for this "Bread Usury" according to the Old Testament pattern.

The game is made much easier if the Hebrews have a secret understanding, that is to say, if they have consulted beforehand, amongst themselves, about the condition of the Market, and have decided what the attitude of the other side is likely to be. Still any such understanding is scarcely necessary, for all Jewish business-people respond to one and the same instinct, are schooled in one and the same tactic, and act as one without any previous arrangement.

(Continued next week)

# The Liberation Scribe



THE SCRIBE is the organ of thought and opinion for members of the Liberation Fellowship and readers of the Scripts, and for the recording of developments in the field which mark the progress of Liberation.

All readers are urged to send in their contributions. The Scribe is yours to use and to build. Address all communications to the Liberation Scribe, Foundation for Christian Economics, Asheville, N. C.

## A New Cycle Manifests . . .

This Liberation Magazine is peculiar in its tempo, considering the first and the last article, and particularly in their correlation with the Sacred Script.

For those who may read between the lines, the first article and the Script were prepared and received before Mr. Pelley reached Asheville, on a surprise visit. The article on the back page was written afterwards.

Not to be too mysterious, it is sufficient to

say: *The Christ work goes on. Personnel may change but the sweeping tenor of a work that cannot be delayed, proceeds unalterably. A distressing situation has come to a head, and a new cycle of achievement and management is already on its way.*

We are confident that for many in the field there shall be a swift and pleasant noticing of a new efficiency in the handling of all orders and correspondence.

## From the Talmud . . .

(Continued from last week)

The Jewish Sages understood that Christ's way of commenting on the Old Law inculcated, instead of hatred towards foreign nations, brotherly feelings and equality of all men in the sight of God, thus denying the Jews their privileged position as masters of the world. At the same time, Christ's reforming the primitive, tribal-moral ideas of the Old Testament, deprived the Jews of their very convenient, double morality. Thence the Jewish hatred for the Christian faith took its growth: it is not so great towards any others, even heathen ones, as they do not present by their ideas such danger for the Jews.

"In the law (the Bible) are things more or less important, but the words of the learned in the Scripture are always important." "It is more wicked to question the words of the rabbis than of Tora (the Bible)."—Miszna Sanhedryn xi., 3. "Who changes the words of the rabbis ought to die."—Erubin, 21, b. "The decisions of the Talmud are words of the living God. Jehovah himself asks the opinion of earthly rabbis when there are difficult affairs in heaven."—Rabbi Menachem, Comments on the Fifth Book. "Jehovah himself in heaven studies the Talmud standing, he has such respect for that book."—Tr. Mechilla.

The Talmud claims:

(a) That the Jewish nation is the only nation selected by God, while all the remaining ones are contemptible and hateful.

(b) That all property of other nations belongs to the Jewish nation which consequently is entitled to seize upon it without any scruples.

(c) That an orthodox Jew is not bound to observe principles of morality towards peoples of other tribes, and on certain occasions, on the contrary, he even ought to act against morality, if it were profitable for himself or for the interest of Jews in general. "A Jew may rob a Goy, that is, he may cheat him in a bill, if unlikely to be

perceived by him; otherwise, the name of God would become dishonored."—Szulchan Aruch, Choszen Hamiszpat, 348.

"The son of Noah, who would steal a farthing, ought to be put to death, but an Israelite is allowed to do injury to a goy, because where it is written, Thou shalt not do injury to thy neighbor, it is not said, Thou shalt not do injury to a goy."—Miszna, Sanhedryn, 57.

"A thing lost by a goy may not only be kept by the man who found it, but it is even forbidden to give it back to him."—Szulchan Aruch, Choszen Hamiszpat, 266, 1.

"One who has taken an oath in the presence of goys, robbers, and custom-house officers, is not responsible."—Tosefta Szebnot, 11.

A prayer recited on the Day of Atonement, that acquits beforehand all kinds of oaths and vows: "All vows, oaths, promises, engagements, and swearing, which, beginning this very day of reconciliation until the next day of reconciliation, we intend to vow, promise, swear, and bind ourselves to fulfill, we repent of beforehand; let them be illegalised, acquitted, annihilated, abolished, valueless, unimportant. Our vows shall be no vows, and our oaths no oaths at all."—Szulchan Aruch, edit. I., 136.

"If a goy wants a Jew to stand witness against a Jew in a Court of Law, and the Jew could give fair evidence, he is forbidden to do it, but if a Jew wants a Jew to be a witness in a similar case against a goy, he may do it."—Szulchan Aruch, Choszen Hamiszpat, 28 art., 3 and 4.

"Should a Jew inform the goyish authorities that another Jew has much money, and the other will suffer a loss through it, he must give him remuneration."—Sz. Ar., Ch. Ha., 388.

"If there is no doubt that someone has thrice betrayed the Jews, or caused their money to pass to the goys, a means and wise council must be

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## Jesus Told Us Explicitly . . .

AS STUDENTS of the esoteric we know that the earth is now passing from the age of Pisces into Aquarius. The end of the age was often referred to in the *New Testament* as "the end of the world," but more recent translations give the proper meaning as the end of the age, making definite the prophecies of our Elder Brother two thousand years ago.

In the light of this, the following letter sent in to Headquarters is of great interest:

Dear Friend:—

Have you recently read the parable uttered by the Christ on the Wheat and the Tares? If not, just read it and you will know, absolutely, what is transpiring at this present time.

Just to refresh your memory I will give you a short resume of it.

A certain husbandman having a field, sowed it with wheat. By and by when it had sprung up his workers came to him and asked if he had sowed good wheat in his field. He assured them he had. Then they informed him that *tares* (weeds) had also sprung up with the wheat. Some *enemy* has done this, said the owner.

Shall we go and pull up the *tares*, his workmen enquired and the answer was No, lest when you pull up the *tares* you also pull up the wheat. *Let them grow together until the Harvest, and then reap both the tares and the wheat. Gather the tares in bundles to be burned, but gather the wheat into my barns.*

The disciples of Christ afterwards asked for the explanation of the parable. Here it is. The *field* is the world. The *tares* are the children of the wicked one. The *enemy* that sowed them is the devil. The Harvest is the end of the world, (or end of the age).

As therefore the *tares* are gathered and burned in the fire, *so shall it be in the end of the age. The Son of Man shall send forth His Angels and they shall gather out of His Kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire. There shall be weeping and gnashing of teeth.*

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear.

Apparently evil was *allowed* to flourish during the Piscean Age, because it was not the age of harvesting. It was written "*Evil shall destroy itself*," and it was necessary to prove this true. No one, looking at world conditions, could possibly refute it. Evil has bankrupted the world. In deed and in truth it *has destroyed itself*. The world under materialism can *not go on*.

The mistake of the oppressors is that they know nothing of Cosmic Law. They do not believe that is absolute. They do not know that a growing age cannot be a harvest. They were not ready for the harvest. It was necessary for the sake of experience that they find that it is impossible to run the world on *money*.

Now the Harvest is here!

Cosmic Law is unerring. At the time of the harvest a master reaper is at hand, and this had been appointed, long years ago.

When I write again, I shall give you another prophecy, which possibly you haven't in mind now. But when we really *know* that *everything* is working out *exactly as planned*, we should take courage. Very sincerely, D. C. Peck.

## From the Talmud . . .

(Continued from Page 10)

found to do away with him."—The same.

"It is permitted to kill a Jewish denunciator everywhere . . . it is permitted to kill him before he has denounced . . . though it is necessary to warn him and say, 'Do not denounce.' But should he say, 'I will denounce,' he must be killed, and he who accomplishes it will acquire merit."—The same, 388, 10.

"How to interpret the word 'robbery.' A goy is forbidden to steal, rob, or take women slaves, etc., from a goy or from a Jew, but he (a Jew) is not forbidden to do all this to a goy."—Tosefta, Abda Zara viii, 5.

The authors of the Talmud, having issued this horrid moral code, understood the necessity of keeping its contents a secret: "To communicate anything to a goy about our religious relations would be equal to the killing of all the Jews, for if the goys knew what we teach about them, they would kill us openly," owns the Book of Libbre David, 37.

"It is forbidden to disclose the secrets of the Law. He who would do it would be as guilty as if he destroyed the whole world."—Jaktut Chadasz, 171, 2. The restrictions and commandments bearing this in view were raised to the dignity of dogmas of faith.

## Conditions in Germany . . .

The following letter appears in the Spring-Summer issue of "The Trumpeteer for Israel," published by the Cleveland Hebrew Mission, 11609 Kinsman Road, Cleveland, Ohio, the letter having been received by the superintendent of the Mission, Rev. Frederick C. Imhof, from his nephew who is a business man in Germany:—

"Since the new National Government has come into power and Adolph Hitler has taken Germany's chancellorship, a wonderful change has come with national promotion.

"We are conscious that the Lord our God has come to the rescue in the last moment when the 'Red element' threatened to capture every department of power and sweep the country into wreck and ruin.

"In closing the Reichstag to all Communistic representatives, the new Hitler Government has brought about a complete revolution and established order and protection which we feel has brought the rebirth to Germany and the blessing of God again.

"The Atheistic schools of the 'Reds' have been closed since April 1st, and many unruly government officials have been arrested and placed in concentration camps until further arrangements can be made for their deportation.

"Slandorous reports of barbarous treatment of the Jews under the new National Government are lies. Attacks upon law-abiding Jews, as was related by the press, have never been made. In the cities of Berlin and Cologne with which, through business connections, I am in daily communication, there is reported no disturbance except where unruly 'Reds'—Jews or Gentiles—have been arrested and placed in the aforementioned concentration camps.

"Here in the city of Siegen, Westfalia, Jewish merchants participated in the celebration of Hitler's inauguration and displayed the new flag with the same enthusiasm as did Gentile merchants."

The foregoing letter is incorporated in an article in the above-mentioned issue of the magazine. Rev. Imhof comments in part as follows:

"From pastors in Berlin and other German cities, as well as from our own sisters, we have letters confirming this information which absolutely contradicts the statements of 'Protest Meetings.'

"Knowing from our own personal investigation of last summer some of the prevailing conditions in Germany and reasons why the Communistic Jewish leaders were dismissed from the Reichstag and public offices, we can only see in this present Jewish controversy the approaching of the end-time of their present dispersion and the beginning of Jacob's trouble as foretold by the prophets.

"According to prophecy and the signs of the times, the Jewish race is facing the greatest crisis since the fall of Jerusalem. If ever a people needed to cry to God for wisdom, it is the Jew of today. But instead of searching the Scriptures for the cause of their trouble, their leaders appeal to the weak, fallible statesmen for their rights. Their hope is in man in whom abides no wisdom for restoring the rights of men."

## COMPLETE YOUR FILE OF LIBERATION SCRIPTS

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- 51 How to Understand the workings of Karma.
- 52 What is the Goal of the Human Race?
- 53 What is the Mystery of Earthly Time?
- 54 The Place of Doubt in Spiritual Relief.
- 55 What is Meant when a Person is "Spiritual"?
- 60 The Phenomenon of Human Habit.
- 61 How Experience makes for Self-Awareness.
- 62 The Hidden Meaning of Discipline.
- 182 Running One's Life on Advice.
- 183 Do You Understand Selfishness?
- 184 Do You Know How to Conquer Illusion?
- 185 The Process Known as Dying.

## Charges Capitalists try to Kill Mass Education . . .

CHICAGO, June 30.—Charges that capitalists sought to destroy educational facilities for the masses and "create a caste system of peasants" were made tonight as the vanguard of 8,000 school teachers gathered for the National Education Association's annual convention.

The statement, expected by the teachers to be a central point of discussion at the seven-day convention beginning tomorrow, was voiced by Joy E. Morgan of Washington, D. C., director of publications for the association, at a meeting of the National Council of Education, organization of leading educators.

"America is in the midst of a struggle between Democracy and a caste system fostered by the great financial czars, the gigantic mechanized industries, and the privately-owned utilities," Morgan said.

"School men and women of the nation are aware that preservation of democracy is dependent on preservation of our system of free schools."

Morgan said that "even the most ethical of big business men are of essentially un-democratic character," and their greed for large profits possible by highly mechanized industry caused unemployment and resulting depression.

The Washington educator classed as even more serious the "cutting off of financial support for the schools," and the lack of employment for thousands of young men and women graduated this year from colleges and high schools.

"The graduates of this year were turned out into a vacuum," he said. "We now have what amounts to practically an unemployed generation."

Considerable discussion was expected at the convention on the financial condition of Chicago schools and the back salaries due the teachers. A month has been sliced from the school year here because of financial difficulties.

# The Romance of Spirit Militant!



**S**INCE Liberation work was started *only three years ago*, it has been estimated that a quarter-million dollar's worth of publications, literature, or other forms of doctrinal material have been bought or made possible to the public through various kinds of donations by spiritually hungry persons throughout the United States.

The romance of this sizable "turn-over" lies in the fact that it was begun *on a lone \$10 bill!* On a winter's night in 1930, the man responsible for the Liberation Movement, with its accompanying actionist arm, *The Silver Shirts*,—stood on a windswept corner in New York City with exactly that amount of currency not only in his pocket but in all the world. Thus low had his fortunes seemed to have fallen as a result of giving up his literary work voluntarily to apply himself to mystical research as a career.

Some day he expects to write the dramatic story of the real inside history of the Movement, showing as a study in human nature the problems and complications which beset him in bringing the labor up to its present nation-wide sweep. He will tell particularly how he took that \$10 and invested in printed leaflets and postage stamps to invite stockholders to form The Galahad Press. From the Galahad Press came the League for the Liberation. From the League for the Liberation came The Foundation for Christian Economics. From the Foundation for Christian Economics came Galahad College and The Liberation Fellowship. From Galahad College and The Liberation Fellowship grew The Silver Shirts! *In three short years!*

**T**HE REAL romance of what has transpired in that time lies in the undefeatable message which has won through to overwhelming recognition despite every type of obstruction and variety of pitfall which by every law of human reason should have wrecked it as scores of metaphysical movements have been wrecked or emasculated.

This romance primarily concerns *men*—or to be exact, *men and women*—who have come and gone in the active councils of the movement, contributed their offering in labor or money, to pass on the ever-growing and expanding activities of the movement to others with still larger abilities or broader vision.

The strange part about this work and these persons has been that little rancor has attended on this constant shifting and altering of personnel. It is all *the Romance of Spirit Militant* that has involved the karma of these people, to

make their timely offering and look for their compensation in its real essence to the Higher Law.

Since this Postscript Page written in the last issue of this journal, changes involving such personnel have occurred at Headquarters and a still stronger grouping of executives and more facile methods for handling Headquarters business have been achieved.

**O**N WEDNESDAY of the past week Mr. Harry F. Sieber of Philadelphia, became Treasurer and Business Comptroller at Liberation Headquarters. Mr. Sieber was brought from Pennsylvania where he had been State Commandant of The Silver Shirts. A successful banker, industrial director, and business organizer, yet with a keen sense of the spiritual values that are the very essence of Liberation, he has taken over the staggering congestion of mail matter and arrested acknowledgment of donations maintaining at Headquarters since March and skillfully begun the work of giving immediate satisfaction to every adherent to Liberation Principles who has communicated with Headquarters on any subject during the past half-year.

Mr. Pelley "discovered" Mr. Sieber while on a brief tour of Pennsylvania, obtaining angles on Silver Shirt work which were not apparent until the field was reached. Immediately when it became apparent to Mr. Pelley how Silver Shirt work was being impeded by conditions maintaining in the business department at Asheville, the extent of which had been kept from his attention, he hastened South on a surprise journey and started a drastic investigation which resulted in certain change in personnel.

*This investigation is still in progress!* A full ten days may be required to complete it.

Caches of congested mail which Mr. Pelley and Mr. Summerville were in no wise aware had been received, were brought to light. They explained seemingly inexplicable silences on the part of correspondents, and consequently Mr. Pelley's failure to contact them in response. *The strength and size of The Silver Shirt work was revealed as far in excess of anything which he or Mr. Summerville had dared to imagine.*

It is trite to add that during the coming ten days all these badly abused correspondents will receive specific explanations of exactly why their remittances of the past three months seemed to have "gone astray," and why no action has been forthcoming from Headquarters making them members of the National Organization.

In the light of these changes, or the necessity for them, this week's Master Message takes on peculiar significance.

Yet it all constitutes the Romance of Spirit Militant!

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