

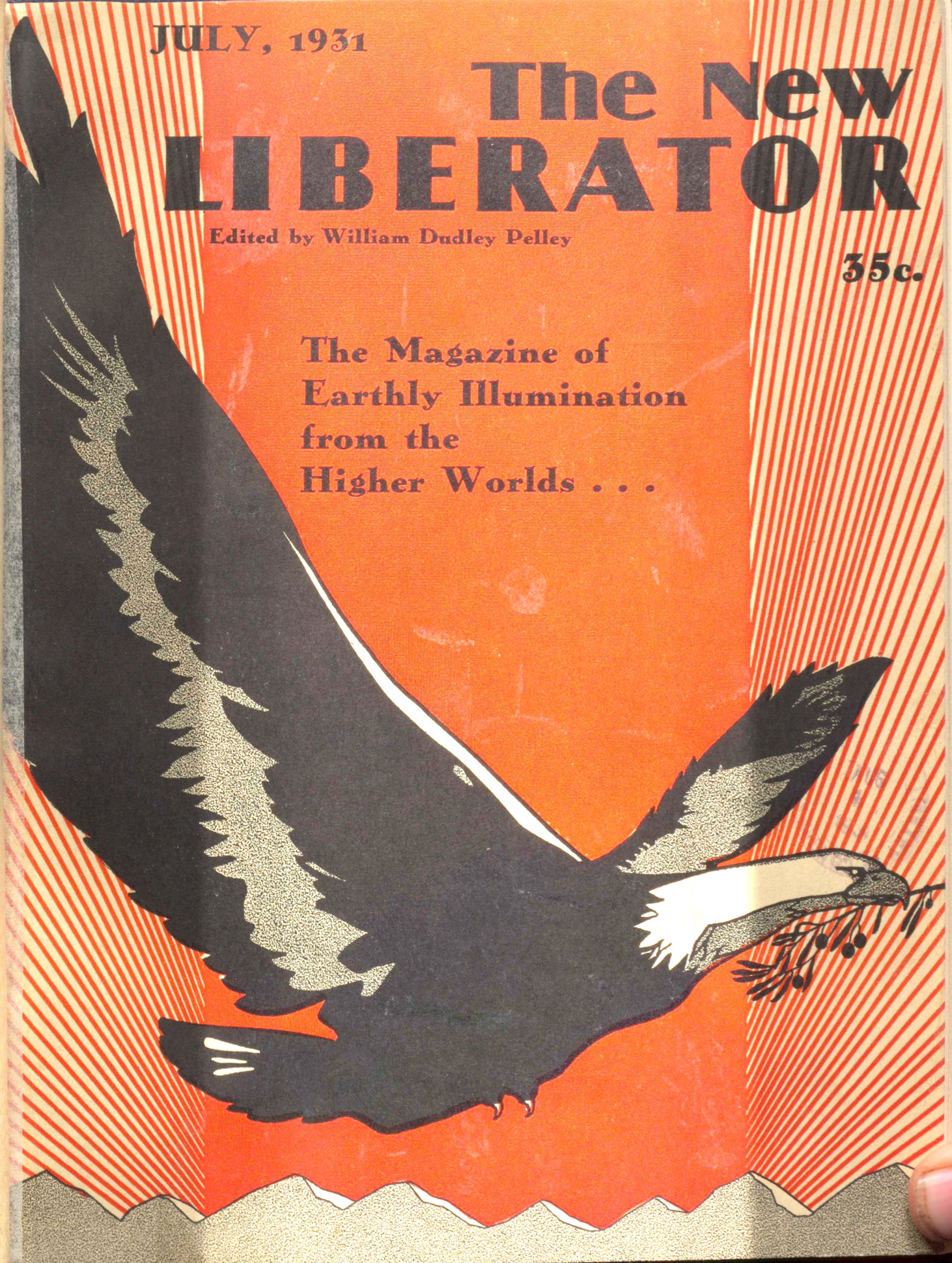
JULY, 1931

The New LIBERATOR

Edited by William Dudley Pelley

35c.

**The Magazine of
Earthly Illumination
from the
Higher Worlds . . .**



What is this *Doctrine of Liberation?*



THE HUMAN RACE has arrived at a pass where the theological and economic systems it has embraced to date, are proving themselves inadequate for the times in which we live.

Based on the colossal foundation-stone of Spiritual Science, a great discovery is being made that illumines the darkness that has come upon humanity. It is being found that the Age of Miracles did not close with the passing of the early Apostolic Fathers, and that the divine Illuminations that started and sustained the Christian faith, are of current reality in this twentieth century.

These Illuminations, not being received by one person but by a widely-flung group of spiritually-minded people, are recognized as being similar in character and presage the introduction of a purer and finer theology among men, as well as the setting up of a sounder economic order.

The integrity of the Church must be preserved; the integrity of the individual, his race and nationality, must also be recognized. But the Church must admit the omnipresence of The Christ in the current generation and return to His purity of teaching, devoid of dogma, ministering physically and spiritually as Jesus ministered. The integrity of the nations and the individual must become a Living Fact, joining the races together in a real bond of brotherhood in which war has no place and poverty no hearthstone.

There has come into existence, known only to a select number at present, scripts of Great Wisdom, showing the new leaders of the race how both are to be accomplished. This gesture of acquainting humanity with this Wisdom is the *Doctrine of Liberation* for the individual on which is founded the League of Liberators.



The New LIBERATOR..

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 . . .

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JULY, 1931

NUMBER TWO

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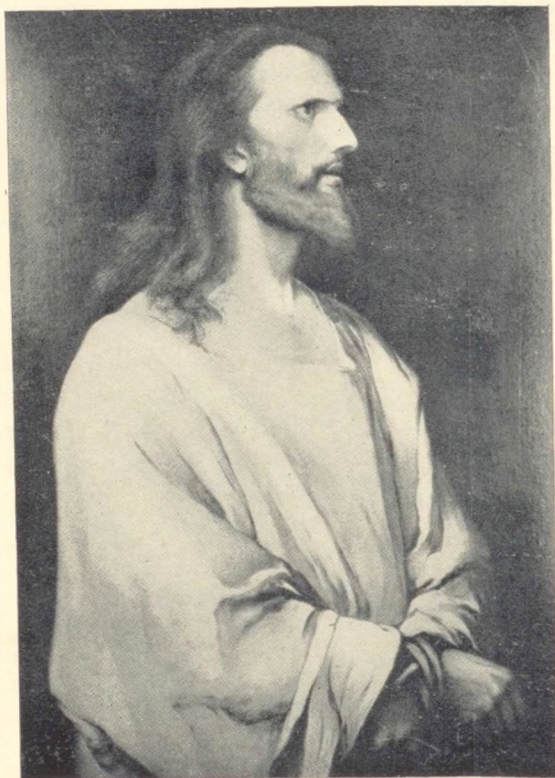
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Edited by WILLIAM DUDLEY PELLEY

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The League of the LIBERATORS..

An Editorial



VAGUELY, insistently, all over America arises a mass demand on the part of enlightened souls to participate actively in spreading a present-day Message of Liberation. Men and women who have waited patiently for years for confirmation of their unvoiced, inarticulate presentiments of vast changes to come in society, are now feeling the definite urge to do something about it.

Although all of them are not aware of it as yet, they constitute a great League of Liberators, who have come into flesh in this generation to assist The Christ in His work for peace and glorious illumination of life's dark mysteries.

This League might be likened to a fraternity, and yet it is bound together by no by-laws, there is nothing to "join," its actual expenses are met by voluntary contributions. It does not promote a particular creed. Its one great mission is to give out cosmic information, and the spiritual bond that holds its adherents together is stronger than any tie that unites an earthly lodge or union.

But these members do want to know one another and act in concert throughout the times just ahead. They need material supplied them by psychic adepts among their ranks, from great Masters of Wisdom in higher dimensions, that they in turn may broadcast it within their own groups or localities. They are asking to be instructed in advance of the mass, that they may become mentors and ministers to mortal folk, blinded by the flats of an archaic orthodoxy.

To recognize and aid these volunteer mentors, a great work has been consummated. *The League of the Liberators* has been brought into existence, a foundational work that can go on indefinitely imparting supernal knowledge from higher worlds of matter.

Solely for executive direction and the more efficient management, this teaching staff scattered over America is being divided territorially into thirteen *Departments*. The headquarters of these departments under the supervision of a Department Governor, are being tentatively allocated in: (1) Boston; (2) New York; (3) Washington; (4) Atlanta; (5) Chicago; (6) Memphis; (7) Dallas; (8) Kansas City; (9) Minneapolis; (10) Denver; (11) Los Angeles; (12) San Francisco; (13) Seattle.

Each one of these Departments is being divided in turn into thirteen *Divisions* according to territorial accessibility and centers of population. Each Division will have a Directorial Board and District Chairman. Under this Directorial Board are the *Chapters* or classes of Assemblies, presided over by two officers, *Chaplains* and *Clerks*.

If you will turn to the back of this number of the magazine, you will find listed over 200 of these Chapters, functioning at present.

This is not the start of any new sect, nor creed, nor cult. It is a definite line of positive activity that shall make a concerted power of a great group of earthly instructors whose combined voices raised throughout the land, shall direct humanity constructively into the golden morning of this new day dawning in human affairs.

If you consider yourself competent to instruct others and stand as a leader in human affairs, the material and counsel is yours for the Promise: that you will use it for the purpose for which it was received, though you spread it only among a handful gathered of a Sabbath evening in an Upper Room.

WILLIAM DUDLEY PELLEY.



Peace and quiet, and an
ineffable odor of sanctity
inhabit the Garden of Geth-
semane

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YOU Can Be Wise Beyond your Generation!



MOST PEOPLE are only half alive, physically, mentally, and spiritually.

They accept blindly that this "half life" of theirs—that supplies them with an animalistic existence, causes them to think as the crowd thinks, and considers spirituality in terms of religion—is all the life there is, and that the millions of other folk

throughout the earth are experiencing and enjoying no better than themselves.

If the claim is made that there are whole groups within society living for something more than three meals a day, operating their lives and thoughts on a far higher level than Mass Intelligence, and penetrating beyond the explanations of religion to arrive at the reasons why they are on earth, the average man or woman scoffs or criticizes, thinks some manner of devilry is loose, or labels the claimant as a crank or fanatic.

Thereby are they average.

The fact remains that humanity is sharply divided into two distinct classes: Those who know

THAMMOTH changes are on the make in present-day society, known only to a select group of cosmically awakened people who extend you an invitation to join them . .

there is more to existence than what appears to the senses, and those who do *not* know it and thus proceed onward to all manner of hurt.

HUMANITY just now is going through the process of a great revaluation.

Old systems are breaking down that men thought impregnable, new laws and edicts are the order of the moment, new revelations are apparently coming daily, new habits and customs are being ushered into average daily life—for a deliberate definite purpose.

People must realize that in the scale of spiritual evolution there are grades and levels that can be attained to, consciously. And when a gesture is made to awaken the spirit to some of the subliminal truths that are available for understanding, they automatically lift themselves into a classification of those who might be called the "upper crust" of humanity. Not the social Upper Crust, in the sense of those who have wealth or family prestige, but the Upper Crust of superior knowledge and intellect—*character* would be the better term—that enables them to go through the various experiences of life with a sanity and poise that makes for every form of success and friendship.

It is to make people of all classes give thought to these matters, to think in terms of the other fellow's problems, to do some constructive planning for their roles in a higher and smoother social order, that these present times of economic darkness have come upon the nations.

THERE are those who understand this, and are profiting from it. The vast rank and file of humanity is still blundering along in the dark, however, the butt of every malign social force that confronts it, damning the fates, caustic toward whatever gods there may be, and generally deporting itself as a horde of ignorant simpletons who not only disbelieve any information offered for their aid but ignore or crucify those who would serve them with a rich dish of knowledge.

Only by bitter experience can men in the mass be brought to give thought to the great and vital truths about their unfortunate condition and seek forms of remedy. But those great and vital truths have to be expounded to them in ways and mental pictures which they can understand.

Thus it is that teachers are not only necessary but have been ordained and despatched into the current cycle of earthly affairs, to act as mentors through these times of trouble to explain to humankind the processes at work and where they will end.

THE FIRST great realization that must be pounded into mortal skulls by those teachers, is that this physical, materialistic life is not the only life there is. This physical, materialistic life is only one phase of existence that gives people a certain form of *experiencing*. In order to know

the Infinite, the individual person must first know the Finite. The Finite exists therefore, for no other purpose than to supply a measuring stick by which humankind may realize and appreciate those worlds and lives vaster and higher than the Finite.

The second great realization at which people in general must arrive, is that the world of human society is not directed and run from within itself, but from a higher form of life. That is, the real government of society is in the physical sense an *invisible government*. Great souls who have been human students and benefactors through vast cycles of earthly-life experiences and attained to vast wisdom—The Immortals, we might call them—are steering, coaching, and shepherding humanity from their superior vantage-points of observation. Not only that, but as they are Beings of supernal law and order, they naturally have a definite plan worked out, which all of them are following, *and the details of that plan for the better construction of society in the days and years ahead, are known to their representatives on this side—exactly what is to happen, and how, and when.*

IT IS only reasonable to expect that secular-minded people, with their thinking crystalized by age-long habits of the purblind herd, the victims of great political and theological systems, should scoff at such statements when first they are made. After all, one man's saying so, or one group's saying so, doesn't make the contention a fact.

But this thing is true: *Wherever the serious-minded person will deliberately take the time and trouble to read and investigate, he will encounter corroborative evidence in human thought and affairs that will stagger and stun him as to the truth of such statements.*

Psychical phenomena before which Science stands helpless, manifestations of some great Super-Mind working in the trends of national and international events, the prayers of earnest people answered in weird ways, the general tone and voice of society in general, asking for greater light on the problems of the hour and having information put in the hands of people able to use it—these all build up into a superstructure of proof in logic that is well-nigh irrefutable.

TREMENDOUS changes are "on the make" in modern society and those who do not understand the processes at work will be increasingly harassed and tormented by circumstances as the Great Plan works toward fruition. Only by knowing the causes behind these stupendous happenings can one escape their more rigorous effects . .



IT IS to seek light upon, and investigate the cold-brained truth of these contentions that this magazine is published. Those encountering the message in its pages for the first time are asked to read what follows with this premise in mind.

The higher laws of the universe that are knowable, the great processes and motives behind the vicissitudes of human society that are discoverable and utilizable, the mass movements of people in national and international groups making for the strange alliances of world politics—these are subjects not for scoffing but for serious investigation.

Humanity is entering an era when old systems and habits of thought and behavior are completely breaking down. Higher laws and fiats must assuredly be at work. It behooves the people of the earth who believe in divine Providence to make provision for a continuity of that belief in the acceptance that the Age of Miracles did not pass in Galilee with the Resurrection of the Savior. The same strange forces are at work anew and as we approach a study of them with a wholesome simplicity, not as gullible serfs but as inquiring children, so shall we see—or have revealed to us—the true outlines of the mammoth scheme and become enlightened beyond our generation.

THERE are men and women in life who know that these contentions are true. They are proving it for themselves. They are not cranks, fanatics, devil-worshippers, necromancers, or old-fashioned alarmists. They are calm, poised, intelligent men and women who are soberly studying

into the significances of the times and perceiving the wonders that are afoot and their ultimate effect on the world as a state.

NO ONE man or set of men could ever strategize to bring about the tremendous flood of corroborative evidence that is everywhere coming to light, bearing on a literal and almost scientific proof that Vast Deliberative Agencies have their hands on the throttle of worldly events.

Materialistically-minded persons, those who flatter themselves that they are so "practical" and must be "shown" at every step of the road to enlightenment, are merely ignorant people who must be borne with for the present. Uniformly they are people who have done little or no investigating of what has already been discovered, or what is at present happening behind the closed doors of Upper Rooms, among those of advanced psychical endowments. Moreover, vast numbers of them do not want to be enlightened. They are scared at what might be told them, or what they must face. It is easier to scoff than to investigate. But whether they investigate or not, the truth remains that as they persist in being unlearned and stupid, they must suffer—suffer terribly.

A great movement is afoot for the enlightenment of humanity, ushering in a better social and economic order. Those who wean themselves from superstition and fearlessly face the facts, are now having their entire lives regvanized. They are being recreated to meet recreated conditions. They will therefore be in position to become the true leaders of tomorrow.

A PALL Remains on till Mankind Alters

QWE HAVE a condition in society today where the mass is interested to see the integrity of the individual brought forward, and he who brings it forward strikes a keynote in the manufacture of a vast world anthem playing a paeon of peace to harassed peoples everywhere . .

(Spiritually Received)



SOMETHING ails humanity. A pall has come on the nations. Human thought is cutting strange capers.

Something is afoot that has not maintained for the past 2000 years. People everywhere — from Cathay to California — sense something vague and terrific about to happen. The old precepts and assurances of religion seem to fail them. They do not know what gods to follow. In all this hiatus of commerce and equanimity, they ask one another: Is it possible that we have misread the signs of the times, or have we been wrongly instructed by our spiritual leaders over the past twenty centuries? If so, how to retract and go back to the pure and undefiled doctrine that would have saved us from all this, if there is sense in it at all?

They turn first to their religious teachers and what do they encounter?

They find goodly men, sincere men, men of great spirituality, men who are giving their lives to the service of humanity, equally as perplexed and uncertain as themselves.

They go to their secular leaders, their statesmen and economists, and ask after the times. What do they find amid these groups?

They find a species of alarmists who prate of trends which they do not understand, or they find conservatives who are merely rabbits in courage, acknowledging their ignorance by their lack of intelligent interpretation of the times.

IN THE field of spiritual leadership, warnings have constantly been given the masses that whatever is taught must savor of sanctity, else it must have no meaning to the crowd in terms of religious thinking.

Never was a premise more execrable laid down for the spiritual guidance of earthbound humanity.

Religion does not consist in *talking* about the Deity.

Pure and undefiled religion before God and Man consists of making known to people the facts behind their own Godhood and doing good to one another.

the Nations its Thinking!

Because this has not been recognized, no matter how strenuously Our Lord put the same issue in Galilee, humanity has landed in its present frightful plight.

FOR 1900 years there has been a disastrous tendency in ecclesiastical quarters to merely argue religious issues and call the process Religion.

Men have missed the point entirely, due to the impotence of their spiritual leaders to minister as Christ and the Apostolic Fathers ministered to the early church, that arguing is useless in discussing God.

Whether God is this, that, or the other, affects no circumstance.

Humanity is reaching a point where the true fundamentals of theology must have this for basis—

God *is*. Man *is*. The universe *is*. Accept such as fact and be a good neighbor!

FOR THREE years, the editor of this publication has been having this premise drilled into his consciousness from sources above the mortal. He has been spreading the intelligence thus received, by the printed word, by preachments supplied him to fill the mouths of others.

On a recent evening, asking for further personal enlightenment as to his course and conduct, he received the following discourse exactly as printed hereinafter.

The process employed is known as "clair-audience."



For the benefit of those who have not met the process or the term before in these pages, let them be described briefly as "direct illumination of the conscious mind, the word Psychic being used in absence of a better term to indicate a source that is outside the intellect. A superior Presence is felt and a sense of joy. Then, listening, distinct utterance is heard, although without sound. It seems like new language drifting across the mind. Questions are asked, and replies received, beyond personal knowledge; and when the mind is prepared to listen without strain, the deeper writings begin."

Here, then, is a "clairaudient" interpretation of the dolor of the times . . .

(Spiritually Received)

DIVERS things have been said about you *without basis in truth*, working against you for the defeat of "the Plan." You have heard some of these. All you have not heard.

It has been said of you that you lack sincerity, are given to bombast in your assertions, seek truths

which mankind in general cannot understand, lay false premises, give out false doctrine savoring of impertinence, make yourself unpleasant to those in religious authority, seek to divert mankind from truths of which he is familiar, and generally classify yourself as being above those around you in your pronouncements. The feeling is abroad in some quarters that you have erred, causing others to err, which is held against your endeavors to draw together your position and make yourself intelligible to persons of affluence.

Err not in thinking that you err so long as you pronounce yourself beneficent in purpose.

Those things that have to do with the Plan proposed are exciting to many who would otherwise be led by soberer preachment. We are not dealing with man as a class but with man as individual. Make no error in doubting the truth of this assertion.

Proposing to mankind to outwit the Adversary, and building a temple to holiness at one fell stroke is not the idea for which we are laboring. Mankind is not saved en masse in the abstract. He is brought together in masses it is true. But he parts from the mass the instant he considers himself.

It is impossible to consider mankind in the accumulate in the Plan that is working out. Man as man is the individual, solely and utterly. *Saving the individual is the true salvation of the race.*

PROFICIENT PERFORMANCE in what is being attempted consists in utilizing the individuals in every instance that offers to the hand.

Individuals are clarified mankind as well as mankind classified for your purposes. We have treated with you in the past on the basis of abstract performance because group truths must be taught before the individual is reached. But the arm of power is utilized by the individual's performance and execution toward any given goal.

The time comes when the warfare of individuals

as such must be recognized, not the warfare of abstract mankind.

Each man persists in something to his hurt. He follows his own manifest idea upon a subject, perceives it, acts upon it. He is the link in the chain of circumstance that binds circumstance into a recognizable thing.

When you think of mankind, think no farther than one individual. A million individuals—or mankind in the accumulate—is man added to himself one million times, no more no less.



WE HAVE, therefore, reached a point where the woes of mankind are no greater or no smaller than those of the single given case.

People are distraught today, obsessed with lechery, hounded by penury,

considering ways and means to increase their riches at the expense of others, giving a farthing and expecting a pound. They wish us to propose for them some means or method by which the world may be saved at a stroke. And while it may be saved by mass action, that will not come about until the powers of each individual man and woman are so explained or set down that they see *that all the world is no greater than themselves.*

YOU HAVE heard it said that the world is to fall on barren times, ushering in calamity, giving no thought to the weak, proposing that the strong shall relinquish their strength, expecting that those in authority shall give of their substance toward profound movements for the general edification of the mass before the time of trial is ended.

All this is apparent as happening in the present. *The degree to which it proceeds is one of ignorance and calamity so long as mankind fails to perceive that the factors involved are of its own making.* Each man has it in his own power to alter and destroy circumstance when it is in error, and generally to improve that which is approved as his portion.

MANKIND is in error in thinking that the mass is responsible for his woes. *There is no mass*, we tell you, and this applies especially to your work.

You have heard us say that the million is the one and the one is the million. That is correct, emphatically, when we come to the woes which now afflict the individual.

True, it is impossible for the one to alter the dictates of social custom. Man moves as a class in his social habits and business employments. He is bound to certain economic laws that have him in their grasp and bend him at the force of movements that treat constructively with large groups of peoples.

He is made to realize that he is a unit in a mass when he considers himself socially or economically. *He is not a unit in a mass when he considers himself spiritually.*

He is the mass!

He will leave much of his animosity against his fellows behind him because of the social and economic pressure they exert upon him, when he makes up his mind that he alters his world according as he alters his individual spirit.

Life is a translation of true spiritual factors into economic processes, and the integrity of the individual becomes the watchword of the time. Today people think of themselves as buffeted by factors over which they have no control. Perfidious belief! *Who are people but themselves?* We say this to you as having understanding.

CONSIDER THIS: A man builds a house and plants himself a vine. He considers he has a home and a tree to give him nourishment. He comes to the point where he desires more than these. He looks abroad and sees that other men have these also. Not being content with his own possessions, he desires that which shall exceed his neighbor in social and economic apportionments. He wants two homes, two trees to give him individuality.

Right there he has erred.

Two homes or two trees introduce economics!

Behind them was the spiritual equation of wanting to surpass his neighbor. The time has come for a housecleaning of ideals and that is solely a spiritual gesture.

Mankind is obsessed with making himself Lord of what he surveys whether it be nature's property or his neighbor's. There lies the cancer of the present social malady, an old one perhaps, but now new in its vitality. You are to explain that to him in no uncertain terms. *We call on you to do it.*

BUT THIS does not mean a harangue in the market places as you have decided by some of your preachments. Instructing you in eternal principles has enabled you to grasp fundamentals of living. Thus far you have been right. But it is not a question of reforming the race. It is a ques-

QUONLY by bitter experience can men in the mass be brought to give thought to the great and vital truths about their misfortunes and their causes, and seek forms of permanent remedy . .

tion of spiritual economics in the individual life.

Men must have a set of new ideals by which to live. *This does not consist of new palliatives for aged sores, but in making each man realize that he is the artisan of his own temporal adjustments to life.*

A return to fundamental sobriety of conduct in apportioning the dictates of the mass and mob to the individual life is the question at issue, after which all other things follow.

WE HAVE said in the beginning that the question of God is not paramount to this: That man shall love his neighbor as himself. Man

is not now loving his neighbor as himself, *but loving himself in terms of his neighbor.*

Do you perceive the difference and be wise.

It cost money, time, and effort to call the individual man's sense of himself to his attention in this respect. We have been nearly two thousands of years doing it and only have succeeded in specialized cases. Now the time has come to make a gesture in self-reliance as it were and convince mankind that his woes are brought upon himself by a grasping and a grubbing after that which is not important.

No spiritual essences are procured through possessing inanimate properties. Quite the contrary. Life is an equation in foregoing that which seems to be desirous from the point of view of the pocket-book; not that man should return to a state of savagery and non-possessing, for that is silliness. Lawful possessing for lawful needs is a tenet of life too profound to be ignored in any social state. Unlawful possessing comes in attaining and having that which causes spiritual distortion in the mind of one's neighbor, setting up an unbalanced ideal as to what is necessary to attain unto individuality in the personal consciousness.

We have heard of statesmen, poets, and philosophers who have lived great lives without possessing an unnecessary farthing, dwelling in humble cots, making no undue display of their increments, not usurping that which was not theirs by right of lawful manufacture. To say that they denied themselves individuality is to utter a paradox. Life gave them more than they gave to life.

All this is history to one who will read the biographies of the great. But rarely has a rich man attained the kingdom of heaven, because he starts with a perfidious premise. He seeks individuality in the number of his orchards, not by cultivating the one tree of his own temperament. Thereby does he open himself to universal com-

petition in creating individuality and quickly finds himself surpassed and his individuality thereby lost the instant that his affluent neighbor has one tree more in one orchard more.



THE REMEDY for all this lies in the individual soul who seeks the individual way out of this sheepfold of colossal misinterpretation of what individuality really is. We speak of this with reverence when we say that God is not interested in mankind as a man. *God is interested only in the individual as a soul, and the reactions to life of the individual as a soul make up the essence of his godhead.*

Men and women await to be told this with thunderous force at the present time. This is not a purblind homily on social economics or spiritual quandary. It is a direct command to service of a specific character with a weighty import in the years just ahead.

The time has come for the swing of the pendulum of achievement away from commercialism and into bigotry of a spiritual type. That is to say, mankind has suffered mass recalcitrance to such a degree that each man making up the mass is asking himself whence this hiatus of common sense arrived.

He is asking himself why it is that there is no Balm of Gilead in dollars except to create more and more stringent want spiritually as wealth piles in greater and greater manifestations of coinage and influence.

Coming to him at this time are the true saviors of humanity who preach a strange sermon, not a sermon of chastisement but a sermon of enlightenment, not a sermon of society going to pieces under the pressure of mass action but society building itself on a surer foundation: Universal acceptance of the truth of truths about individuality—that mankind can attain it not by temporal acquisitions

but by spiritual recognitions that have nought to do with God only as God applies to himself.

THE TIME has not arrived to date to start a reactive movement away from the demands of Mammonistic penury and into the affluence of spiritual nobility. Humankind must go on for a while yet in its various malpractices, thereby creating for itself a more and more devastating hunger for the truths which we on this side have to advance.

We bid you do this: Take thought to our message, and bear it no malice because it does not seem duly specific here as to procedure and action. There is at hand a time when the generality becomes the specific in circumstance. You will be apprised of that time by the circumstances themselves.

But this is true none the less: We have a condition in society today where the mass is eager to to see the integrity of the individual brought forward, *and he who brings it forward strikes a keynote in the manufacture of a vast world anthem playing a paean of peace to harassed peoples everywhere.*

NOW MARK this well. The program to be pursued when those of influence come to you and say, "What would you have of us?" is this:

"I seek a more profound way to proclaim to the individual his personal sense of importance to the universe.

"I seek to make him feel himself an essential part of the universe of worldly men.

"I seek to lead him into a knowledge of the true ways to arrive at individuality which takes no thought of a neighbor's possessions but instigates a movement to bring out individuality in other ways than accumulation and hoarding.

"I seek a way to make man feel his own importance in the universal scheme of things by solving individually that which he now sees as a problem for mass action.

"It is a movement that commands itself to the practical mind, destroys no assets, provokes no antagonisms that are not of righteous mien, gives each man and woman an inspiration, and simplifies the life equation to a search after God by finding God in the depths of his or her own spirit."

IT IS not a pretty task that confronts us in this world at present.

We have been charged with treason to our fellows. We have been told that we have transgressed in not supplying mankind with a sure panacea for his social ills. There is none but this—that *each man and woman realize that the whole world is himself.*

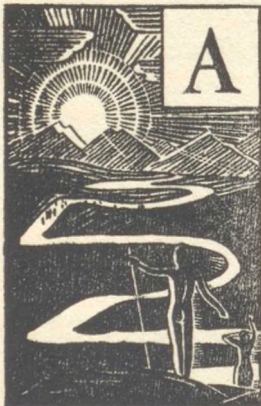
Bring people to a sense of this and they will cohabit spiritually with the Divine Principle underlying all life, not waste themselves in vagaries that would solve humankind's problems by executive fiat or perverse legislation.



PEOPLE who want deeper instruction in some of the truths touched upon in the articles of this magazine, should seek out their nearest Assembly of the League of Liberators and become regular weekly attendants. Competent, self-sacrificing instructors, 200 in number, await to help you in sublimer phases of the New Enlightenment . .

SUPPOSE that Portions Should Rise Again

S***OMETHING** is brewing in the Cosmos that may have far-reaching effects on the land formations of the globe within our generation; meaning that recent earthquake disturbances may presage a return of portions of old Atlantis to the surface . .*



A*L L T H E* continents which now exist were, it is well understood, once under water. The rocks of which they are composed were deposited beneath the water. More than this, most of the rocks so deposited were the detritus or washings of other continents, which then stood where the oceans now roll. Their mountains and plains were ground down by the action of volcanoes and earthquakes, and frost, ice, wind, and rain, and washed into the sea. There they formed the rocks upon which the nations now dwell; so that we have changed the conditions of land and water. That which is now continent was once sea, and that which is now sea was formerly continent.

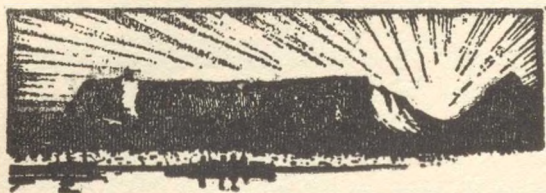
T*H E R E* can be no question that the Australian Archipelago is simply the mountaintops of a drowned continent, which once reached from India to South America. Science has gone so far

as to even give it a name; it is called "Lemuria," and here, it is claimed, the human race originated.

An examination of the geological formation of our Atlantic States proves beyond a doubt, from the manner in which the sedimentary rocks, the sand, gravel, and mud—aggregating a thickness of 45,000 feet—are deposited, that they came from the north and east.

They represent the detritus of pre-existing lands, the washings of rain, rivers, coast-currents, and other agencies of erosion. Since the areas supplying the waste could scarcely have been of less extent than the new strata it formed, it is reasonably inferred that land masses of continental magnitude must have occupied the region now covered by the North Atlantic before America began to be, and onward at least through the palaeozoic ages of American history. The proof of this fact is that the great strata of rocks are thicker the nearer we approach their source in the east: the maximum thickness of the palaeozoic rocks of the Appalachian formation is 25,000 to 35,000 feet in Pennsylvania and Virginia, while their minimum thickness in Illinois and Missouri is from 3000 to 4000 feet; the rougher and grosser-textured rocks predominate in the east. The farther

of Ancient Atlantis off the American Coast?



west we go the finer the deposits were of which the rocks are composed; the finer materials were carried farther west by the water.

THE HISTORY of the growth of the European Continent, as recounted by Professor Geikie, gives an instructive illustration of the relations of geology to geography.

As the great continent which stood where the Atlantic Ocean now is wore away, the continents of America and Europe were formed; and there seems to have been from remote times a continuous rising, still going on, of the new lands, and a sinking of the old ones. Within five thousand years, or since the age of the "polished stone," the shores of Sweden, Denmark, and Norway have risen from 200 to 600 feet. Professor Wichell says ("The Preadamites," p. 437):

"We are in the midst of great changes, and are scarcely conscious of it. We have seen worlds in flames, and have felt a comet strike the earth. We have seen the whole coast of South America lifted up bodily ten or fifteen feet and let down again in an hour. We have seen the Andes sink 220 feet in seventy years. Vast transpositions have taken place in the coast-line of China. The ancient capital, located, in all probability, in an accessible position near the centre of the empire, has now become nearly surrounded by water, and its site is on the peninsula of Corea. There was a time when the rocky barriers of the Thracian Bosphorus gave way and the Black Sea subsided. It had covered a vast area in the north and east. Now this

area became drained, and was known as the ancient Lectonia: it is now the prairie region of Russia, and the granary of Europe."

THERE IS ample geological evidence that at one time the entire area of Great Britain was submerged to the depth of at least seventeen hundred feet. Over the face of the submerged land was strewn thick beds of sand, gravel and clay, termed by geologists "the Northern Drift." The British Island rose again from the sea, bearing these water-deposits on their bosom. What is now Sicily once lay deep beneath the sea: It subsequently rose 3000 feet above the sea-level. The Desert of Sahara was once under water, and its now burning sands are a deposit of the sea.

Geologically speaking, the submergence of Atlantis, within the historical period, was simply the last of a number of vast changes, by which the continent which once occupied the greater part of the Atlantic had gradually sunk under the ocean, while the new lands were rising on both sides of it.

We come now to the question, Is it possible that Atlantis could have been suddenly destroyed by such a convulsion of nature as is described by Plato? The ancients regarded this part of his story as a fable. With the wider knowledge which scientific research has afforded the modern world, we can affirm that such an event is not only possible, but that the history of even the last two centuries has furnished us with striking parallels for it. We now possess the record of numerous islands lifted above the waters, and others sunk beneath the waves, accompanied by storms and earthquakes similar to those which marked the destruction of Atlantis.

IN 1783 Iceland was visited by convulsions more tremendous than any recorded in the modern annals of that country. About a month previous

THERE are men in existence who are striving to beggar humanity for their own selfish power and profit, little knowing the fearful fate that is to overtake them presently . .

to the eruption on the main-land a submarine volcano burst forth in the sea, at a distance of thirty miles from the shore. It ejected so much pumice that the sea was covered with it for a distance of 150 miles, and ships were considerably impeded in their course. A new island was thrown up, consisting of high cliffs, which was claimed by his Danish Majesty, and named "Nyoe," or the New Island; but before a year had elapsed it sunk beneath the sea, leaving a reef of rocks thirty fathoms under water.

The earthquake of 1783 in Iceland destroyed 9000 people out of a population of 50,000; twenty villages were consumed by fire or inundated by water, and a mass of lava thrown out "greater than the bulk of Mont Blanc."

ON THE 8th of October, 1822, a great earthquake occurred on the island of Java, near the mountain of Galung Gung. A loud explosion was heard, the earth shook, and immense columns of hot water and boiling mud mixed with burning brimstone, ashes and lapilli, of the size of nuts, were projected from the mountain like a water-spout, with such prodigious violence that large quantities fell beyond the river Handoi, which is forty miles distant.

The first eruption lasted nearly five hours; and on the following days the rain fell in torrents, and the rivers, densely charged with mud, deluged the country far and wide. At the end of four days (October 12th), a second eruption occurred, more violent than the first, in which hot water and mud

were again vomited, and great blocks of basalt were thrown to the distance of seven miles from the volcano.

There was at the same time a violent earthquake, the face of the mountain was utterly changed, its summits broken down, and one side, which had been covered with trees, became an enormous gulf in the form of a semicircle. Over 4000 persons were killed and 114 villages destroyed. (Lyell's "Principles of Geology" p. 430.)

IN 1830 a new island was born in the Mediterranean, near the coast of Sicily. It was called Graham's Island. It came up with an earthquake, and "a water-spout sixty feet high and eight hundred yards in circumference rising from the sea." In about a month the island was two hundred feet high and three miles in circumference; it soon, however, sunk beneath the sea.

THE CANARY Islands are probably a part of the original empire of Atlantis. On the first of September, 1730, the earth split open near Yaira, in the island of Lancerota. In one night a considerable hill of ejected matter was thrown up; in a few days another vent opened and gave out a lava stream which overran several villages. It flowed at first rapidly, like water, but became afterward heavy and slow, like honey. On the 11th of September more lava flowed out, covering up a village, and precipitating itself with a horrible roar into the sea. Dead fish floated on the waters in indescribable multitudes, or were thrown dying on the shore; the cattle throughout the country dropped lifeless to the ground, suffocated by putrid vapors, which condensed and fell down in drops. These manifestations were accompanied by a storm such as the people of the country had never known before. These dreadful commotions lasted for five years. The lavas thrown out covered one-third of the whole island of Lancerota.

THE GULF of Santorin, in the Grecian Archipelago, has been for two thousand years a scene of active volcanic operations. Pliny informs us that in the year 186 B.C. the island of "Old Kaimeni," or the Sacred Isle, was lifted up from the sea; and in A.D. 19 the island of "Thia" (the Divine) made its appearance. In A.D. 1573 another island was created, called "the small sun-

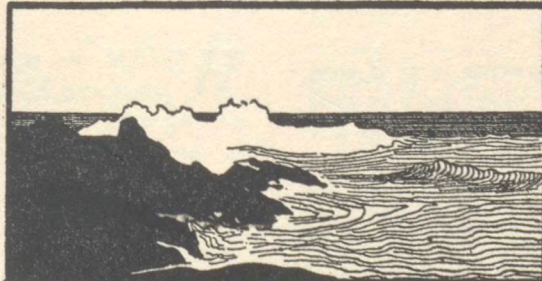
burnt island." In 1848 a volcanic convulsion of three months' duration created a great shoal, an earthquake destroyed many houses in Thera, and the sulphur and hydrogen issuing from the sea killed 50 persons and 1000 domestic animals. A recent examination of these islands shows that the whole mass of Santorin has sunk, since its projection from the sea, over 1200 feet.

The fort and village of Sindree, on the eastern arm of the Indus, above Luckput, was submerged in 1819 by an earthquake, together with a tract of country 2000 square miles in extent.

"In 1828 Sir A. Burnes went in a boat to the ruins of Sindree, where a single remaining tower was seen in the midst of a wide expanse of sea. The tops of the ruined walls still rose two or three feet above the level of the water; and, standing on one of these, he could behold nothing in the horizon but water, except in one direction, where a blue streak of land to the north indicated the Ullah Bund. This scene, says Lyell ("Principles of Geology," p. 462) presents to the imagination a lively picture of the revolutions now in progress on the earth—a waste of waters where a few years before all was land, and the only land visible consisting of ground uplifted by a recent earthquake."

THE AZORES Islands are undoubtedly the peaks of the mountains of Atlantis. They are even yet the centre of great volcanic activity. They have suffered severely from eruptions and earthquakes. In 1808 a volcano rose suddenly in San Jorge to the height of 3500 feet, and burnt for six days, desolating the entire island. In 1811 a volcano rose from the sea, near San Miguel, creating an island 300 feet high, which was named Sambrina, but which soon sunk beneath the sea. Similar volcanic eruptions occurred in the Azores in 1691 and 1720.

Along a great line, a mighty fracture in the surface of the globe, stretching north and south through the Atlantic, we find a continuous series of active or extinct volcanoes. In Iceland we have Oerafa, Heela, and Rauda Kamba; another in Pico, in the Azores; the peak of



IS IT possible that we have misread the signs of the times, or have we been wrongly instructed by our spiritual and economic leaders over the past twenty centuries? . .

Teneriffe, Fogo, in one of the Cape de Verde Islands; while of extinct volcanoes we have several in Iceland, and two in Madeira; while Fernando de Noronha, the Island of Ascension, St. Helena, and Tristan d'Acunha, are all of volcanic origin.

THESE FACTS would seem to show that the great fires which destroyed Atlantis are still smouldering in the depths of the Atlantic Ocean, that the vast oscillations that carried Plato's continent beneath the sea, *may again bring it, with all its buried treasure, to the light*, and that even the wild imagination of Jules Verne, when he described Captain Nemo in his diving armor looking down upon the temples and towers of the Lost Island, lit by the fires of submarine volcanoes, had some groundwork of possibility to build up.

Who shall say, in the presence of these facts here enumerated, that the submergence of Atlantis, in some world-shaking cataclysm, was either impossible or improbable?

It is proven beyond question, by geological evidence, that vast masses of land once existed in the region where the Atlantic now rolls, and that such a continent such as Atlantis must have existed. Furthermore, there is nothing improbable or impossible in the statement that it was suddenly destroyed by an earthquake in *one dreadful day and night*.

THIS WORLD *Exists* *Realize that You are*

THE OLD ADAGE had it that genius thrives under handicap, but the benefits from handicap are the very core of the great Life Riddle; only by confinement within the limitations of material life does your soul appreciate its destiny . .

(Spiritually Received)



conduct.

LIFE IN all the world systems, no matter where or in what form we find it, has but a single intent and purpose, a single meaning and method, a single power and wholeness.

That is *self-awareness* or the knowing of itself as being in existence, along with the knowing of its own traits and

So we seem to be told from every level of conscious Thought, no matter how far souls of vast age and wisdom say they have probed into it.

This is doubly true of life in its mortal—or human—form where the idea is to make the soul know *that* it is, *what* it is, and what it can become.

MEN SHOULD get this idea so firmly fixed in their minds that they use it as the cornerstone in all their reasoning. *Perfect self-awareness is the nub of the universe as men know it.*

Inorganic matter and organic matter, mussel life or granite rock, to the highest and finest flower of Christ or super-angel, the purpose of life in each instance is first to know that it *is*, then to grasp the full chances and powers in existence so that over vast eons of time each arrives at a state of growth, or a goal, that is called Cosmic Consciousness—or a full knowledge of all the consciousness there is, also known as *The Absolute*.

WHEN we talk about Cosmic Consciousness and The Absolute, we find ourselves dealing with terms that carry few picture-images to our minds and sooner or later we begin to lose interest in our subject. When a discourse stops dealing with mental pictures, or images, that can be pulled up in the mind's eye, we say that it is dull. And we are right.

to Make You a Person . .

A paper for Advanced Students in Religious Metaphysics

If God gave us minds that work in pictures and images, why despise them and think that we are somehow clever in dropping them and trying to think without them? The growing schoolboy loves to argue in this fashion and fancy that he is profound. Scholars with bulging foreheads discard the picture method and try to go on with ten-pound words, leaving it to the technical meaning of those words and not the mental images they call up, to get the sense of their logic across. Somehow they think that this proves their grey matter. But the truly profound scholar keeps to simple words and pictures, as Jesus did. Even today Jesus keeps His speech to words of one and two syllables, and so His following is vast because He is easily understood. But where is the scholar, youthful or mature, who can answer the question, *Where did Life come from in the first place?* and hold his treatise down to plain and simple terms?

HE WILL at once define Life as "gradations of Evolution" and going back over them, one before the other, he will come to a First



Cause which he will call "cosmological propagation." What will he be doing but playing on words and admitting his own ignorance of the true root of the universe?

The scholar who is honest will say, "Life comes out of the God Principle and that is unknowable." That is to say, he thinks it is unknowable because he gets the wrong idea of what the God Principle may be in its process of display.

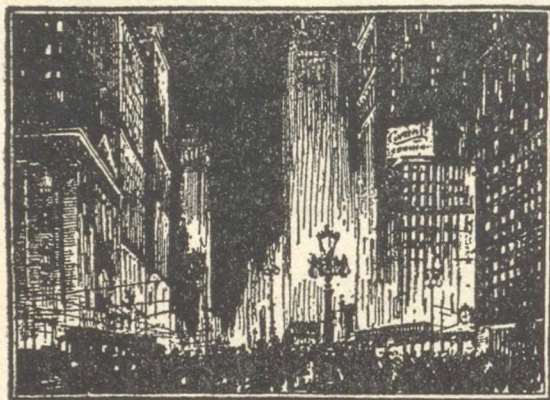
SUPPOSE that we put it in this manner—God, meaning of course Holy Spirit, was, is, and ever will be, a condition within the universe, or throughout the universe, that has nothing to do with Time and Space, but is a form of all-embracing Consciousness of which ideas are a display of its self-awareness.

That is to say, Holy Spirit made itself aware of itself by becoming what we might call an "introvert" after a fashion, looking into itself, wondering what was there, and producing a universe in order to find out.

This, of course, is hard for mankind to grasp, for men must always have a sense of their own limitations about them to make them aware that they are men at all. In other words, men must always have a Cause before an Effect.

But Holy Spirit, being both Cause *and* Effect in this instance, urged itself into knowing itself and thus wrought the universe as we know it by "speaking a word". . . .

Not an actual word, we do not mean, spoken



by an actual tongue, but a desire to pry within its own Idea-System that should, by the yeast of events, make one part of itself seen and known to every other part.

OR PUT it in this way—

The things that Holy Spirit did as ideas, it still does or is doing as ideas. *One of these ideas is our world of reality out of which grows a knowledge of everything that there is to know, or Cosmic Consciousness.*

Or put it in a third way: God wrought Himself out of Himself in order to make one sort of idea understandable to itself as separate and distinct from every other sort of idea, each likewise knowing itself.

Do we seem to be saying the same thing over and over? Well, we have to recall that *that* is exactly what Life itself is doing to us, moment by moment and eon by eon, until we not only accept it but all at once start to *be* it.

VIEW IT that out in inky-black Space, without form or limit as was recently given you on a former paper on Time and Space, there was an Idea-Being that said to itself—

"Here am I, entrapped as a person of a sort, without the chance to go anywhere, do anything, or be anything other than I am. I want to express Myself *to* Myself. Since there is nothing outside of Myself, I must get all this display *within* myself. I will therefore explore Myself and find out how many kinds and divisions of ideas go to make Me up."

Now the falseness of thinking of Holy Spirit as a being, like a man or an animal, lies in the difference between what the scholar calls "objectivity and subjectivity," or as we will put it, in the difference between all that is *outside* and all that is *inside*.

The Holy Spirit, as we are striving to grasp it in all respect and devoutness, is pure and complete Subjectivity. That is, all that exists for it, lies within itself.

You can grasp a mind picture of what this means when you try to imagine a universe without a single idea to it. It would be, in a manner of speaking, Total Nothingness. Now as all ideas are traits of the Holy Spirit, we should not have trouble in grasping how all that *is*, is within the Holy Spirit.

So we might put it, God is the universe that is within itself.

And because we can't conceive of any sort of universe lying outside the pale of ideas, so in no sense or part is He a being that has anything whatever to do with anything outside or beyond Himself. If we want to toy with the notion that there is anything Unknowable about Holy Spirit, it is this strange item: that such an Idea-Being could exist and get a result like the universe—of which all of us, on all planes of existence, are conscious parts.

IN OUR various worlds of Substance in Matter, that came into being because Thought sent forth Energy and got form and substance, it would indeed be absurd. It would be absurd because everything that exists in our mortal universe is the *result* of the process. As mortal souls, everything in our universe is *outside* ourselves—our true soul-selves, even our physical bodies.

Perhaps you can begin to grasp from this that we are the exact opposite in display from Holy Spirit, that reverses the process or condition and has everything *inside* it. If you will stop to think

about it, you will see that the only way we compare with Holy Spirit—proving that we too are little bits of Holy Spirit—is in the fact that if we have anything truly within ourselves it is ideas, or a little reservoir of ideas that as yet haven't taken display in any form of Matter.

WE MEET with a sort of mental distress in trying to think of existence that is wholly within ourselves, and thus confined within limits. For at once we start asking: "Well, and good, but something must lie outside of those bounds, and what is it?"

Now those who have lived and "died," and lived and "died," into finer and finer degrees of Thought and Matter, over thousands of life-cycles, and gotten deeper and deeper into the very core of spirit-creation, have grasped a knowledge of something that mortal men haven't—

That the universe is not limitless in bounding it by length, breadth, and depth.

Does an Idea, taken of and by itself, have length, breadth, or depth? Of course not. It is a thing that belongs to the mind of the spirit, not something of touchable materials.

So we have God, or Holy Spirit, existing as a lengthless, breadthless, and depthless Being, able to know itself as a great basic urge, or a reservoir of fruitful Idea-Beings, which when broken up or displayed in forms of substance *result* in objects having length, breadth, and depth.

Consider it in this way again—

The universe has no bounds, being a mass of unborn ideas, or ideas that haven't yet had a chance to display in Matter, all bound up in the Mammoth Idea of possible creation of objects. This Mammoth Idea is not a boundable thing. All is contained within it, no matter how far its contents extend. Even Space as we know it would be a part of the contents of the Idea. In that sense it is limitless. It is not limitless, however, *when it comes to a display of its contents*. For there are only so many ideas making it up. You must not confuse measurement with formless Thought. That is just what you do when you try to grasp the universe as a *place*.

THERE ARE places within the universe, it is true, and they may be ten trillion Light-Years from one another. Still, the pattern of

the Idea behind them is limited and in that sense we get limitation.

Then again, this thing seems to happen—

A point is reached where the universe "runs out of ideas," so to speak, and when it does that, it has to come back to its first Self-Evidence which was its wholeness. Therefore, in a manner of speaking, it "meets itself" and beyond that *there is no thinking*.

DO NOT become confused here.

You think of ideas as fancies taking some sort of form. Those on far, far levels of spirit think of ideas *as terms in which forms can display*. You will see the difference if you stop to think about it a moment.

Ideas come to you in your mortal universe from the angles of higher levels of conscious Thought and you receive them in the mortal world as channels and tools for grasping the various forms of conduct in Matter. But behind them all there is still a basic Principle of Limitation.

An idea carried far enough through all the processes of thinking and displaying, finally arrives at itself again. Some of your scientists on the earth-side therefore put it, from this truth, that after going outward for a certain distance, *the universe folds back in upon itself*. And insofar as they express what happens to the limit of ideas, they are quite correct.

We are trying, in all this, to reach the true germ of the Life Principle.



HOLY SPIRIT does not want to know itself in order to be clever, or to create a display of itself to relieve any boredom in its self-awareness. It seeks some form of display by Thought performing *in and through and by* Energy and getting Matter, that its separate parts may have a clearer knowledge of what the Whole is made up of—and what is *in* the Whole. Thus it is a self-educating Holy Spirit, *if you want to view it from the angle of any one of its separate parts*.

Having reached this pass in our thinking for the moment, suppose we go back and take up the

Life Principle as a germ within Holy Spirit to be brought into a greater sense of self-awareness and thus the awareness of the universe of which it is a needful part. Perhaps in the workings of the Life Principle toward this end, we shall catch a glimpse of what goes on in the Body Brain-Mind of Holy Spirit as a great reservoir of ideas performing within itself. . . .

NOW THE Life Principle seems to be this: Realizing what part of the Divine Idea it either is, or can be!

Life in this sense is a sort of "resentment" of all other parts making up the whole—a kind of protest, so to speak, that there are other parts, and by its protest grasping that it exists.

Universal consciousness has a queer way of folding in upon itself, we have seen, after the pattern we have just had spread before us. Now it is a fact that you can't have conscious Thought in the abstract—that is, without Ego, or some sort of Self considered as a seat of consciousness. But you can have this queer process—

You can have an idea so powerful in its possibilities for displaying itself that it works a lode-stone effect on that which is about it.

When you have done this, you have gotten Motion of a sort. And out of this Motion, or energy displaying, comes every known substance and material. But here is the startling thing that we learn on these higher levels of conscious thought: You don't get substance and materials at once out of energy, or from Energy. That is, directly. You get the last thing in the world that mortal scholars suspect of being a step in the process.

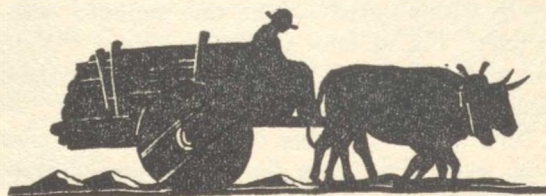
You get Light!

Remember the four steps: first, conscious Thought that is a display on the part of that great reservoir of ideas, the Holy Spirit; second, ideas within it so powerful in possibilities for displaying themselves in form that they evolve Energy; third, Energy resulting in the miracle known as Light; fourth, Light assembling particles of what for the present we must call Ether, and getting substance or matter-materials.

THIS PUZZLES you, no doubt. Why *Light*? We shall see further on in another paper. Light must have a separate paper unto itself,

and when we say Light we mean vastly more, of course, than the common forms of vibratory incandescence visible to your mortal eye. But grasp this now if you can—

The idea back of the universe is not a fancy that comes from a Brain-Mind outside the mortal world and thrust into it. *It is an effect pro-*



duced within itself, containing no item that works against its display as a perfect idea, and having within itself the power to propel itself into forms of display that can be noted by its own "senses"

But, you ask, how can a mere "mental notion" of itself, bring about hard, actual, substantial matter? How can the mere idea of a granite monument, for example, existing first as the Thought-Notion of a monument, finally appear as a hundred tons of stone that mangles you beyond repair when you crash into it in a fast-moving automobile?

Your question is a fair one. But we answer you, the explanation is two-fold and both parts of it lie within your question itself.

We will try to show you what we mean—

FIRST, IN thinking that ideas are mere "mental notions," unborn as to form and substance in Matter, you are not grasping the true nature of the conscious Thought that makes ideas what they seem to be to you. Second, in thinking of "hard, actual, substantial matter" you are taking it to be something which we declare to you it is not.

In the first place, you grasp a knowledge of what an idea is, or what makes an idea, *from* somewhere, and by a similar trait in your own consciousness that exists in Universal Thought, you fashion a picture or image and call the result a mere "mental notion."

Can you not grasp the fact that ideas may have a form of reality harder than the hardest granite in the hardest monument *to begin with*, and that what you hold in your mind as a mere "mental notion" may be nothing but the mirrored reflection of a true reality already in existence?

In other words, what you call the mental notion has come about because your consciousness has played the role of looking-glass, only instead of the image striking the surface as it comes from the actual thing and being reflected so that it is seen in front of the looking-glass, it goes through, so to speak, and is wholly absorbed and kept by the looking-glass and known as an existing image only *by* the looking-glass.

YOU SAY to us, frowning and pursing your lips, "All right, as a neat way to squirm out in logic. But after all, where is the real thing that is thus reflected? Whereabouts does it exist?" We say to you, "It doesn't exist anywhere in the form that will ultimately kill you if your car crashes into it as into the monument. That will be the *property* it takes when it displays in the mortal form that you can know with your mortal senses. None the less, the idea as an idea, in its own element, may be quite as real as when it displays in your element, which is so-called adamant substance."

And yet, while we are on the subject, Matter is not actually a substance that can be defined outside of an Idea. And on the other hand, neither is your "mere mental notion" the stuff that dreams are made of. Both simply have different ways of displaying on your special brand of consciousness, according to the "plane of consciousness" on which you are sensing.

What would you say, for instance, if you were soberly told that there are levels of consciousness above the mortal *where an Idea can run you down and mangle you exactly like the motorcar that we mentioned as carrying you straight toward the towering obelisk?*

"RUN DOWN by an idea?" you cry. "Nonsense!"

But it's not nonsense if your consciousness too worked only in a form that was of the stuff that "dreams are made of". . . .

After all, what is Matter that pushes you, and pinches you, and falls on your toes, and fractures your skulls?

It is merely a property of the universe that has the power to effect you consciously thus, because you too are operating in a similar property or on a similar plane of vibratory substance.

You go all wrong in your thinking on these matters because you sit back stubbornly and want everything defined and explained and displayed for you in terms of materials, merely because your present level or degree of consciousness is one that cannot know itself as yet unless it uses the medium of materials.

WE HAVE heard people with wits enough in other mental problems, so that they ought to be able to admit this instantly, scoff and scorn at this offering of the facts and say—

"That's all very well, but such a stating of the case implies that all of us can exist as Ideas in a universe of Pure Ideas." They say it as though there were something childish, silly, absurd or disreputable about such a universe. Why, pray? If it seems to be a world of reality to us while we are in it, what difference can it possibly make? After all, *sensing* is all that we are concerned with.

You go to bed at night and fall asleep. Along toward dawn you commence to dream. While you are in the dream, the world in which you move is just as real to you for all practical purposes of sensing and knowing as the world of Matter to which you will shortly awaken. The people you meet are quite as nice, quite as sane, and perhaps a whole lot nicer and saner, than those you will confront on tumbling out of bed. You may argue that you create that world, and people in it. *Well, what if you do?* You suffer and exult just as much, as a result of these creations, as you do in meeting with the world of actual Matter made for you first by divine consciousness.

You learn to be a successful and distinct idea yourself by taking your form and cues out of Divine Mind. And the only way that Divine Mind can demonstrate, or show what those forms, cues, and other possibilities are, is to project a universe of substance in Matter: the material world as we know it.

THE NATIONS of an Unseen Monarchy

WHETHER mass-mankind cares to accept it or not, this world is ruled from the Higher Dimensions; leaders are sent into life to rule, independent of politics, independent of parliaments or financial interests . .



THE HISTORY of the human race is the consistent record of old governments overturned and new governments set up—to fall in turn when they attempt to “rule” a people who are not educated to know what government truly is.

We come now to a time in the history of society when the lowest crossingsweeper and charwoman must know the truth about government, see it for what it is, and understand why and how it functions.

There can be no endurance of so-called republican institutions until the great mass of the citizenry grasps what government comprises, why it functions, and what “rights” when transgressed send it down in debris.

IN THE first place, outside the New England town meeting, there is no such thing as democratic self-government, or government by the ma-

jority. The moment that the number of citizens increases to the point where joint assembly of the direct voters is no longer possible because of unwieldiness, self-government as such, ceases.

The moment that a people because of their unwieldiness in assembly transfer their individual right to “duly” elected representatives, in that moment they transfer their individual liberties to “duly” elected representatives.

In this western world of fancied democracies, what the “self-governing” public does is to set up a system where those to whom they hand over their rights of the individual voice can be easily deposed if they do not minister loyally, faithfully and truly to the wants, needs, and desires of those who sent them into assembly to “represent” them.



the World are Ruled by that Selects all Leaders!

THE MOMENT the individual man cannot go to town meetings and raise his hand in an Aye or Nay, he ceases literally to be "free" in the conduct of his own affairs. Furthermore, he ceases to hold a personal and vital interest in the affairs of the community of which he is a part.

He may think he does, and say he does, and bash your head if you maintain he does not. He may maintain the outward semblance of direct interest in what his duly elected representatives are doing by proxy in his stead. But the absolute personal interest has departed. He is at the behest of those to whom he has transferred his power.

He may rise up in times of wide-spread public indignation at privilege and license, and depose those whom he believes have offended. But immediately the deposition has been made, he at once reappoints a successor or successors who in due course of time will be exposed to the same temptations and rule with an arrogance that ultimately brings a succession of repeat performances.

The individual citizen as a political unit is continually at the mercy of his own numbers. He is also at the mercy of the appointee's tenure of office.

The nearest we come to true republicanism in its pure form is so-called mob rule.

THE HISTORY of every so-called civilized land is replete with revolutionary episodes where "tyranny" in the open has sooner or later been pulled down before the power of the mob. But the same histories are replete with episodes

where the "free people," having satisfied their momentary passions—or vengeance—immediately tolerate the setting up of tribunals and despotisms of People's and Soldier's Committees that proceed to exercise a dictatorship of power equal if not in excess of the power which brought the original turn-over.

It happened in France in 1789. It has happened in Russia within the past score of years. It has happened in a slightly different guise under Fascism in Italy. It will happen innumerable times in all countries in future.

THE SCHOLAR knows that the man in the street is incapable of true self-government.

This is no derogation of the man in the street. If he is honest, and not under the swaying spell of the demagog high-binder, he will confess it himself.

The average man has no civic background to make himself a competent self-ruler. He does not understand the underlying principles of mass rulership, he has only heard of them in a scatter-brained way from the fire-eating editorial column and the frock-coated politician who wants his vote and cajoles him into giving it by feeding him saccharine fabrications about his true place in the state's affairs.

If this seems to be a scatterbrained statement in itself, pick out the first fifty men you meet on the avenue, corral them in a room and make them give you answers to the following questions:



What is the Interstate Commerce Commission, who appoints it, what are its powers, and how does it exercise them?

What is America's foreign policy—if it has one—how does it differ from the foreign policies of France, England, or Germany, and why does it adopt such policies as it effects to hold and enforce?

What is the true basis of the protective tariff and what has been the destiny of countries which have a high protective tariff as opposed to those who have a low tariff or no tariff whatever?

What is the place of economics in republican government, and how does a policy of real isolation on the part of one major nation affect world economics?

THESE FOUR are questions enough. They are the very vitals of national government in the world of today. Get fifty average men in a room, put these questions to them, and see what answers you get. Possibly two out of fifty will turn in replies that will satisfy a third-rate high-school professor of English, to say nothing of political economy.

Immediately the defense is employed: But we as average citizens cannot hope to be experts in such matters, so we appoint or elect experts to treat with them for us.

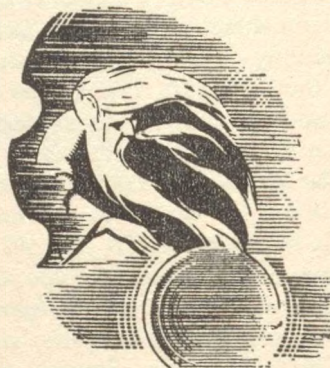
That is what the average group will say. But out of ten thousand congressmen elected to the national house of representatives within the past hundred years, how many of them were truly experts on any of these matters?

On the other hand, no "squawk" is louder throughout congress and the nation than when "experts" have to be called in and are called in and make sensible expert reports of what should be done, to politicians.

THE DAILY newspapers are spilling over with stories of such squabbles. We are not ruled by experts in government. We do not elect experts in government to rule over us. We elect the man who makes us the most lavish promises—which the sober element knows he can never fulfill because it does not lie within his power to effect fulfillment—the man who kisses our babies and makes the best speech in the summertime Chatauqua. Or the man who has the dramatic

ability to attract the most space in the newspaper headlines.

Without the slightest attempts to be cynical, government in this country from the time of Thomas Jefferson to the present, has been the tyranny of politics and the spoils system. When the spoils get too flagrant, somebody's head goes off, there is a scandal and a promise of reform. A new group is elected and in nine cases out of ten they are right back at the same tricks within a twelve-month because the system is what it is, and until the system is altered, there can be no housecleaning.



NOR DOES Mr. Average man want any real housecleaning. He found the system in existence when he came into the world, his father supported it, he is quite content to support it also. What he wants is low taxes and plenty of prosperity. It is perfectly all right for spoils to go to someone—a little grafting in a free country never hurt anybody and besides, all of us would doubtless like to enjoy a bit of it secretly in our hearts if we thought we could get away with it—provided they are not too fulsome or flagrant or make the taxpayers dig down too deeply.

The red revolutionist, the anarchist, the malcontent, not knowing much more about the principles at work behind the system than Mr. Average Citizen and Voter, wants the whole thing ditched overnight and waves red fire and a red flag and battles the "Cossack police" toward that end. Given power—as is shown concretely in Russia of late years—he becomes thrice the tyrant that his predecessor was, whom he dethroned.

THE AMERICAN voter takes the vices of his constitutional system as he takes his social vice. He knows that it exists, he likes to flirt with

it himself on the quiet if he isn't found out, but it must never be identified with him in public, and mustn't be spoken of generally as existing at all.

Child's play. An adolescent attitude.

And on the whole pitiful.

Because Mr. Average Man doesn't know what alternative there can possibly be, and lacks the background of grey matter and schooling to figure out how there could possibly *be* any alternative.

DULY ELECTED representatives under a popular democracy are fine in theory but immediately they are elected and in power—beyond removal during their tenure of office—they at once constitute bureaucracy. And bureaucracy can be quite as arrogant in its assumption of power as any despot who gains to his throne by beheading a monarch or subsidizing an army.

To think in terms of real government means to think in terms of abstraction, and beyond the figure of the tax-rate which Mr. Average Citizen must face in order to support it all, he cannot think in terms of abstraction.

Politics are distasteful to ninety percent of people who are not personally interested in profiting from some office. Statesmanship bores the average business man whose only palliative for all official offenses is, "Turn the grafters out and let's put honest men in office."

The committee says to him, "Ah yes, Mr. Jones, which means, I take it, that you being an honest man will be perfectly willing to run this coming term for assemblyman." And Mr. Average-Honest Business Man says, "How do you get that way? I've got a factory that's got to have payrolls met and orders found or the souls of my family roost up on a ridgepole for want of bodies to wear."

FOURTH of July comes around, or a Teapotdome scandal turns up, and everyone is righteously indignant that anything can possibly be wrong with the Grand Old Constitutional Form of Government.

The practical politician smiles in his sleeve and says to this henchmen, "Don't get excited: they'll have forgotten all about it by next election!"

And "they" will!

Ours, my friends, if it is anything at all, is a government by redress.

We wait till the colt is out of the barn and rule by banging barn doors.

We like the noise. We are a somewhat noisy nation on principle. Colts usually scamper out of barns more or less quietly. Just as thieves get into our henroosts. We hear them, perhaps get up with a shotgun and ask, "Who's there?" They answer, "No one but us chickens" and we go back to bed believing it true.

THE POPULAR requisite for a successful democracy is that a majority of its citizens shall be persons who can be hoodwinked without undue distress on the part of the hoodwinkers or hoodwinkees.

No one seems to grasp that rulers—the real rulers of any country—who come to the fore in times of great stress, are men who appear to arise from any old place and who show their fitness for the place by intuitive ability.

It leads the careful student to decide that there is some great cosmic law that controls the matter of who shall really rule a given group or race.

It leads the careful student to decide *that no group is permitted to exist without its leaders*, but those leaders are chosen by some peculiar means of appointment that has nothing to do with the expediences of politics or the acclaim of democracies or the mob law of republics.

We call such divinely provided and sponsored leaders "patriots" and when they truly identify themselves, we ditch the whole governmental puppet show we have amused ourselves with, or tolerated, in times of peace and monotony, and follow them like a flock of sheep tearfully bleating to be led because we know deep down in our hearts that we cannot "lead ourselves."

CONVERSELY, when the stresses of the times *do* produce the Man of the Moment, he does not rely on the strength supplied him by those whom he has undertaken to lead but on some strange unofficial unrecognized cosmic strength that is shed upon him and that carries him through. With his Big Job over, he retires to more or less private life, finally slips out of it and goes back where he came from, leaving nothing behind him but a lot of trashy eulogies

in school books and some monstrosities in bronze stuck up in a few public parks to "enshrine his memory. . . ."

He never wanted his memory enshrined and by the very essence of his job he is glad when he can be relieved from both it and the life which projected it to him.

Big Souls are content with good work well done for the sake of the work.

They pity God, having to listen to so much adolescent adulation Sunday after Sunday. . . .

WE HAVE no fault to find with an electorate system of government when there is nothing better in the minds of its citizens to take its place.

We have a large score to settle with a social system that doesn't train its youth to know when it is being hoodwinked, deceived and generally hoaxed in the name of the Great God Patriotism.

No politicians elected Joan of Arc to save France. No one ever heard of her till she appeared in shining armor at the head of the embattled French armies, *explaining that she had come there at the behest of Voices Overhead, telling her what to do and how and when to do it.*

No politicians grabbed Oliver Cromwell by the scruff of the coat collar and set him at the head of the armies of the Roundheads. Up to his fortieth year he sat in the House of Commons a rather stupid-looking burgher who plodded homeward at night and "occasionally took tobacco" in company with a few village neighbors, while his wife beamed on him over her sewing and wondered whether she had married a man of destiny or fool.

No politicians had anything to say about John Marshal appearing on the American Scene and entrenching the American Constitution in the minds of its citizens; the politicians did everything to dispose of him short of dragging him through the streets on the end of a rope—and that almost really happened several times in his life.

No politicians raised up William Lloyd Garrison to go to and fro in this land preaching the wrong of slavery and orating and publishing him-

self so vehemently into the American consciousness that he brought on the Civil War.

THE REAL people of the world who have actually *led* humanity when the Great Pinch-Hitting had to be done, came into public notice, did their jobs and departed, without so much as a by-your-leave to the Average Citizen. And so it will ever be. Because leaders do not come at the behest of the people. *They are appointed Behind the Scenes.*

There is a dearth of real leaders in America and the world at the present time because there is no crisis as yet. A few half-way-great leaders appeared during the minor crisis of the world war and did what they were supposed to do. But the real time of trouble demanding real leadership is still in the future—though not so far in the future as humanity dreams, either—and when they come they will walk into human affairs, toss their hats on the telephone and announce that they are taking charge without the slightest apology or presenting credentials to either house of congress or what Joe Whoosis thinks about it in his great speech before the Amalgamated Order of the Sons of Labor.

ALL OF which is saying that there is a vast invisible government behind all human life that transcends the paltry makeshifts of human limitation. If it were not so, human-kind would have been in social chaos ages ago.

A true knowledge of true government is gaining to a true knowledge of the true government that operates Behind Life, not out in front of it to the huzzahs of the childish mob or the waving of flags while the red fire sizzles.

This nation, and all nations, are presently slated for a new birth of freedom indeed, but those who are to bring it are not all in the congressional record tonight. They are quietly awaiting the signal of the Grand Marshal of the Great Parade to take their places at the proper time and spot, for a real demonstration of government for the people, of the people, and through the people, being set up permanently in a world of political chicanery that just at the present moment looks rather hopeless to all of those who are not "in the know."

YOU ARE *Skeptical* *because You are Afraid!*



IN THE summer of 1929, I had an interesting experience with a California newspaperman. He had come to New York to do publicity work for a Manhattan publisher. On the west coast he had read an article of mine on natural phenomena—phenomena that I had demonstrated with my own physical equipment and that was valid to my own satisfaction, else like the yokel cardplayer I would have been cheating myself at a kind of solitaire.

One evening when we were alone in my apartment, our conversation turned on my psychical writings. And my friend made the caustic comment that the day was coming when I would regret that I had “gone in for such hokum” as he expressed it.

“Hokum!” I exclaimed.

“YOU KNOW mighty well it *is* hokum,” he sneered. “The only difference between you and the ordinary occult crank is, that you do your stuff with a finer technique.”

This sort of arraignment, being manifestly untrue, was exceedingly distasteful. But I determined to experiment. I would consider my visitor Mr. Average Man, explore his cynicism, try to learn what made him so skeptical and observe what thin wedges of fact got under his skin.

I had known him when a resident of Hollywood and found him the ultra-sophisticate but companionable newspaperman who seemed to have built his social philosophy on the principle: “If something ain’t wrong, ’tain’t right!”

He was big-bodied, galvanic, black-eyed, with a cropped-off moustache and bantering manner, who had covered newspaper assignments from Moscow to Shanghai, spent his life with bankers, politicians, literary celebrities and golf-champions, drove a flashy roadster and arose at five in the morning to be on time for eight o’clock breakfast clubs.

“SO I’M hoking the country, am I?” I laughed.

“You don’t mean that down in your heart you actually believe the nonsense you’ve been printing?”

“Nonsense!” I cried.

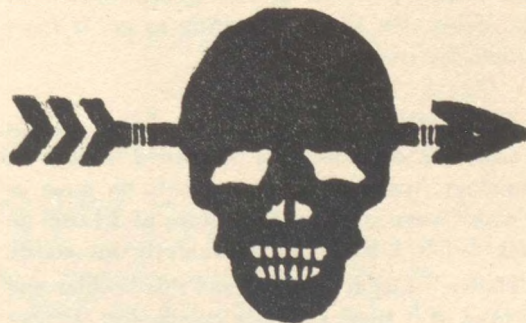
“All this hocus-pocus about discarnate intelligences, good and evil spooks, a person’s soul functioning outside his body . . . you know what nonsense!”

“Why call it nonsense?”

“Because it’s untrue!”

“How do you know it’s untrue?” I demanded.

“Because if it were a fact—scientific fact—all such phenomena would have become so widely



known that the average truck-driver would have heard of it.”

“Well,” I said, “the electronic hypothesis of

substance-in-matter is pretty well known, I think you'll admit. I've seen an interview of yours with Dr. Milliken on the subject, haven't I? You couldn't have written that article as well as you did, had you been skeptical about the celebrated Doctor's soundness of theory. You tell me, Henry, what does the average truck-driver know about electrons?"

"Don't be so literal," my western friend protested. "You get my point."

"But I don't get your point. What is your point?"

"**M**Y POINT is, that if psychical research had anything to it but charlatanry it would be as widely and favorably known and accepted as psychology or physics. Instead of which, it's only touted by bizarre fanatics who go in for seances, turbans and incense, and snare wealthy dames into giving up their bankrolls. Don't talk to me! I know all about natural phenomena and discarnate research. I went into it thoroughly in Paris once when a bunch of us newspaper boys sat in on the exposé of Madame P—the medium!"

"You learned all about it at one exposé, did you?"

"I'm telling you that if these things were true—clairaudient voices, second-sight, ectoplasms, all the rest of the wild, weird mess—any Tom, Dick or Harry would be having evidences of it right in his own life, not waiting to get it from someone for money."

I REACHED for a pamphlet lying on the table. It contained a 7,000 word lecture on Cosmology, together with comments on some of my experiences in other dimensions of Matter in which I felt I had been particularly successful.

"Henry," I said, "you've read this booklet and approved of it from a literary standpoint. Where do you suppose I got my material?"

"From the depths of your own fine mind," Henry responded without hesitation.

"But my friend . . . I give you my word of honor that before receiving this material I had never in my life read a book or article on the subject with which it treats. Moreover, I found after taking it down that it checked up one-hundred percent with information received by scores of others, from similar sources, and by the same instrumentalities. How explain that by 'subconscious mind?'"

"Oh, I'll grant you there's mental telepathy.

Everyone's heard about mental telepathy. You might easily have picked up a message broadcast by some other person somewhere in the world and you think it's your own."

"But how explain the fact that I interrupted the 'lecturer' to ask specific questions about non-understood points? And he answered me specifically."

"You could easily have interrupted some distant speaker by the same mental telepathy, couldn't

you?"

"Possibly," I said. "Your definition of plausibility, however, seems to be whether or not hoi polloi is familiar with the subject-matter treated."

"**M**Y ARGUMENT is," my friend replied angrily, "that when a dozen people can sit down in a room without extraneous equipment beyond their own five senses, demand phenomena and get it under any sort of conditions, so that it's equally perceptible and intelligible to every last one present, then I'll believe in discarnate intelligence"

"Can a dozen people all listen at one telephone receiver and get the message coming over the wire, Henry?"



"You can put a dozen telephone-extensions into a room and plug twelve people in on the message," he argued.

"But let's suppose that six of those people are deaf?"

"Six out of twelve people wouldn't be deaf!"

"But allowing that they could be—or might be—would it prove that the other six weren't getting any message—that no message was coming across the wire at all?"

"Certainly not. But I'm talking about twelve people possessed of the equipment to hear such messages!"

"Good! Then won't you admit that there may be plenty of persons going up and down in the world who have types of hearing equipment which the rest of the race have not?—and that they may get messages like the six of your people whose hearing wasn't faulty?"

"I WILL not! Hearing is a natural and normal sense which everyone possesses."

"Then why isn't it possible for any person possessed of these 'normal' senses to go into a crashing roller-mill with all the lamps switched off, and talk audibly to his companion or find his way about?"

"There'd be too much noise in the roller-mill to hear the companion talk. And of course without incandescent lights, no one can see—"

"Then concerning the validity of certain phenomena, why won't you admit that perhaps there's too much vibratory noise going on all about 'normal' people in this universe, for them to hear the speakings of adjacent companions? Why won't you admit that there may be human eyes with retinas so delicate that they *can* see beyond the ultra-violet and perceive what the average person can't?"

"I'd be willing to grant it in your case if you'd been equipped so every moment since your birth. But for you to 'discover' such senses in yourself after reaching forty, strikes me as being a little bit tall!"

"I was born without the ability to read, write or run, Henry. And so were you. But both of us attained proficiency in reading, writing and

running, didn't we? Why can't we galvanize our more subtle senses and suddenly find that they too function?"

"Because we don't possess them!"

"What proof have you of that?"

"Well, I haven't them, have I?"

"I GUESS that's the real answer, Henry. *You* haven't them, so they don't exist for others. But how much have you tried to cultivate them before declaring you don't possess them?"

"If the Almighty had wanted me to function with them, He'd have awakened them in me long before now," my friend laughed uneasily. It seemed to nettle him that they might awaken against his will and he be unable to help it.

"What's God got to do with it? He *gave* them to you, but proficiency in using them is your business strictly."

"More applesauce! Let them operate of themselves spontaneously, then I'll believe I've got them!"

A MIRACLE is only a miracle because the one beholding it is grossly ignorant of the laws and processes at work; as one grows in wisdom there is no supernatural . .

THERE WAS more of this futile argument. It lasted till three in the morning. Out of it, I discovered nothing more than this—

My friend was what I term a "young soul," not especially studious, strictly a materialist, and *inherently terrified by what he could not understand*. If anyone possessed or exhibited traits or faculties which had not been accorded to him

Q TOO MANY people demand that they shall dictate all the conditions surrounding a phenomenal happening and then become skeptics when the laws of nature will not comply . .

naturally, he must be abnormal, irrational, or a liar.

In order words, the mass acceptance was the common mean of Truth. He wanted herd-protection in his thinking. To stand on his own two feet and explore the universe as a free, unfettered soul would have marked him not as a spiritual adult but as an eccentric or fanatic who possibly deserved confinement.

One of the hardest things in life to get the average man and woman to believe, is that all the rest of the men and women in the universe are not precisely like themselves, because other persons appear to the eye or the ear as normal—in that they possess a body with the usual number of arms, legs and eyes—the average man or women takes it for granted that their sense equipments cannot be otherwise than usual. To say that there may be millions of members of the human race living their earthly lives on a higher, finer sense-plane in Matter, receiving impressions or instructions, guiding their daily comings and goings by intuitive perceptions that have nothing to do with physical seeing, hearing or feeling, is to court facetiousness or scorn.

If I were to lay down any first lesson in the successful exploration of natural phenomena, that lesson would be this: that the novice get it through his head so thoroughly that it becomes a fixation in his thinking, *that millions of men and women may be as far advanced above himself in*

their spiritual perceptions as he is above a horse or a dog.

P EOPLE ARE not alike! Millions have their physical senses dulled or destroyed. By the same token millions have their physical senses “stepped up” to a degree of efficiency so fine that they cease to be physical and are actually mental. Many times these people do not realize this, themselves. But just as any average man may be in the heart of an explosion which in one blinding flash forever takes from him his sight and hearing, so another “average” man may encounter certain types of metaphysical explosions in which sublimated seeing and hearing *are awakened* in an instant—to remain with him functioning and suitable for training to still subtler efficiencies.

Strictly speaking, I am convinced that the average child-like person is really terrified at what he might see or hear, were his super-senses miraculously awakened.

I HEARD of a case recently of a woman in Kentucky who had been born blind, who had continued blind throughout childhood and adolescence, married and had children, without ever having seen the faces of husband or offspring. Then it happened that a great eye surgeon declared he could restore her long-dormant sight by a delicate operation. The report went about that the woman was terrified and delayed the operation for weeks, fearing instinctively, like my friend Henry, what she might behold when her sight was supplied to her. Did she really *want* to see!

But the operation was performed. And it wasn't the common, near-at-hand things that immediately amazed her: such as the features of her relatives, the contour of the furniture amid which her life had been spent. She remained fascinated and a bit terrified for hours at a time by such commonplaces as the smoke arising from a distant factory stack, the turning wheels of automobiles, the leg motions of a galloping horse—which seemed to assume the aspects of a monster.

W E ARE told from High Authority that there are dozens of senses beyond the five

physical attributes. But what they are, how they function, what the ego-sensations from them may be, no human mind can know. Our five common senses are only for the purpose of reacting with reasonably dexterity to our physical environment. But change the environment to a wholly different set of conditions, and new senses function for which we may have no call in this three dimensional universe.

To have super-senses means first and foremost, the cultivation of moral and mental stamina to look at non-understandable phases of the universe, similar to that southern woman's fright of distant smoke and a galloping horse—and study fearlessly into their essences. *The average person lacks the stamina to even look at the facts of physical life and study them.* By what folly would a super-intelligent Providence endow such inhibited people with a capacity to behold the greater world Behind Life?

And as it is with sight, so it is with sound.

THE *average* person, having plenty of difficulty to make up his own mind amid the gratuitous advice of those in flesh about him, might easily go raving crazy if he had to listen to the constant yowlings of a hundred persons trying to talk to him on a finer wave length than his ear-drums can interpret.

The first reaction to the establishment of discarnate intelligence is one of colossal awe. I have said this before. It was so in my own case. I have never failed to find it so in the cases of those whose super-senses I have seen dramatically awakened. The theological supposition has it, that the moment any given person passes on into other dimensions of substance-in-matter that he becomes wise with all the wisdom of the ages, in that twinkling of transition.

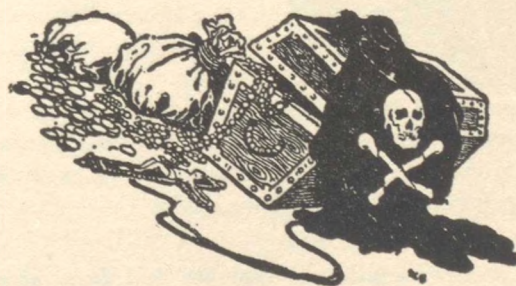
Cousin Larry in life was a dissolute braggart, we'll say, who beat up his wife and terrorized his youngsters. A truck hit him and his physical shell was demolished. But with the establishment of the continuity of his spirit, at once all his relatives who wouldn't loan him a battered dime in life or listen to his wheezings without a bored laugh, gather in a group and accept what he transmits as though he were a Solomon. What happens? He advises Aunt Grace to sell her heir-

looms and endow a house for nit-wits. He advises Brother Tom to dispose of his housleots and take up chiropractic. Fathers and mothers and sons and acquaintances all get their share of discarnate advice. And a year later everyone is financially bankrupt, his widow is in the asylum, his daughter is an epileptic, and psychiatrists are bemoaning "the pace of civilization."

As a matter of fact, character is no different on one plane of consciousness than it is on the other. But you can't convince the novice that this can be so. He's "received a communication from Beyond the Veil" and blindly he follows whatever he hears—to land in a mess detrimental to all research.

RECENTLY I allowed myself to be persuaded to aid a business friend in experimenting with automatic writing. I warned him of the perils of taking advice from such sources, explaining in detail the "colorings of the subconscious." Particularly I instructed him not to act on specific advice which came for the conduct of his business, *for true friends on any plane of consciousness never give advice which weakens the judgment of the receiver; they give recipes for action and let the individual work the problem out himself.*

But three evenings of perfecting himself in getting Natural Communications sufficed for my friend. He hurried into Wall Street and loaded up on some security advised by a mischief-maker meddling in his affairs.



The next week his holdings tumbled fifty points and he lost \$65,000.00 in one afternoon. Now he's "agin" all discarnate phenomena and

(Continued on Page viii)

WHAT is Known of the Their Lives, Customs,

As Recorded by
EMMA JAMISON

from her Sister
"ROBERTA"



THE publishers of this magazine have in their files an amazing manuscript.

Just after its editor had printed his own hyperdimensional experience in *The American Magazine* three years ago, he received a letter from a lady in Baltimore, Miss Emma Jamison.

Miss Jamison recounted an extraordinary narrative of losing her beloved sister, Roberta, and subsequently getting into direct communication with her through the mechanism of Clairaudience.

Roberta announced that she had been given permission to send to her grieving sister a complete summary of facts attending on the lives, customs, and daily activities of those who had graduated from their earthly bodies into finer forms of substance in Matter. This account, it was believed, would go far toward enlightening

people still in the mortal coil as to the exact experiences and environment awaiting each one of them when they made the transition themselves, and do a tremendously constructive piece of work in eliminating the panic with which certain folk confront "death."

THE EDITOR made a trip to Baltimore and interviewed Miss Jamison. He discovered her book to be a truly astounding document. Over a period of a year Emma had been gathering with a group of close friends and taking down the chapters in perfect chronology, delineating the most abstruse phases of the higher grades and levels of existence and enlightening anyone who cared to read it in mysteries that drive the ordinary mortal to despair.

Arrangements were made for *The New Liberator* to print some of the most significant and vital chapters of this manuscript, with the idea that later in the year the work would be published by the Galahad Press as a simple exposition of the wholly delightful experiences awaiting those who think of death as a "bourne from which no traveler returns." . . .

Residents of the Beyond, and Daily Activities . .

IV

WE ARE here to give you your lesson in truth. We wish to tell you about the continuance of life. You will want to know more about the kind of things we are interested in, and we would say that we are very busy all the time. We do not have a moment to waste.

"We study the word of God continuously; by that we mean we study about how God governs His universe. We study creation; we study mentalities and we study the peoples of the world. We travel from one place to another to get our various lessons. We are not compelled to stay in any particular place for any length of time, but we are compelled to study all the time.

"We are taken to these different places by our Guides, who know just what we should learn in order to be of help to those entrusted to our care.

"WE TRAVEL by land and we travel by sea. When we travel by land we do not use your trains, but a conveyance that really belongs wholly to the sphere in which we live. It is extremely comfortable and we can go a long distance in one day, not suffering with fatigue like you do, because we do not have a material body like we had when on your sphere.

"We are always taken by a Guide, who not only knows the way, but who also knows just what we should be taught.

"We speak the language of the country where we go as fluently as the people who live in that country. We get that by inspiration. We are taught how to speak to these people in their own tongue, and they listen to us.

"When we travel by sea, we board the great ocean steamers that go out from the various ports. We are not seen by those in your sphere



and we do not add weight to the vessels, because our bodies are made up of ether instead of matter. Those who man these ships are not aware of our presence, and they cannot see us with their material eyes, but we can see them and can tell all the time just what they are doing.

"WE DO not require food and we do not require beds to sleep on, so that, when we take passage on their ships, we do not take away anything from anybody aboard, because we have our own place where we go, and we never interfere with any one on the ship, except when we see a storm coming. Then we are assigned to go to different people and stand by them and render to them assistance in their hour of need. You will perhaps wonder to whom we are sent!

"In case of a storm, we are sent to those who life up their hearts to God in prayer. We are not told to assist the people who do not love the

good. We are only sent to those who try to do the right at all times.

"When we are aboard these ships we have our own little group and we study the skies; we study the waters, the depth, height and breadth of the ocean, and we learn about the way the waters found their bed, and we learn about the way the sea acts in the time of a storm, what causes the gales to blow, and how man, by possessing this knowledge, can speak to the waters and say—'Peace, be still.'

"WE NEVER travel anywhere without an instructor and we are always taught the things that pertain to the Kingdom of Harmony. It is not harmonious when out at sea to be confronted with a terrible storm, and when you possess the knowledge that Jesus the Christ had, you can then say to the storm, 'Be Still.'

"We are taught things here that you are never taught on your plane. For instance, we are told when we first come over here, that we have lived many lives before we travelled to the sphere called the earth. We are told that we have only one Father and one Mother, and that we own obeisance to no other. Then when we meet our dear earth mother, we are told that she is no more, no less than a dear sister, who took care of us when we were compelled to travel to the earth sphere for the lessons that we had to learn there.

"We are then told that we must obey those whom we find over us in authority, and that we can travel all over the world in search of the secret things that pertain to the Kingdom of God, but that we are taken to these places, as we develop in understanding, and the Guides think it is time for us to see the various things that are ready for revelation.

"YOU DO not need to worry, should one of our beloved ones be called over, while we are travelling abroad in research work, for we are instantly brought into communion with them, and are allowed to return, for a while, to be with them until they are in a fit condition, either to go with us on the trip, or else to be left behind in loving hands. There is no discord, all is worked out in love and in harmony."

Dear Friends, If you have started on a trip and one on the earth plane is going to go over, how is the message brought to you?

"The message is brought on by one who is entrusted to the work. It is one of the most important things here that one has to do, namely, to get in touch with the friends of one who is about to become a member of our group, and we are sometimes told a month or so in advance, that a dear one will join us at a certain time, because that one has finished the work he or she was required to do on your sphere, and then we get ready to receive him or her, and are standing beside them, when they leave the mortal body, and we lovingly take them in our arms and lead them away from the scene of death, and carry them from that chamber to a place where they get hold of themselves, and then others come, and finally they realize that nothing has transpired, but that they have only dropped off some materiality and that they are surrounded by those who love them, and they usually are very happy to be freed from the mortal thralldom.

"We are very happy to give you this information, and we will tell you more when we come again, about the way we do the duties assigned to us.

"We bid you all Good-night, and may God Bless you each and every one. Peace be with you, *Amen.*"

V

"WE ARE here to give you a lesson, and you are to become enlightened tonight in regard to the manner in which we study the works of the Creator, for we study constantly about how the creations of God exist on this plane.

"We noted when we first 'came over' that no one partook of material food like they did when we were in your sphere. Naturally we were interested to learn how they lived without the food that we had always thought necessary. By that I mean, what they did to maintain their energy and vigor.

"We found that they were getting their sustenance in the same way that we are now getting ours, viz., from the air and from the sunshine. They were fed day by day, on the same food that feeds the minerals and flowers. The vegetables

that grow in your sphere are all fed and sustained in this manner. We also observed that the animals that are here are all similarly sustained.

“WE HAVE many animals here, such as the horse, the cow, the dog, the bird, the hippopotamus, the elephant, the weasel, the stork, the lamb, the bear, the wolf and the leopard, and the union of these creatures is far different from what you have been accustomed to see.

“They dwell in places especially prepared for them, and their work is very different from what it was on earth. They do not have any great burdens to carry. Their work consists more in taking part in the scheme of creation. They dwell apart by themselves, and they are very obedient to those who have them in charge. They are never abused; they are never beaten, and if the thought of stubbornness strikes them, as it does people in your sphere, they are taken apart from the rest of the animals and are given lessons in obedience.

“By that we mean, they are taught that there is a master mind over them; that they must obey instructions. But the animals here are well cared for, though not allowed to do as they please. They are governed in accordance with the Law of Harmony and the Law of Love.

“Now, while nothing here is of a material nature, still we have things that are used in our lines of work, and these must be taken from place to place. In appearance our bodies are exactly like they were in your sphere. We are not big enough in stature to carry these instruments. So these animals fill such functions in the great scheme of creation.

“WE LOVE them and we have no desire to treat them in any way but in the spirit of love. They know this and respond. It is their keepers who release them and who entrust them to the care of those who may require them.”



“We often watch them as they go their way, so full of love, so willing to help us, and we think of the cruel manner in which they are treated in your sphere. We long to get the word across to you, that these creations of our Father were intended for a purpose other than that used on earth.

“You have a way there of putting them in cages. God never intended them for any such purpose. He created them to be of use to His children. They know that here. They know they are doing something for us, and they respond in a manner that you could not understand.”

“We are going to tell you now about how we travel with the camel. We take long journeys with him. He is one of the most affectionate of all of our animals here, and will take us anywhere we desire to go, and all we do is to start him on the road, and he seems to know, by instinct, our exact destination.

“WE ALL get together and go to the keepers and ask for our steed. We are asked by them whither we are bound. Then the guide who is taking us, tells him, and he gives us the animals that he knows are in a condition.

“By the words, ‘in a condition,’ we mean to convey the idea that all the animals have not been over here long enough to have absorbed the Spirit of Love that governs those who have been here for sometime. Until they become impregnated with this Spirit of Love, they are not trusted to take us on our journeys.

“There are many lovers of animals here, and their great love for these wonderful creatures is satisfied.

“There is, of course, more than one keeper; there are many keepers, but no one is ever placed over the animals who has ever done a cruel thing on earth.”

(To Be Continued)

WHY Do Not Those in the Higher Life Help Us Suppress Crime?



ONE OF the caustic demands made by ignorant people who do not understand the laws and processes in higher realms of Reality, is why those who have graduated into purer essences from mortal bodies, do not turn about and do more to aid earthly people in detecting or suppressing crime?

If the "dead" are alive and functioning, they ask, if they are eager to aid human society with its concrete problems, why cannot police detectives tune in on the cosmic wire and get whatever information they need to solve a crime or prevent its commission?

NOW LAYING aside the contention that in countless cases, clairvoyant and clairaudient "sensitives" do render the police assistance to a greater extent than the general public dreams, there is a sound and significant reason why the crime problem in general does not receive more consideration at the hands of those in the invisible dimensions.

But again, as in scores of similar problems, no true explanation can be forthcoming unless the seeker after light admits the great premise on which human life is based: that there is no such thing as a man or woman being "created" by earthly parents at physical birth. Every man and woman, no matter where on earth he may be living at this moment, has gained to his char-

CRIMINALS are often people who hate themselves far more than those they injure, getting personal expression in a manner wholly negative . .

acter and individuality—his awareness of himself that makes him realize what he or she is—by endless cycles of Repeated Earthly Visits.

Over and over, from every source of superior intelligence in the higher realms of Matter and consciousness, comes the constant reiteration: *You have lived countless earthly lives before your present one, and will live many more until you are purged of human faults and weaknesses.*

WHETHER you like it or not, whether you choose to believe it or not, makes not the slightest difference. But until you arrive at an understanding that this is the process of life in any race or strata of culture, you will continue to be harassed with unanswerable equations as to why the earth life is what it is.

On the other hand, once you accredit the hypothesis, things have an uncanny way of ironing themselves out and explaining themselves irrefutably in logic.

Until you admit the fact that men and women come again and again to earth, life is a miasma of insolvable riddles. Once admit it, and explore the possibilities in it, and scarcely a single mystery remains.

Every strange relationship is taken care of, every queer quirk in human nature is revealed, every problem that perplexes society—the crime problem as a case in point—is quite understandable and its cause apparent.

IT IS in the actuality of the Rebirth Program for all men and women until they have arrived at the Christ consciousness in thought and act, that we find a ready solution for the reason why the “dead” do not settle the Problem of Crime.

The chief reason why there is so little interference lies in the great, all-encompassing truth that men and women are created as free immortal spirits with their own destinies to work out. As individuals they can be helped and shown the error of their behavior. But for anyone to try to coerce them into “being good,” for anyone to interfere with their private and peculiar spiritual activities, is to violate a natural law more potent than dynamite.

CRIME exists on any plane of Being, because there are people criminally inclined. That goes without saying.

Of course the modes and rules of conduct that constitute crime on one plane may not be the modes and rules that constitute it on another plane at all.

But let us put it on the greater basis of Right and Wrong.

A person knows within his heart unless he be

an idiot—whether or not he is doing to another what he would not want another to do to him. *No matter what the act, to transgress that realization is a crime.*

On this earthly plane, the acts called crimes have to do with murder, robbery, rape, arson, bigamy, licentiousness, acts that imperil society in general in its physical or social existence. They are all summed up in that blanket designation: they are acts that the perpetrators would not want committed against themselves.

NOW ON the higher realms of being, we encounter this mystery:

We find people doing all sorts of things that are offenses against *themselves*.

These are the real crimes, because they are the lasting crimes; they are the crimes which permanently injure, in that they retard the progress of spirit upward to its sense of Godhood. Be that as it may, there are constant acts and sacrifices of the self-proprieties that are as grave in the higher dimensions of matter as the so-called capital offenses against other persons and society upon this mortal plane.

These people are true criminals, in that they are committing acts and offenses against the laws of what we might term Common Sense. They are denying their own

divinity of being, and casting aspersions of a sort on the Creator who projected them as perfect creations from His Mind.

When these people descend into earth-life they have, as we say, a “karma” of this sort of misbehavior to adjust, and know it. They carry the load of this realization in their subconscious minds. They incarnate in circles, social strata,



and families, where there are others with similar transgressions against themselves to adjust.

Q A PERSON knows within his heart whether or not he is doing to another as he would want another to do to him; to transgress that realization is a crime.

Two courses are open to them when they get into life.

They can face around and shoulder the burden of their responsibilities, pushing against the current of their personalities, shoving upstream to a finer understanding of themselves in the divine plan. Or they can weaken and lie down, and take a worse beating than ever from the life experiences which they came into mortality to encounter.

DO YOU get what this means in all its awfulness. Life is an opportunity to adjust the malformations in one's character incurred over vast cycles of lives of which the physical brain contains no memory. What people bring into life is their *minds*. In those minds there is a consciousness of problems to be met and solved as life turns up the opportunities in the peculiar set-up of human relationships to which they have invited themselves by a certain set of environmental circumstances.

What happens?

They either go from bad to worse, or they do a "right about face" and have the issue out for all time.

That is one of the truest reasons why you find a greater percentage of souls incarnating in

the lower strata of humanity and why those lower strata seem so woefully overcrowded. There are more people coming into life in those lower strata of circumstances because earth is a class room for experiencing. There are more experiences making for permanent adjustments, more problems to be met with the courage that spells character in the process of building, than in the higher spheres of society where physical and mental ease is the order instead of the exception.

THEREFORE you have vast numbers of souls occupying life in the oriental countries, in the slums of our cities, in those walks of life where the order is combat and misfortune. Those people are in life to get lessons. And while they resent the fact that such lessons are necessary, and stoutly fight the idea that they have to come back again and again, *nevertheless the great breeding places of crime might as rightly be called great breeding places of goodness of character.*

And yet they are not.

This is the reason:

The souls who so reincarnate in those orders are uniformly *made* to go into life and get more lessons that will perfect them. And this deliberate insistence on the part of celestial laws that they so do, causes a type of malign resentment. In reaction from it, or growing out of it, comes a perverted form of Hate that must have a victim or victims.

Coming into earthly life, finding itself with a physical body capable of inflicting wrong and injustice on those about it, the soul deliberately sets to work to square accounts by turning, as we say, "criminal." . . .

That is, it wants to impress on the universe, all and sundry, that it is a free and immortal spirit fully capable of doing as it pleases. But its sense of errors accumulated over many cycles of existences when it has turned the weakling and not stood up to life to learn self-improvement, has made it now a transgressor against all society.

It intends to get action of some kind in order to prove its freedom and divine potency. And it takes action along the lines of least resistance:

a blind vengeance against its fellows, especially those who are sincerely trying to stand up to life and meet its problems so that character may result and the earthly visit result in due profit.

DO YOU not see, therefore, that the question of Crime is a question of Karma in a majority of cases—self-compensation in which no other soul has the slightest right to intervene?

Our higher neighbors and companions know all this—and more.

Often with their superior vision and ways of acquiring knowledge of such matters, they are able to perceive a “criminal” soul’s entire life history, know exactly what he has been through in previous lives, and ascertain the particular and peculiar problem that he may be working out in any given life of the present.

To say that our friends in the higher dimensions should jump in and try to alter and fix all such destinies, is to speak without a knowledge of what is transpiring.

OUR HIGHER friends and mentors, those who are so often criticized by the ignorant for their laxity in not helping those in mortal life eradicate the criminal and outcast in morals, see the entire gamut of problems which every one is working out. And while they are duly sympathetic, and their offices are always available for aid and ministration, where anyone is desperately trying to face about and do the right thing, none the less they have no business interfering with any one else’s life plan and know it rigorously. They keep a hands off policy because it is a divine law that they should do so. If they transgressed, even in the finest kind of love, *they would be doing those souls an injury that sooner or later they must settle for themselves.*

THERE IS one kind of aid in the curbing of crime and lawlessness in which it is not verboten to give aid. It is practiced more times than humanity dreams of, by those in matter’s higher velocities.

That is the kind where the person or individual is bethinking himself to commit an abortive act against society and, without conscious realization on his own part, he is held from doing so by

those who can see the ultimate consequences better than he in his mortal encasement.

To repeat, this sort of thing goes on to a greater extent than most people suspect.

Practically everyone—100 percent of people—at some time or other in his life has bethought himself to do acts that would have landed him behind prison bars, had he gone through with the activity and been detected by the law.

But those crimes are never committed—and the would-be doer of them never dreams of the aid he has gotten—because vast numbers of his own kith and kin, perceiving where the results of the act will bear him, crowd about him, so to speak, and gently dissuade him from his venal purpose.



LIFE IS a mystery. Why it exists at all in its present forms is something that the hoariest philosophers in the loftiest pinnacles of Consciousness cannot exactly determine—excepting that somehow or other, Holy Spirit desires to know all that exists within itself.

This being true, it surpasses understanding to grasp why certain men and women—souls as we call them—knowing what is “right,” knowing what they wish to have performed toward themselves, will deliberately turn about and take out their vengeance against themselves *on those about them.*

On the earth-plane it is possible to inflict deadly harm on others by means of the physical vehicle. On the planes of spirit, the harm is attempted in obsessions, obnoxious mental attitudes that distress and perplex, all the long gamut of diabolical spiritual processes by which a decadent or deterrent entity may exercise his God-given opportunities for right, to perplex, confuse, muddle and destroy.

Be that as it may, the fact remains that the crime problem is not a social problem, seen from

the angle of the Higher Velocities. It is a strictly personal problem. *As* a personal problem, it has to be left strictly alone and up to the individual himself to solve in his own right and way as he progresses upward through the aeons.

To say that wise guardian spirits are responsible for the crime wave on earth, in that they should step in and deliberately turn a free and independent soul from the destiny it has as deliberately chosen for itself, is to accuse them of the very practices for which you indict them for not saving society.

SO WHAT seems to be a great mystery, is no mystery whatever, when viewed in the light of the proper cosmic facts.

But only as men and women will come to realize their long cosmic identities over cycles of lives—with their long loads of grief, pain, distresses of mind and pocketbook, age after age, the ills of the flesh and the transgressions of the moral law in moments of spiritual weakness—will the true explanations for mysteries like the crime wave on earth be understood.

We come and go in life at the behest of those who sometimes know more than we do about what is good for us. But we always have the self-election of doing the right thing in the right way if we so dispose ourselves. When you find a Great Spirit so exercising himself or herself,

you find a character who receives ready help at every hour of the day or night on the mortal side and so is really no criminal at all and hence not a problem.

It is rarely a crime to succumb to a temptation in order to learn the lasting benefits of the lesson that the temptation represents.

It is the blackest kind of a crime to deliberately court a wrong act or mannerism in order to give offense to others and distress them when our true object of detestation is really ourselves.

And that is what people do constantly in numbers. We call such people "criminals."

THE WISE folk of earth—those who are in the Truth and Knowledge—realize that while the earthly tenure may seem drastic for the Little Moment in Eternity that finds them encased in flesh, nevertheless it is ONLY a moment. *Those who seem the greatest criminals in one age may be the greatest of human benefactors in another* For they will have seen the emptiness of their criminal acts in the interim and become wise. So they will go down into life again to become real saviors to humanity.

Would it be fair on the part of high wise controllers of human society, to deny them the privilege of such a schooling, even if for a moment those about them seem to be distressed?



CRIME is simply the great constructive energy of the God-head applied by mortals in a negative gesture; the criminal is seeking self-expression against the mass instead of with it. The time will come when society will recognize the criminal as merely ignorant. In that day our penal institutions will be known as colleges, and he who performs injuriously against society will be sent to school to realize his own stupidity.

YOU can Talk with Friends via your Subconscious while you are Asleep!

By Robert Bryan Harrison



circle the globe. All these systems require material equipment.

Antedating all of these is a method of sending and receiving messages on a higher plane, which does not require any equipment outside the operator. The Spiritual message is more direct and accomplishes more for humanity than all others.

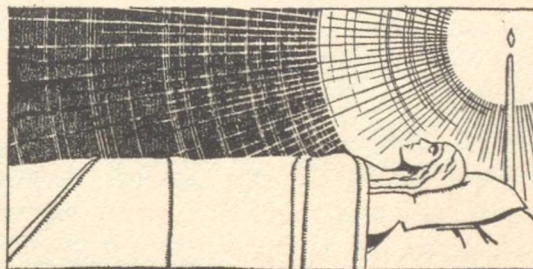
The earliest Spiritual Broadcasting Station recorded was of Jesus The Christ.

"And when Jesus was entered into Capernaum, there came unto Him a centurion beseeching Him."

"And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented."

"And Jesus saith unto him, I will come and heal him."

"The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed."



"For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to my servant, Do this, and he doeth it."

"When Jesus heard it, he marveled and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."

The centurion being a wise man was quick to discern that what he could do in the Physical Realm, sending and receiving messages Jesus could do in the Spiritual. Doubtless the servant who was sick with the palsy, was listening in and catching the vital current from the Battery of Life, and was instantly healed.

What the Saints of old and the Saints of today are doing every individual can do, and as Adam had a telephone concealed upon his person, so have you a complete and perfect radio equipment available every moment of your life either while awake or asleep. The more you use it, the more radiant you will become.

IT IS claimed that the new radio will soon be transmitting pictures. In the Spiritual Realm we have been doing this all along the line. One of my class asked me what I did when I could not sleep. I told her that when I could not sleep I stayed awake, which was natural. But you do not have to stay awake if you do not want to, as the Spiritual Broadcasting station is a sure cure for Insomnia. Here is the formula:

After counting your money and your blessings, get in bed and ascend to a high mountain like the Alps. Tune your broadcasting station to international concert pitch, so that all nations may listen in. The higher the station the purer and clearer the message.

After you are in tune with the infinite begin to form your messages for transmission just as you would send a night letter by wire. Begin with some friend at a distance and say—"John, this is your friend Mary speaking to you. You are God's child. In Him you live and move and have your being, God is your health, God is your strength, God is your life, and God is your Supply. God Bless You!" Then turn to another, and another and another and keep it up until you fall asleep as you are sure to do when you get your mind off yourself and try to help someone else.

Then while you are asleep physically, the real you, which is the night operator will begin to send off the messages and with unerring accuracy they will reach the friends to whom they are sent, and will be picked up by many others who are on the same circuit and may be listening in, and as they listen they will catch the message in the air and be healed, and having completed the circuit these messages will react into your life, healing every lack and enriching your life so that it manifests joy and peace.

This is the law, and the working of this law is exact.

HERE IS an instance from my own experience worth recording.

One day I called a lady over the telephone, a member of my School of Health. I was told by her daughter that my friend was not at home but in a hospital. I requested to be remembered to her and to express my regrets at not reaching

her. A week later the lady came to see me, and this is what she said:

"That was a beautiful visit you made to me while I was in the hospital. I was lying awake about ten o'clock at night, when you entered the room and took a seat by the side of the bed saying: 'What in the name of Sam Hill are you here for? Get up and go home and get busy with something besides yourself.' The next day I went home having decided to postpone the operation at least for the present. I certainly enjoyed the visit and it helped me."

This is an example of the picture and the message being delivered simultaneously.

WHILE LIVING in Columbus, Ohio, Mrs. Harrison decided to come to Atlanta, on a visit to her relatives and mine. Before leaving I told her that while away I would call her over my wireless on Tuesday night, just before going to sleep I filed two messages with the night operator saying: "Now as the physical body sleeps you go and deliver two messages for me. First go to Dr. C. S. Carr, who is sick and cheer him up. Then go to Atlanta and see Mrs. Harrison and be sure to make your presence known, so that she will know that I came." Then I slept.

Away in the quiet watches of the night I saw myself walking down Hoffman Avenue. It was not a dream. It was a vision. A vision is similar to a motion picture. You see yourself acting on the screen and hear yourself talking as you see yourself among the audience as a spectator. It is very much like seeing yourself pass by as you are sitting on the grand stand.

I saw myself walk up the steps at the Carr residence, 100 Hoffman Avenue. I saw myself push the button at the door and I saw Mrs. Carr as she welcomed me in saying the Doctor would be glad to see me. I saw myself take a seat by the bed and I saw on Dr. Carr's face a growth of beard probably two days old—something I had never seen with the physical vision, as the doctor was neatness personified. I heard myself say: "Doctor you must get up, get out and get busy with the sick, who miss you and need you." In two or three days Doctor Carr was out going about the Master's business.

I HAVE not a personal record of the visit to Atlanta, but a written statement from Mrs. Harrison which I prize as one of my most sacred treasures. You will remember that this experiment was made on Tuesday night. On Thursday I received a letter from Mrs. Harrison dated on Tuesday and written in ink. Enclosed in this letter was a postscript which true to nature, was the most important part of the communication and this is what was written in pencil in the postscript. "Last night after all the family had retired, I was sitting alone in my room thinking of Home, and naturally thinking of you. I involuntarily closed my eyes and you stood beside me with your hand upon my shoulder looking

down into my face. It was so natural, so life-like, it frightened me. I opened my eyes and you were gone. I closed them and there you stood as before. I did this three times. I told the folks about it at breakfast this morning, but they laughed and said I was dreaming. I was not dreaming but very much awake. Some people do not seem to understand."

In conclusion, may I ask that you keep your radio keyed to a pitch that will vibrate in harmony with life's finer forces and use this new medium to Go Preach to all nations, open the eyes of the blind and the ears of the deaf and heal the sick.



Will Levington Comfort

I WISH that every New Liberator reader could know Will Levington Comfort. Perhaps you already know him through his remarkable novels. I may not be much of a literary critic, but personally I consider him our greatest living American stylist. His last book, "Apache," the saga of a fighting Indian chief of the old Southwest, is one of those rare pieces of craftsmanship that only a writing-man can appreciate. What thousands of metaphysical students do not know, however, is that out in South Pasadena, California, Will Comfort publishes a monthly magazine not unlike The New Liberator. I have discovered that some of his literary friends do not know it. It is called The Glass Hive. If you care to read some uncanny corroborations of my own psychical revelations, send for a copy of Will Comfort's Glass Hive. He terms it an American Group Book. It is more than that. It is the personal expression of a seasoned man, fully aware of the New America that is just around the corner of the months. Get to know Will Comfort. Get to know his Glass Hive. I like him, not because he says nice things about me in turn, but because I recognize in him a Brother Sojourner who knows The Pact and what The Job encompasses that is almost upon us.

WILLIAM DUDLEY PELLEY.

I HAVE Revealed the of Colossal Events to



LITTLE did I realize, as I lay down to sleep that memorable night in May, 1928, that I had come to the end of my secular career.

All that I had lived since birth, up to that moment, had been nothing but worldly preparation for that which was to open with the coming of morning. My life was

to change, my thinking was to change, even my body and its properties were to change. I was to find out the true reasons for my being in life at all, and proceed henceforth to discharge my Job.

The discarnate experience came and went. I found myself in possession of strange talents and powers. I went through six months of increasing awakening to the realities of life, and the significance of my experience.

But it was not until I had consented to write the story of the whole uncanny episode for *The American Magazine*, that my career opened definitely into channels that were to lead to . . . what?

MY INTERESTS in California had called me back there again, and I was living temporarily in Pasadena, when "My Seven Minutes in Eternity" was published throughout the nation.

Over and over again throughout my automatic writing work, the phrase had been used in connection with comment on the story, "Now is the time that was planned from the Beginning. . . . but just what was meant I could not then decide.

BEING the Eighth Paper by the Editor on "Why I Believe the Dead are Alive," compiled from his personal experiences in psychical awakening and reported for the aid of those now attaining to a skillful technique . . .

With the appearance of the magazine, however, on the nation's newsstands, I was quickly to realize that Kismet had spoken strangely but truly.

I HAD supposed that when that article appeared I would have to run a gauntlet of raillery or skepticism, slander or sympathy. I had decided in advance to be prepared for commiseration from those who would think that my head had gone addled. I had an armor of defence-mechanism around myself—an air of indifference to the outcome that I by no means felt inside.

My first reactions came from people with whom I had been intimate in business relationships in Pasadena and Hollywood.

Instead of an outburst of skepticism and scoffing, people sought me out with the magazine surreptitiously concealed about their persons, to

Beginning of a Program Continue Until 1957 . .



close my office door mysteriously and ask for confidential interviews while they gave me information.

I began to discover that the same experience had been undergone by my most intimate friends.

Man after man came into my office, apologized for his confession, then launched into details of psychic or discarnate experiences that soon had me wondering "where I had been all my life," that so many people about me had been undergoing them in a silence that had never permitted me to know there were such things in the world.

I SHALL never forget one experience with such a man late one night in an almost empty office where we had repaired for a private conversation.

I had gone back to California this time with the idea of permanently closing up my affairs, disposing of the bungalow home in which the experience had occurred, and returning to New York to make Manhattan my residence. With great difficulty I nipped off the threads of enterprise after enterprise in which I was embroiled, sold the lease on my office, disposed of such effects as I did not mean to transfer to Manhattan, and offered my real estate for sale. The landlord of the building in which my offices had been, allowed me an empty room where I had moved a desk and some chairs. I sat in this room

one night with a business associate with whom I had been connected for a year without the slightest inkling of knowledge that such matters were even known to him by hearsay.

AS WE sat talking, I felt a strange vibration in my vicinity as though someone had taken a position behind me. My left arm, which had been supersensitized since coming back into my body that night six months before, told me that we were not alone in that office. Glancing at my companion, who had been talking until that moment about a business project, I saw his eyes widen and heard his voice sink till it trailed to a whisper.

"What's the matter?" I asked.

"Do you know there's someone standing behind you?" he asked.

"Yes," I admitted, wondering how he knew.

"Do you mean you can see—?"

"— he stands about six-feet-two or three, dressed in long white robes . . . I can't see his features, they're so brilliant . . . he's got his hand on your left shoulder . . . now he's moved it to your right . . ."

All this time my friend—a solid, substantial business man—was gaping at the empty wall-space behind me.

"I'm aware of it," I assented. "I can *feel* the hand."

"I see," Joe faltered, "a n-name . . . as though in burning letters, just over your head and across his chest. I can see the letters B-A-R . . . H-A-V-A . . . I can't read the rest, it's blurred in his brilliance."

I was puzzled. The name meant nothing then. Later in New York I was to recall my friend's Second-Sight phenomena with startling implications.

The "vision" faded and we resumed our talk.

I WENT over to Hollywood and met a friend with whom I had been associated in many film ventures. Of all persons on the West Coast, I expected facetious comment from him. When I walked into his office, he had a copy of *The American Magazine* lying upon his desk, opened to my article. He looked up with a whimsical smile.

"Thank God, Bill," said he, laying his opened palm upon the page, "you've come to your senses at last."

"What do you mean, come to my senses?"

"Somehow I always thought you'd awaken someday to certain facts of life. It's come in one night. You ought to be grateful."

I had spent this man's money, worn his clothes, slept in the same bed with him, driven his car, over a three-year period, being in the closest business associations with him the while—without ever knowing that he was an adept in metaphysics and performed such strange feats as talking with his brother nightly in a distant country by psychical thought-transference, besides having many experiences out of his body, in which he had seen himself in previous incarnations.

So it went.

Once I had "broken the restraint" or reticence by my article, I found scores of people ready to talk about such matters and attest to the validity of such phenomena. People in filmland whom I had supposed would "razz" me until it hurt, would call me on the phone, waylay me in corridors, ask me into corners—to discuss similar experiences of their own and ask interpretation. Several of these confidants had seen their relatives pass out of their bodies at death.

It was all most unbelievable.

I GAVE away Laska, my police dog, to a friend, dismantled my bungalow, packed my goods for shipment. And yet night on night I was still doing my daily allotment of automatic writing, getting a grounding in metaphysical fundamentals that later was to stagger me again when in New York I came to compare the knowledge in my messages with profound books on the same subjects received by others.

Not only was it wholly unnecessary for me to read occult books written by others, but gradu-

ally I discovered that in many cases the wisdom I had been allotted surpassed that which had been compiled by the most erudite metaphysicians. I will return to these later in my story.

FINALLY one night I took another upward step.

With the goods of my household in process of moving, only a few chairs and a table cleared for use amid the crates and boxes, I was seated in a corner of what had been my library dictating my mirror-penmanship aloud to my nurse-friend who had come up to assist me in my packing.

Late in the clear California evening, with scarcely a sound to break the crystal stillness, I glanced up at her in puzzled surprise.

"These words, I'm writing backward . . . I'm hearing them spoken distinctly to me before my pencil pushes them out on paper!" I cried.

"You're sure?" she asked. "Or is it your imagination?"

"They're being spoken clearly and distinctly within my head. I don't need the pencil! I can hear them as plainly as I hear your voice. Take down what I give you as long as it continues."

She started to do so.

The Voice continued to talk on and on.

Frequently I interrupted it when some word was spoken that I did not understand.

Someone within that room, *invisible*, was definitely speaking to me, and I was hearing him!

THE VOICE talked on and on, into the hours of early night.

And it began to unfold a program of forthcoming events at which I paled many times before the finish.

It spoke of a forthcoming crash upon the Bourses of the world, particularly in New York Stock Exchange in the coming autumn. *Bear in mind that I was hearing this said to me on an evening in late February, 1929.* *

It spoke of certain events to mature in Russia concerning an attempt to disrupt the world's wheat markets.

It went on to describe a frightful economic depression that was to become universal—all over the earth.

It sketched in other matters, of which I cannot write at present because I would not be

PSYCHICAL PHENOMENA means nothing unless its spiritual application is sought and found; because a man does hyperdimensional legerdemain does not make him fit to instruct his fellows. Too many people look upon the supernatural as being always beneficent and when they find it otherwise, they swing the other way and do themselves damage by closing it entirely out of their lives . . .



believed.

It gave me a list of significant events to occur throughout the world—with dates.

I was told that the years 1932, 1934, 1936, 1941, and 1957, would be as significant to mankind as any years within the present Christian era, not excepting 1914.

Then I was told what my own role was to be in aiding humanity in certain times of crisis by the use of further knowledge to be supernally received.

AT THE time I was dumbfounded and not a little skeptical. My companion begged me to return to the Pencil; she was certain that my Inner Ear was not to be trusted.

I shrugged my shoulders.

"If it happens, it happens," I responded somewhat wryly. "If it doesn't, what matter?"

But I did not go back to the Pencil again.

After that night I continued to rely on that clear Inner Ear.

To show how accurate it became, this happened:

After a fortnight of continued instruction in actual events ahead in my life, *many of which have since come true*, I found myself complaining because I was being unduly held in California by a real estate escrow that I could not close until I had more money.

I felt it absolutely essential to return to Manhattan. But go I could not till the money was raised.

I HAD stopped sleeping in the bungalow and taken a room in a hotel in Pomona in order to be near some friends who lived there. Each night, after a day spent in closing my Pasadena affairs, I would get into my car and drive the 30 miles to Pomona and bed.

One night I was especially upset at the way things were dragging. Suddenly came the Voice:

"You will have the money within 24 hours and be on the Santa Fe train tomorrow afternoon!"

"More mischief!" I lamented. "There's not the ghost of a chance of my getting the cash I need within 24 hours. A miracle would have to happen."

I had a bad half-hour. The Mischief-Makers were appearing again, evidently to hoax me so at a time so important. I abused them. I told them to pack themselves off and get out of my life.

The Voice was insistent, gentle, patient:

"You will have the money within 24 hours and be on the Santa Fe train tomorrow afternoon!"

My friend and I ended our scripts in dismay. If any such money failed to materialize, I didn't know what to do thereafter, or what Voices to

trust. I locked the bungalow, backed the car from the driveway, took my friend home and started for Pomona.

I HAD a bad drive down. My life had all gone sixes and sevens. If I were to be hoaxed about this money promise, how could I depend on the other intimations of impending events and my part in them?

By the time I reached Pomona I was flaying myself for being so gullible as to so disrupt my affairs to follow such a Will-o'-the-Wisp. What had seemed so alluring was as the voice of forty devils leering and jeering at me. And I was begging myself to go on serving them. Or so I thought.

Then this happened swiftly:

I found a garage for my car and walked over to the hotel. As I came in the door, the night-clerk sang out: "New York's been trying to get you on the long distance phone ever since 8 o'clock, Mr. Pelley. They'll call again at 11 o'clock and asked that you be here."

New York! Who would call me at such an hour from Manhattan?

At 11 o'clock I was in the lobby when the phone-bell rang. It was one of the editors of The American Magazine.

"What are you doing out there all this time?" was the disgruntled demand across the continent. "There's a mail like Lindbergh's awaiting your answering here in the office from your Seven-Minutes article."

"I CAN'T go back till I've closed an escrow out here that will take a lot of money," I explained.

"How much money?"

I named the sum.

"Is that all that's holding you? If we have that sum advanced to you by bank draft the first thing in the morning, will you be on the returning Santa Fe train tomorrow afternoon?"

"I will!" I promised.

"California is four hours behind New York in the matter of time. We'll have our bank transfer you the money so it will be available to you by the time you get out of bed in the morning."

I fumbled the receiver upon its hook.

At nine-thirty next morning when I got to Pasadena, the sum was on deposit in my bank. I closed my escrow, caught the 2:30 train.

The Voice had *not* hoaxed me. I was heading east, to New York for good.

(To Be Continued)

THE WORDS "liberator" or "liberation" cannot be copyrighted. They were in use long before the editor employed them to express the idea of his purpose. Because they are "free words" they can be utilized to label many notions, theories, and movements, that have nothing to do with this magazine or its editor. Friends of this magazine are warned not to be led astray by writings purporting to come from this magazine's headquarters, or writings using the word *Liberator*, unless the editor's name is definitely used in connection therewith. No nom-de-plumes are used in writings connected with this Doctrine of Liberation. No novel economic schemes will be put out that are not fully substantiated by the Galahad Press imprint and the editor's signature.

WILLIAM DUDLEY PELLEY.

WHAT Process Occurs when You PRAY?

(Spiritually Received)



VIGOROUS indeed are the Master Planes of Spirit. Consciousness is not an attainment so much as an ennoblement caused by forces that come to you with prayer.

Prayer is not what men think it is. It is not beseechment so much as ever-maintained states of consciousness - projection.

It makes you to see with vividness the things of spirit as they are.

Conscious prayer is one thing: consolement of the purest essence. It makes you to know your Redeemer, so to speak, not theologically but morally—that is, manneristically. You get comfort from prayer because it ennoble you. You come to prayer in a prayerful spirit where you find that it beleagues you in a little world of your own, where vital forces make you their own. You say to yourself: "I will pray." You say to yourself: "It is good for me to have this thing, therefore I ask this." You keep yourself of open heart to receive it. Immediately you get it if the prayer be correct.

You have no excuse for prayer otherwise.

You think you pray when you say: "Lord, come unto me!" You go to the Godhead in spirit instead—that spirit within you that is your divinity, naught else. In the innermost recesses of your being it hides. You bring it out consciously. It serves you beautifully. You say you are calmed. What you really mean is, *you are ennobled because you gave it play.*

THE SYSTEM is the same for any materialization. Let go and let the Godhead

TO SAY that our friends in the Higher Dimensions should interfere to fix all people's destinies, is to speak without a knowledge of what is transpiring . . .

serve you by ennobling you to meet conditions devoid of fear. Happy is the man who can make himself known unto himself in this respect.

You know all that there is to know, forever and amen. True prayer awakens the sluggish mortal to the sense perception of his own immortality.

You give of yourself too generously in circumstance and not enough to the quiet of your own heart. Reverse the process and you will become a wonder-worker. People have come and gone in circumstance without affecting you seriously. But the things of spirit, quiet under the stimulus of reverie, keep their eternal tryst within the vaults of your being.

HARKEN to this well: You cannot make progress unless you employ the mightiest force of all, *Concentration in Silence!*

We have heard you say that you want to make progress faster.

Be quiet and do it!

Be quiet unto infinity and all will come out that you want to have come out. Tell yourself these words: Our Lord never learned anything

among men. He got it all in silence in the far waste places. You can get the same silence in a church or in your office, or any parking-place of spirit, if you will only heed the Still, Small Voice that says: *I am He who is Eternal, a fragment of the Infinite, cast off but not cut off, from all that is eternal.*

Ropes are strong only as they imply a strength of many fibres. Quiet is strong only as it implies the strength of many silences. When you are apt to go crosswise with Love, take a sojourn within yourself and see what permits you to get out of tune with Love and return to your starting-point, making a new promise to yourself to be as obdurate as you may but not to lose sight of eternal beneficence.

THE STARTING-POINT of all this, is your desire to serve. It began when you asked to serve in your heart. That was many years ago in cosmic time. We came with you in many experiences and had fellowship with you. You took upon yourself a cross or oath that you would serve to the utmost. It worked in your case very peculiarly. You wanted to serve practically, not subjectively, or in spirit form. Thus you were permitted to go into life times without number and manifest there. You had no reason to do this excepting your wish to serve practically. You had your wish and came to each to make your promise true. You came serving beautifully time on time. That is the meaning of your oft-repeated phrase: "*I would if I could; I can if I may!*"

Let it not be thought by this that we are trying to tell you something you do not know, but you have made a point all the way along of listening to our voices, so we keep in touch with you continuously. We say to you: "Here you can serve best" . . . we cannot make distinctions in divine service or servitude. Either we serve or we do not. And so long as we serve, we do that which is asked of us—even unto the end

in Glory. We seek out ways to serve because they *are* ways. We open doors for ourselves because we are Door Openers. We make ourselves evident as servers and the times comply with patrons. We don't discriminate. *Service is service.*

Don't overlook this. Caste distinctions mean nothing. Numbers are naught but multiples of one. The thing to be considered is service itself, no matter what form or person it enhances. To the errorless great things accrue. To the purblind some things are hidden. The blindness of vision doesn't motivate selflessness. It restricts it somewhat but doesn't eradicate it.

TAKE THIS all into yourself: We happen on opportunities to serve as we deserve them by circumstance—not by divine fiat that this or that is the thing to be done. We open the floodgates of opportunities for service when we say to ourselves. "Let everything come to me: I face it with courage." We shut the gates of opportunity when we say: "I am surfeited with chance acquaintances: I wish they would stop for they bother my soul!"

Christ Himself once said: "You can't have service and be rich in money." You can get out of service enough to keep you from want, but money exists in another vibration independent of service and cantankerous with it. Nevertheless, money serves when forcibly entrained for the journey of living.

Priceless awards go to those who seek first the kingdom of goodly deeds, not the arbitration settlements of selfish living.

We have hoped for you many pleasant experiences on your journey through life in this phase. Treat them as gifts. Treat all those who come to you as gifts, never nuisances. *The greater the need, the greater the deed!* The greater the deed, the greater the pleasure. This is true living. All else is dross and tarnish on the overcoat of mortal existence.



The League of Liberators *is a REALITY!*



THESE MESSAGES, in the spirit of Him who proclaimed deliverance to the captives, *do* liberate. The hundreds of letters that reach this office every week from leaders all over the country, bear witness that the word of The Galilean is being fulfilled. *The Truth is making men free!* Whether meeting in some Upper Room in a home, or in churches, lecture halls, business studios, or other types of auditoriums, word comes of lives made over, *men and women set free from fear.*

A Conscious Presence of Great Ones—visible to some, felt by all—is as characteristic in the reports from small groups of Liberators as in their auditorium assemblies. An amazing thing is the number of places that report interest and attendance holding in spite of heat and vacation psychology.

“A wonderful presence pervaded the whole house.”

“Eight of the number drove 25 miles to be here.”

“Meeting tonight was impressive because of the power and inspiration strongly apparent.”

“The enthusiasm of the members grows steadily.”

“The meetings have brought great comfort of soul.”

“Healing power was strongly felt.”

The Instructions carry no easy magic formula by which individuals are to enhance their personal power and fortune over night. They do give instruction in fundamentals, which, when embodied in individual lives, work miracles of peace, health and achievement. This has been demonstrated beyond the possibility of a doubt.

What others have experienced is for all who hunger and thirst after Truth, for all who are conscious of the Inner Urge of the spirit to penetrate behind the surface facts of life and solve the riddle of existence. *There is a solution! When you find it, you are free indeed!*

IN the pages following will be found a roster of Liberator Assemblies throughout the nation, also a supplementary list of District Study Classes, where you may hear more of this Doctrine of Liberation. In addition to this roster and list, there is a third list of another hundred Home Group Study Classes whose leaders desire not to be listed as yet, but whose names and addresses can be secured by writing this office. If you do not see your city or town represented in the following compilation, drop us a card and the information will be sent you at once.

Liberator Master Assemblies

- *ALBUQUERQUE, N. M., 1010 N. 12th St., Sunday, 8 P.M.
Mrs. Edith Brookhart Miller
- *BATTLE CREEK, MICH., 90 Highway St.
Mrs. Alice A. Sloat
- BOSTON, MASS., Wesleyan Hall, 581 Boylston St., Tuesday,
8 P.M.
Edward Claybourne
- BRIDGEPORT, CONN., United Church, Howland Chapel, Park
Ave., Sunday, 8 P.M.
Louis M. Pawlett
- CENTRALIA, WASH., *614 So. Pearl St., Friday 8 P.M.
H. I. Mathews
- CHICAGO, ILL., Auditorium Hotel, 431 S. Wabash Ave., Sun.,
7:30 P.M.
Ernest Palmer
- CINCINNATI, O., *P. O. Box, No. 81, Tel. Hiland 1668
James Richard Ardit
- CLEVELAND, O., Carnegie Hall, 1220 Huron Road, Sunday,
8 P.M.
Rev. Edward A. Lohman
- DALLAS, TEX., Southland Hotel, Sunday, 8 P.M.
Miss Edna E. Griffith
- *DENVER, COLO., 1457 Vine St., Sunday, 8 P.M.
Jay Nichols
- FORT WAYNE, Ind., White Cross Center, Divine Annex, 824
S. Clinton St., Tuesday, 8 P.M.
Charles H. Stewart
- GRAND RAPIDS, MICH., 416 Gilbert Bldg., Monroe & Com-
merce Sts., Sunday, 8 P.M.
Mrs. Meta B. Shera
- *GREELEY, COLO., 2025-9th Ave.
Mrs. Edna M. McCown
- HOUSTON, TEX., Merchants & Manufacturers Bldg., Room 946
S. W. Narregang
- *JACKSONVILLE, FLA., 26 West Monroe St.
Roy K. Downing
- *KANSAS CITY, MO., Missouri Athletic Club
James H. Craig
- LA PORTE, IND., *Bellevue Apts., Evarts C. Walton
- LOS ANGELES, CAL., Advance Book Store, 628 W. 8th St.,
Friday
Mrs. Norma R. Shank
- LOUISVILLE, KY., Strand Bldg., 6th Floor, Sunday, 8 P.M.
Mrs. Nellie M. Meyer
- NEWARK, N. J., 53 Washington St., Wednesday, 8 P.M.
Mrs. I. Harry Ogden
- NEW CASTLE, PA., 203 West Grand St., Sunday, 8 P.M.
Mrs. Henrietta R. Dickson
- NEW YORK, N. Y., Sherman Square Hotel, Broadway and 71st
St., Sunday, 8:15 P.M.
Harry Dana Abbott
- OAKLAND, CAL., Arcade 10, 1924 Broadway, Sunday, 8 P.M.
Dr. Edith W. Edmondson
- *OMAHA, NEBR., 3703 North 19th St.
E. Carl H. Olson
- PASADENA, CAL., 39 E. Dayton St., Thursday, 8 P.M.
Mrs. Norma R. Shank
- PHILADELPHIA, PA., 2027 Walnut St., Studio 2, (during July
and August), Sunday, 8 P.M.
Mrs. E. S. Saylor
- PHOENIX, ARIZ., 333 North 6th St., Tuesday, 8 P.M.
Edward A. Bovshover
- PITTSBURGH, PA., 328 Jenkins Arcade, Sunday, 8 P.M.
Dr. H. Ballou Bryson
- POMONA, CAL., *684 West Third St., Monday, 7:30 P.M.
Samuel J. Stone
- PORTLAND, OREG., 618 Dekum Bldg., Thursday, 8 P.M.
Mrs. Edith V. Bruce
- READING, PA., Unity Truth Centre, 440-A Court St., Sunday,
8 P.M.
George W. Machemer
- ROCKY RIVER, O., 19330 Frazier Drive, Sunday, 3 P.M.
Mrs. Ida May Coe
- SAN ANTONIO, TEX., *203 Brady Bldg
R. C. Stanley
- SAN FRANCISCO, CAL., Metaphysical Library, 177 Post St.,
Thursday Afternoon and Evening.
Dr. Edith W. Edmonson
- SANTA CRUZ, CAL., Metaphysical Library, 35 Walnut Ave.,
Sunday, 8 P.M.
Dr. L. H. Henley
- SANTA MONICA, CAL., *1403-18th St.
Lee Dillabough
- SEATTLE, WASH., Evergreen Hall, 3013 Arcade Bldg., Sunday,
7:30 P.M.
George W. Paterson
- SIOUX CITY, IOWA, 605 Davidson Bldg., Sunday, 7:30 P.M.
B. K. Coryell
- SOUTH BEND, IND., *1264 Longfellow Ave., Sunday, 8 P.M.
Harry C. Gollnick
- SPRINGFIELD, ILL., *200 West Capitol Ave., Friday
Miss Mabel Irene Kessberger
- TAUNTON, MASS., Taunton Women's Club, Sunday, 8 P.M.
Mrs. Harry K. Poole
- UTICA, N. Y., Church of Divine Science, 2202 Genesee St.,
Sunday Noon
Guy V. Sweet
- *VANCOUVER, B. C., CANADA, 14-2530 Hemlock St., Tues-
day, 8 P.M.
Miss Margaret Bower-Hopkinson
- WATERBURY, CONN., Warburton Institute, 7 Leavenworth
St., Wednesday
Arthur M. White
- WASHINGTON, D. C., Confederate Memorial Assoc., 1322
Vermont Ave., N.W., Sunday, 8 P.M.
James C. Edgerton
- WICHITA, KANS., *402 Schweuter Bldg.
Mrs. Ruby A. M. Williams
- WORCESTER, MASS., Room 66, 311 Main St., Friday, 7 P.M.
James Higgs
- YOUNGSTOWN, O., *24 Hilton Ave.
Mrs. Wilbur V. Eaton

*Inquire of Leader for exact details.

Liberator Group Meetings

ANAHEIM, CAL., *829 So. Philadelphia St.
Miss L. S. Pickett

AURORA, ILL., 338 Evans Ave., Tuesday 2 P.M.
Mrs. Minnie Brunnemeyer

BELL, CAL., 4100 Walnut St., Thursday, 2:30 P.M.
Mrs. James McEldowney

*BELLINGHAM, WASH., 1220 High St.
Dr. Florence L. Hoag

BERKELEY, CAL., 2330 Eunice St., Tuesday, 8 P.M.
Mrs. E. H. W. Holt

BIRMINGHAM, ALA., c/o Mrs. L. P. Flynn, Shade's Mountain, Friday, 7:30 P.M.
Mrs. Marian B. Clifton

*BIRMINGHAM, MICH., 488 Vinewood Ave.
Mrs. Jean Cole

BOISE, IDAHO, 2105 Longmont, Box 904, Sunday, 8 P.M.
Mrs. Myrtle B. Nelson

BROOKLYN, N. Y., Ebenezer Presby. Church, 371 Stockholm St., Sunday, 8 P.M.
Rev. Charles C. Jaeger

CINCINNATI, O., 2619 Eden Ave., Mt. Auburn, Mon., 8 P.M.
Helen H. Billin

CINCINNATI, O., 1579 Dixmont Ave., Monday, 3 P.M.
Mrs. Bertha Riedeman

*CLACKAMAS, OREG.
Mrs. E. J. Staten

CLEVELAND, O., 1892 E. 73rd St., Wednesday, 8 P.M.
Mrs. Eleanore P. Mason

CLEVELAND, O., 2035 E. 96th St., Tuesday, 8:15 P.M.
Miss Marion D. Todd

CLINTON, KY., 301 S. Washington St., Tuesday, 5:30 P.M.
Mrs. Marion Perry

COLLEGE PARK, GA., 214 West Cambridge Ave., Tuesday, 3:30 P.M.
Mrs. Margaret Price Stillman

COLORADO SPRINGS, COLO., 221 N. Cascade Ave., Thurs., 7:30 P.M.
W. A. Lobby

DARIEN, CONN., 12 Highland Ave., Thursday, 3 P.M.
Mrs. Ethel S. Wright

DAYTON, O., 222 North Main St., Sunday, 8 P.M.
Mrs. D. E. Nash

DAYTONA BEACH, FLA., 136½ So. Beach St., Sun., 8:45 P.M.
Dr. Addison O'Neill

DENVER, COLO., Women's Club, 1437 Glenarm, Fri., 8 P.M.
Rev. Ethel L. Chipperfield

DETROIT, MICH., Query Club, 3419 Fischer Ave., Sun., 8 P.M.
Mrs. Lois Burmester

EAST CLEVELAND, O., 1567 Doan Ave., Wed., 8 P.M.
Mrs. H. Vangunten

FORT WORTH, TEX., 1628 W. 7th St., Wed., 8:30 P.M.
Dr. Daniel Gray Albright

FORT WORTH, TEX., 5013 Byers Ave., Sunday, 8 P.M.
Mrs. Collins

GERMANTOWN, PA., 412 W. Chelton Ave., Wed., 11 A.M.
Mrs. A. A. Dinsmore

GLENDALE, CAL., 1830 Gardena Ave., Sunday, 8:30 P.M.
Miss Adelaide P. Illman

GLENDALE, CAL., 735 So. Glendale Ave., Thursday, 3 P.M.
Mrs. Pearl S. Chambers

GREELEY, COLO., 1053 Grand View Place, Sunday, 8 P.M.
Mrs. Margaret S. Halsted

GREENFIELD, MASS., 72 High St., Sunday, 8 P.M.
Miss Abbie L. Jones

HIGHLAND PARK, MICH., 202 Avalon Ave., Tues., 8 P.M.
Mrs. Mary Reid Palmer

HOLLYWOOD, CAL., 1808 N. New Hampshire Ave., Sunday, 8 P.M.
Ludovicka P. Hill

HOLLYWOOD, CAL., Lolus Library, Friday, 8 P.M.
Miss Virdie Van Patten

HUNTINGTON, L. I., N. Y., 51 Green St., Phone 219
Dr. B. Deane Brink
Miss Grace Tabor, Associate, Phone 2212

HUNTINGTON PARK, CAL., 6435½ Templeton St., Phone Jefferson 7561, Wednesday, 8 P.M.
John W. Biddington

*ILWACO, WASH., Sunday, 8 P.M.
Malcolm M. Moore

INDIANAPOLIS, IND., c/o Mrs. E. N. Carter, 5004 N. Pennsylvania St.
Mrs. Nellie Moore Christie

*LANSING, MICH., 574 Hollister Bldg., Thursday
Miss Lucile Tenney

*LOS ANGELES, CAL., 1261 Queen Anne Place
Mrs. Lucile W. Doyle

LOS ANGELES, CAL., 717 South Westlake, Sunday, 8 P.M.
"Marideene"

LOS ANGELES, CAL., 236 S. Flower St., Monday, 7:45 A.M.
Henry A. Nicholson

*LOS ANGELES, CAL., 806 Maestic Thea. Bldg., 845 S. Bway., Sundays, 3:30 P.M. and Fridays
Miss Maude Rockwell

*MIAMI, ARIZ., P. O. Box 713
S. F. Macdonald

MILL VALLEY, CAL., Summit Ave., Sunday afternoon
Mrs. Blanche H. Bulkley

MISSOULA, MONT., 17 Masonic Temple, Sunday, 8 P.M.
Dr. C. B. Spohr

NEWLLANO, LA., High School, Sunday, 3:30 P.M.
Carl Henry Gleeser

NEW YORK, N. Y., 213 Bennett Ave., Wednesday, 8 P.M.
Mrs. Ella Van Wickel

NORTH GRAFTON, MASS., Tel. Grafton, 73, Sunday Evening
Dr. Ralph L. Faulkner

NORWALK, CONN., 128 East Ave., Thursday, 8 P.M.
Mrs. W. M. Apperson

OAKLAND, CAL., First Spiritual Church, Athens Ave., Sun., 2:30 P.M.
Rev. Alice Clarke

OAKLAND, CAL., 3124 Grove St., Mon., 8 P.M., Wed. 1:30 P.M.
Ermina Dell De Pew

OAKLAND, CAL., 743-21st St., Monday, 7:45 P.M.
Rev. John Willis Ring

OAKLAND, CAL., 3006 Fruitvale Ave., Wednesday, 8 P.M.
Earle S. Van Camp

*Inquire of Leader for exact details.

OVER

OCEANO, CAL., 7 Paso Robles Ave., Sunday, 3 P.M.
Miss Genevieve Kemble

ONTARIO, CAL., 615 West J St., Sunday, 7:30 P.M.
R. W. Bruce

OREGONIA, O., Sunday, 8 P.M.
Mrs. Frances G. Andrew

*PASADENA, CAL., Vine Tea Room, 1563 N. Lake St.
Mrs. Regina Denaut

PEORIA, ILL., 1106 W. McClure Ave., Thurs., 8 P.M.
Mr. C. R. Pollock

PETERSBURG, ILL.
Mrs. Emma Finney

*PORTLAND, ORE., 1962 Portsmouth Ave., Sunday
Mrs. Jonas Funderbunk

PORTLAND, OREG., 8505 Foster Road, Monday, 8 P.M.
873 East Main St., Sunday, 8 P.M.
Anchor N. Gregor

ROME, N. Y., 608 West Court St., Thursday 2:30 P.M.
Mrs. Marion L. Jurgens

SAN ANTONIO, TEX., Room 613, Assembly Hall, Chamber
of Commerce, Aztec Bldg., Wednesday, 8:15 P.M.
Z. Norman Brown

SAN FRANCISCO, CAL., 1850 Sacramento St., Apt. 104, Sun.,
8 P.M.
Mrs. Marie Adams

SAN FRANCISCO, CAL., 716 Whitney Bldg., 133 Geary St.,
Friday, 8 P.M.
Miss Virginia L. Meyer

SAN FRANCISCO, CAL., Metaphysical Library, Sunday, 7:45
P.M., Thursday, 3 and 8 P.M.
Mrs. Blanche H. Buckley

SAN GABRIEL, CAL., 214 N. Santa Anita, Tel. Alhambra 8016
Sunday, 8:30 P.M.
Thomas F. McDonough

SEATTLE, WASH., Hotel Continental, Sunday, 8 P.M.
Dr. William K. Turner

*STOUTLAND, MO.
Fred W. Ellis

WASHINGTON, D. C., 1302 N. St., N.W.
Mrs. Ada M. Buxton

WASHINGTON, D. C., 1302 N. St., N. W.
Sunday, 11 A.M.
Mrs. Ruth Stead

You Are Skeptical Because You Are Afraid

(Continued from page 77)

has received a disillusionary shock which will deter his super-sense development for the next twenty years.

And what ever applies to seeing and hearing applied also to "feeling."

The awakening of the Super-Senses means a thorough readjustment of the bodily functions. Some mechanisms can't stand the pressure of

vibrations, organic or inorganic, which they receive under normal conditions of flesh. To "step up" their nervous systems to touch and feel invisible presences, as it were, means a collapse of the organism—or consistent discomfiture.

I . IS my contention that the "average person" is not born with super-senses functioning, because spiritually or mentally he is not adjusted to receive or control more than the perceptions accruing through his physical brain. For this reason, I believe, we can safely apply the designation of "old souls" to those whose sense equipment transcends the animalistic. Life on life in many planes of Substance-in-Matter has drilled them in acquiring stamina, balance, discrimination and restraint. It seems to be a law that nature does not withhold an attribute from any living creature one moment longer than it is prepared to employ or enjoy it, however.

One of the chief reasons why the race as a whole is due for a General Awakening in the immediate years ahead, is because the universal level of intelligence and spiritual stamina is reaching that height where knowledge may safely be loosed without our streets being filled with lunatics. The way has been prepared by the findings of science and the "wonders" of spectacular invention. A hundred years ago the social equipments of the present—even the manifestings of the most ordinary household appliances—would have driven Mr. Average Man toward the forests in terror. Now electricity, wireless broadcastings, aeronautics, motion pictures, the discoveries of Einstein, Milliken and Edison, have made even the unlettered sot exclaim "What'll come next?" Thus is he prepared for the revealments of phenomena.

Constantly I am besieged by a certain type of questioner who asks in quavering voice if investigation in mental phenomena is "dangerous?"

No more than electricity—if you learn how to handle it!



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