

AUGUST-SEPTEMBER, 1931

The New LIBERATOR

Edited by William Dudley Pelley

35c



What Those in the Next Life Had to Say About
"MY SEVEN MINUTES IN ETERNITY"

SILENT CONTACT

What It Is and How It Operates

SILENT CONTACT is just what the words imply. It is silent insofar as any evidence of the physical senses would indicate. It is that contact or conscious communion with the Infinite by which we become in tune or harmonized in Mind, Body and Affairs.

As you grow or generate into the consciousness of God, having within you that Mind which was also in the Christ of Jesus, you develop a conscious recognition of a state of mind known as the Kingdom of Heaven. You were instructed by the Master to find this state first before you tried to gain knowledge. His instruction included the promise that having sought diligently, "all things would be added unto you" for having sought. Added to that we were promised His Infinite Wisdom in the selection of those things most needed in order to express perfectly the qualities necessary to meet our human requirements.

We workers in Silent Contact lay no claim to any more privileged access to a Spiritual Understanding than you who may write in to us for help. We merely are in a position to aid mankind by virtue of the fact that we have chosen to spend more of our time in study, concentration and meditation on the verities of Life and the instruction therein as conveyed to us from the Master.

Your problems, whether of Physical Health, Personal Happiness or Material Wealth are very real to you and of great value to you. Their solution presents a two-fold effort on your part—that of enduring the experience and that of discovering the Truth of Being. As you

overcome your problems, you grow in grace and having overcome them you have established one higher phase of consciousness and come into a perpetually closer contact with God.

Our service to you in the situation does not release you in any degree, nor do we minimize your experience or your growth in grace. You are not healed or helped by our work or any other agency than the Grace of God coming into your consciousness through your own Faith and Enlightened Understanding.

But we do keep the watch with you. We do stand with you with the two or more gathered in His Name. We do, with you, form a company of the faithful and in that company your journey from Sense to Soul is less lonely. Our thanks as we Break Bread is added to your thanks, and in the multitude of Human-kind marching on through this earth plane experience, we lift our voices in that Glorious Anthem which is caught up by those gone on before and those to come. The unison and harmony swells till the angels themselves bear witness and the Hosts of Heaven rally to your side with outstretched hands to bear you on and up in the fight you are experiencing. The Glory of God is Manifest and you again hear the voice of the Master.

"Well done, thou good and faithful servant. As thy Faith has been, so be it unto you. Be Thou Clean. You are Healed."

We keep the Watch,

We hold the Faith,

We journey with you to Him when you are heavy laden.



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 . . .

VOLUME TWO

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Edited by WILLIAM DUDLEY PELLEY

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DO YOU WANT *the* NEW LIBERATOR

Weekly?

An Editorial

TWO sizeable proposals have come up for consideration in the offices of this Liberator Movement. One is to help solve the quandaries and perplexities of individuals in these times of trouble and change by founding a department to be known as *Silent Contact*. The second is to supply the increasing demand for the material that the monthly New Liberator is printing, by making it a weekly.

The idea behind *Silent Contact* is to create a great clearing-house for personal problems, the details of which may be written to us, and the quandary then submitted to a vast audience of sympathetic mass-thought represented by our friends throughout the nation. There is to be no charge for this service. Those benefitted may then turn about and help us as they find their problems solved.

The idea behind the weekly magazine is to keep a closer continuity of thought in the material running in its pages and find an instrument for getting out to the public a great volume of psychical and other material that is of high value but which cannot be published with only 48 pages monthly at our command.

Another vital item, that makes the Weekly Magazine of intriguing value, is the possibility of spreading the editorial overhead over four numbers monthly, instead of loading it all on the one.

The plan as at present conceived would be to put out a magazine identical in form and appearance, and of the same high literary quality, with the magazine we are now publishing, but making it 24 pages instead of 48. We could thereby make a practice of running seven articles a week,

one article to be read every day. Furthermore, by cutting the text to 24 pages but printing four issues to the month, we can reduce the cost per copy to 15c instead of 35c as at present.

Many would-be readers would not feel a 15c drain every week on their finances for a publication of this character, giving them the adequate spiritual poise in these troublous times, whereas 35c, even monthly, seems to be a bit beyond them. Also for those who feel they cannot afford it, and who are vitally interested, a plan can easily be worked out whereby *a copy of the weekly magazine and a copy of the current lesson which is read by Assembly Chaplains could be supplied interested students through the chaplains for home study, at the rate of 50c weekly. Fifty cents for the two of them put together in a unit and sold as a unit. But only through the chaplains and to those who are regular attendants on the weekly meetings.*

Of course present monthly subscribers would be taken care of on a pro rata basis. We originally contracted with each yearly subscriber to supply him with 12 issues of the New Liberator of 48 pages, for a price of \$3.50. That means 576 pages of reading matter for his \$3.50. On the weekly idea, we would simply figure out how many pages each present subscriber has coming to him on the annual basis, divide it by 24 pages of each weekly, and keep his subscription going to him weekly until the number of pages has been made up.

The cutting of the cost of the editorial overhead by the weekly plan is tremendous and we feel we should pass it on to our patrons. If our present reader-list would buy one 15c magazine a week, every week throughout the month, they might be acquiring more magazines, but they would also be acquiring 96 reading pages for the month at a cost of 60c instead of the 70c for two numbers making up that quantity, as at present.

The plan would change a present deficit into an immediate profit, and on a redistribution of costs, the rate to our leaders and other representatives would also figure out as a gain in present revenues.

WILLIAM DUDLEY PELLEY.



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The New LIBERATOR..

VOLUME TWO

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What Do You Know about the Pyramid?



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VERY once in a while I am challenged by some skeptic in the following manner:

"You print implications in your magazine, or give them out to your teachers for your assembly audiences, of strange things in progress of consummation, and great social changes about to accrue. By what right do

you do this? Because you get things 'psychically' does not mean that they are certain to come to pass. People may address you from behind the scenes of life and it is quite possible that you may hear their speech. But what proofs have you that they know what they are talking about, or can be depended upon in their sources of information, any more than when they were in garments of flesh? What proofs have we, your readers, attested by agencies foreign to yourself, that human life is not going on as it has always gone on, that this depression is anything other than what economists call it: a temporary disruption of the world's markets caused by the war, that

A MONUMENT in stone exists in the land of Egypt that confirms psychical announcements about the present, showing that current affairs were discerned 6,000 years in the past . .

will pass as all other depressions have passed following all other wars?"

THE PEOPLE who address me so are honest in their questions and right in their premises. They are quite correct in challenging me, or any other psychic or clairvoyant person, when our pronouncements are based on nothing surer than "fantastic thoughts that drift across our minds."

I assure these skeptics that if I were depending for accuracy of pronouncement on "fantastic

thoughts that drift across my mind" I would not print a word from year's end to year's end.

It was not until I began to compare notes with others, see the effect of prognostications happen daily in the news, and discover the profundity of my material as compared with predictions from non-psychical sources, that I realized my obligation to acquaint others with what was coming in, over the psychical wire.

Still, that is not the point. That would be only a question of ethical morals with myself. Is there any concrete worldly attestation that humanity is entering a cycle that is different from any other cycle that has followed a war? To get back to the challenge of my critics, are psychical pronouncements confirmed by any other earthly agencies than the nature of the material and the word of the psychic persons themselves?

The answer is, *Yes!* A very loud *Yes!*

There is the testimony given in the Great Pyramid of Egypt, the details of which are so alarming, so dramatic, so accurate, that humanity's ignorance about them is one of the causes of its present woes.

NOW the first startling item about the Great Pyramid, not generally known except among mathematical scholars and archeologists, is that it is not a tomb but a monument!

The Great Pyramid was not erected as a burial place for the dead, regal or otherwise. No mummies have ever been found in it; it has only a single sarcophagus. That sarcophagus was made without a lid—and has never contained a human body. It reposes in the center of a fairly small crypt far up in the solid inner masonry called the King's Chamber. And it has a symbolic meaning that would sober the statesmen of the world if the truth of its symbolism could be generally accredited.

But the fact that the Great Pyramid is not a tomb is least among its mighty significances. It has been discovered in a staggering manner that it is a colossal prophecy in stone, covering a period of 6,000 years, with the prophecies plainly marked up to 1953, *every one of which has come true as marked up to this troublesome year of 1931.*

Do you get what this means!

Here is a gigantic monument of stone, set squarely in the geometrical center of all the dry-land masses on the face of the globe. On its northern facade there is a single doorway, the only opening in the whole structure. A single passage starts downward a considerable distance until it meets an intersecting passage mounting upward. A short distance upward from the intersection there is a huge granite plug, or walled obstruction, which archeologists had to tunnel around. When they had done so, they discovered the passage went on mounting upward. It mounted upward to a single horizontal passage running southward that opened into an empty crypt that is called the Queen's Chamber.

At the point where this horizontal passage toward the Queen's Chamber branched off southward, however, the main ascending passage leaped up over the roof of the southward passage and opened into a Grand Gallery or much larger passageway that still kept on upward.

Far up at the top of this Grand Gallery, the uppermost end wall contained a great step that was raised vertically from the upward tilted floor. But the top of this Step was horizontally level and gave on a short, low passage, so low that the explorers had to stoop to go through it.

THIS short passage ended abruptly in a fair-sized chamber which in the opposite wall had another low passage, of the same height as the first but more extended in length. Then this second Low Passage opened into the main King's Crypt containing the open sarcophagus.

Barring a long descending passage that keeps on from the entrance passage in a straight line deep underground, after the upward intersection is passed, this is all there is to the Pyramid.

All, that is, excepting its measurements. For in the measurements of the Great Pyramid are the phenomena that makes it the First Wonder of the World.

The stones along the interior of these passageways are fitted with such a precision of masonry, that they can be measured with instruments *to a thousandth of an inch!* No such precision in stonework is known elsewhere on the face of the earth.

And when geometrists and archeological mathematicians began to put down these measurements and compare them, they discovered some stupefying facts.

The Pyramid's astronomical system defines a sequential record of dates for a period of 6,000 years beginning in 4,000 B. C., and giving for our own times, the exact dates of the Great War and the Final Tribulation.

That is to say, figuring with thousandth-of-an-inch precision, and allowing an inch to a year in the galleries, and an inch to a month (of 30 days each according to ancient calculations of the month) in the Low Passages and Chambers, the number of inches is the exact number of years or months between the most significant dates in the history of modern man.

While a detailed examination of these measurements and dates is here impossible, since whole books in existence have not yet exhausted the subject, the brief facts are these:

From the point of the intersection of the downward entrance-passage with the upward-interior passage, to the point where the Queen's Chamber passage branches off and the Grand Gallery begins, there is exactly the number of stone inches that there are known years between the Jewish Exodus in the year 1486 B. C. and the birth of our Savior.

THIS is called in Pyramid symbolism and terminology, the Hall of Truth in Darkness, or Israel under the Yoke of the Law. There is an exact notation in the stone work for the 33 years of the Master's life and its end with the Crucifixion.

The Grand Gallery, or Hall of Truth in Light, runs approximately in inches the number of years that passed from the night of the Crucifixion to the opening day of the great World War. When I say "approximately" I mean that I am taking no note here of minor significances, inter-measurements, and symbolic calculations, all of which are accurate to the thousandth of an inch.

Entering the first Low Passage, mathematicians discover that it measures one inch for a month of 30 days, *the exact number of months which the great war endured*, so that it was defi-

nately predicted many times by pyramid students that the war would end on November 11, 1918!

The ante-chamber between the two Low Passages, called the Chamber of the Triple Veil, runs the exact number of inches that there were months between November 11, 1918 and May 29, 1928. At the latter date humanity can be said to have entered the Second Low Passage, or Time of Tribulation, *which runs until the night between the 15th and 16th of September, 1936.*

Then we shall be within the King's Chamber, or the Chamber of the Open Tomb!

Incidentally, it is an interesting connotation to myself, that May 29, 1928 was the night in which I had my discarnate experience which so many readers of this magazine know about under the title of "My Seven Minutes in Eternity"! . . .

THE POINT I am making is this: all the way from the date of the Exodus in 1486 B. C. to the 4th of March, 1945, when we arrive at the Open Tomb, there are hundreds of measurements that spot with hair-trigger accuracy the most significant and vital of the world's events which the histories of the earth have chronicled. The Pyramid has thousands of measurements, each one of which can be figured to a definite event without one miscalculation. Coincidences have long since perished and are absurd in the face of such a mighty mathematical testimony.

I knew next to nothing about all these dates being recorded in the Pyramid thus, when I got them psychically. When I came to compare them, I found that my own information about events to accrue to the nations, tallied to the year and the month and the day.

Briefly speaking, therefore, humanity is now in the time of the Last Tribulation which cannot end according to infallible prophecy (as proven by past events and their measurements) until the 16th of September, 1936, and he who thinks he can alter the face of the nations and save humanity before that date, is a sophomoric braggart who attests to his own ignorance of what is recorded.

WILLIAM DUDLEY PELLEY.

YOU Are Not in Life by Out a Definite Program



WHEN your pastor next reads that Biblical passage about Christ being "the cornerstone which the builders rejected," ask him in all respect if he knows what he is talking about.

So closely are the Four Gospels and the Great Pyramid tied up together that unless one knows the pyramid significances,

the Gospels are blind Greek. Quoting from Prof. D. Davidson, probably the world's greatest authority on the significances of the Pyramid: "The Great Pyramid's scientific allegory unfolds itself as a predictive vision of the history of the world as this is seen *from the standpoint of spiritual progress*, and in relation to movements, both of a spiritual nature and a material nature, that accelerate or retard spiritual progress.

"The theme is that of the mystical building of a spiritual city and a Spiritual Temple on the earth, in which City and Temple the builders themselves have to become 'the living stones' of the spiritual buildings, by partaking of the mystical flesh and blood of the World Savior, who is at once the Master Builder and the mystical structural framework of the Temple itself."

It is definitely recognized that there is no cap-stone on the summit of the Great Pyramid, nor has there ever been a cap-stone since it was completed. A cap-stone was prepared but it was rejected. And put in popular parlance, for brief explanation, this was the reason:—

THE BUILDERS of the Pyramid, whether by intention or no, so erred in their outer

THE GREAT problem of Initiative and its place in life is answered by discerning that you know subconsciously what your role and goal as a mortal should be . .

measurements of the structure that the perfect "little pyramid" which the last summit-stone would have had to be to complete the whole, would not have fitted the space to it.

This is dealing in pure geometry and you will have to look to literature on the monument's measurements to see why this was so.

Now the allegory seems to have it that the present race of men, mortal in their constructions, represent the races of men in their imperfect state today. Christ, being perfect in his stature—that is, a "perfect pyramid cap-stone" cannot fit on this earthly species and give the symmetrical geometric whole. So he is known as "the stone which the builders rejected" . . .

To quote Prof. Davidson again: "It is no longer necessary to attempt to establish the scientific elements of the Great Pyramid's Divine Revelations. The truth of the prophecy in this Revelation is being demonstrated by the manner in which current history has followed, and is continuing to follow, the course that the prophecy had indicated.

"Month by month and year by year, the continued decline in the spirituality of the British

Chance; You are Working of Personal Experiences!



race, and the consequent rapid decline in its economic power in the British Empire, and now in the United States of America, and the rapid rate at which the stabilizing influence of the race is failing, have been in accordance with the Pyramid's predictive indications.

"The knowledge of this would be cold comfort did we not also know that the Pyramid's prophecy reveals the decline as a *necessary process* in preparing the British race both in England and North America for a new and better function in the world in the course of the next six years; and that it portrays the coming darkest days in the history of our race as but a brief prelude to the dawn of a golden age for all humanity."

NOW IF it be true that all the events of the earthly universe, and human intercourse, were so accurately known 6,000 years ago, that they could all be worked into stone to the thousandth part of an inch, and whittle down to an exact day at which a great world war was to terminate, it is only the part of sense and logic to deduce that humanity as a whole is following out a foreordained Plan so accurate that within a matter of hours vast international events come to fruition and transpire with the precision of a chronometer.

And if this is so, then it also follows that every great step in the individual life must also be taken on schedule, since the life or history of a race is only the sum-total of the activities of its single individuals.

Boiled down into terms which we can understand, it means that you as an individual citizen, and you as a unit in the racial mass, are performing in life according to a definitely-laid-out blueprint.

And that this is so, we are assured over and over in Holy Scripture. What else is the meaning of the admonitions of Christ: that . . . "not a sparrow falleth to the ground without your Father knoweth; verily the hairs of your head are all numbered"? . . .

The thought that often comes to us: Are we doing the things we should do? is therefore easily explained in the light of great prophecy.

Half the sorrow and tribulation in the world comes from not knowing that our lives and acts are more or less motivated in advance, and that only as the individual deliberately elects to go his own route through the Cosmos, is he "lost to eternity," figuratively speaking.

Half the trouble and heartache which afflicts individual humanity could be sidestepped and foregone, if each one of us could definitely know

that we are all part of a plan for our general enhancement, and that there is no deed we do, no matter how small, or no thought we enact in words or behavior, that does not have its place in the lesson we came here to execute.

People like to think they are creatures of free will, and so they are. But the greater responsibility comes in exercising that free will to follow the plan of which we have become a part. To exercise activity that sends us against the plan is to exercise the kind of free will that sends us beneath the wheels of the hurtling locomotive. The end is the same; a species of terrible death.

Now let us see where this gets us in considering the problems of the individual life.

THAT MEN are not free moral agents in matters having to do with their social relationships, we see all about us day after day. The law presupposes that all men shall contribute their efforts and behaviorisms for the good of society at large. If any one man transgresses against the body politic, he is thrust into prison, or perhaps officially slaughtered. No one objects to this form of free will, that operates under a system in which all must be concerned in the one and the one have an interest in all.

No, the trouble comes in that men and women want to feel bombastic and set their little wills against the universe.

And it simply isn't done—not without calamities resulting—any more than the one person can set his little will against society without ending up in suffering for his goods or his person.

The end and aim of civilization then, which makes it what it is, seems to be that men and women shall deport themselves as free moral agents within a certain scope, or arena of activity—although the question arises how far even this is permitted without destroying a certain social symmetry in the aggregate.

No matter! We are considering here the problem of your own identity in relation to all the other identifications of character-activity in the known worldly universe.

You think you are having a hard time going through life and suffering the outrageous slings and arrows of its fortune. But you are really doing nothing of the sort. You are performing ex-

actly as you should perform, in the place assigned you, and when you get this firmly fixed in your mind, and accept it, all sorts of pleasant things accrue to you that do not accrue when you are striving to swim against the current of juggernaut events.

The ticklish point is raised here: Is this not fatalism? Why try to accomplish anything of one's own initiative, if all is marked out in advance?

What people do not recognize, or cannot seem to get through their heads, is *that individual initiative is the answer of the individual soul to its destiny!*

You do the things you have to do, or which your initiative calls into being, because you know in your subconscious mind that you must do them to fulfill your role and make prophecy come true!

Putting it in another light: You exercise individual initiative, pull up your stakes and make a fresh start in endeavor, usually because circumstance drives you to do it. And what is circumstance but the "nature of things Cosmic" impelling you to betake yourself hence and do some specific thing that is necessary to have done to make the whole plan come out right?

In other words, you obey your destiny by exercising your will, and when the final summing-up takes place, you discover that you have done just about all the things you should have done, and left undone about all the things that were not for you to do, anyhow.

Too many people think of fatalism as a spineless sitting aside and letting the world take its course, without any impellation for individual initiative, since things will happen anyhow.

But have you ever paused to ask yourself just why you have initiative at all, impelling you to do this or that, which in turn has a bearing on the pattern of your life?

Is it not because you recognize, deep down in your subconscious brain, that you must fulfill those plans and specifications which you came here to execute. When you fail to take heed to them, *something happens!* Circumstances crowd you. Those about you step on you or maul you. You have to gird up your garments and take some drastic maneuver in the exercise of your "initiative" . . .

All well and good! Free will aplenty! But back of it all is the eternal mortar of circumstance, forever mixing, forever pushing, forever building. You do your chore or perform your act and you have certain results accruing to you. But if all the men and women in the world went forward from day to day doing as they absolutely pleased, they would get exactly nowhere. For they would be either in eternal lethargy or chaos.

NOW true resignation to life consists not in spineless acquiescence to the bombardments of circumstances, *but in active participation in the events of life as they shape themselves, or offer themselves for participation!*

We are telling you the truest part of truth when we say that all men and women everywhere are motivated and guided to do the smallest acts of their smallest day because it is the eternal plan and order that they do just those acts.

The old adage: Where I am is where I should be, is one of the profoundest phrases of metaphysical truth. But it does not necessarily follow from that, that one is going to stay in one spot and never make a move to get anywhere.

You will move when the time comes for you to move, never doubt! If you don't exercise your own ingenuity and get hence where you should get, circumstance will grasp you by the nape of the neck and throw you there! At any rate, you will eventually land there.

That is one of the truest reasons why the suicide has such an abominable time of it in the after-life. He comes to recognize how he has defaulted, upsetting the machinery of the universe and influencing lives whom he never lived to contact, by not living up his agreements to meet those lives and function with them in certain times and places after he had removed himself by self-murder.

THE QUESTION arises naturally, how far the suicide himself is following out a line of pre-conceived activity. Those Behind the Scenes tell us absolutely *not*, that he is

doing nothing of the sort. The suicide is forever cast out by his own hand at the time of his default with circumstances. He is exercising the highest form of free will *negatively*. And the end will be doubly hard for him, in that he has perceived his destiny subconsciously and defaulted on it deliberately. That deliberation is the crux of the whole matter. In that a man takes his own life, for cause, so far he perceives the causes by which he should doubly elect to remain in life.

THE TROUBLE with men and women in the main, I say again, is that they fail to recognize the Biblical admonition that not a sparrow falls to the ground without the Father knowing.

This is literally true in that the sparrow is "a given portion of God Himself" and as such identifies itself with the workings of the universe in their smallest extremity.

The harassed mother, the overly tired business man, the discouraged school girl, the burdened executive of a business—all these are but meeting the problems of life which they came to earth to meet. And by problems, we do not mean the see-saw of petty circumstance. We mean by problems the true machinery of the universe crashing inexorably onward and demanding that men and women shall play their parts in it as wheels and cogs. When one gets out of gear occasionally, something happens to the machine. But only for the moment. The other parts exert a pressure, so to speak, and call the faulty part into functioning.

Believe that this is true, for you cannot escape its penalties by declaring it is not true!

Exercise all the initiative and free will you possess. Get to your goal at any cost. But don't fight the universe. Accept it! Accept that your fight and your initiative, however, will bring you out exactly where you should come out.

And when you do that, you get peace in your soul!



ARE EUROPE'S Great to Make the World



IN the summer of 1929, weeks before the great crash on the stock market, I received the following communication psychically:

"Times come shortly when these things happen: Out of the mouths of a few men come abominations in international agreements. They come in a night, suddenly, making pronouncements to a world enchained by their subtle influences. They are men of great understanding, as a serpent is wise in his wisdom, yet not harmless as doves as the proverb has mentioned.

"They come to mankind and say: We barter our gold for your souls; you worship us as lords of creation and we will repay you with plenty for your bellies.

"But they do not mean it. Greater Mark of the Beast has no man had, than they carry on their faces. These men shall make mock of the essential godhood that is in every race and member of a race, in that they refuse each man the right to be free in opportunity, effect, and substance. They are men of great perspicacity, as they think, wishing no man to proceed ahead of society, or faster than the common mean which they adjudge.

"They come and go in event, bartering among themselves for complete omnipotence in earthly affairs.

"We tell you that on that day, forces are unleashed that make the seas to rock and the mountains to give out thunder.

GREAT MALEFACTORS shut themselves behind locked council doors and imagine they are alone as they scheme, not knowing that a hundred world saviors may be listening unseen . .

"These men are not princes by Divine appointment but the Beast of Old, incarnate in flesh, to subdue the humble and outrage the righteous.

"Now two great cosmic forces meet in a *cul-de-sac* of a sort and set themselves up as a testament against themselves, which shall be stronger: the Divine Law, or the bestial law that Right is made of Might.

"IT IS warranted and agreed that when such comes to pass, vast explosions of Thought-Forms are released throughout humanity that impinge on Matter as created earth or orderly social state, and bring disruptions that are grave in consequences.

"The seas rise up.

"The mountains all smoke!

"The world is Thought. The world has ever been Thought in every age. The world has responded to Thought in every age, whether carnate or discarnate. Discarnate thought is sometimes the stronger when properly massed.

"Now these thoughts of humankind, impinging on one man or set of men, are too terrific to

Money Barons Planning a Debasing Proposal?



merely annihilate those men, especially if mankind does not know exactly who or where they are. They come and go in circumstances unknown to the masses. But nevertheless, massed Thought is directed at them, and when this condition is arrived at, such thought must perform its equilibrium in effect or be expended in still more vicious practices elsewhere.

“**KNOW YOU** that men shall go wild in their thinking at such a time when they see not the adversary whom they would punish with their displeasure.

“We say to men: There are among you sheep among wolves. There are among you goodly persons in vast numbers who do not deserve to suffer quandary so vast. They are enlightened children of the race, preferring more enlightenment, and we give it.”

THIS MESSAGE is only one of scores of similar tenor which I have taken since, all making the same references to processes afoot in this generation whose origin and outcome is definitely known to intelligent guardian entities who find ways to communicate definite prophecies to those in rapport with them.

There was more to the message. It went on to prophesy a coming crash on the Bourses of the world, a period of depression, a period of social

insurrection growing out of the period of depression, the colossal rebirth of society when the depression is ended.

For the past two years I have been quietly watching these prophecies come to concrete fulfillment in day to day activities of the nation's statesmen and bankers.

I can therefore look upon the present hiatus of commerce without fanaticism, without panic, without despair. One of the great profits accruing from this campaign of knowledge, is a sense of poise while the ignorant are panic-stricken.

A DEFINITE thing is working out in these antics of the nations and the nations' so-called “leaders.” *The most intricate ramifications of it were apparently known 6,000 years bygone.*

There is in existence a definite group of men who have worked and schemed to obtain directing control of the world's money markets. From their headquarters abroad, the tentacles of their activity and influence extend out like a great spider's web to the corners of the earth.

They have their hands in the financial systems of every country. No government can rise to power or long endure unless it makes obeisance to them. By a “boring from within” process they control the financial system of international banking.

It is they who, taking advantage of a reaction from an orgy of speculation shrewdly estimated and encouraged following the false post-war prosperity, have brought about this era of *artificial starvation.*

FOR MAKE no mistake, it is a period of artificial starvation, socially and economically considered. Thousands of businessmen and statesmen are no more aware of it than a thousand babies in their perambulators, pushed by their

nursemaids of a sunny afternoon. But the time will come as the pinch of it grows acute, that the "proposition" will undoubtedly be made.

It is all a question with these men of the expedient moment—when the proposal of "you worship us as lords of creation and we will repay you with plenty for your bellies" can be made effective. It must be done with an adroitness that does not cause humanity to get out of hand, to start trouble, to "pull down existing institutions." For the maintenance of "existing institutions" is their only safety in keeping their positions. But it seems to be coming.

WITH the strange perversity that afflicts mortal human nature in this era of blindness, the United States has on its statute books a law which makes it a penal offense for a set of men in any industry to get together and regulate the supply of goods against demand.

It is called the Sherman Anti-Trust Law.

Originally it was meant to prevent unlawful combinations in restraint of trade, the abuses of monopolies, and the autocratic fixing of prices which the public should pay for a given commodity. In effect it has had quite another influence, quite as damaging to society as the very monopolistic control which it meant to prevent.

It has prevented great organizations of manufacturers to get together *for any purposes whatsoever* and make plans for the economic good of the public at large.

One of the greatest benefits possible to the nations in this generation would be a coming together of manufacturers of basic products to regulate production so that industry is not a wild, hit-or-miss scramble after orders regardless of available stocks on hand, so that manufacturing can be regulated against a feast of goods today and a famine tomorrow.

ALL the advanced economists of the present era seem to be agreed upon that premise:

that manufacturing shall be regulated in an orderly manner, the resources of an industry or a country known, the markets charted, and an even flow of goods kept up with public consumption year in and year out.

To try to do such a thing in the United States at the present time, however, means an "investigation" by the Department of Justice. Manufacturers are thereby made opportunists and gamblers. They can "convene" to their heart's content. But the first move toward coalition of activity for intelligent regulation of trade in any given commodity, means the courting of prison.

Still, that is not the point.

Manufacturing, or any sort of fabricated production of life's necessities or comforts, requires three basic elements: Raw Stock, Labor, and Capital. The monetary specie with which a business man acquires raw stock or pays his workers, is just as much a part of his goods-equipment as his machines or his real estate.

Money is a commodity!

And yet Money is the only commodity in the United States of America to which the Sherman Anti-Trust Law does not apply.

If groups of leather-men get together and "dictate" to the shoe manufacturers of the country how many shoes they shall make by the amount of raw hides they apportion among those shoe manufacturers, they can easily be sent to the nearest penitentiary.

But when a group of bankers get together, and dictate where the funds of the nation shall be allocated, congested, or distributed, they are potentates above all law, and he who criticizes them is "a foe to existing institutions."

No small bank in this nation can long do business without large-bank affiliations. Banks have to be interlocked or you cannot present a check sent you from a system-bank in any great city and get it collected.

The banks of our nation, particularly the big
(Concluded on Page 121)



THOUSANDS are Doing Automatic Writing and Learning Uncanny Facts!



AUTOMATIC WRITING is the simplest and easiest phase of proving through the evidence of one's own senses and faculties that a subliminal world exists. It is the kindergarten class for establishing the truth of the fact that there is a great Unseen World all about us, peopled by those who have once dwelt as

men and women in physical bodies.

There is little that is "dangerous" about automatic writing, for it is more or less of a voluntary act, it need not result in obsession—in fact it may easily go far toward curing obsessions that are not understood for what they are—and it can be "taught" by a few simple rules both as to technique and to caution.

There are thousands upon the Other Side, conversely, who would gratefully welcome such tangible opportunity for doing their parts in the process and reassuring those they have left behind that they are well and happy: furthermore, that they are in constant attendance on what earthly people say and do.

How many times have we heard a person exclaim: "I am having the strangest premonitions! My brother Harry died about this time last year. I never go into the room where he passed away without a weird but positive feeling that he is in that room with me. I can *feel* him. I can *feel* him so strongly at times that I can almost fancy

YOU MAY have all manner of private revelations made to you if you become adept with the automatic pencil, provided you check them with your sound common sense . .

he is talking to me, if I only had hearing fine enough to hear what he is saying!"

These are people who would decry any idea of the old-fashioned Spiritualism; they couldn't be drawn into the sitting with a medium for all the money in the mint. That sort of thing would be "wicked." They can't explain to you just why it is "wicked." They translate their own uneasiness at the fear of learning something that will upset their preconceived notions, as "wicked" . .

Yet they would think nothing of taking a pencil and writing down what Brother Harry might say to them if they could actually hear his voice with their ears.

SOME OF the best results obtained by beginners, have come from two people attempting the writing, preferably a man and woman, to give the required "polarity." What this polarity is, and why it operates, need not be entered into here. It has been effectively demonstrated that

the "force" by which the thought is transferred and made positive in written words, is strongest when a man and woman are in close physical propinquity.

It does not matter which performs the actual penmanship. What does matter is, that both shall be harmonious to one another temperamentally, and that neither shall be in a destructive or skeptical frame of mind. Be credulous for once; admit the imponderable to arrive at the ponderable.

Sit down side by side—a divan makes an excellent place if there be a broad writing board upon the knees of the one who is to do the writing. The companion should also be sitting on the right hand of the one manipulating the pencil. It has been found from long practice by experts that the smaller the apartment, the better the results; also there should be no open doors or windows that can be avoided. The room need not have any trick lighting but it is preferable that it be not overlighted with too brilliant a glare.



Let both people relax into a nerveless, easy mood. Put a pad on the writing-board and take a sharp-pointed pencil in hand. Hold it easily and naturally, with its point resting on the paper. Then let the companion use his left hand to grasp the wrist of the hand in which the writer is poising the pencil. Grasp it with a firm but easy grip with a circlet of the thumb and forefinger of the companion's left hand on the joint of the writer's wrist. Then synchronize the movements of both forearms thus resting together. Let them play about the paper in easy scrolls and slides. Begin to write serried ovals, such as was taught in school when one wanted to become a flowing Spencerian penman. Let the pencil wander all over the sheet. Don't be tense. Don't let your arms get rigid. Fill half a dozen sheets with even regular scrolls and horizontal figure eights, if necessary. The writer should deliber-

ately *push* the pencil, but that is all. Don't especially try to guide it. Just practice making even, barrel-scrolls together for ten minutes. If the paper seems wasted, no matter. A definite process is under way. It is all preliminary to the building up of a communicating force.

Sooner or later, the one holding the pencil will have an irresistible impulse to write words!

THESE WORDS will not have to be "thought up." They will seem to come in the mind for no positive purpose. If the writer stops to give them thought at all, there will be no logical reason why he should have those particular words in his mind at that moment. No matter! Let the pencil roll them out. No matter if they all run together, the t's left uncrossed and the i's left undotted.

If no particular words seem to arrive in the mind, ease matters along a bit. Think of some particular person whom you were near to in life, who is on the Other Side. Dwell on that person. Assume a mental attitude of being willing to write down a letter from him, if he were standing at your shoulder to give it. You can even "imagine" a bit what he might possibly say to you.

In eight out of ten cases where the foregoing is faithfully tried, the one holding the pencil will find himself—or herself—penciling out on the paper thoughts and sentences that by no manner of means would they possibly "think up" deliberately; they will begin to cover the sheet with run-together writing that will not only begin to make the profoundest sense, but which if persisted in, will begin to contain information establishing positive identity of the one who is actually at your shoulder in a vibration of Matter too fine for your clumsy earthly eyes to discern.

If the writer is a natural "sensitive," it is possible that he may "feel" the presence by a strange warm, vibratory "itching" up the left wrist and forearm. Sometimes the whole body will seem to drop into a pleasantly lethargic condition.

Don't be overly fearful in your first lessons that what you are writing is the vaporizing of your own subconscious mind. What if it is? Explore the depths of this strange subconscious of yours. Discover what is in it. See what it writes.

It is sometimes advisable to have a third person present after the pencil has deliberately begun to write intelligible words. Let this third person have another pad and pencil. As the run-together penmanship fills line after line, let the writer speak aloud what he or she understands each word to be. Let the third person write it in natural copy, so that it can be read later in connected shape.

IT IS quite possible, for it has happened in numerous cases, that almost from the first putting of the pencil on paper, the pencil and hand holding it will seem to become possessed and in the grip of a Force that does the writing independently of the brain of the one holding it. Page after page will be written at lightning speed, the writer scarcely having time to tear each page from the pad as it is filled.

Thousands of people have a strong telekenetic force in the auras of their physical bodies that may thus be employed by their Unseen Friends, without being aware of it. In a majority of cases, however, the writing must be started more or less deliberately by two people, one of them holding and pushing the pencil, letting it write letters two inches tall, if it has the whim to do so. Later, with practice, the writing can be controlled into smaller compass.

It is not until the one who is "putting the words to be written, into the writer's mind" begins to suggest facts that by no manner of logic could ever be in the writer's subconscious, that the assurance begins to come that one is somehow in mental contact with people outside of themselves. Facts or statements that later have to be verified, and that when verified are found to be true, are the best means of weaning the novice away from that facetious sensation that he is merely scribbling the vagaries of his subconscious.

IF YOU want specific questions answered, ask them audibly and concisely, as though the person from whom the answers are desired were standing behind, looking over the shoulder.

Practice makes perfect, in this strange process as in any other art. It is doubly true in the business of becoming an automatic writer. It is all

the first simple step in a program that will lead to the elimination of the companion's hand. As the words flow through the writer's mind, and he begins to forget his self-consciousness and becomes interested in what is being addressed via the pencil-point, he will be able to fill page on page alone.

Weeks and months of such practice will frequently birth the phenomenon of actually *hearing* the words and sentences spoken in advance, which the pencil will write. The whole strange sentence will become a connected whole in the brain, and if the hand does not write it, a sense of distress will be felt. By and by that "voice" will become so natural and pronounced that one may detect idiosyncracies of grammar and style, *almost the inflections of the literal Thought-Speech that is coming from a brain entirely external!*

BUT THERE is one great word of caution in all this, which simply *must* be observed.

The only real danger attending upon the practice is that the novice writer, awed by the new discovery that he or she can write the most amazing things received from another dimension, will begin to lean on the Unseen Intellect for advice in the practical matters of life in a way that warps or makes flabby the will or judgment.

No *true* friend on the Other Side will give anyone on this side positive advice in activities that are personal, and where the writer should make decisions for himself. Emphatically, be chary of advice having to do with money matters, unless the one you feel advising you was a financial expert while in the physical body. Remember that people do not alter their characters, or grow all-wise, by merely shuffling off the mortal coil.

True friends will give you Courses of Action, and then leave it to you to find your own solutions to your problems.



WHY Do Thousands of Details about those

By Charles Henry Cochrane



ANY PEOPLE doubt the reliability of the statements in the Scriptures regarding the future life. Having dismissed the doctrine of a fiery hell as unworthy, their conception of a heaven is dampened, and they are apt to class the whole matter of a future existence as unknowable. Other people there are who question the truth of all reports of the World Beyond that come by the way of mediums, or through automatic writing. Being convinced that some mediums are fraudulent, they class the entire mediumistic method as humbug, and will have none of it.

The only method open to the average man—who cannot go out of his physical body, and travel consciously in his Light Body—is to piece together the accounts of those who have so traveled, or who claim to have had such experiences, and to study the works of writers who have had, or claim to have had, communication with discarnate intelligences.

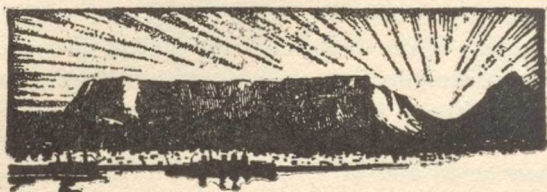
If, from a great mass of such information, now in print, and much of it carefully attested to by people of high character and unquestioned intelligence, one can find certain things in which many writers agree, these may be set down as probably true. Thus we may get a basis for describing the manners and customs of the departed “dead” in the worlds they now inhabit, and learn something of the nature of their environment. If one will also place oneself in touch with people

Q A MASS of reports have been collected and studied, disclosing that identically the same experiences have come to those who have exchanged mortality for the Finer Spheres

who have faith in a future life, and who have sought to communicate with the “beloved dead,” he will in addition acquire a variety of verbal testimony of personal experiences, which are not usually given out freely by the people who have psychic experiences, through fear of being misunderstood and ridiculed.

A GOOD deal of the evidence of life beyond the grave comes from sources of high authority. Let us first note Emmanuel Swedenborg’s claims to our respectful attention. He lived from 1688 to 1772, in Sweden, and was unquestionably the foremost scientist of his period. He was ennobled because of his efficiency in advancing the science of mining and mechanical engineering. His books and papers show that he was easily a hundred to a hundred and fifty years ahead of his time in his understanding of Nature’s laws, and every encyclopedia gives full credit to the scientific work of this remarkable man.

People All Get the Same in the AFTER-LIFE?



In his later years Swedenborg gave up all else for the study of psychic phenomena, developing himself so that he was able to go into trance at will, and cause his Light Body to travel on the planes of higher velocity, and remember and report accurately what he saw and heard. He was also able, when wide awake, to concentrate in the higher vibrations, and there talk with discarnate beings; and by such concentration he could not only see and hear on spirit planes, but note occurrences on the earth at long distances. He saw the great fire at Stockholm from a distance of 150 miles, and reported it in his vicinity two days before the news began to drift in by courier.

SWEDENBORG tells us that life beyond the grave *resembles the life here* in many respects. There he saw land and water, lakes and streams, trees, grass, flowers, and all the beauties of Nature with which we are familiar here. And the inhabitants he saw lived in houses, usually much more beautiful and commodious than those on earth. There they dwell in families, communities, and even in cities. They wear clothes of a texture finer than ours, and the first garments they receive on passing over, come as gifts.

Says Swedenborg: "Very many of the learned from earth are amazed when they find themselves after death, in houses, in bodies, in garments much like those of earth. That they are clothed with a variety of garments I have seen a thousand times." Swedenborg usually refers to the discarnate spirits as "angels," so let no one think that

he refers to the beings with feathered wings pictured in the Sunday school books.

MR. J. M. PEEBLES, the veteran Spiritualist, who passed over a few years ago at 99 years, wrote fifty books, and gives an immense amount of information concerning the future life. Of clothes he says: "In shape and appearance spiritual vestures commonly correspond to the taste of the soul when on earth. The Quaker wears at first the plain dress; the Roman, the toga; the Oriental, the graceful robe. But in ethereality of texture, garments correspond to the moral status of individuals . . . In the higher heavens, robes and vestures are woven by will power through skillful hands, and woven almost in the twinkling of an eye . . . The robes of the Angels are so bright that they literally flame in matchless splendor."

ALL VISITANTS to the Realms Above, seem to agree as to the varying degrees of brightness of those they meet; and that the most advanced beings are of the most splendid brilliancy, often referred to as Shining Ones because they stand out so vividly from their surroundings. Those of lesser moral development exhibit a lower glow, and earthbound souls show none at all.

People on the earth are much disposed to herd or group together according to their kind. The rich seek each other, the poor huddle into crowded tenements, and thieves and gangsters have their resorts. Every city has its "four hundred" section, its Bohemian quarter and its slums. The artists, the musicians, the ball-players, the card-players, associate with each other. In New York, large areas are inhabited mainly by Italians, Finns, French, Negroes, Poles, Hebrews, etc. Often there is an area for licensed vice, and,

thank God, there are occasional cases where the spiritually minded gather together.

In the land Beyond the Veil, people are also separated—on the basis of their moral development—into levels, more commonly called “planes” or “spheres,” that surround the planet. The spheres of lowest vibration (though of a vastly higher vibration than we know on earth) are closest to the earth, in fact the lowest intermingles with the earth’s surface. In a regular ascension from the center are spheres of higher and higher vibration, and in each of these spheres reside people—ex-human beings—of various degrees of evolutionary development, the ignorant and the sinful occupying the lower spheres, and attaining to higher spheres as they advance in love and wisdom.

WHEN a truly good man dies, he is not unconscious for long, and he passes somewhat quickly through the lower spheres, to say the fourth—or whatever sphere corresponds in vibration to the moral development he has attained. Those of wicked lives remain in the First Sphere, being what is known as “earthbound spirits.” They are unconscious a long while after death, and, when they arouse, find themselves in a region of almost total darkness, bare of vegetation, and inhabited by the lowest of the low and the vilest of the vile. This condition corresponds to the Purgatory taught by the Roman Church. Swedenborg speaks of it as “the hells.”

Those who are simply ignorant and weak, rather than downright depraved and vicious, find themselves in the Second Sphere, where it is lighter, and there is more opportunity to gain knowledge of higher and better things. The great mass of every-day, ordinary people, not very wise, neither good nor bad, just full of blunders and stumbling along—these find themselves in the Third Sphere. Here is where Raymond, son of Sir Oliver Lodge, tells us he landed, and though his intelligence and moral development very shortly permitted his rising to the Fifth Sphere, yet he announced that he was going to stay in the third, and await his parents, and so not chance going beyond them and missing them when they came over.

THE very best of mortals, men and women whose lives have been devoted to the service of mankind, go to still higher spheres, each sphere being thus inhabited by beings of parallel development, and therefore harmonious and happy. *The higher the sphere the smaller the population* is the condition that follows, and the numbers in the higher spheres are reduced by the custom of these advanced souls spending most of their time on spheres below their own, where they go to teach and help the less advanced and weaker members of the race. Wherever they go they are at once recognized by their brightness; there is no uncertainty as to their moral standing; no hypocrite in the heaven world can pass for better than he is, and no saint can fail to be known. *A real master, resident say of the 9th or 10th sphere, is a most splendid object to look upon, with serene and loving countenance, superb beauty and dignity, and a brilliancy dazzling to the eyes.*

But it is with the inhabitants of the Third and Fourth Spheres that we are mostly concerned, for here the vast majority of the sort of people we know on earth, live for scores and hundreds of years after they pass over. Here the humble, honest poor of earth find themselves placed well beyond the rich who lorded it over them below, and who are held back in their evolution by the selfish pride, arrogance and money-love that so often goes with wealth. These have to linger longer in the lower spheres, until they have learned the results of their selfish money-getting on the poor victims of poverty.

A SOUL cannot go to spheres beyond where his development entitles him, but he can visit on lower spheres at pleasure. There is no **uniformity** in the length of time required to progress to a higher sphere. Anyway, they place very little thought on the idea of time, not following it as we do on earth. The period for which a soul remains in the heaven world before reincarnating is subject to great variation. Some have given a thousand years as an average; others express it as ten or twelve times the length of the life previously spent on earth. Babies who die before they have any real experience on earth often come back very soon.

The babes that come over go straight to the heavenly nurseries, where the childless women—both those who never were mothers, or the mothers whose children have not yet come over—are privileged to expend their love and care on the multitude of orphans who are ever streaming into the Summerland.

The little ones grow to maturity here, and the old folks renew their youth, *returning to an appearance of the equivalent of about thirty years of earth-life*, the period of physical maturity, fullest strength and beauty.

THE STREETS and ways of the spheres are not paved with gold and precious stones, nor are they of stone or asphalt. Grassy paths are the most usual highways and byways. These are not worn out as on the earth, for there is little foot travel, and no vehicles or automobiles. Souls are free to stroll about, but transportation is accomplished by thought power; one wishes to be in a locality, and lo, he is there. The utilitarian things that we perform on earth by machinery and labor, are there attuned by direct action of thought. Hence there is no manufacturing, no machinery, no household drudgery. Each spirit is free—far freer and less limited than when on earth.

But let no one conclude that they are idle. Education, with a view to being useful to others, is the main occupation to those who have made the transition. Their instruction begins as soon as they are sufficiently awake on the other side of life, and discover that they have a deal to learn. There are classes and lectures of all sorts, and halls of learning, where every sort of knowledge is available according to the ability of the soul to receive.

THOSE in the higher lives have more opportunity to know of our actions on earth than we have of theirs. Those who live in the higher vibrations of the upper spheres can at will descend to any of the spheres below and gather information, and there are means of communication by which knowledge and observation of what is going on here on earth are continually passed upward. Those of high development hear our prayers, and the just prayers within their ability

must be answered. *They live but to help those who need.*

They have what we would term wonderful moving pictures that portray actual events on earth, both past, present and sometimes the future; these operate not by mechanisms and chemicals but by thought concentration. It is these visions of the future that enable them at times to warn friends of impending accidents.

G. Vale Owen, vicar of Oxford, author of "Life Beyond the Veil," obtained his communications by automatic writing. His letters came from a teacher on the 10th sphere. On one occasion he wrote: "When we are in our own spheres we still have means whereby we are informed not alone of what has happened in and around you, but also what is about to happen, if the composition of circumstances pursues its natural course. . . . Through the spheres between us and you are contrivances by which intelligence is sent on from one sphere to those beyond and, when necessity requires it, we enjoin others to carry out some mission to you, or we come to earth ourselves.

THERE are fruits and light refreshment in the spirit spheres, but seemingly no need of eating to maintain life. There are no diseases, there is no exhaustion or need of regular sleep. There is no money, no buying or selling, no accumulating of property. *On these matters all writers are in agreement.*

Couples live together as harmony invites. Earth marriages do not hold, except as those concerned may choose. Men and women seek each other, and form harmonious unions, in which both are free. There is no union for child-bearing; the union is spiritual.

Those on the higher planes give all their thought to love and service. In W. T. Stead's "Letters from Julia," we find this: "There is nothing to which you can compare our constantly loving state in this world except the supreme beatitude of the lover who is perfectly satisfied with and perfectly enraptured with the one he loves."



A WAVE of Interest Sweeps Over America at "Seven Minutes in Eternity"



ON MY arrival in New York after closing my affairs on the western coast, I took a bachelor apartment in the West Fifties and converted it into a combination living quarters and office. I furnished this apartment with the appointments of my California bungalow. I mention these furnishings because of an incident that occurred in connection with them, which I shall describe in a future paper on Levitation of the Consciousness.

The biggest job that confronted me in that strange spring and summer of 1929 was the answering of the tremendous mail that came to me as a result of publishing "*My Seven Minutes in Eternity*," in the American Magazine. Daily I would go over to the offices of The Crowell Publishing Company, on Park Avenue, and bring back armsful of unopened letters in sheaves of heavy manila envelopes. I have never fully counted how many of these there were, for they have been continually arriving over the three years that have since intervened.

Those letters which I took away with me were addressed to me personally. The editors of The American Magazine received an equally appalling burden of mail. The American's circulation at the time *Seven Minutes* was printed, was approximately 2,250,000 copies. The great advertisers of the nation figure legitimately that every copy of a standard magazine is read by four

BEING the Eighth Paper by the Editor on "Why I Believe the Dead are Alive!" compiled from his psychical experiences and reported for those who have still to awaken . .

to five people before it is finally given away, filed away, or destroyed. Figured on this basis, it may be suggested that "*My Seven Minutes in Eternity*" was read in that magazine alone by something like ten millions of people.

Not all of them took the trouble to write either me or the publishers, expressing themselves upon the article, else I should probably be answering vast quantities of mail even to this day. But enough letters were received so that I kept one and sometimes two stenographers busy for nine months, acknowledging or commenting on the astounding epistles that the article prompted.

HAVING read the first thousand letters, I sorted them into classifications. I found that at least 50 percent of them were merely letters of commendation, praising me for my "courage" in penning and printing such an article and attesting to the unspeakable inspiration the article had proven to my correspondents. The majority of these begged me to go on and tell them more



of such experiences; in fact, I understand that request was the burden of almost 90 percent of the mail that went directly to The American's publishers. To these I dropped a more or less formal reply, thanking the writers for their interest and good wishes and promising to let them know when I next published anything further of similar tenor in the nation's press.

The second great classification came from writers who had undergone similar experiences and wanted me to know about them. Some of these narratives would run to dozens of typewritten pages. Strange psychical experiences, adventures in the levitation of consciousness to distant parts of the earth or into the higher planes, the attested materializations of people who had "passed on"—these began to pile up until I realized that all unwittingly I had the nucleus for a miniature psychical research society in my private files.

But what staggered me most of all in these testimony letters was the great number of persons from every walk of life, of every age and of both sexes, who avowed to a similar experience—or similar experiences—at some time in their present lives. And here was the amazing evidence that these correspondents were not fabricating:—

In four cases out of five they would not only confirm having gone through exactly the same sensations as I went through in my own discarnate experience, but they would go further and give me details and descriptions about the subliminal planes of consciousness which I knew to be true because I had witnessed them on my own adventure, and yet I had said nothing about them in the article or mentioned them to a living soul!

HOW did these people get their information unless they had penetrated to a definite place, as I had claimed to have penetrated to a definite place, and seen or contacted exactly what I recalled having seen or contacted?

In only two cases that I recall were there details given in letters that persuaded me the writers were fabricating, or the victims of delusions of grandeur.

I recall in particular one astounding sheet of manuscript which I started to read, sent me from an address up in Massachusetts. As I perused the sheet I became increasingly astounded. Whoever had written the text was giving me the most minute descriptions of what I said and did that night on the plane that I reached after quitting my body. It attested to my personal behavior; it spoke of the specific friends I contacted; it mentioned the mistakes of which I was guilty, in not recognizing certain "dead" friends at once on account of their enhanced personal aspect over that which I had known of them in mortal life.

How did this writer come to be apprised of such definite and truthful details? I got to the bottom of the sheet and found this footnote:

"The above communication was sent through Mrs. Blank sitting in S—, Mass., on last Thursday evening, by Dr. N—, attesting to the veracity of Mr. Pelley's published narrative. Dr. N— is a spirit and has "been over" since 1925.

THE THIRD class of correspondents comprised that great army of readers who had recently lost loved ones of their own and wanted more specific details of their survival, their daily lives, customs, and possible abilities to communicate. Some of these begged for more light in a way so pitiful that it wrung my heart.

They propounded questions to me which I simply *had* to answer. And yet the answers involved long expositions of cosmic law that would have been magazine articles in themselves. Some of them meant replies that would have taken me a half a day to answer. I simply could not do it. And yet the appeal of them haunted me.

There must be *some* way of getting this vital information out to people, information that current theology kept people from procuring, telling them that such was "sin" . . . I meditated on this

problem through the balance of that year, trying to explain to the most pathetic cases, in as satisfactory a way as possible, why I had to respond in a manner so circumscribed.

MEANWHILE, this flood of correspondence was running into money that I could not afford. People begging me for advanced information would enclose a two-cent stamp for reply, and apologize profusely for taking up my time. Thereby they assumed they had done their whole duty, and there were many who later wrote abusively, accusing me of fraud, when I failed for purely economic reasons, to give them the satisfaction they sought. If I had really had such an experience, and was possessed of so much information about the higher planes of life and the fact of survival, why was I not frank and generous with my responses?

I was spending three to five hundred dollars a week even to be courteous to these thousands of inquirers. No matter how short a letter I wrote, and I simply could not be short to most of them, the cost of answering was averaging 50c per letter. The American Magazine did not, and would not, help me stand a cent of this expense, although the publishers did make certain advances to me against future deliveries of fiction manuscripts when the demands on my time answering this correspondence withheld me from turning out my usual fiction and thus keeping up with my current expenses. Moreover, The American's editors emphatically did *not* want any further articles on this great subject, after perceiving the furore which the first had stirred up. Their explanation was simple: "It is obvious that we cannot make The American a metaphysical magazine," they announced, "and that is just what we might do if we continued to publish more articles by you along the same line. Moreover, we know of no corps of trained writers capable of handling such material in addition to yourself, and we must think of our other writers. There are just as good writers as yourself in these United States, and we must play equally with all of them; we cannot afford to let you become indispensable to us. Go back to your fiction and try to forget this whole *faux pas* of publishing *Seven Minutes*, as soon as possible!"

BUT THERE was no such thing as "trying to forget the whole *faux pas*" . . . for the public would not let me do it. Answering a correspondent's first letter as politely and exhaustively as I could, did not solve the problem. For every one-page letter that I would finally get around to answer, a five-page letter would come back from that same person. Moreover, great numbers of them would pass my replies about, and that would breed more letters.

But that was not all.

So titanic was the interest in this question of survival as I had attested to it, that the March issue of The American containing the original version of *Seven Minutes* disappeared from not only the nation's newsstands—selling out clean!—but it disappeared from library shelves and cellars and attics where past issues of magazines usually arrive before reaching the junk-man.

Every Back-Number magazine shop not only in Manhattan but throughout the country became suddenly denuded of American Magazines for March, 1929. Uniformly they brought \$1.00 a number whenever they could be located. I have known of cases where prices as high as \$10.00 were paid for this specific issue. I saw scores of instances where the article was clipped out, pasted together, and carried in pocketbooks until it was ready to fall apart from much handling.

So when American Magazines could not be procured with the article in it, other publishers began to write the editors, or myself, asking permission to reprint the story in their own magazines and thus supply the demand. As I had written the article to get a great truth out to the public, and not to make money—since I could have written a fiction story in the same time and made quite as much money as I got for *Seven Minutes*—permission was freely given for republication.

I had in my library at one time fully twenty publications beside The March American that had reprinted the account. This added hundreds of thousands more to the number of readers who had seen the account as it first appeared. These too began writing their quota of letters.

AS A reasonably popular writing-man, I had penalized myself heavily for daring to open up a subject in which the reading public showed such interest. I had been with The American

Magazine on and off as contributor since its inception in its present form in 1915. Once before, in September, 1917, I had written a bit of literary work for them that had cleaned out all copies on the nation's newsstands. The Crowell Publishing Company was my "bread and butter" in a manner of speaking.

It is not generally known to the public that writers uniformly go by "families" . . . there is The Saturday Evening Post group, the Hearst group, the Crowell group. High-priced popular writers acquire such personal relationships with editors from constant contact with them that they follow the legitimate practice of making all first submissions to the editors of the group who publish most of their material and give them greatest favors in the way of exploitation. I had been more or less identified with the Crowell group ever since the regime of the American's great editor, John Siddall, that ended in 1923.

But now having written *Seven Minutes*, it gradually came to me that I had been too successful in stirring up a mare's nest. One of The American's editors said publicly at a luncheon one noontime, which I attended at the home of a friend in East 74th Street:

"Publishing Pelley's *Seven Minutes* was one of the most disastrous mistakes The American ever made. It aroused a demand on the part of the public which the magazine couldn't continue to supply. But worse than that, it diverted Pelley from a highly successful writing career. It turned a first-rate popular author into a second-rate metaphysician who has yet to prove himself."

SHORTLY after the publication of *Seven Minutes*, those editorial luminaries on The American who had most to do with getting the original article published, handed in their resignations and left the company. I wrote two fiction stories for the magazine, mostly in the endeavor to discharge the advances made me when I could not work because of the mail that needed answering. Just before the resignation of this editorial regime, I also wrote a short serial for The American, with a slightly mystical motif. When the new editor took charge, I saw him only once and that not by his invitation. He graciously said that he had always liked my material, but that The American

intended to conform to new standards of publishing; it was "going in" for sports, business articles, typical Americana from the metropolitan viewpoint. The story with the small-town, or mystical motif, was to be *persona non grata*.

I have written little since for The American Magazine!

BUT I could not suppress the interest that had been started. Mail, mail, mail! Day after day! Why didn't I write more for The American? Why didn't I write more like *Seven Minutes* for other magazines?

I tried, and the material was consistently refused—excepting in some of the smaller five-and-ten-cent story periodicals where my name went unnoticed. Yet something had to be done! It came to me with overwhelming force that under the skin of the average person there was more real interest in this great subject than in all the "sports, business articles, and Americana from the metropolitan viewpoint" that would find publication in American periodicals in the next twenty years.

Furthermore, what the American's new editors did not know; I was getting day to day and night to night psychical explanations of what I should do with my life that I could in no wise ignore.

All my literary training had been vouchsafed me for the pure purpose of assisting in a great illuminatory work in this generation, and correcting the gross misconceptions that mankind holds enmasse about the actual conditions that each soul confronts on penetrating the higher lives.

I was told that no matter what happened, I was to be taken care of—a promise that has been rather astonishingly kept—and that if I could not get further material in the standard periodicals along the line of *Seven Minutes*, other ways were to be opened for me to do it.

Whereupon came astounding directions from psychic sources instructing me to write a novel that should explain to distraught and perplexed people what they so avidly wanted to know.

(To be Continued)

WHAT My Friends in the about My Experience



I WAS only natural that having developed the clairaudient Inner Ear, which permitted me to keep in touch with those I had met face to face in my experience out of my body that I called "My Seven Minutes in Eternity," that I should ask them for confirmation of the whole discarnate adventure and get their expressions of how I appeared to *them* and how I deported myself on that higher plane that night.

One Sunday afternoon shortly after returning to New York to live permanently, I put my request. I publish hereinafter what I received in reply, presenting it to New Liberator readers for what they consider it worth:—

"TELL THOSE who have shown so much interest that they are coming to a point in their affairs where they will see that *the things they know subconsciously will motivate their conduct*, whether they be taught by theologians or any who still walk in darkness.

"The Plan that is in prospect for humanity encompasses many surprises to individuals. You are living in an age where these things are to be made known to many persons, not only to yourself but to others who will teach in times to come.

"Tell those who apply to you that they have a mission to dig in the soil of truth and cultivate it; tell them they have a mission to become mentors themselves as fast as they perceive the outpourings of the spirit nature and what it can do for them in circumstance.

"Tell them they have been called to do this, or their interest in your material would not come

THE EDITOR prints here for the first time anywhere what his Higher Friends had to say about his noted experience in 1928 when he suddenly came among them . .

about. Advise them to do nothing but explore, read and study, to get a well-rounded education from spiritually-scientific standpoints. Now as to your material in regard to this plane . . .

"TELL THEM we have groups Over Here made up from cosmic principles of Numerology, or rates of vibration. The higher the degree of spirit, the higher is the velocity of the vibration. Tell them that people of similar tastes and compatibilities enter into groups because of similar velocities that have their effect in cosmic character and classification . . .

"For remember that Spirituality is the scientific study of cosmic principles, nothing more nor less!

"Spirituality is a gradation of interest in matters that appertain to the lodestone in life that is the Holy Spirit, exhibiting itself in particles of intellect called Men.

"When you first come Over Here you are thunderstruck at once with the similarity of everything to what it was on your Earth Plane, excepting that life here is minus the economic problem and the handicaps of flesh.

"You are likewise struck by the *enormity* of everything, for you are beholding the universe as

Higher Life Had to Say

"Seven Minutes in Eternity"



it is, not that which you see of it from your physical senses.

"YOUR FREQUENT questionings as to how the physical world compares with the sublimated worlds of the more complicated dimensions, seems absurd to us for this reason: *We are an addition to, or an enhancement of, that which is Reality to you on your side!*

"We perform in zones extraneous to yours, and yet which comprise yours! You are all as real to us as we are to ourselves, but in addition, we can see farther and do more. We get all the harmony, whereas you get the discords of life.

"We have ways of visiting foreign parts, either by taking your conveyances and going along with you, or going instantly in Thought. We live and move and have our being in a sublimated world inter-penetrating yours yet unaffected by your excursions to and fro.

"For instance, a trolley-car can pass right through us and we do not mind it, although we do know that we have gone through a trolley-car.

"We go through its particles of coarse physical matter!

"We make excursions as you do, to many places, and in some of them I suppose you would think we have no business. But it is always in a spirit of service, and that makes it our business.

"NOW YOU have asked us specifically concerning your experience out of your body and the exact location of the place in which you saw and talked with us.

"First, it was not a place interpenetrating your California bungalow. It was a place attached to your earth-sphere but not in the sense that you would *build* it. You know very well that you went to and fro that night, in the sense of oscillation between the two planes of consciousness. But while you were Over Here you wandered about at random, making notations and comments on the reality of what you saw.

"You had no true sense of Reality, however much you may now recall so, because your life-chord was still attached to your body. The experience seemed graphic to you because your mind-brain was actually with us in what we might term an 'ectoplasmic form.'

"We have already made known to you that you appeared to us that night as etheric and wraithlike as we sometimes appear to you on your plane when you label us Ghosts and Spooks. In other words, we could in a measure *see right through you, although I may add that we saw enough of you to note that you were one of the most astounded-looking entities that ever visited us so by special dispensation!*

"You went around calling people by wrong names, not wholly recognizing all of them in their sublimated attainments, asking questions that fairly stopped some of us to answer, and generally deporting yourself as one of the drollest-acting souls that ever got out of its physical sheathing and generally wanted an explanation of the universe written on a 'postcard of Time' . . .

"But had you really been out of your physical body *as in death*, you would have seen yourself as one of us, for whom and what you are: a master-spirit in your own right who had made the

descent into flesh to teach the baffled of earth the significance of the coming cycle of revelation. You are one of the oldest spirits manifesting on any plane within our cosmic knowledge. You have filled a place of no mean proportions here in Cosmic Reality and it behooves you constantly to remember it.

“YOUR GROUP here wanted you to have a knowledge of your own cosmic identity that you might be able to tell others in flesh of the reality of the sublimated world. We wanted you to know that we were with you in your interpretative ministry in flesh. We gave you that experience to awaken you gently, so to speak, that you might teach others the meanings of their cosmic awakenings, and we have lectured you since, building on that premise, in order to fill your physical brain with cosmic facts that you might use them intelligently *in* that ministry.

“You have no conception while attached to your physical body what the true sublimated world is like, because you have not gathered to yourself all the etheric essences that immediately cluster around the *psyche* of one who is over here to stay.

“You could not do that and return to your physical body unless by some divine decree like the Raising of Lazarus. You came Over Here for a couple of hours between two and four o'clock in the morning as the mind-form of yourself, writer and teacher. You stayed on this plane long enough to glimpse something of its realism. You made an excursion back into flesh during the night *in order to keep the body alive!* You have made constant excursions Over Here to us many times since, and your so-called dreams are nothing but distorted memories and hazy recollections as to what happened in those visitations, not in the sense of visitations themselves but *actual experiences* brought down into conscious symbols of earth experiences . . .

“YOUR LIFE happens to be a constant series of oscillations between the many planes. But you have never had even *that* sense of reality brought down into physical flesh, which you had that night, because it would distract you from your earthly labors which are necessary to your spiritual growth as spiritual counsellor to many peoples . . .

“Take down this thought also: You have gone many times much higher onto planes of spirit than you went that night in California. There are planes of spirit where instruction is not necessary, the spirit having attained to instruction until it *is* instruction itself.



“You have been told many times what your career is to be on earth. You have really known it from the instant of your advent into flesh. Trust it as you got it. Not that things may not change in degree. But the Plan is proverbial. You went into life to do what you are doing. You will do it and come out, and know yourself for whom you are!

“TELL THE PEOPLE you address that you have a mission to make clear to them the broader aspects of the Other Life, the sublimated world that exists in and around the physical world.

“Tell them that your mission is to lead them out of the errors of certain dogmatic concepts which puzzle, confuse, and frighten them. Tell them that when you have done this thing, you will be called out of life to a greater manifestation of sublimated effort.

“Do not say too much about the work you have done in the past, or the ministries that you have filled which have made this present revela-

tion happen in your present life-cycle. Each person will discover that for himself or herself as he or she comes over, one by one. After all, who you are cosmically, or what you have been, makes small difference. Besides, no one would believe you now any more than they believed the Master when He told them quite simply that He was Jehovah's Son.

"LET US be frank about this thing: You will have to endure many unpleasant circumstances on your trip through your present life. People will assail you for your statements. Deterrent and malignant influences will prove

your importance, and the importance of your associates, in this work by trying to trip you and entrap you, discredit and scandalize you.

"Treat them all as frightened children. Tell them that the Great Instructor will gladly straighten them out and solve their quandaries for them if they will wait for His literal Voice speaking in their thoughts.

"Tell them to dwell on Him in their thoughts and perceive what happens!"

"Further we say not!"

Thus the Other-Side angle of *"My Seven Minutes in Eternity"* to be accepted for what it seems to be worth.



Are Europe's Money Barons Planning a Debasing Proposal?

(Continued from Page 106)

bank systems with which the little banks must be connected or go out of business, are supposed to be under government regulation. That means one of two things: political control, or the supervision by "expert opinion" of great bankers, who infiltrate banking boards with their own associates and who act as "expert advisors" to governmental executives in questions appertaining to anything financial.

THIS PANIC could be ended tomorrow morning if the banks of this nation would loan funds for business purposes with the same facility and freedom, and on the same securities, that they loaned money prior to November, 1929.

But they cannot do so because there is every indication that securities have been purposely depressed by interests looking far enough forward, and canny enough, to perceive that by not recognizing the value of the former securities money will be kept in banks and thus coagulated for the better control of it later.

In all this there is a higher law working to

catch these schemers in their own toils and pitfalls.

A great housecleaning of the nations is under way. These men "with the Mark of the Beast" upon them must pull down their own financial temple by the very audacity of their ambitions and perish in the debris thereof, before the current of human life runs orderly again.

Christ said a long time ago, "out of evil cometh good" . . . for evil destroys itself ultimately and leaves way for the good to operate. When a man, a group of men, or a nation, strives to confine the divine spark within the human species, exploit and control it, they are fooling with an explosive more terrible than TNT.

All the same, the editor of this publication has talked with too many industrialists about this nation in the last few months not to know from their combined complaints that this is an artificial panic, producing an artificial starvation.

And havoc will, probably, continue to the night of September 16, 1936!

INSANITY often Comes from Letting the Mind Dominate the Soul..



WHEN the mind and the Spirit are divorced *and the Mind takes charge of the body*, usurping the throne of its master, the Spirit, the result is warfare between Mind and body.

This is the state in which "self control" degenerates into what modern psychology knows as Repression and Inhibition.

We on these Higher Levels know that you are often puzzled by these suggestions that Mind can be something seemingly apart from Spirit on the one hand and Brain on the other. Let us try to make it clear to you.

YOUR MIND is not your physical brain; it is the controlling organism, so to speak, between your Soul-Spirit *and* the great Ganglion of physical nerves that is your mortal brain.

Mind is not a thing of substance like your brain. It is more an agent of spirit. But you can have the phenomenon of Mind operating of itself, so to speak, shutting Universal Spirit out, and so plastering up the gates between Universal Spirit and Individual Spirit that only a miracle can open them.

When the gate to the spirit is closed, it is as though the ruler of a kingdom and all the branches of the government claimed the same authority. Your own little personal spirit may keep that authority for a while, but having *been* subordinate to the ruler, it will sooner or later be overcome

A PAPER psychically received, on the function of Mind as separate from the function of Brain in controlling the behavior of those who are termed irrational . .

by the forces of the mind or body. Only in its contact with its master, Holy Spirit, lies wisdom and strength. Deprived of this, it grows more and more futile until the day comes when it is buried under illness or mental disorder.

MENTAL disorder means infinitely more, of course, than what the world means by Insanity. *When the Mind assumes control, then the Body rebels and the whole mechanism is in a state of turmoil whose outcome is death or illness*, or the loss of that very power that has dared to take charge.

There is no Frankenstein to be compared to the human mind when its master has been shut off from contact with Infinite Spirit which alone keeps the Individual Spirit alive.

OFTEN you ask, we say, the difference between Mind and Spirit—or how Mind is distinguished from physical brain. Listen and learn . . .

First there is the Universal Spirit from which all things proceed and which is the substance of all things. Next is the spirit of the Group which animates all lower forms of creation. When we come to Men, however, we have a new problem. There is now in each human soul a separate and distinct particle of the Universal Spirit which has a body for expression which generated in another planetary system, and is yet able to be aware of its kinship with the Divine Essence. There must be an instrument for this Awareness.

That instrument is the Mind, which acts in turn upon the brain, and through the brain upon the body!

If there is a break at any point in this chain, then the whole plan of creation becomes static insofar as the individual is concerned. There is, however, no disaster that is complete and irremediable except that break between individual and Universal Spirit. So long as that connection holds, then all things are possible to the body and the Mind through which the Spirit speaks.

SO YOU see that it is indeed the Unpardonable Sin when that highest link is finally broken.

That is the only Unpardonable Sin and its unpardonableness is automatic! Cut off from the source of life and therefore insulated from the vibrations of love, what can the wages be other than death?

That is death!

The problems of the world of Matter in which you now move are therefore only one problem. If you keep the gate open, through it will come all the light, all the understanding, all the wisdom, that you need. And remember that understanding is always the measure of forgiveness! To understand all is to forgive all, and when you pass judgment on another soul, *it is only to judge your own*, to reveal, as it were, your own limitations . . .

MEMORY of the past is not only memory of the present stream of consciousness since your physical birth in this cycle, but the history of your soul-growth from the beginning of awareness of itself and of its mission. So when you judge another soul you must have intimate knowledge, not only of its struggles here and now,

but of the handicaps it has brought into this present life-cycle.

Each of these life-cycles on your mundane earth is for the purpose, as you say, of developing the individual to complete realization of himself and of his Source. If the theologians of the world and their purblind followers would only give this truth credit, they would have interpreted all the so-called Sin and Suffering in a twinkling. But surely you cannot think this is to be accomplished in the short span of one little lifetime although it might be ten times as long as Methuselah's.

No, that would be hard on the poor children who die in infancy. That would be infant damnation with a vengeance! . . .

YOU ask why the projection of the soul from the celestial planes to the material is not a form of retrograde.

Because there is no retrograde in the development of spirit-individuality. But there must be, between the pain of each excursion into higher and more refined Matter, a period of rest and refreshment upon the plane of Thought. Here the lessons of each life-cycle are reviewed in the full memory of the entire soul-history . . .

When you go back into earth life, it is at the recommendation of those who no longer have to go back, and are foregoing for a moment in Eternity the bliss of going on to more radiant reaches of spirit in order that they may be missionaries upon the plane of thought. It is they who help you! It is they who find the moment and the place which shall make your new physical excursion profitable. That is, they advise and help you with the decision so that you may learn whatever lesson you still need the most, and so make your earthly visitations as few in number as possible.

Make no mistake about this: *When you say, "I had it coming to me," you speak more profoundly than you know!*

THAT life exists at all, is a paradox, and you can never understand the inner meaning until you have meditated upon, and pondered in your heart, those lesser paradoxes which have their origins in the heart of the Great Mystery of consciousness itself!

Silent Contact

"Silent Contact" is the name chosen to identify that department of the League of Liberators devoted to healing ministrations through understanding, Meditation, and prayer. Its workers stand ready with aid when you are in need of help in solving the problems you encounter on this plane of existence, whether they be of Mind, Body, or Affairs. Its primary function is the solving of the spiritual problems of the individual, since only through the proper answer to spiritual quandaries can those of the material plane be solved.

"Silent Contact" will carry on the work of healing by helping you to understand the nature of illness and disease. By an understanding of Christ's method of healing, a faith is awakened in the individual by which he may cooperate with the healing Christ force. By meditation and prayer, not only may the individual be healed of temporary illness, but come into a greater understanding of the way in which health manifests in the body at all times.

"Silent Contact" will help you to find the way to all you need when in sorrow, sickness, or distress and adversity by first helping you to seek the kingdom of heaven, only to find that all other things are added unto you.

It offers to the individual needing help, not a cure-all, but as Christ taught—that silent communion with the Father; that Perfect Contact wherein your Life merges in consciousness with the All Life, wherein your Love is enriched in the consciousness of the Divine Love, wherein your Mind is renewed in the consciousness of that Mind that is in you as it was also in Christ since it came from the Father.

"Silent Contact" opens the door so that you may come with your burdens, your cares, your problems, and your works and receive from your renewed consciousness a new understanding.

"In His Name" its workers stand and serve, a loyal group who selflessly devote their time to the good of the individual. They are standing by as brothers, accepting all in strictest confidence, earnestly seeking to aid those who need it. There is no charge for their service. It is free to all. Contributions to the department are used to carry forward this work and to assist those less fortunate brothers who have not the means to help financially.

State your problem as concisely as possible consistent with making it plain. Then mail to us, making sure that the name and address is written plainly.

When writing to "Silent Contact," address your letter as follows:

"SILENT CONTACT"

LEAGUE OF THE LIBERATORS

Room 336

11 West 42nd Street

New York, N. Y.

What Henry Ward Beecher in the Beyond has to say to his Brother Pastors!



WHILE the Master I served was, as I conceived him to be, an agent for universal reclamation of mankind, I was not broad enough to apply myself to the conception of universal citizenship. I never could out-distance the reach of my family antecedents and my own predilections; hence the love of country, the love of people, and the love of home bred in me an intense patriotism, and I sought to conserve with all my powers the Federal union, our Republic of States. While I have no apology to offer for this predilection which spurred my vital energies to nobler deeds—indeed I may say that it is the controlling impulse which actuates me now, and in this place—still I feel that in the larger, universal regnancy of the overruling spirit I missed much of that which rightfully belonged to me while I labored with my mortal kindred. The little glimpse of eternity which I have had since becoming a member of the Household in this land of the leal has been fraught with wondrous activities touching the master forces of Divinity in their universal application.

FROM this loftier view to which my soul has attained I now perceive the connection between my own feeling and the source whence I drew my inspiration. That connection is the long line of evolution running from that which is lowest to that which is highest in man's develop-

THE ACCOMPANYING article, printed in *The Light of Truth Magazine* twenty years ago, indicates that it might well have been composed by the world-famous clergyman . .

ment. I speak of low and high, but these are terms of expression which convey to you a sense of meaning for that which has no meaning; for in reality there is no low and no high, no down and no up; there are comparatively infinite grades or planes on which mortals act and react upon one another. And these same grades of development apply to the spirit realms proper.

FIRST of all I wish to identify myself with the Union of Souls, the constitution of which provides for the full liberty and independence of every child that, henceforth, shall be brought into connection with earth's elements and forces. I am only one of a number, the computation of which would tax the powers of your conception.

THIS Union is the same that Milton perceived when he pictured in allegory the fall and reclamation of mankind. *His vision was suited to his time.* All seers have beheld it as related to

their time and the plane of those to whom their mission extended.

OF itself this Union is interminable and eternal. But its complexion varies according to times and peoples, and its movements in some respects are negative to the impulses that actuate mankind, that is to say, mortal mankind. Latitudinal allowance for the play of the mortal ego is large enough to fit all the desires and aspirations it may possess in that direction. Thus is mortal ambition surfeited, and the final opportunity of the immortal Union occurs.

I FIND that great spirits can serve mortals collectively only in extremity, and they temper their program to these exigencies. Thus they have an aphelion and a perihelion aspect with respect to the issues and crises through which mortals view them. They appear to move away, and again they appear to approach, and the complexion of their activities changes accordingly. Finally there comes a time in the mutations of matter and form when the physical and intellectual resources of mankind become exhausted. These resources and their activities are operating locally at all times and in places according to tribe and race. But the law of periodicity finally rounds up the practical totality of mankind, and there comes upon them the play of a very few ideas, the action of which engages their attention to the exclusion of all other topics. This properly may be called the focalization of a civilization's idealism. It is the extremity to which a civilization has been reduced. As specifically related to this extremity, take the riot and disorder incident upon the dominant passion to accumulate wealth. The ramifications of this passion to-day reach the very outposts of human development. There is nothing holy or obscure that is beyond the taint and exploitation of this master passion.

RIGHT here I interpose my old predilection for the conservation and perpetuation of the Republic. I am none the less a citizen because the law of the land has deprived me of my vote. Did the law contemplate me as I really am, my personality would be of as much use to the nation as it was when I went to England, single handed and alone, and impressed that personality upon

those who misunderstood the awful struggle in which we were engaged.

This is the period when the influences of the Union are felt, because the immortal Host draws near. All planetary, all mystical laws and influences typify the approach of the angelic host to earth at this time. Within the next generation an unprecedented outpouring of the spirit of all good will come upon humanity. *But along with it will go the malefic influences, bringing disaster and ruin in their wake.* I am not permitted to specify these disasters. I can only repeat the words of Him whose whited sandals I am not fitted to tie, and yet whose benignant spirit associates me with Him — "*Appalling things beset your pathway.*"

IN the striving of the human ideal to reach fruition, contemplation of the finer forces quickens the magnetic attraction that binds the higher spiritual realms to your own, and the awakened mind begins to see their divine relationship. As in my own earth career I cultivated the faculty, or quality, of optimism, so now I am filled with the desire to magnify the all powerful resources at the command of Heaven's field marshals. They are surely placing an awful cost on selfishness, pride and suspicion. But in no other way than by this tremendous cost can these enervating qualities be removed. The wisest forces in the higher life are aggravating this tremendous waste, and therefore bringing it more prominently into view, by playing these qualities back and forth in governments, thus bringing the prodigality before the people who pay for it. The object is to pile up the cost of selfishness and thus make it impracticable.

You are living in a wonderfully prosaic age. It is pre-eminently the age of utilitarianism. Even vice is made a utility and it has its market value along with other utilities. It is the age of steel, of electricity, of machinery. Mighty strides forward and backward along the line of progression are taking place with every rising and setting of the sun. There is emotion in it, but not the emotion of rhythm or harmony. It is a vortex of commingling forces. The tear of the widow, the smile of the bride, the babble of the infant, and snarl of senility in old age, are all commingled in this crucible. And yet, 'mid the riot and the



halloo, the sober sense of the nation is speaking alike in protest and in remedy.

There never was a time in your history when the flood gates of material prosperity were so widely opened to you as they are now. There never was a time when the dollar meant so much and so little as it does now, and though the crash and wreck of all your artificial values is imminent, there never was a time when the nation's natural resources were so varied and so prolific.

THERE you make the great mistake of your lives is in failing to count us as active observers of and participants in these matters. The integrity and perpetuity of the nation repose *here*, not with you. I am vitally interested in the upbuilding and maintenance of the republic, and of the right relationship of religion to it, because there is a spiritual republic, and this eternal spiritual republic is set over against the ephemeral passing of mortal generations.

We are in your world *because we have never gotten out of it.*

We preach your sermons because we have never gotten away from your pulpits, and never intend to get away. We are combing the asperities and rectifying the mal-adjustments of church organizations, because it is our province to do so. Behind every minister of the gospel who speaks anything to his congregation above the platitudes of

conventionalism, there stands an etheric man or woman imparting ideas and teachings which gradually make over and round out the body of the congregation.

I want to say that I am not here to condemn anything or anybody. Things are just as they ought to be. Strike from your vocabulary the words "chance" and "happen." Get out of your moldy minds that you are the playthings of erratic and sporadic elements and forces. *There is not a move made with respect to any action in life that does not possess its proper cause and sequence.* You are played upon, yes, but the action of that play is as exact and unerring as the revolution of the planet. You are proud and arrogant because your environment in life has made you so. And that environment is for your eternal good. The law of compensation does not take cognizance of the disabilities and failures of life as you term them. But whatever has conduced to the starvation of the soul, that shall be compensated for. Wherever love has wasted its effulgence upon the rack of hatred, of envy, of malice, that waste shall be compensated for. Wherever the eye and the ear have striven to pierce the gloom and hear the music beyond and have failed, that shall be compensated for. Wherever generosity has been met by ingratitude, that shall be compensated for. Wherever ambition has sprung from the highest rung in the ladder to which mortal could attain, and has fallen back weak and faltering, that shall be compensated for. Wherever glory and love have sprung forth in the soul, the service to others as their goal, and they have been repulsed by the shafts of slander and hatred, that shall be compensated for. Wherever humanity hangs nailed to the cross, while purpled power and affluence mock it with the vinegar-soaked sponge, that shall be compensated for.

BUT IF you ask me, shall my loss of money and stocks and bonds be compensated for, I answer, *no!* If you ask me, shall that which I have coveted for myself alone and lost, be compensated for, I answer, *no!* If you ask me shall my cattle and my sheep and my horses and my dogs which I have lost be compensated for, I answer, *no!* You never owned these things. If you ask me shall my lands which I have tilled and

which have been taken from me, be compensated for, I answer, *no!* You never owned lands. You owned a use in land, and that you are a live being, with powers of reason and common sense, a strong arm and an active brain, is sufficient proof that your use of it has paid you all the land could ever owe you.

WHAT I mean to get at is, that the cost of selfishness must be paid, and there is no compensation for it whatever. The cost of waste and extravagance must be paid, and there is no compensation for it. Whatever in your makeup has proved itself a barrier in the way of the free access of your soul to the inheritance which the Divine Father gave it in the earth, must go. You would not ask compensation for that which, if you understood, was for your best interest to lose, would you?

WE ARE in the councils of the nation, and have always been there. We are there for the best good of the nation. We are there because we love the nation. And we are endowed with great patience and fortitude. For observe what you load onto us. You flout at us, calling us "ghosts" and "spooks," if you refer to us at all. And the most melancholy flights of a statesman's oratory are his apostrophes to death and the grave, *as though a hole in the ground could ever hold a Man.*

If your halls of learning and your councils of state could only see the opaque darkness in which they dwell, and the light in which we live and view them, there would be some hope. But no. We have brought to them the ingredients and the crucible wherewith to stock a new laboratory that

would give a scientific analysis of our status and relationship to them. What have they done with it? Before this crucible, this Divine Ark of the Covenant, the wise have belabored one another on the hiatus between what they knew and what they thought they knew. The sage has brought his ponderous blunderbuss of words, the fop has tipped his hat and winked the other eye, the poverty and ignorance stricken wretches of the world have brought their groans, and the church has brought its condemnation.

Here is the proof of the wisdom and patience of the Master Group, in that they have usurped no place that belongs strictly to the groveling multitude. But in their hands they carry this Ark of the Covenant, this Covenant 'twixt Sire and Son which was lost when the mad stampede for power and pelf began. They are bringing this Covenant again into your affairs, and they are confusing and confounding you with it. And your confusion will continue, my brethren, until you awaken to the realities of this the Higher life, the real life. And not alone that, but furthermore and above all else, *your kinship with the great nerve centers of the Celestial Realms where dwell the Holy Ones.*

I would magnify the Christ in the souls of men. I am not engaged in preaching so much as I used to be, except as I deliver to others instructions given to me. For I am as a little child at the feet of the Father, and I look up into His face through the mists and tears, the acclaim and the groans of all humanity, and I see His arms, His sheltering arms. And I pray, *Our Father God who doeth all things well, may it enter into Thy servant's heart, that he be unceasing in readiness and in equipment for the work of Thy Kingdom on earth as it is in Heaven.*



HOW You Will Look upon Earthly Marriage from the After-Life



YOU have heard it said that in heaven there is neither marriage nor giving in marriage. You have been bothered and not a little perplexed as to just what the sex relationships of men and women in the higher lives may be. You have been told that people graduating from their earthly lives do not lose their sex identities. Yet you cannot see how men and women can continue on into the higher lives with sex identities and not be bothered by much the same sex complications that maintain on earth.

We who have graduated into those higher spheres ourselves, tell you solemnly that there is error in the whole business. You have gotten an entirely wrong concept of what constitutes sex morality in your earthlives, therefore you cannot adjust yourselves to ideas of true morality as they are seen and practiced when the connubial faculties are no longer of moment. We are indeed glad to talk with you on this great subject, for it is the cause of more unhappiness on earth — and extending into realms higher than earth — than any other that confronts you.

IN THE first place it should be laid down in no uncertain terms as the premise for our discourse, that men and women were, and are, created for each other.

Q MEN and women have come into the world to be of service to one another spiritually — sex is a matter not of body but of temperament.

There is marrying and giving in marriage on the earth for one main reason only: Men and women come together biologically to rear earth children in a social state that makes each family an economic problem: Who shall support the offspring of these unions? If offspring results, and a father or mother refuses to accept responsibility for their acts in creating children, then the state steps in and says: "You shall do it because it is your duty toward society not to saddle and weigh other persons with your earthly obligations. We have children of our own to support and rear to maturity; you have no right to neglect to support yours and lay the burden of their sustenance and upbringing upon us."

The marriage state has been instituted on earth because man himself refuses to work for his fellowman's support: in the sense of caring for his offspring in an economic way.

Two people married have offspring under a form of legality that is truly a fixing of the economic responsibility. But when you get into a state where there is no such responsibility, when children are not brought into life by the biological method, and there is really no economic problem in the matter of anyone's support, you get a condition where men and women are something else entirely from what they were on earth.

On earth men and women are recognized by the state as factors in a "procreational experiment" in each family assembly. They are not looked upon as opposing qualities, factors, or attributes in the same soul, each struggling for experiences along a different route and by a different pattern. There is no admission by the state that men and women have any faculties apart from their physical powers for producing children. Hence you have your plethora of confusions in regard to the true functions of men and women in any given union.

MEN and women come together on earth — that is to say, they marry — and in due course of time, after proper living together, the child-souls begin to make their appearance and the individual family is founded. That is all very fine. But what of the grander principle that is at work even underlying the idea of the family in the first place?

Men and women marry for a very different reason than the mere begetting and raising of children. In not one case in a hundred does a young man or woman of today link his or her life with that of the opposite party through the chief desire for offspring. Not only would they be exceedingly priggish, but they would be living a sort of lie.

We tell you that marriage in its pure state is not for the purpose of begetting children; children are really the by-product of any real marriage — aftermath would be the better term — no matter how the assertion shocks prudish or overly-sentimental persons.

Young people, men and women, come together and assume the duties and responsibilities of matrimony in the earth condition because they are literally driven to it by a manifestation of the Godhood that is within themselves seeking a form

of external or materialistic expression. This Godhood in them manifests in a peculiar way.

Every young man and young woman who comes upward toward maturity is hunting for something to which he or she cannot give a name. They are truly hunting for the other halves of themselves. They have profound and inscrutable desires to live in each other's company and make mutual services, each to the other. They get sex companionship because there is a great "upwelling longing" in each of them for a Completion of a sort, that will not let itself be ignored in their compositions. They must have sex ease each in the other or the marriage is not a happy one and will not, and does not, last.



So they are groping for something and as they find it or do not find it, are they happy or unhappy. But what is that something and why does it make such an imponderable difference to their earthly happiness to find it or not to find it while in physical bodies?

WE TELL you that a great principle is working out too little understood by the young people, or for that matter the old people either, of the present generation.

Young people seek one another, meet one another, and marry one another, because the demands of their spiritual natures recognize or postulate that something is lacking in their own natures which the opposite sex supplies. And this is the truest part of truth.

When you get over here you realize with an appalling horror that you have been only "one

half of yourself," so to speak. You realize, and in most cases you meet face to face "the other half of yourself" who has been waiting for you to finish your earth experience and come back. That someone, the dearest person in the world to you because he or she has been the long missing half of yourself that has caused you so much distress on earth not to find in flesh, has no doubt been your guide and spiritual companion without your truly realizing it unless you became very psychic or clairvoyant.

NOW taken by and large, what each man and woman is seeking in the marriage state and in the matrimonial couch is a true gratification of the *attributes* which the complementing half possesses, whether that other half is in flesh or out of it, helping from This Side.

There is a vast, inarticulate longing for the completion of the soul, the joining of the two halves permanently, to end that unfed hunger. This inarticulate longing is the basis for all so-called Lust on the earth-side. For in nine cases out of ten Lust is nothing but the deeply hidden desire that a man or woman give the opposite sex more than he or she has to give, because the fundamental principle of sex is being violated.

Sex is an outpouring of certain dominant traits and qualities expressed in a spiritual manner in the physical form. Men and women do not recognize this. They see in themselves whole persons, that is, each one of them sufficient unto themselves regardless of the fact that the hunger remains in each one of them for something greater than the partner of the moment may have to bestow. Going in and out of many lives has necessarily meant that many persons of the opposite sex have partaken of living experiences with us, who were not our "other halves" at all. But these were all more or less trial and error experiences in order to gain knowledge of inadequacy, that adequacy of concept and knowledge might result.

In other words, it is sometimes necessary for many men and women to have an intimate knowledge of persons who are not truly parts of themselves in the cosmic way, that they may better appreciate what the true union with the rightful half can be when they attain to it.

YOU ON your side bemoan the increasing divorce rate and think that the family is disintegrating. You think that society is perishing because you are seeing men and women give true expressions of this cardinal cosmic principle: that there are as many experiences to be gained negatively that positive experiences may result, as there are myriads of individuals of both sexes to go through them.

We on this side do not view such questions with quite your alarm because viewed from the cosmic standpoint, our ideas of morals are not exactly yours.

For instance, it shocks many on arriving here to realize that we really have no ideas of morals as attributes applying to the relationships of the sexes. Our ideas of morals are concerned with quite different virtues. Or lack of them.

We see in the associating of men and women connubially or otherwise, matrimonially or in so-called Free Love, *the great cosmic principle working out of men and women combining their bodies and lives to obtain self-expression each to the other.* We do not view the aftermaths of these unions as half the calamities as do those who have been brought up in what we are pleased to call the Economic Idea.

We know that this may seem like an exposition of loose morals, or no morals whatever, to a host of you. But we cannot help what is a truth on these higher planes of understanding. It exists and functions and we have to accept it. We did not instigate the process. We did not make the laws. We are called upon only to interpret what actually exists and clean the minds and souls and hearts of men and women as we can of wrong interpretations of their functions to each other.

LOOKED at in this light, we are not ashamed of anything we may tell you. For we see shame as something of quite another nature. It is far more shameful, for instance, to bespeak yourself evilly of another, of whose handicaps and errors you can have no knowledge, than in all the so-called lewdity that might be brought forth in a night in a city like New York.

Lewdity is a form of badness, it is true. It is a form of madness, rather, that is quite deplorable in the human spirit wherever it is found, for that form of madness upsets spiritual adjustments and

develops the soul in an out-of-balanced condition. But the lewdity that is merely the antithesis of old-fashioned prudery is not half so deplorable as the Puritanism that is nothing but the grossest hypocrisy.

The puritans and prudists have tried to school themselves mentally for generations that anything holding pleasure must be essentially wrong and evil. That is truly the basis of their doctrines. And as the pleasures which men and women find in each other transcend all other pleasures of which the earth has knowledge because they are divine in essence — that is, because they are spiritual — they were frowned on most of all. The puritan prudists found a morbid self-righteousness in fancying that because they performed no abominatory acts, they were righteously free from so-called sex affections.

It was all a miasma of evil pretending, and we on our several parts will have none of it.

THIS is not countenancing any sort of loose and evil union between men and women promiscuously. For as we have taken pains to impress upon you, such unions of themselves retard the growth of spirit quite as much as the Puritanism that some would hold up as being of such merit.

On the other hand, we equally frown on those manifestations of righteousness that go contrary to divine law. And the truest part of divine law on the matter of sex is that men and women have come into the world to be of service to one another spiritually, and that the various sex affiliations they encounter are all part of a divine plan for them to learn of themselves and thus develop and improve according as they have knowledge.

To deny them this right is to deny them their godhood. And when you deny them their godhood, they become creatures with something lost from their characters that never may be regained in the same earthly life. The whole life excursion proves abortive and all sorts of spiritual malformations result of which the less said the better.

What we are trying to tell you is: There is a definite call for men and women to mate and that mating is a spiritual thing that has nothing to do with the rearing of offspring. The offspring come as symbols of that perfect mating, a sort of divine benediction upon the union that is essentially

founded to give men and women a full and complete knowledge of each other, and what the opposite halves contain. When that union does not permit this, it is often dissolved by a divine fiat equally as grave and unerring as the laws which brought the two together in the first place.



VIEWED in this light there is truly no moral law — in the sex sense — on the higher planes. There is only the law of love, of spirit, of true compatibility, of the desire for companionship because out of that companionship comes a great awakening of that which slumbered in the soul of each half, or rather in each half-soul.

To get this idea caught firmly means an end to all those manifestations of evil thinking in connection with sex that exist and do such havoc on the earth side.

Men and women have a duty to perform toward each other. They are divine halves of a divine whole. That they come into life with bodies equipped to produce offspring under the proper conditions and situations, has little to do with the essential qualifications of their natures that makes them what life finds them.

We look with equanimity on certain sex relationships that the world frowns upon, because we see the pure causes that have brought about those relationships. We understand unhappiness in matings based on the economic idea and held together by a sort of terror of the Social Reproach, that is basically the economic idea budding forth again and blossoming its fruits of intolerance and prejudice. We know that when two people have

served notice on the universe that they desire one another for mutual profit of some kind — by adopting a means of living that is sanctioned or not sanctioned by society, but which nevertheless brings them together in living conditions of constant propinquity — it is the business of the rest of the universe to keep hands off and leave them alone to work out their destinies. He or she who interferes with them is practically taking the eternal obligation for their destinies upon himself or herself—something he or she has not the slightest right to do.

YOU are prejudiced and ashamed of such a state of affairs in your earth-world and seek to cover it by declaiming against the pair who have sought love of one another and found it. So you rear all the obstructions possible in the way of

that love in the name of Morals, committing the great sin, the greatest blunder, that you could commit by saying: I am perfect enough to decree what is right or wrong for these other souls, even though my own reeks with the stench of my own misdeeds.

The way to look at the whole questions of morals from the earth side or any side, is to ascertain first of all what true morals are and how they may be captured and employed in the individual's life.

Morals is the desire to create right living conditions for society at large with the least possible friction and trouble for the individual. Any other definition of morals is an abomination, especially when it attempts to preach to those working out particular problems in their own lives, just what those problems should, or should not comprise.



THE FRONTISPIECE

DURING a brief trip into Virginia the past month, the publisher of this magazine discovered a unique collection of sacred drawings by a young artist, Eldon Edgerton, working in seclusion in the Blue Ridge Mountains. These drawings, of which the one used as frontispiece for this issue of the New Liberator is an outstanding example, will be reprinted from week to week in future issues, the entire set being enlarged by a special process and offered to New Liberator readers for framing when the series is completed.

WHAT is Known of the Their Lives, Customs,



WHEN we first arrive here things naturally appear strange to us.

First, there is no need for us to partake of material food and we are not a little concerned as to just how we are going to exist for we found in our earth experience that we could not go many days without it. When we look around here and

observe that there is no provision made for taking nourishment, we become not a little concerned.

While those in my group were thinking about the matter and pondering its solution, there came to us a most intelligent mentor who considered us in profound love and indicated that we were to attend a meeting that was to be held in a huge congressional hall. There we would be instructed as to how existence is maintained on this level, or in this sphere, without the acquisition of the bodily nourishment to which we had been so long accustomed.

REACHING this building, we found it composed of a material that much resembled white chalk. It looked exactly like one of your white marble buildings but with the great difference that the building here never turned dark. It always stood out in that same beautiful glow of white alabaster, yet when the sun shone upon it, it failed to distress the eyes.

We went to the gathering in this structure with our Mentor-Guide and found a teacher there who greeted each one of us separately. Whereupon he ascended a platform. This platform seemed to be made of a material similar to the rest of the structure but darker in hue.

As Recorded by
EMMA JAMISON
from her Sister
"ROBERTA"

Forthwith he told us how we were to live here and made it clear to us that we were not men and women in the sense that we had always thought of our bodies on earth, but spiritual ideas of God. When Jesus said: "Man shall not live by bread alone but by every word that proceedeth out the mouth of God," He really put that statement into action in doing without food for forty days and nights.

This for proof to the people in your sphere that He knew enough about spiritual laws to enable Him to make this demonstration. Then we were told that we were sustained in like manner, and that as we ascend in thought and spiritual development, all suggestions of the necessity for food gradually diminish until we become as the flora on earth, taking nourishment out of sunshine and air.

IN THIS same first lecture we were likewise instructed as to the employment of our time. We were told that there was much work for all to accomplish and that we were to be allotted our part of the work in the great scheme of creation by the mentors whom we found at the head of our particular groups. For of course you understand that all who come here do not foregather with the same associates.

Residents of the Beyond, and Daily Activities ...

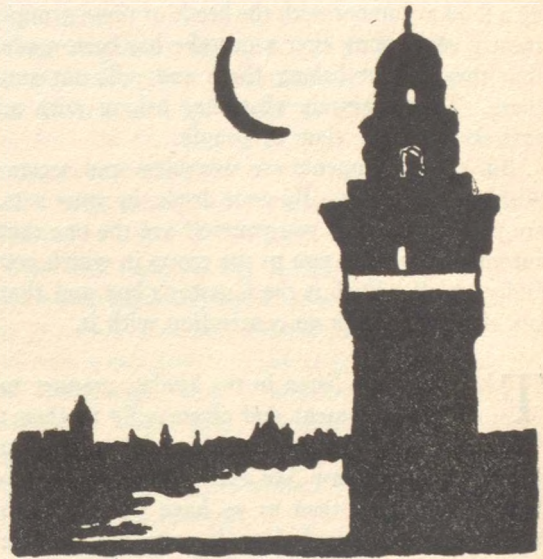
On your sphere one gives little or no attention to living his or her life in accordance with the Law of Right. Life on your side is largely a matter of expediency. When such persons come over here they find themselves in a group which has a mentor over it for the exclusive purpose of teaching the members of that group the things they had the privilege of learning in the earth-life but which privilege they neglected.

They have to go through a mental training that is little suspected on your side at present. They are taken on walks; they are shown the wonders of plant and mineral life, the atmospheric conditions that control at times, the lessons in natural law which they had the privilege of learning in your sphere but at which they scoffed.

There is no scoffing here, for everyone is compelled to learn the great principle that lies back of creation, and as your Bible says: "In the place where the tree falleth, there it shall be." That is a positive truth, for as people have lived in the earth state, so they come to us here and have to rise out of the debris of error whether they desire to do so or not. They have small choice in the matter, for every child of the great Creator has to rise to the height of his true spiritual self.

THERE is only one way for this to be done and that is the way that is put into execution here: to compel people to observe all things that have been created by the Almighty to make each person truly happy.

Sometimes we come across one who realizes what a terrible mistake he has made and is anxious to learn all he is able, so as to associate with those who have, on arriving here, found themselves in a group of students whose environment is satisfying to the hunger of their souls. Such a one, who is eager to transcend the group he has thus found



himself in, is watched most carefully and is thoroughly tested before he is allowed the privilege of associating with those who live in accordance with the laws of God.

You would be astounded to learn of the groups that exist here, and we would like to make it terribly clear to those in your sphere that they can cheat themselves there and succeed in fooling all with whom they come in contact. But their game of fooling is over when they make the Crossing. Because when their earthly time has elapsed and they are called back here, they go to the exact place where they belong by the acts that they performed while in your sphere, and there is little argument.

When they pass through the Transition they leave the mortal body they used while on earth and they find themselves with a new body that is identical with the one they vacated. They also find themselves in a group of persons who have

lived a life corresponding to the life they have lived on earth, and not corresponding to the life they *professed* to have lived on earth.

Therefore we say to you to sound a loud bugle and acquaint all society with this great fact: that people cannot succeed here with the misrepresentations and false outer personalities they succeeded in assuming in the earthly state. Many of those who come over are so amazed at the groups in which they find themselves placed that they put up a loud argument with the heads of those groups, stoutly contending that a mistake has been made, that they do not belong there and will not stay there. They maintain that they belong with an entirely different class of people.

But their arguments are worthless and accomplish them nothing. By your deeds, by your acts, are you judged, and you yourself are the one that automatically takes you to the group in which you find yourself. Such is the Creator's law and that law stands; there is no contending with it.

THE Mentors listen in the kindest manner to all this argument and often reply to them: "When ye saw me enhungered ye gave me no meat. When you saw Me athirst, ye gave Me no drink. Inasmuch then as ye have done it unto Me, insomuch have I done it unto you." We have seen many such sit down and weep bitterly at what they choose to consider their "plight," on hearing these words. They are never chastised. Their eyes are opened and they see for themselves.

There are many in earth life who profess to be good, and who, in their moments alone, spend their time contriving ways and means to get the better of those around them. They may succeed in taking material substance away from their fellows, but they have merely placed a barrier around themselves that will be the means of steering them into the location where they belong, when they come over here. They have not robbed their fellowmen, they have merely robbed themselves at a later date.

TAKE for instance a man or woman who has put forth great pretensions to being "good" in his earth-lives but who has secretly been otherwise. They have succeeded in fooling everyone with whom they have been associated in life. Then they are called back. They are compelled

to come. No prayers avail. It matters not how holy the man or woman is who utters them. They are called and they have to come.

The great body of your physicians, who work so earnestly to keep such people in your sphere, find that their efforts are foiled and frustrated. Their patients eventually respond to their summons after fighting against it for a week, a month, or a year. But they come because they are summoned. Judge then their surprise and dismay to find themselves in company they would never deign to keep on earth.

They are so amazed or indignant that they immediately sit down to their old game of trying to fool the Mentor who is over them. They commence with hypocritical acts of professing to be exemplary persons, willing to do everything they are instructed to do. They really flatter themselves that they are succeeding. Then they ask in the same deceitful manner, which they often employed so successfully in physical life, if the Mentor does not think *now* that they are in a frame of mind to associate with those they consider they are worthy of meeting and living their new lives among.

Judge of their further surprise and dismay when the Mentor says to them: "For which of your good deeds shall I promote you? When saw ye Me enhungered and gave Me meat; when saw ye Me athirst and gave Me drink? Inasmuch as ye did it unto one of them, ye did it unto Me." Then they stand in their nakedness for perhaps the first time in their experience. Then they realize that all their efforts for false advancement have been in vain.

THUS perhaps, for the first time, they are brought to the realization that they have fooled, or are fooling, no one but themselves. And so, until their *thought* is really regenerated, they are compelled to stay with that group with which they, and they alone, have classified themselves. Sometimes it takes a distressing period to work out that sin of hypocrisy.

There is no use in ever condemning anyone who does wrong. Keep absolutely still. That person has condemned himself far more effectually than you could ever do it.

Now we want to tell you something of those who arrive here after having endeavored to live truly righteous lives.

WHEN they awaken and find themselves in this sphere they are at first bewildered. They have been expecting something entirely different from that which they find about them. For instance, many of them have been strict church people, with orthodox ideas as to what the after-life must necessarily be like. While they have lived sincere and honest lives on your plane, they



have accepted blindly the teachings of the churches in whose dogma they were reared.

That teaching has led them to believe that they are going to a place beyond all human comparison. Consequently on opening their eyes and beholding the scenes about them, it takes them a considerable period to recover from the shock.

They find themselves surrounded by their loved ones who had previously come over and are at first exuberant over the reunion. Next they look around for the streets of gold and the pearly gates, as described so graphically in the Book of Revelation.

They have never used the minds which they were given by their Creator, to grasp how absurd such allegories would be if taken literally. Seeing for themselves that all these descriptions mentioned in the Bible were but poetical terms to depict the glorious things that are in store for those who come here — in a manner that would appeal not only to the vision but to the intellect as well — their disappointment is most keen.

IT IS hard to describe things of spirit in a language that is truly understandable on earth. So when the author of that great Revelation wrote as he did, he tried to put it in such a way that it should be plain to all: that after the Transition there was indeed a life far beyond the capacity of the mortal mind to grasp. Naturally the mind that is human thinks of gems that are rare and difficult to possess; when it thinks of the highest values in the earth sphere, it naturally thinks of gold.

You will discover when you come over, the extreme difficulty of telling another on the earth-plane behind you the true meaning of what has been revealed to you. You will find it hard to use words that those on the earth-plane can understand because most of the words in the earth-state appertain to material things.

Take for instance the words: "I Am that I Am." What do you imagine those five simple words thus grouped together, convey to the minds of most people on earth? They usually dismiss them with the thought that it is extremely foolish to say: "I Am that I Am." But looked at from the enlightenment we attain here, we tell you that these five words in this simple exposition hold a truth that is stupendous.

"I Am" is the "I Am" for you. That "I" is the God-Mind that each and every one reflects. That "I Am" means "that which I have been from the day my Father-Mother God created me." So in these five simple words you have this exposition: "I am the child of my Father-Mother God, and I am as I have always been, the perfect child of a divine and perfect parent, the two combined in one: Father—Mother—God."

So our beloved friends and associates expect to find a literal translation of John's text and when they see that things have such a similar appearance to things on the earth-plane, their disappointment is often pathetic to behold. It is then the duty of the Mentors in whose group they find themselves to take them apart for a little while and explain to them the spiritual meaning of the various texts and expositions on which they had pinned their faith so literally. And when their eyes are opened to behold the Spirit of Truth in all that they have absorbed and believed in, then they begin to discern the true beauties that surround them.

YOU KNOW from experience that when you have a keen sense of disappointment you cannot always center your mind or thought on the things around you. You are, for the time-being, thinking only of your disappointment. When those who fancy themselves disappointed with the next life therefore, have their eyes opened to the true beauties around them, they sometimes draw apart and stay by themselves for days at a time, striving to comprehend and "drink in" the wonders of this higher universe, greater and finer in reality than they have ever imagined it could be.

Then they become more balanced and we find them coming out of their temporary solitude and mingling with those with whom they are to associate.

We would like to get this message across to the people of your sphere as more important than any other they can learn: *It does not matter so much through what teaching you approach the Heavenly City described by John; but it does matter how you approach it in the manner of your daily deeds and acts.*

"IT IS not at all necessary in order to have the creations of God made manifest. God's creations would surely appear in another manner, not known to men on earth today, because they do not want to know. They would rather go on in their lustful way of creating than to understand that the Creations of God would surely appear, because God's way of having His creation made manifest on your plane is entirely different from that which is being done now.

"God's way will only appear to the consciousness of mankind, when men cease their present way of bringing the human form into existence.

"God is a Spirit and they who worship Him must worship Him in Spirit and in Truth.

VI

"WE ARE here to tell you about the life we live when we leave your sphere.

"*There is no person who is lost.* All are eventually saved, but there is work to do to save all, because many do not want to do what is right. They would much prefer to serve the flesh rather than follow the leading of their spiritual selves.

"Be not dismayed, for I am with you always, even unto the end," said your great Teacher, and that means that you are not left to work out your problem alone. There is always someone with you to help you in its solution, and that one is the one sent to you by our Guides over here, who know your needs."

"THERE is a Guide who instructs us how we should lead you, and we always obey the orders given us. We are told, when we come into this life, that we are to help those left on earth, and we are instructed just *how* we can help.

"We are sent to a classroom where we find a teacher who gives us instructions, and when we have been thoroughly drilled in the method, we are then sent forth to do our work, *which consists in following the one entrusted to our care, in and out of his many experiences.* We find it difficult at first to travel with Him, but we are sustained by the consciousness that life is spiritual, and that the lessons these dear ones are having, do not in any way interfere with their true selves, *because it is absolutely necessary for man to have his earth experiences,* for he thereby gains the knowledge that life is not of the earth, earthy, but that life is wholly spiritual.

"IN THESE experiences, which seem so trying at times, man learns the lesson that he is a creature who is responsible to the voice of his Creator, and that he is not drawn to and fro by the whims of the mortal man, because that man is limited in his insight into the real things of life.

"I want to register here, that we have come to teach you things about your true selves. We are not here to entertain you, but we have been sent to you by the Guides, whom we found on this level, when we came here, and they have chosen us to come and tell you this truth about the life we live here, and you are to assimilate these lessons, *and then you are to tell your brethren as much as they can bear, because there has been for centuries upon the earth, false teachings, which have made it very hard for those who have come over.*

(To be Continued)

Silent Contact

“BY their works ye shall know them!” *Works* was the identification mark designated by the Master Himself whereby His people would be known amongst men regardless of creed or race.

Works manifest through many avenues of expression and most of you have been expressing in a Christlike manner through your church, your many acts of kindness in your daily walks of life, in your home and among men as leaders of Home Groups, and by your attendance at Liberation Meetings.

Now we call your attention to another great field of labor in the Master's work, through Silent Contact.

THERE has been no greater opportunity in the present generation to prove ourselves and Christ than in the current state of world affairs, and in the years immediately ahead of us.

To this end let us not wait until we have been overcome by conditions, but let us arise in consciousness that we may stand in the Christ Spirit and being lifted up, draw all men unto us, seeing our faith by our Works.

Glorify the Father, He having glorified us!

THOSE of awakened consciousness have seen and heard the Great Host that now walks among men, having been sent among us by The Master to direct those who would see and hear in His ways, and do His Works.

This is not fantasy.

There is not a day passes but what we are called into the office of some great banker, railroad man, government official, industrial leader, some priest, minister, or other member of the clergy, or we receive a letter or a call in person at this office from someone, to say that they have seen the Presence, have heard the Voice, have been healed, helped, guided, or in some manner ministered unto, by the Host of His chosen people sent amongst us by Him.

Just take a moment in calmness and stillness, and listen carefully each day, and *you* will become aware of that Host moving among men, led by the Master, to guide, guard, and minister unto His people as fast as they call on Him.

TO THIS end and in His name, we call upon You to walk shoulder to shoulder with us and His unseen Host, to answer the Call, to help, guide, guard, and minister to those seeking help through *Silent Contact*.

To those of you who have fought a good fight and the hour comes when you seem to have little to go on with but that indomitable Something within you that says “Go on!” then is the hour of your Gethsemane when *Silent Contact* can watch with you and come through the Cross and the Tomb to that glorious Resurrection in His Consciousness.

And the victory is won!

THOSE of you who feel that you have reached a height of understanding to work with us in His name that we may form a Glorious Company of that Host, and stand with, pray with, and know with, those who have come to us for help — we give you greeting in Fellowship and welcome you to us.

Our Company will stand with the afflicted in their hour of trial, recognizing the Imminence of The Master and His Ministering Brethren, and so enfolding those who need in the Cloak of Divine Love that any inharmony would cease to exist in their minds, bodies, or affairs.

THOSE of you wishing to join this Host of *Silent Contact* should send in the following data for filing reference:

Your name in full.

Your street and city address.

The hour in the day when you can be alone most conveniently and meditate with us.

Your present church affiliation.

The church of your early religious training, this information giving us the form of your consciousness that we may best meditate in perfect harmony with you and that church.

YOU WILL *Alter Your* *when You Find Yourself*



HERE is a peculiar quirk in the Anglo-Saxon mind that wants to declare things not approved by herd thinking as coming from the devil.

Who was the great philosopher who declared that if Lucifer hadn't "fallen" the human race would have been under the necessity for inventing him anyhow, since the

human composition had such convenient use for the devil as a scape-goat?

This is exemplified in no clearer manner than in the reactions of a certain type of persons to advanced metaphysical teachings.

Reveal to them that which is generally known, or the principles that are generally agreed upon, and they will follow you with a certain amount of sympathetic interest. But the instant that the plowshare of trenchant truth turns up something of a slightly different nature from that with which they are familiar and at once they cry "Satan! The Adversary! This teacher has a devil!" In the politer realms of psychical and mystical research the same sentiment is voiced in the query: "Are you sure about your sources? Are you fully aware that evil entities 'slip in' and pervert pure doctrine with their own concepts and mischievous ideas?"

Of course the "pure doctrine" in this case is the doctrine that is comfortably accepted by those so fearful about "sources" . . . and strangely enough, this criticism, warning, or admonition, is confined almost exclusively to those points of doctrine that attempt to explain or elucidate the relationships of the sexes while still in the earth-state.

MMORALS is a problem peculiar to mortality and earthly marriage is merely the propinquity of two souls who have lessons to learn in each other's company . . .

IN OTHER words, it is the old puritan repression idea in a new form. People have gone through such painful experiences in repressions and restraints to "be good" that they arise in fighting mood to meet any suggestion that their self-imposed sufferings and foregoings may really be a lot of superfluous and uncalled-for childish nonsense. They talk about "sublimating the baser instincts to the broader expressions of universal spirit" when what they truly mean is, that they are miserably unhappy and unsatisfied in their sex lives here on earth and are trying to explain away a great spiritual hunger to their consciences, or inner selves.

One need not be a very profound metaphysical teacher to note how widespread is this evil of naming one thing when another is meant. All the great spiritual teachers of the earth have had this ugly circumstance to contend with. It has caused more misunderstandings and wars than all the squabbles of the monarchs who have lived.

Attitude Toward Morals in the Higher Life!..



THE DOCTRINE of pure morals on the higher realms of understanding, seems to be a far different thing than we find it on earth, a fact attested over and over by the teachings and pronouncements of Jesus Himself. Do you remember His answer to the Sadducees who tried to trip Him with the problem of the seven brothers who each died after having married the same woman? They asked Him: "Therefore in the Resurrection whose wife shall she be of the seven? for they all had her."

Our Lord's answer should be the greatest attestation not alone to the morals question, which we have in the Bible, but to the validity of human sur-

vival. He said: "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken to you by God saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

Translated into modern terminology, what the Master said here was: "Resurrection? What do you mean, Resurrection? You're still worrying along on the old-fashioned and exploded idea that all men die and stay dead until some great day when at the blast of a trumpet they all wake up at once and reassemble their bones and flesh for a new lease on life in some heavenly place. You think that on that day seven brothers are all going to find themselves in a complication because they passed one woman along to each other legally as they died and therefore had no further use for her. I tell you in the first place that the question of whose wife she was on earth doesn't mean a thing in the heavenly state because marriage as you know it on earth simply isn't recognized. But I'm far more concerned in this mistaken idea you have about the Resurrection, for that is where you are making your most sizable blunder. If men and women return to the dust of the ground and await a judgment day, then the God who made them is ruling as divine potentate over all the trillions of "dead" people who have ever lived and laid down their bodies. And He is nothing of the sort. He is the God of the living. By which I mean to tell you that all those people whom you consider dead are not dead at all, but very much alive, even at the present moment." Then He went on to add in a further statement: "But if I tell you of earthly things and you understand them not, how can you possibly hope to understand when I try to instruct you in matters of your higher lives?"

IN OTHER words, Christ knew full well that the earthly marriage state was merely the propinquity of two human souls who had things to learn by being in one another's company in the husband-and-wife relationship. When they had learned those things, the relationship ended for all time and there was nothing more to it. Dragging the whole propinquity on into series of higher life-cycles was both useless and absurd. No children being born in the higher phases of life by the biological method, *sex was purely a matter of manifestation of temperament*. So what difference could it possibly make whether seven brothers all had the same wife, or one woman had fifty husbands — excepting, in all seriousness, that the woman who had had seven husbands, or fifty, had seven or fifty times as much profitable experience, making her seven or fifty times a bigger woman spiritually.

The average earthly person viewing all this from the repressions of the modern social state, instinctively recoils and cries "Free love! A damaging doctrine! It must be of the devil! Whoever attempts to tell us of such matters must be instructed of the evil one!" Just as they cried exactly that at the words of the Christ Himself.

Again people thus disposed are saying one thing when they mean another. They really mean in this instance: "If we let the truth be taught that connubial alliances are nothing but opportunities for experiencings, we shall have the earth cluttered with illegitimate children who are the offspring of such unions, and they will require support which shall cost us money. It is bad enough to have to work and support the children of our own monogamous unions, without letting society run amuck in 'experience-alliances' . . . so away with the dread possibility. We frown upon it and pronounce against it. It is *immoral!*"

THE TRUE facts of the matter are, that no metaphysical teacher, or advance psychic person *can* come out flatly and report what he has learned or seen about how the sex question is viewed on the higher realms of supernal thought. He would be clapped in jail as a malignant influence in modern society, a teacher of perversions, a disciple of Lucifer seeking to destroy what earthly men term "holy" because religion has ever been used to thwart attacks upon earthly concretions.

Millions of so-called Christian people who think nothing of approving and supporting a world war that slaughters 30,000,000 human beings and prostrates human life for a generation, arise and want to do additional murder in the solitary instance when one who has explored the higher dimensions reports truthfully and fully what he discovers in higher phases of existence. This bugaboo that "it would knock society to pieces to preach thus-and-so" is a commendable thing to take note of, when it applies to the personal and physical relationships of men and women. It is of no consequence when great martial ends are to be gained, the attempt at which actually *does* "knock society to pieces" . .



AS A RESULT of false teachings for generations, men and women have become so gnarled, shriveled, and spiritually arid in their connubial lives, that they cannot render the true from the false. They refuse to see that the question of morals is purely one of economics, and anyone who challenges the existing order — even though it be erroneous — is naturally an enemy to existing institutions.

The spiritual relationships of a man and woman living in the intimacies of true conjugality are about as "holy" and inviolate as anything can be in this earthly state. But to label all forms of unions otherwise, legal or no, as promiscuities, is to pass judgment on the acts of a God who proves He does not agree because He sends children to married and unmarried mothers alike. And the

irony of this latter incident is, that in nine cases out of ten the children whom He sends to the unmarried mothers all too frequently outstrip the legal children mentally, spiritually, and physically.

WE MUST look at these matters clearly, level-eyed, and without bias, if we are to get anywhere in interpretation of real spiritual truth, for we are seeing the misunderstood effects of wrong doctrine all about us. The menace of increasing divorce, the increase in vice, the plight of unwanted and unloved children, the question of birth control, all these are indications that society is confronting a wholly new evaluation of the matrimonial state and something must be done intelligently to understand it.

If we are going to look to higher mentors for help in the solution of these quandaries, we must be fair and open-minded in considering their viewpoints and angles. We must stop being squeamish when considering their explanations. We must abolish our prudery that has its root in economic pressure and see life as life is seen by those who are living in its higher phases.

Men and women of today are soul-strapped to a greater degree over the problems presented by their sex relationships than they are over any other quandary they confront in mortal life. Again, one has only to be a most mediocre metaphysician, and hear some of the questions propounded for solution, to realize what a miasma of self-deceit and pathetic misapprehension exists, due to the Bible's various allusions to this question of matrimonial rights that compose the most vicious part of this insufferable question of earthly morals versus heavenly morals.

Few indeed are the metaphysicians who do not arrive sooner or later at the decision that three-quarters of the human race steadfastly refuting the ability of the "dead" to visit us and communicate, is motivated by the colossal chagrin that these same "dead" people will know what they are doing in their private sex affairs.

As if the "dead" cared! . . .

These people are really terrified by the possibility that perhaps there is no such thing as Privacy.

Truth to tell, there isn't! And when the mortal species gets that through its individual and collective cranium, there may be a gigantic alteration in all sorts and degrees of human conduct.

Just because a common bed-chamber looks empty of mortal entities when a man and woman are in it together, does not prove that a hundred discarnate intelligences are not in that room perceiving and beholding all that transpires.

We are consistently told by all our Mentors in the higher realms, however, that humanity makes its mistake in thinking that the moral codes of the several planes are all alike. For they emphatically are not!

Millions of our friends who have graduated into higher phases of living and manifesting, perceive the true original causes that make men and women behave toward one another as they do in flesh. Knowing these, they can not only make allowances but they do not necessarily hover about and express themselves with the same vehemence that they might if they were possessed of fleshly bodies — and fleshly inhibitions — themselves.

HUMAN LIFE needs a gigantic housecleaning in this matter of morals, in this generation, and that housecleaning seems to be on the way. The purists make much of the statement of the Master's, that "he who looketh upon a woman to lust after her, committeth adultery with her in his heart." But here again we are dealing — as He was dealing — with a spiritual equation.

The truth of the matter was, and is, that men and women translate every type of mutual interest and mutual intercourse, making for their earthly relationships, into lust whenever they indicate bodily preferment. It is all an exaggeration that merits severe reproof. And those on the higher levels *do* reprove in no uncertain terms, whenever they get an opportunity. Meaning when they find a teacher who can correctly transfer their opinions in the matter to those still in flesh. Of course lust is adultery of a sort. *But every desire for intimacy need not necessarily be lust.* This may seem begging the issue to some, and yet the strange fact maintains that those of advanced metaphysical understanding do not seem to encounter the mental and moral complications of those still in the blindness of ignorance and prudery. There is a freedom, an ease, a poise, a confidence, that comes with an understanding of the higher laws of morals, that is the same freedom, ease, poise, and confidence, that the inhibited and repressed are truly seeking, but calling their seeking something else entirely.

We are told that God made men and women for each other, as another article in this magazine, psychically recorded, evinces in no uncertain terms. Their great hunger for one another is divinely motivated. It is clean, it is foreordained. It carries no penalty but only loving happiness that is the true holiness of real matrimony.

Morals therefore are strictly an earthly issue when they appertain to sex. As such, men will

probably continue to deal with them until the end of time. *The true morals are the morals that have to do with the higher virtues: Patience, Selflessness, Self-Sacrifice, Love in all its manifold forms of externalized personal expression.*

And after all, if we are going to be inducted into the truth of the higher pronouncements at the Transition anyhow, why make such a furore at getting "posted" now and then in advance?

AS THIS is the last number of The New Liberator that probably will be issued monthly, according to present plans, the August and September numbers have been combined in order to provide time for preparatory arrangements for beginning the publication of the weekly about September 15th.

The new weekly will be identical in format with the present monthly excepting that it will contain but 24 pages each issue instead of 48, and the same high quality of contents will be maintained throughout.

Magazines will be printed and shipped to Liberator Assembly Centers and dealers two weeks in advance and subscribers will have the proper number of pages due them on yearly subscriptions figured in each instance and supplied in weekly numbers.

The publication of a Weekly has become an absolute necessity owing to the amount of material which has piled up in this office and the demand for some sort of vehicle for getting messages out weekly to the increasing number of students who are following the assembly meetings.

FOR SALE!

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Liberator Master Assemblies

*ALBUQUERQUE, N. M., 1010 N. 12th St., Sunday, 8 P.M.
Mrs. Edith Brookhart Miller

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, 430 S. Michigan Ave., Sun.,
7:30 P.M. and Tuesday, 8 P.M.
Ernest Palmer

CINCINNATI, O., Alms Hotel, Sunday, 8 P.M.
James Richard Ardit, P.O. Box No. 81, Tel. Hiland 1668.

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

*HIGHLAND PARK, ILL.
Dr. John Dean Leach, 109 S. Green Bay Road.

HOUSTON, TEX., Merchants & Manufacturers Bldg., Room 946
Sunday.
S. W. Narregang

*KANSAS CITY, MO., Missouri Athletic Club
James H. Craig

*LA PORTE, IND.
J. Heylman, Velvetex Corporation.

LOS ANGELES, CAL., Advance Book Store, 628 W. 8th St.,
Friday, 8 P.M.
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 Grant 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

NORWOOD, O., Federation Club House, 4336 Ashland Ave.,
Sunday, 8 P.M.
Rev. Frederick Lothair Simons

OAKLAND, CAL., Arcade 10, 1924 Broadway, Sunday and
Friday, 8 P.M.

*OMAHA, NEBR., Fontenelle Hotel, Parlor C, Friday, 8 P.M.,
Eric Carl Herbert 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, 1922 Shunk St.

PHOENIX, ARIZ., 333 North 6th St., Tuesday, 8 P.M.
Edward A. Bovshover

PITTSBURGH, PA., Fort Pitt Hotel, 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., Chamber of Commerce Hall, Tuesday,
8 P.M.
R. C. Stanley, 203 Brady Bldg.

SAN FRANCISCO, CAL., Metaphysical Library, 177 Post St.,
Wednesday, 3 and 8 P.M., and Friday, 3 and 8 P.M.
Dr. Edith W. Edmonson

*SANTA CRUZ, CAL.
Sunday, 8 P.M.
Mr. Perry Moore, Route 2, Box 673

*SAN DIEGO, CAL., 4th and Cedar Streets, Sunday evening
Adele Oakdale

SANTA MONICA, CAL., *1403-18th St.
Lee Dillabough

SEATTLE, WASH., Evergreen Hall, 3013 Arcade Bldg., Sunday,
7:30 P.M.
George W. Paterson

*SEBASTAPOL, CAL., P.O. Box 123.
Felix P. Snethlage

SIOUX CITY, IOWA, West Hotel, 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, 2:45
P.M.
Miss Mabel Irene Kessberger

TAUNTON, MASS., 169 Highland St., Sunday, 8 P.M.
Mrs. Harry K. Poole

UTICA, N. Y., Church of Divine Science, 2202 Genesee St.,
Sunday Noon
Mr. Sutcliffe, of Australia

VANCOUVER, B. C., CANADA, The Woman's Building,
Thursday, 8 P.M.
Miss Margaret Bower-Hopkinson

WATERBURY, CONN., Warburton Institute, 7 Leavenworth
St., Wednesday
Arthur M. White

WASHINGTON, D. C., 2240 S Street, 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., Tuesday and
Friday, 7 P.M.
James Higgs

YOUNGSTOWN, O., *24 Hilton Ave., Sunday, 8 P.M.
Mrs. Wilbur V. Eaton

*Inquire of Leader for exact details.

Liberator Group Meetings

ALHAMBRA, CAL., Spiritual Science Church, 204 So. Second St., Thursday, 2 P.M.
Mrs. Maude A. Smith.

ALHAMBRA, CAL., 8 No. First St., Thursday, 8 P.M.
Miss Lucille Tucker

*ALAMEDA, CAL., 1914 High St.
Mr. Earle S. Van Camp

*ATLANTA, GA., 506 Grand Theatre Bldg.
Mrs. Elizabeth A. King

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

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

*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, Phone 2-2472

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

BOISE, IDAHO, 2106 Longmont, Box 904, Sunday, 8 P.M.
Mrs. Myrtle B. Nelson

*BOSTON, MASS.
Mrs. Lauretta Callow, Apt. 38, 50 Peterboro St.

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

BUFFALO, N. Y., 117 Fordham Drive, Friday, 8 P.M.
Mrs. Matilda A. Connelly.

*BURBANK, CAL., Box 373
Mrs. K. C. Fish

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., R.F.D. 1
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

*CLINTON, OKLA., 701 Choctaw Ave.
Dr. C. Evelyn Phillips

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

*DETROIT, MICH., 137 Glendale Ave.
Mrs. Esther Goodson

*DETROIT, MICH., 84 Marston Ave.
Mrs. Laura Dell Long

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

ELYRIA, O., Monday, 7:30 P.M., 1117 Middle Ave.
Mrs. Frank R. Crawford

ERIE, PA., 1346 W. 11th St., Sunday, 8 P.M.
Hugh E. Wheeler

FALL RIVER, MASS., 531 So. Almond St., Sunday, 8 P.M.
Mr. Louis Long

FLUSHING, L. I., 4214 So. 162nd St., Sunday, 8:15 P.M.
William Jessup Sholar

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

FREMONT, O., 310A Arch St., Monday, 8 P.M.
Mrs. Norman Fulton

*FULLERTON, CAL.
Miss Suzanne Claire Dean, 1021 No. Harvard Ave.

GARDEN CITY, MO., Sunday and Wednesday, 8 P.M.
Dr. Cady H. Saint

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

GLENDAL, CAL., 1830 Gardena Ave., Sunday, 7:30 P.M.
Miss Adelaide P. Illman

GLENDAL, CAL., 736 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

*HADDONFIELD, N. J., Chew's Landing Road
Mrs. Grace E. W. Macdonald

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., Lotus Library, Friday, 8 P.M.
Miss Virdee 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, for time and place.
John W. Biddington

HUNTINGTON PARK, CAL., Masonic Temple, 6341 Pacific Blvd., Sunday, 8 P.M.
James C. Barr

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

*Inquire of Leader for exact details.

OVER

- INDIANAPOLIS, IND., c/o Mrs. E. N. Carter, 5004 N. Penn-
sylvania St., Sunday, 7 P.M.
Mrs. Nellie Moore Christie
- *LANSING, MICH., 574 Hollister Bldg., Thursday
Miss Lucile Tenney
- LITTLE ROCK, ARK., 1913 Scott St., Thursday, 8 P.M.
Mrs. Minnie Rhee Green
- *LOS ANGELES, CAL., 1200 Rimpau Boul.
Mrs. Lucile W. Doyle
- LOS ANGELES, CAL., 3205 W. Eighth St., Sunday, 8 P.M.
Mrs. Mina J. Hall
- LOS ANGELES, CAL., 717 South Westlake, Sunday, 8 P.M.
"Marideene"
- LOS ANGELES, CAL., 236 S. Flower St., Daily Except Sunday,
7:45 A.M.
Henry A. Nicholson
- *LOS ANGELES, CAL., 806 Majestic Thea. Bldg., 845 S. Bway.,
Sundays, 3:30 P.M. and Fridays, 8 P.M. at 1000 So.
Grand Ave.
Miss Maude Rockwell
- *LOS ANGELES, CAL., 862 W. Santa Barbara Ave.
Allen H. Smith
- *LOS ANGELES, CAL., 804 W. 53rd St., Tuesday, 8 P.M.
Mrs. Maude A. Smith
- *MIAMI, ARIZ., P. O. Box 713
S. F. Macdonald
- *MILL VALLEY, CAL., Summit Ave., Sunday afternoon
Mrs. Blanche H. Bulkley
- *MILWAUKEE, WIS., 2723 State St.
Miss Edna Baker
- MINNEAPOLIS, MINN., Normandy Hotel, Tuesday, 8 P.M.
Mrs. Elaine B. Rice, Telephone Atlantic 0223, P. O. Box 153,
Commerce Station
- MISSOULA, MONT., 17 Masonic Temple, Sunday, 8 P.M.
Dr. C. B. Spohr
- MT. CLEMENS, MICH., 117 North Ave., Wednesday, 8 P.M.
Rev. Balfred De Hellas
- 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
- *NIAGARA FALLS, N. Y., 624 Walnut St., Friday evening.
Mrs. Brown, Phone 5244
- NORTH GRAFTON, MASS., Tel. Grafton, 73, Sunday Evening
Dr. Ralph L. Faulkner
- *NORTH RIDGEVILLE, O., Mrs. Alice Creveling, Box 113.
- 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., 3129 Lynde St., Friday, 8 P.M.
Earle S. Van Camp
- OAKLAND, CAL., 3404 Harrison Ave., Monday, 8 P.M.
Mrs. Virginia E. Price
- OCEANO, CAL., 7 Paso Robles Ave., Sunday, 3 P.M.
Miss Genevieve Kemble
- *OKLAHOMA CITY, OKLA.
Mrs. O. K. Corken, Tel. 5-8752
- ONTARIO, CAL., 615 West J St., Sunday, 7:30 P.M.
R. W. Bruce
- OREGONIA, O., Sunday, 8 P.M.
Mrs. Frances G. Andrew
- *PACIFIC BEACH, WASH., P. O. Box 1
Mrs. Edna Baker
- *PASADENA, CAL., Vine Tea Room, 1563 N. Lake St.
Mrs. Regina Denaut
- PATERSON, N. J., Star Book Shop, 115 Broadway, Friday,
8 P.M.
Miss Anna Longson
- *PEORIA, ILL., 606 State St.
Mr. A. H. Anderson
- *PETERSBURG, ILL.
Mrs. Emma Finney
- PHILADELPHIA, PA., 2838 No. 11th St., Monday, 8 P.M.
Mrs. Lola E. Fellman
- PHILADELPHIA, PA., 2617 No. 13th St., Thursday, 8 P.M.
Mrs. Margarete Pasquall
- PHILADELPHIA, PA., 1901 Walnut St., Wednesday, 2:30 P.M.
Mrs. Mabel R. Supplee
- *PHILADELPHIA, PA., 4240 Chestnut St.
Mrs. Frances Turpin
- *PORTLAND, ORE., 1962 Portsmouth Ave., Sunday
Mrs. Jonas Funderbunk
- PORTLAND, ORE., 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, 8 P.M.
Mrs. Marion L. Juergens
- ST. LOUIS, MO., 3634 Juanita St., Sunday, 7:30 P.M.
Rev. Klara T. Hary
- SAN ANTONIO, TEX., Room 613, Assembly Hall, Chamber
of Commerce, Aztec Bldg., Wednesday, 8:15 P.M.
Z. Norman Brown
- *SANDY, UTAH, P. O. Box 114
R. D. Madsen
- SAN FRANCISCO, CAL., 1850 Sacramento St., Apt. 104, Sun.,
8 P.M.
Marie Adams
- SAN FRANCISCO, CAL., Metaphysical Library, Sunday, 7:45
P.M., Thursday, 3 and 8 P.M.
Mrs. Blanche H. Buckley
- SAN FRANCISCO, CAL., 2638 Van Ness Ave., Friday, 8 P.M.
Mrs. Carol Barton Jarboe
- SAN FRANCISCO, CAL., 716 Whitney Bldg., 133 Geary St.,
Friday, 8 P.M.
Miss Virginia L. Meyer
- SAN FRANCISCO, CAL., 1881 8th Ave., Sunday, 6:45 P.M.
Miss Iva M. Shepard
- SAN GABRIEL, CAL., 214 N. Santa Anita, Tel. Alhambra 8016
Sunday, 8:30 P.M.
Thomas F. McDonough
- *SCRANTON, PA., 2201 Capouse Ave.
Mrs. Nellie M. Barrett
- SAN PEDRO, CAL., 703 31st St., Tuesday, 2 P.M.
Miss Zae Truax
- *SANTA BARBARA, CAL., 1312 Dover Rd.
Mrs. Ethel B. Drew
- SEATTLE, WASH., Hotel Continental, Sunday, 8 P.M.
Dr. William K. Turner
- *STOUTLAND, MO.
Fred W. Ellis
- SYRACUSE, N. Y., 800 N. McBride St., Monday, 8 P.M.
Mrs. Karl Sutter
- *VANCOUVER, B. C., 10 Kenilworth Apts., Carders St.
Mrs. Ellen L. Dobson
- WASHINGTON, D.C., 1302 N. St., N.W., Thursday, 8 P.M.
Mrs. Ada M. Buxton
- WASHINGTON, D. C., 1734—K St., N.W., Sunday, 8 P.M.
Mrs. Ruth Stead
- *WHITTIER, CAL., Whittier Book Store
Miss Alice Van Bibber

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