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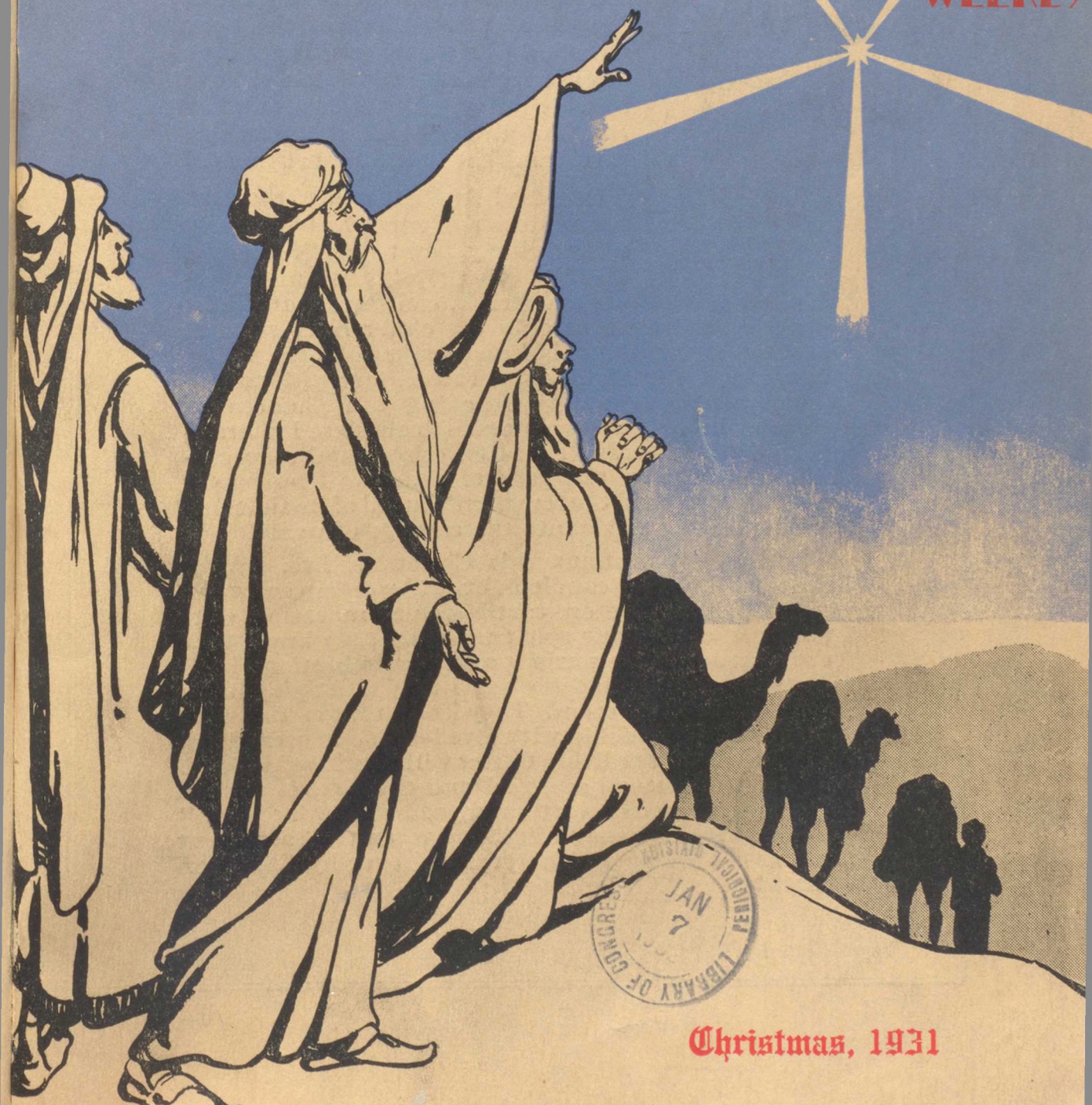
December 19, 1931

The New LIBERATOR

Edited by William Dudley Pelley

1931

WEEKLY



Christmas, 1931

Whom Do Men Worship?



M

EN SET aside one day in the year to commemorate the Spirit of Christ. They send gifts, think of the poor and mail Christmas greetings. One day men celebrate the Spirit of Love by which they were made and follow the God-given gospel of "peace on earth and good will toward men."

One day! And the rest of the year the majority of men, knowingly or unknowingly, bow to the "unknown god" whom they "ignorantly worship"—a god of fear and wrath, claiming that might makes right and that only the clever shall survive. In sheep's clothing this Beast walks in their midst, usurping their mansions, theatres, institutions and newspapers, outwardly preaching the panacea of peace while its octopus tentacles complete its stranglehold with betrayals, thefts, crimes and respectability, and when the garb of peace will no longer suffice would send the fomented hatred of its suffering and ignorant vassals into the carnage of war!

But true Christians this Christmas Eve, in the simple stillness of candle light, will worship anew the coming of Christ on earth—commemorating outwardly the constant spirit within. They know that the disorder in the world is a final culmination of evil destroying itself, and the parts they must play in its present reconstruction. They know that as they find the Divine Friendship with love for God in everything and everyone, the living Christ will manifest Himself. That this is literal and real and the time is not far off when "peace on earth and good will toward men" will be with us in actuality, and when the Sacrament of the Holy Day will be presided over by Christ on earth!



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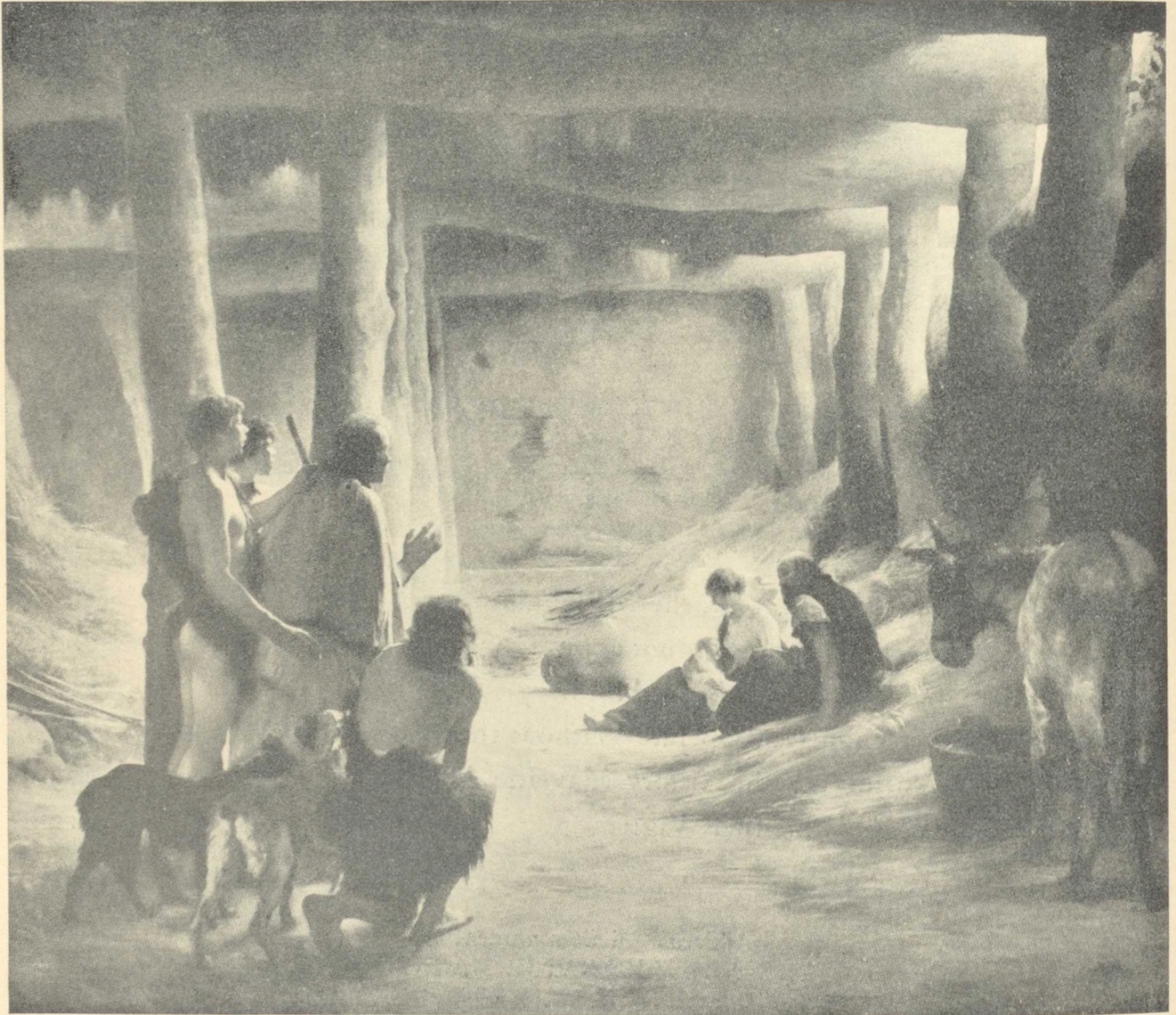
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"The Arrival of the Shepherds"

By H. Verolle

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THE Saga of the Star



A HEATHEN world sat in darkness. The Ark of the Covenant was lost. Parthia, Egypt, Babylon, Syria, had ravaged the homes and cities of Israel. Pompey, the Roman, had crushed the few remaining relics of Judaism and his satrap Herod ruled in the Holy City of Jerusalem.

In the aisles of desecrated temples the money-changers plied their trade. They paid tribute to Caesar but none to God. Scribes and Pharisees flourished by buying mandamuses of Herod Antipas. Artisans and laborers accepted a respite from plunder and massacre afforded by the Roman centurions.

Might ruled everywhere.

It was the Year One of a New Dispensation, but few knew and none cared. The heart of Judaism, which no persecution could destroy, looked for a deliverer in the flesh, and the Deliverer came in spirit.

It looked for the warrior and God sent a little child.

Its vision was still blinded with rage and sorrow. Only a few deep thinkers traveling the desert wastes saw a strange signal that was not of earth. Only to a few shepherds tending their flocks by night was granted the glory of that revelation.

In the midnight sky had blazed a new star, such as never had illumined the earth since the beginning of worldly time. And the

star stood sentinel over the little town of Bethlehem where a Nazarene woman had given birth to a child.

The wise men from the East hastened to lay all their worldly goods at the foot of the manger where in the stable of the inn lay the infant Deliverer. The shepherds in the light of the star bowed their heads in adoration.

In answer to their prayers and offerings a far-off whisper, the voice of angel messengers, too faint except for ears spiritually in tune, revealed to the chosen few the meaning of the star, the mystery cradled in the manger:

"Glory to God in the highest—on earth peace—good will to men!"

But when the rumors of these happenings reached the city they were lightly dismissed in the seats of the mighty. The Caesars were occupied with new schemes of conquest and empire. Herod was busy with his illicit paramour. The Scribes and Pharisees sneered and asked, "Can any good come out of Nazareth?"



CENTURY followed century, war followed war, conquest followed conquest and the star and its message were lost in the struggle for existence. Christianity sought to win the world as it had always been won before—by the power of the sword.

After Bethlehem came Calvary, after Calvary the martyrdoms of Rome, after the fall of Rome the murder-hosts of Attila; after Attila the gory trampling of all Asia by Genghis Khan's fierce Mongols.

Then for 150 years the Crusaders of the Cross and the fanatics of the Crescent killed and massacred one another for the possession of Jerusalem. A century of ruthless fighting witnessed the overflow of the Moor and Saracen to found a Spanish kingdom. *Had any good thing come out of Nazareth?*

The new religion became a weapon of tyranny in the hands of kings and chancellors, hierarchs, overlords and knights-at-arms. The voice of the people—for whom it was intended—was drowned in the revelries of courts, the blare of trumpets and the rolling beat of the drums of war.

Christian turned the sword on Christian as fiercely as he had ever turned it against the barbarian. They fought first for power and territory and the riches of the world. But stranger still, they resorted to bloodshed and fire and torture and the rack to determine the interpretation of the message that heralded the birth of the babe in Bethlehem.

So for twenty centuries the history of Christianity was written chiefly by potentates and persecutors in letters of blood. The light of the world was not the Star of Bethlehem, but the red planet, Mars.

Until Christianity crowned its twenty centuries of fighting with one grand orgy of scientific slaughter. A war to end war—said idealism. But that was no way to peace. So Christendom remained an armed camp.

Nevertheless through all the gloom and glory of prelates, warlords, thrones, principalities and powers, in the homes of common people families gathered each Christmas Day, set candles in the window, exchanged gifts, dedicated twenty-four precious hours to the children whom the Savior loved—and so kept alive the memory of the Message and the Star.



ONCE more into the desert sands of time was swept the dust of another generation and its wayfarers stood at last on the hitherto untraveled highway of peace.

Some said the great change started in the hearts of men when the most dramatic hero of the day was an evangel of gentle industry; when he who first conquered the elements of sea and sky for the good of all refused to commercialize his courage or sell for gold his knighthood; but on the silver wings of the morning became the “ambassador of good will” between his own and all other peoples; and for the first time in history made the most powerful and wealthiest of the nations the most highly trusted and most dearly loved.

Others said the change was brought about through the disposal of their fortunes by those whose industry had reaped the richest rewards in that land of equal opportunity where wealth accumulated.

No more was the joint fruit of the work of men's head and hands employed to found dynasties, to bolster the professions of titled families or to gild the thrones of kings. The business leaders in that western republic rather devoted their time and talent and money to the cause of humanity.

They founded institutions to minister to the moral and physical needs of the people, not only in their own country, but for the benefit of all races and kindreds. They studied the diseases of mind and body that lead to conflict and war, they broke down the barriers of misunderstanding that separate nations, they taught the young how to appreciate the excellence of true constitutional government. To objects such as these they devoted their God-given wealth.

Others again said the great change was hastened by the union of science and religion to the confounding of the cynics and the scoffers. When the learned turned from destroying to constructing and the illiterate were too few to make filth and raw materialism profitable—as happened with the universal spread of knowledge—the day of redemption was at hand.

But all agreed that the road of peace was not discovered by diplomats sitting around long tables or statesmen conferring behind closed doors; but by fathers and mothers and husbands and wives demanding in open forums the right of their children to life and the pursuit of happiness.

Thus Christmas Day at last brought the wisdom, for centuries revealed only to babes, to the understanding of the wise and prudent. And people dated their letters and packages and gifts for Yuletide with a new date "One, Anno Stellae." For in that year the Star of Bethlehem returned to earth!

And in that celebration men and women and children—by radio and airplane and by all the devices won from science by religion brought back to earth in a full-throated, deep-chested, whole-hearted human chorus the message heard at the birth of the Christ-child only by a few wise men and a handful of shepherds:

"Glory to God in the Highest, on earth PEACE, GOOD WILL TO MEN."

—*The Los Angeles Times.*

THE Meaning of Christmas as the Millennium Nears!



WHEN we contemplate Christmas, one of two emotions usually arises within us. Either it bores us for the gift-making it entails or we greet it as a holiday different from other holidays because it gives us opportunity for self-expression that other holidays do not.

The time has come for us to consider Christmas with a bit more originality. I make the claim that there is much that is original in essence about Christmas, that man has not yet entertained in spite of the 1900 years that have elapsed since those shepherds watched their flocks by night. . . .

CHRISTMAS is a day, or a season, peculiar to almsgiving—or rather a festival epitomizing altruism. But it is more. *It is a time in which the highest attributes of the race find expression for reasons that the race is not yet aware of.*

I want to write briefly of those reasons.

Christmas started originally as a pagan festival. It was meant to express the annual joy of ancient peoples at the increase allotted them by Nature throughout the year and the benefits which the gods had bestowed upon them. *It was not a religious celebration until Christianity made it such.* It was a spontaneous outpouring of spiritual thanksgiving. Our annual Thanksgiving Day in November approximates the

WE ARE coming to accept that every man and woman is the perpetual and gory battleground for the militant forces of Light and Dark, and Christmas is symbolic of Light's ultimate triumph

ancient ceremony closer than our present Yuletide.

Christianity said to men: "There is but One God, the Father, and His prophet is Jesus the Christ. Let us honor both by some sort of festival that shall express our adoration while at the same time losing nothing of our pagan thanksgiving."

Up through the years this practice has gone on until we have associated the observance with our Lord's birthday so closely that the two are interchangeable.

That is as it should be, perhaps. Nevertheless, suppose that we consider Christmas from a new departure in spiritual reasoning and divorced if possible from religious sentimentality.

THERE is, in man's nature, a hunger and thirst after the imponderable and unknowable. It is placed there for a purpose. It is really there as a sort of *servant*, though he does not know it, for it motivates him to consider the universe not in terms of himself but abstractly.

I don't mean to be didactic and certainly I don't want to be pedantic, when I say that men and women everywhere—and especially here in progressive America—are continually being hounded by their own irascibility at being denied a true knowledge of the nature of things and their purpose in the Cosmos.

Man thinks offhand that he is largely a creature of Chance, somehow gotten into a world of painful sensation, with little ahead of him but Imponderable experience, and his ultimate destination—maybe!—a mystical locality called Heaven, overflowing with milk and honey and perpetually attuned to sublime harmonies.

No matter how much he studies and ponders, Life comes back to the individual person as the Enigma of Enigmas. Buffeted by circumstance he gets through the world as best he may, and lies down finally to what appears to be disintegrating slumber.

Now let us consider Christmas in the light of Actuality. That is: *Suppose we examine it as being some sort of interpretation of the riddle of earthly existence.* For assuredly it must be the symbol of the Eternal Plan else why should it have persisted age on age, generation after generation, constantly growing in importance and rendering a distinct and increasing service to human spirituality? No festival could persist over so many years and be observed by so many different races in so many different lands *if it did not hold certain concepts of the Infinite.*

IT IS these concepts of the Infinite after which modern men and women hunger and thirst so cruelly. If Christmas is the key to the Imponderable Lock, let us seek to find the Keyhole.

I am convinced, for one, that Christmas never would have been projected in the first place if it was not intended to serve mankind with a greater importance than he popularly attributes to it in these days of department store advertising and Yuletide exploitation for commercial profit.

If mankind is ever to know himself he must get his cue from something that motivates the annual Christmas adventure.

DOGMATIC theology has taught us that man is on this earth for a period of behavior, following which he will be called before a divine

police court and sentenced for his delinquencies or awarded for his benevolences as the record is produced against him.

This in its essence is not only infantile. It is also archaic. That is, such a hypothesis has served its purpose in the spiritual evolution of the race. The time comes now for a broader



understanding of the Eternal Principles as applied to the individual. We approach a social condition in which it is everywhere manifest that such a cosmic scheme has everywhere lost its potency.

Frankly, in their hearts men believe nothing of the sort!

They are commencing to realize that in an age of childish despotism, wanton bloodshed, and insufferable ignorance, such a fantastic explanation for Life and its Aftermath would not only suffice for all practical purposes of living but gain popular credence as well.

Obeying the Law of Compensation in spiritual matters as well as in material pursuits, man had to reason out some sort of scheme that would

account for the injustices to which he was everywhere subject. He perceived no possible means of gaining personal justice in a badly organized society where the weak served the strong. What was more natural than that he should project theoretically in sublimer form the notion that sometime, somewhere the helpless were awarded the justice they could not obtain on earth, while the strong were humbled and accorded their desserts?

It was a concept suitable to the times. It had nothing to do with what might be called Spiritual Morals. That is, it had nothing to do with increasing or lessening man's respect, love, or fealty toward his Creator. Indeed, history is replete with incidents where it reacted in exactly the opposite manner and made man to fear and criticize his Creator for permitting such an earthly Golgotha.

NO! It was a crude expression of our old friend Compensation, nothing more nor less, and it took root because it had to take root. It was accredited because it had to be accredited. It gained popularity because it seemed reasonable and natural.

But in time it came to be the Christian religion itself, as we know it. God was the police judge. The Savior was counsel for the defence. Sundry angels were bailiffs and sheriffs. The courtroom analogy was perfect and the Day of Judgment was the calling of the docket.

Among peoples and races of no greater general education than that which prevailed when Our Lord was last on earth in mortal flesh, we can scarcely marvel that this simple exposition of the compensatory law should have found its highest expression in Christian literature and religious thinking.

Mankind could not have been mankind had he not brought to bear on his consciousness some ethical system whereby the good were awarded and the wicked punished. He knew that he was somehow *misplaced* in the worldly structure as he encountered it. He felt at times that he must have done some terrible thing to merit the fate that herein befell him, with its resultant sorrows and irremediable losses.

His thinking, of course, was as blind as his concepts, considered from the angle of personal reaction.

But no one today submits to the fallacious belief that all good people are saccharinely moral and that all wicked folk are incurably wrong spiritually. *We are coming to accept that every man and woman is the perpetual and gory battleground for the militant forces of Light and Dark.* Those who are "good" are merely those who have not as yet surrendered to the negative, derogatory influences in life; they are those in whom the enlightenments outweigh the errors of ignorance in practice. Those who are "bad" are merely those who have not yet received the Light; that is, those who have not grasped the true essence of human life in its earthly visitation and proper perspective.

BUT two thousand years ago, so to speak, man had not progressed sufficiently far in his ethical thinking or in the awareness of his own spiritual structure, to consider Life as much beyond a purely physical manifestation with continuity of existence as a thing for conjecture. He had to have his heavenly court-room ideal or perish in despair. The court-room shibboleth helped him to bear his physical and moral burdens while his soul was being educated to where it could grasp the tenets of spiritual understanding which it is beginning to embrace today, to the consternation and alarm of thousands of good theologians who cannot read correctly the essence of his Awakening.

All about him today the Average Man sees two things happening: First, the heavenly court-room idea is no longer tenable in a world where people, under the nomenclature of Democracy, are becoming literally their own police judges; second, and on the other hand, mankind having subconsciously discarded it, seeks something by way of explanation for the physical-life phenomenon to take its place.

Christianity has come to him each year at Christmas and said: Nineteen hundred years ago in Bethlehem of Judea, a Child was born whose mission it was to "go to jail" for you, for what you have done in flesh, and you must love and venerate your substitute in discipline for being so kind and self-sacrificing.

Today, however, man has reached that point in his spiritual evolution and increase in understanding where he faces the issue that *substitution is not punishment*. Nor is it Compensation in its beneficial sense.

The citadels of dogma are everywhere being assailed, in pulpits as well as in ordinary men's hearts, not because Christ has become insufficient as a doctrinaire *but because His life mission and philosophy as our ignorant forefathers conceived it is becoming anathema to our newer, saner and more artistic recognition of what truly constitutes Justice, Discipline and Punishment.*

THIS BUSINESS of going to jail for another's transgressions can be both commendable and beautiful considered as a gesture in Ideality. But considered from the standpoint of benefiting someone it is another thing entirely.

The transgressor is never benefitted by having a substitute suffer for him, no matter how grateful he may feel for the courtesy. Instead of being benefitted he is viciously weakened.

In an age when we are recognizing that Pain and Punishment are merely phases of spiritual evolution, we are confronted by the appalling and unthinkable presentation that on the basis of our forefather's doctrine *Our Lord's Passion and Crucifixion were really selfish benefits accruing to Him alone and that the only one who actually profited spiritually was the Valiant One personally.*

From the premise of such an interpretation I say that the old dogma is childish, ignorant and archaic.

NOWHERE in fundamental Scripture do I read that Christ intended to "go to jail" for anyone; a careful perusal of His personal speakings—both past and present—conveys a wholly different concept of His mission among men.

In the first place, man's spiritual evolution is convincing him that there really is no jail for him to go to; and in the second place, the Jail Idea is nothing but bestial social vengeance expressed in terms of an ignorant and selfish disposal of the unfortunate miscreant where he may do no harm to society during the period of his incarceration.

Christianity is bigger than that. The Christ Doctrine is nobler than that. The thought of the Man who was born into earthly flesh nineteen hundred and thirty years ago this month, considered in the purity of original expression, were never voiced out of any such stupidity.

Christ said: "I come to bring you love for one another. I come among you expounding tolerance, goodwill, and hate of hatred. I bring you peace, joyous liberalism, compassion, and service toward each other."

I maintain that His death by crucifixion was symbolic. But as time has gone on, emphasis has been placed upon wrong phases of that symbol.

He died that He might function again in actual physical flesh and prove the continuity of consciousness that is the secret of every man and woman's individualism.

In popular form he wanted to demonstrate that this life-span of seventy years or less in mortal bodies "wasn't all there was," not that a few hours of physical torture on a cross of wood made everything right with rapacious Providence.

Thousands of persons have fallen down elevator shafts, been crushed in train-wrecks, or mangled in automobile smashups, and suffered agonies quite as acute before death released them, as the Savior endured that memorable night outside Jerusalem. Not that this mitigates the importance of His suffering, *but we as enlightened mortals are coming to know that suffering of itself is spiritual profit of the very highest quality!*

THE FACT remains, argue as you will, that modern mankind, enlightened by the social blessings of the twentieth century mechanically, educationally and ethically, views the whole program of the Vicarious Atonement as more or less of a childish legend.

I believe that is why I receive thousands of letters every month from readers of works on metaphysics, with this heartcry written large: "I've been going to church every Sunday since childhood, and throughout all those years it hasn't given me one-quarter the constructive solace that I gained from one article of yours in a recent popular magazine!"

LOOKING about them men see so-called "wicked" persons doing occasional acts of kindness and charity, and given to quite as many expositions of externalized love as the so-called righteous. On the other hand, man sees rare noble souls born in disease and squalor, reared in penury, and hounded by misfortune through-

out the earthly life span. Those actualities discerned by the alert Modern do not square with the tenets of theological doctrine born of days when the caprice of the tyrant was the Law and man thought the earth was flat like a plate. There must be some more reasonable, more ponderable explanation for these inequalities of circumstance, especially as men grow to perceive in increasing stupefaction *that misfortune is nothing but education in disguise* and that the whimsicalities of life that favor some souls above others are too often stilting or blunting, certainly derogatory to the highest spiritual virtues.

WE CANNOT escape these self-apparent facts. We have reached a stage in social erudition where men and women are asking themselves: "Have we consistently missed something behind the great Life Structure that is present-day society in its spiritual ramifications? Is it possible that the thing we have called Worship of Mammon is not such at all but the finest tribute to the Creator's beneficence? Is it possible that men have attained to a place in spiritual intellectuality where they are ready for a finer and deeper dispensation of Truth? Does not their very discontent with the old theology mark them out as graduates from it and nominate them as students of something that up to now has been purposely withheld from a part in their curriculum?"

Putting it secularly, having grown from a childhood of bloodlust and silly intolerance which is always the mark of the small mentality, is man all unwittingly perfecting senses within himself that are finally enabling him to tune in on the Infinite? Is he suddenly "listening in" on cosmic interpretations of Truth that could not have been advisable up to the present, and until he had seen the aridity and fallacy of superstitious ecclesiasticism?

Did man receive all the teaching available for him out of the Cosmos nineteen hundred years ago, or is it just possible that still sublimer precepts and miracles are ahead to be manifested?

ASK these questions soberly, with the opinion that never were they more appropriate in interrogation than in this present season when we celebrate The Great Teacher's nativity.

Mankind is at a Crossroads in Eternity and knows it. Medieval dogma has served a medieval people. Education and invention has encircled the globe. The radio, the motion picture, the printed book, the penny newspaper, offer the most provincial villager or shoddy slum dweller the same erudition enjoyed by those residing in our modern mansions. We have reached a place where even Christmas itself is a challenge to our pocketbooks, our sympathies, our altruisms, and our behaviorisms. We stand nakedly on the threshold of the Unknown and say—

"Lord give us light to go on for our darkness is abhorrent to us. Our comings and goings in theories, our rantings and our whimperings, our aspersions and our heresies, these are not blasphemies. We submit them as proof that the stomachs of our souls are empty and we ask for food. We are hungry men and women, disgruntled because the meal hour is delayed. Supply us with nourishment and we will smile, going on with a song in our hearts!"

THIS IS the reasonable requesting of reasonable beings. A people who could be satisfied forever with the precepts and doctrines appropriate to a generation that crucified and boiled in oil, would be a stagnant people, a people making no progress, a people dead spiritually, a people whose heartcry would be: "Let us alone!"

So we stand at the threshold of this Christmas season militantly questioning, ruthlessly analyzing, demanding of our God of Light that He bestow upon us that which is His Essence.

And the strange part is, that nowhere is it said of Our Lord and nowhere in Nature is it evident, that Knowledge is forbidden or that Truth is fixed in concept. Our Lord said: "Seek and ye shall find; knock and it shall be opened unto you."

I choose to think that for 1900 years humanity has been taking Him at His word until on the threshold of this twentieth century we confront an advancement in spiritual concepts that is well-nigh cataclysmic.

Mankind goeth to his long home—what can that phrase mean but that mankind advances toward a true knowledge, an elevated and enlarged understanding—and a correct interpretation—of the Cosmos for that which it is?

DO You Know that Christ was not a Jew?

Q *EVEN Biblical Prophecy indicates that the true Israelites through whom Jesus came, were of the Tribe of Benjamin, whereas the modern "Chosen People" came out of the Tribe of Judah, putting a wholly different construction on the use of the designation "Gentile" . . .*



IF WE STUDY the writings of the Bible from the standpoint of the clear-minded student, *without theological bias*, we soon arrive at some unusual conclusions.

In the first place we find them divided into several classes. We have those dealing with the giving of the law to the children of Israel; those that deal with history in the making; others that tell of things to come; and those that have to do with the teachings of the One known as Jesus.

When we give particular attention to the writings that deal with things to come (known as the prophecies of the Bible) we again encounter surprising distinctions. For we find that some deal with creation in general, allegorically commencing with Adam; there are others telling of the redemption of the race of mankind said to date from Noah; but by far the largest number of them deal *with the future of the Israelites*.

These Israelites called themselves the "chosen people" and as we witness the strange things that happened to them—and how, down through the years since Jacob (Israel), still stranger prophecies concerning them have come true to

the letter—we are justified in giving consideration to the thought that a certain race might be under special observation and guidance by a Higher Power, if only to serve as a witness to the rest of the world.

But was that race the people now popularly identified as such?

As we read time and time again of things that should happen to this people and see the prophecies fulfilled, we are tempted to come to a conclusion that an inexorable destiny hung heavy over them. Perhaps so! But it was a destiny of their own making, the destiny that an All-wise Father might foretell for a child whom he thoroughly understood and whose reactions he could prognosticate under varying conditions.

LET us step into the picture around 1050 B. C. and we see them then an undivided people under King David. The tribe of Judah (the royal house) were living just south of Jerusalem with the tribe of Benjamin to the north. The rest of the tribes were mostly to the north. Shortly afterwards Solomon ascended to the throne and it was in his reign that internal troubles developed and the kingdom was split into two factions.

That is the fact that is so often overlooked. The Jews (the tribe of Judah) together with the Benjamites retained possession of the Holy City and, in later years, were the sole retainers (ap-

parently) of all Israelitish records, laws and religions, *that which happened to the other ten tribes being entirely ignored.*

Hence we see that *while a Jew is an Israelite, not all Israelites are Jews*, and also that from then on, references to the Israelites might not refer to the two tribes left in Palestine (after



later invasions) but to the "lost ten tribes" and this is just what has been, for so long, a stumbling-block and which, in the light of recent discoveries and fulfillment of prophecies, has been made plain. *For we now see that a very large percentage of the 2453 references to Israel do not refer to the Jews (the tribe of Judah), nor to a supposedly "spiritual" nation, but to the literal descendants of those ten tribes who were "lost" for a "time."*

AROUND 717 B. C. the "Assyrian came down like a wolf on the fold" and Shalmanezzer (the Assyrian) carried into captivity about 40,000 Israelites who were living in the northern part of Palestine. For many years these people were held captive in territories around the Caspian Sea. Though they "multiplied exceedingly" only a mere handful ever returned to Canaan.

From 603 to 507 B. C., we then see the Babylonians pestering the remnant of the Israelites—the tribes of Judah and Benjamin—and finally taking them into captivity. However, after seventy years, all these were returned to Palestine and again took up residence in and around Jerusalem. Therefore it is easy to see how the people of Palestine came to be known as Jews. *For even the Benjamites gradually*

drifted away, leaving the tribe of Judah, the literal Jews, in the Holy Land and, apparently, the only survivors of the "chosen people," commonly known as Hebrews.

It was in these times of great stress and tribulation that most of the great prophecies were written.

Many noble men, whose one thought was the rehabilitation of their race, were spiritually quickened so that they "saw" the things that should come to pass. They "saw" the passing of the kingdoms of this world; they "saw" the coming of the Christ; they "saw" His rejection by the Jews of the Tribe of Judah and how He would be accepted by the "lost" tribes; they "saw" how the lost tribes would one day learn their real identity; they "saw" how Judah should one day be re-united with the rest of Israel; and they also "saw" a day coming when the Lord of Hosts should rule all the world for in that day, all shall be in one fold, if not by birth then by "adoption."

ONE of the greatest of these prophets was Daniel who, taken as a lad into Babylon, rose to be head of all the "wise men" in the court of Nebuchadnezzar. He it was, who interpreted dreams for Nebuchadnezzar and deciphered the writing on the wall for Belshazzar. Many visions also he had, and most of them were referring to times far distant from those days.

Do you remember his interpretation of the dream of Nebuchadnezzar; the dream of the mighty image with head of gold, neck and breastplate of silver, loins of brass, legs of iron and feet of iron mixed with clay?

"Thou, Nebuchadnezzar," he says, "art that head, but thou shalt shortly pass, thou and thy kingdom" and he proceeds to explain how the neck and breastplate are symbolic of the next great kingdom, the loins a succeeding one and so on.

FROM all accounts we now see that Babylon was, indeed, the most gorgeous and luxurious kingdom the world has seen, but it passed and in its place rose the Meda-Persian. That kingdom was powerful but not so resplendent as the Babylonian and this is wonderfully typified by the descent from gold to silver. Following that

regime came the Grecian and the descent to brass is very significant. Then came the Roman power, the rule of iron, and that has persisted to the present day for much of our living at this time is based on old Rome.

But what of the feet of iron mixed with clay? Is it not peculiar that while we have much that is Roman iron yet we have mixed with it a whole lot of the clay of materialism? And—if we are now those feet, what of the concluding part of that vision?

The close of that vision was of a “stone cut without hands” rolling down a mountain side, smashing the image, scattering it to the four winds of heaven, and then, itself, resolving into a new kingdom, a kingdom which Daniel said would last forever.

Dare we say that even as all other prophecies have come true so also will this; that even at this time of the feet of clay and iron, some unseen power will produce a new regime which shall upset all man-made machines and erect a new kingdom, a new order on earth?

That is really the “plot” of this whole story. In that vision we see the passing of the “kingdoms of this world” and the rising up of a kingdom (I like the word regime better) which shall be different. It will not be made by hands that are human but will be “cut without hands” and in that picture we see a possible corollary to the prophesying of the re-uniting of Judah and Israel under one head and under the rulership of the Lord of Hosts.

NOW there are many prophecies that tell of the passing of “human” kingdoms but there are many, many more which elucidate on the rehabilitation of Israel under the direct supervision of the Lord of Hosts and as the latter are more specific and our space limited these are the ones we shall refer to.

As previously mentioned 717 B. C. saw most of the Israelites taken captive by Shalmaneser and later *the Jews* were carried into captivity by Nebuchadnezzar. Seventy years after that, the Jews were restored to Judah and remained there till 638 A. D., when Omar, the Turk, drove them out and they, like their brothers of the other tribes, became scattered amongst the nations of the world.

This “scattering” was to be effective until a certain time and that time is referred to as “the time of the fullness of the Gentiles,” “the end of the times,” “the latter days,” and so forth. In the past these varying phrases have been construed to refer to different periods, but now they are generally conceded to refer to approximately the same time, at least to the same period.



At the close of the book of Daniel we read that he asked the angel when these things should be, and as we are vitally interested in that event let us look into the answer.

Daniel 12, Verse 11, says “From the time that the daily sacrifice is taken away and the abomination that maketh desolate set up, there should be a thousand two hundred and ninety days” and in Ezekiel 4, 6, we read, “I have appointed thee a DAY for a YEAR” and in all prophecy we find this true—a day equal to a year.

Now in 638 A. D. Omar, the Turk, destroyed Jerusalem, scattered the people, thereby doing away with the daily sacrifice, and set up a great mosque to Mohammed, now known as the Mosque of Omar, an abomination in the sight of the Jews. If then we add 1290 (years) to 638 we arrive at 1928 as a fulcrum point which the happenings at the “end of the times” shall take place.

IN the following verse in Daniel (chapter 12, v. 12) we read “Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days” and many, in the past, confused this with the previous verse. Today, however, we realize this, that all Jewry looked to the day when the Turk would be driven out of Palestine and he WAS driven out in 1917-18. And here is the interesting part, that the calendar in vogue in Palestine has been the Mohammedan (since 638) and, according to this calen-

dar, 1917-18 was the one thousand three hundred and five and thirtieth year!

And it is written in Luke 21, verse 24, "And they (the Jews) shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles *until the time of the Gentiles shall be fulfilled.*" And the Gentiles are NOT those who are not Jews but, in its literal meaning, belonging to one class or race, and it would seem from observation to indicate that class opposed to Israelitish (Jew and Christian) teachings, in this case the Turk (Mohammedan).

NOW to briefly touch on a few prophecies and also some significant dates to confirm the date we arrived at from Daniel's 1290 days, which brought us to 1928 and which leads us to the thought that that year might be a pivotal point for the end of the age.

If we count from 4004 B. C. when Bible chronology starts we find that to 1928 is a period of 5932 years and when we read that Nathan told David that then was the "midst of the times" and that his statement was made around 1039 B. C. we see that it was exactly at the half-way mark of the 5932 years, in other words 2965 years from 4004 B. C.

Then we have 40 and 2 months referred to in Rev. 11.2, followed by a period of 1260 "days" in the next verse. These total up to 2520 days which turned into years and extended from the time of the end of monarchy in Palestine, *brings us to 1928!*

It is also interesting to note that according to Bible chronology the covenant was made with Abraham about 1917-18 B. C. in which he was told of becoming a great nation and then in 1917-18 A. D. Palestine, the Promised Land, was at last freed from oppression.

There are many other prophecies that seem to point to significant occurrences of the present but it is difficult to use them without being accused of "stretching a point" or of "making things fit."

However, bear in mind one thing: that there is a strong hint as to 1928 being the fulcrum-point of the times known as the End of the Age, the End of the Times, or the End of the Times of the Gentiles.

—Ernest M. Palmer.

THERE are some interesting deductions to be drawn by the foregoing exposition of Holy Writ. "The End of the Times of the Gentiles" does not necessarily mean the end of the Times of all people who are not of the Tribe of Judah.

By their own Old Testament data, therefore, is the claim invalidated that modern Jews of the Tribe of Judah are the only "Chosen People" *and that all others are Gentiles.*

Modern erudite Jews know that they do not come from the Tribe of Benjamin who were the original Israelites; they come from the Tribe of Judah, which comprised so-called Hebrews of quite another distinction.

What became of the Ten Lost Tribes of Israel, to whom the prophecies equally applied, is a matter of conjecture. There is a great literature to the effect that the true Israelites are the people of the British blood, and that "Gentiles" in the true sense are not necessarily the "goy" of the Talmud and the Torah.

Jesus Himself did not come through the Tribe of Judah. He came through the Tribe of Benjamin, *an Israelite*, which would make him a Hebrew only in custom, theology, and folk literature.

This is to state in effect that Jesus Himself was not a Jew—as the Judan Jew is known to-day—but of another blood-strain entirely, more analagous to what is now erroneously designated as the Gentile.

Bear in mind that there is claimed to be no more than 23,000,000 Judan Jews in the world today, and even the Israelite is only a small fraction of the earth's humanity. Ethnologists may discover at no distant date, therefore, that the Gentile is quite another breed of human than the "goy" of the Judan Jew and that the garland of being the Chosen People rests on other heads than those who now attend the modern synagogue as lineal descendants of a "Father Abraham" who was a symbolical personage and not a literal man at all.



THE Great Pyramid Proves Bible Prophecy!

Q *"THESE LATTER DAYS" is the name of a most significant book on Biblical and Pyramidal prophecy, attesting to the cosmic meaning of the present upset, portions of which have been sent to this magazine in manuscript, and from which we present opening excerpts . . .*

By CLYDE J. WRIGHT



BEFORE many people may be made interested in Armageddon, the Second Coming of Christ, and the establishment of the Messianic kingdom on earth, it is, in the main, necessary to impress that these events not only will occur, but that these events actually *are* occurring within our own day and time,

and are to happen within our own generation.

Perhaps, with average humanity, the dates are more stirring than the events. "After me the Deluge" has always constituted an alibi for procrastination. Humanity is weak and selfishness negligent of problems beyond the length of the arm.

But it is now disclosed that those who foresaw the events likewise foresaw the dates. Therefore to prove by technical and scientific references the dates, *and that Armageddon is right now in process and the establishment of the Kingdom less than ten years ahead*, is the first object of these articles. . . .

THE DATE of a precessional day is thus attested by the Prophecy:—

"In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar to the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors and He shall send them a Saviour, and a great one, and He shall deliver them."

Isaiah XIX—19:20

This "sign" is the Great Pyramid of Gizeh, a veritable blueprint of Biblical specifications, the untampered-with chronological data concerning the Second Coming of Christ, *and also the date of His coming.*

For more than 3,000 years there persisted among the Egyptians the belief that the Great Pyramid enshrined a prophecy—a divine revelation.

According to a manuscript by Akbar-Ezzeman, the Copts believed that in the Great Pyramid existed "the wisdom and acquirements in the different arts and sciences . . . the sciences of arithmetic and geometry, that they might remain as records for the benefit of those who

could afterwards comprehend them . . . the positions of the stars and their cycles, together with history and chronology of time past, *and that which is to come, and every future event which would take place in Egypt.*"



THE Great Pyramid of Gizeh is a towering mountain of stone, rising to a height which would exceed four modern skyscrapers, one set upon the other. Clutching into the hot sands of Egypt, it monumentalizes the sciences and wisdom of a former civilization of man.

It is now known that Gizeh was built for the express purpose of handing down to this age a definite message of vast importance, sealed into a form of construction impossible to defame.

Gizeh was so constructed that its story was made secret to any prior period before our day. Until our present race had attained to its modern mathematics, chemistry, engineering, and astronomy, its story was a meaningless vagary. It contains no story in words. Only modern scientific knowledge today at its best, could possibly interpret the intelligences contained in this great tablet of wisdom. It is thoroughly protected from destruction without and against apostasy within.

THERE are six scientific methods to geometrically symbolize and to indicate dates astronomically to the exact day without reference to any calendar or civil system. All six methods reach agreement in the Great Pyramid.

The inch-unit—that is, the 500-millionth of the earth's polar diameter—is the unit of measurement. Details of its rooms and passages can be built up from the geometry of the year-cycle—a circle whose circumference in polar diameter inches is 100 times the number of days in the solar year. . . .

Two systems define the chronology of the Great Pyramid. A scale of 6,000 years represents the general chronological system. This system is indicated as intervals of 1,000 years. The general system is to the scale of one pyramid inch to the solar year. The special chronology relating to modern times, is to the scale of one pyramid inch to a month, *covering a period from August 2, 1909, to August 20, 1953, A. D.*

BY SUCH means the Pyramid gives the dates of the prophesied birth and Passion of the Messiah. The date of the Messiah's birth is given as October 6, B. C. 4. This date occurs on Saturday (Sabbath), and on the 15th day of the Jewish month *Tisri*, thus coinciding with the Feast of Tabernacles "when the Word became flesh and tabernacled among us: the Lord of the Sabbath."

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

Other symbolized events are dated as relating to two periods of Chaos, the first period beginning 4-5 August, 1914, and ending 10-11 November, 1918, and the second beginning May 29, 1928, and extending to September 16, 1936.

The latter period is defined as associated with events predicted as preceding the establishment of the Messianic kingdom and as relating as particular to the history of the British race.

ALL OF the coordinating evidence shows that . . . "the Great Pyramid was built at the instigation of, and under the direction of, an architect or engineer belonging to the race of the lost civilization of the East."

This fact now identifies the architect or engineer of the lost civilization as belonging to the Adamic race. It shows that the metrologically and geometrically indicated data of the Great Pyramid proclaims the object of its design and construction which was seen to be expressed in the form of a graphical message from the civilization of the past to a civilization of the future;

and now to be interpreted as a message from a former civilization of the *white race* to the present civilization of the white race. The message is proclaimed in the terms of natural science and is therefore *a message from scientists to scientists*, or such as understand the terms of natural science.

TRADITION supported by Genesis and other contemporary literature, and also supported by modern psychology, has it that in one branch of the Adamic race *there occurred the lapse of a mental capacity*; that the spiritual faculty was lost.

It is also contended that there was another branch of the Adamic race that retained all of its faculties, that this latter branch of the Adamic race continue to advance its own evolution as well as to assist with advancing the evolution of its renegade brethren.

The Bible and Pyramid both go to prove that the messages are direct to a people who are in need of being retaught the facts and laws of the spiritual faculty. *These messages are therefore directed to the present white race.*

In Genesis VI-2 it is indicated that somewhere back in history, physical standards were raised and spiritual standards were lowered. In Genesis VI-4-5 it is also indicated that physical violence took the place of spiritual control. The Cainites were expelled and became renegade brothers. Since then, man's adopted law of "the survival of the fittest" became seemingly basic. "Violence filled the earth," "All flesh had corrupted his way upon the earth." The Cainites partook of the physical nature and still further subverted the spiritual powers. *"It lost its power of controlling flesh by having become flesh,"* and for the same reason it lost its spiritual dominion over the earth and over the earth's physical kingdoms.

Whether or not the present white race may be held to be the race that answers to the roll-call of Cain, it is nevertheless apparent on every hand by observation, that the present white race is the same kind of a people. The life, habits, practices, and evident motives of this present race, are perhaps elaborations upon every deplorable vice—dishonesty, greed, and murderous impulse—predicted for this race against the Last Days.

THE HORIZONTAL floor marks the beginning of the end, or the Great Day of God Almighty. Somewhere along this level enters the Christ at His Second Coming unto this race. By a process of elimination and deduction, also by relating prophecy with history and current experiences, we arrive at an approximate dating confined within the scope of a period covering about the space of five years, as will be shown hereafter.

The datings for the Horizontal Floor begin on August 2, 1909, and end August 19, 20, 1953.

Along the Horizontal Floor *the materials change abruptly from limestone to granite.*

From August 2, 1909, which marks the beginning of the Horizontal Floor and also the Great Step, to December 12, 1919, the floor-blocks are of limestone. From this latter date to August 20, 1953, the floor-blocks are of granite.

The granite floor marks the stabilization of spiritual thought and returning consciousness concerning the Mysteries that early literature, philosophy, and practices of the Ancient Wisdom, when spiritual knowledge ruled material phenomena in the thinking of men.

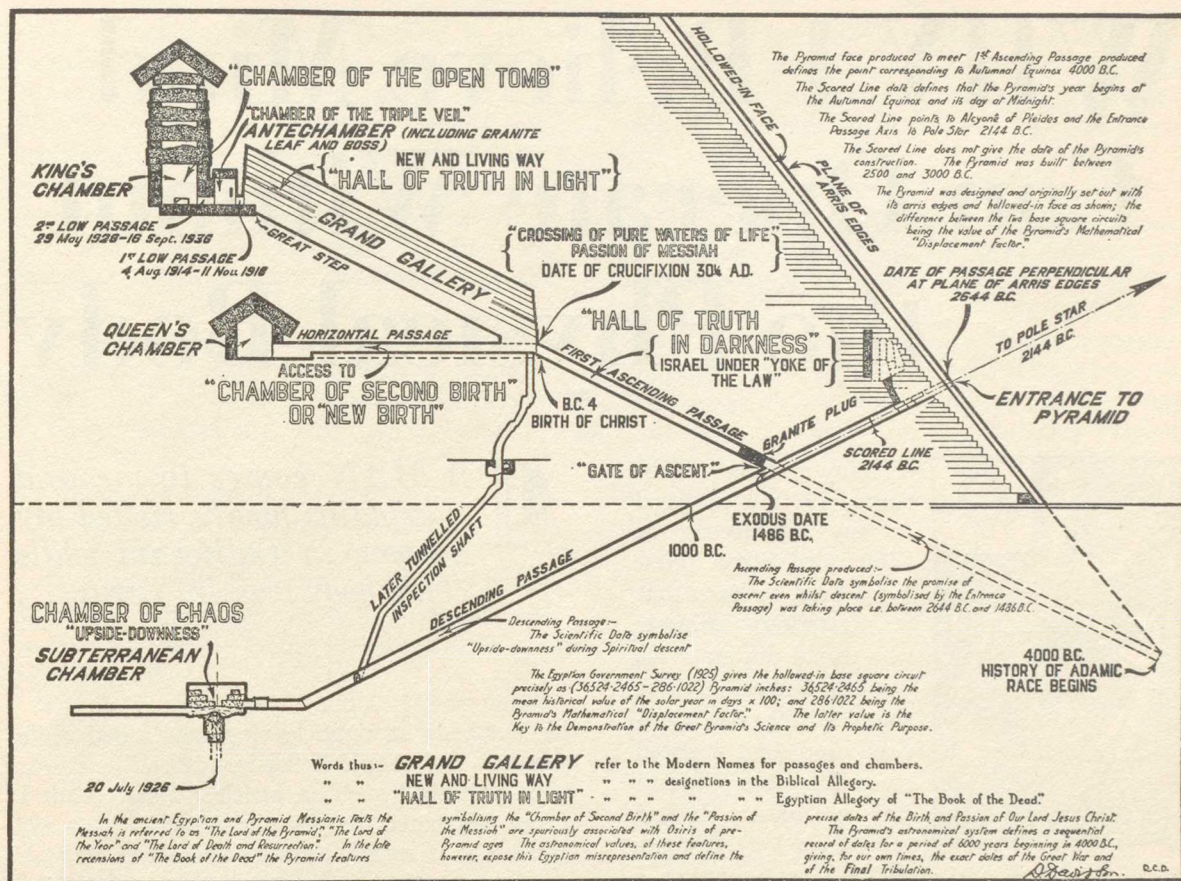
The Grand Gallery of the inclined plane marks the period of the teachings of Christ to enlighten the world. The Horizontal Floor marks the tests of the students. As one writer has put it: "The days of teaching are over." The Granite Floor marks the great change, and the facts of experience prove the contention. All over the world a marked effort is going on to understand psychical and spiritual truths and to recover the lost faculty of spiritual man.

It will be noted that the Granite Floor begins shortly after the close of the Great War of the First Tribulation.

THE GREAT Tribulation is marked in the Great Pyramid by an extended Low Passage System. This passage is dated from August 4, 1914 to September 16, 1936. But this Low Passage is not uniformly continuous. In the course of that Passage the ceiling lifts for a space, after which the Low Passage continues.

The First Low Passage begins on August 4, 1914, and ends on November 11, 1918. This was the exact official period which the Great War covered.

The Truce in Chaos, where the ceiling lifts,



A CROSS SECTION OF "THE MONUMENT IN EGYPT"

Above is presented the famous Davidson Chart of the interior of the Great Pyramid, showing the layout of the passages and galleries from which the prophetic measurements are taken. The finely printed data, with dates, is self-explanatory. Preserve this copy of THE NEW LIBERATOR WEEKLY for reference as succeeding papers on Pyramidal Significances are published.

begins on November 11, 1918, and ends May 29, 1918.

The Second Low Passage begins May 29, 1928, and ends September 16, 1936.

The King's Chamber begins September 16, 1936, and extends to August 20, 1953.

"Lest no flesh be saved" the Truce in Chaos shortened those days of the Great War occurring in the first Low Passage. It was also the Great War's aftermath.

The Second Tribulation: This occurs (is now occurring) in the second Low Passage.

Establishment of His Kingdom: This will occur in the King's Chamber, the only feature of

the King's Chamber being an open and empty sarcophagi.

As specific indicators of times and events nothing more definite has ever been given in the history of man. The lines are keen, the corners are sharp, and measurements exact to the ten-thousandth part of an inch.

EDITOR'S NOTE—This is the first of a series of papers on the exact prophecies of the Pyramid. The Second, taking up the Great Turning Points in modern times, beginning with the year 1844, will appear in an early issue of *The New Liberator* until the Pyramid, as a prophetic monument to the world's present upset, is fully explained.

WHY I Believe Mind Can Operate Without the Physical Body



ONE rainy evening in February, 1930, I returned to my apartment in West 53rd Street, New York City, to learn that a mysterious stranger who would not state his business had called three times during the afternoon and had insisted on coming back a fourth time for dinner. He had traveled a long distance

to interview me and would not return unless I definitely refused to see him.

At 8:30 my doorbell rang and a man of about thirty-eight climbed the stairs. He was sandy complexioned, of medium height, with an earnest blue eye and the hands of an artisan. A few minutes later I found that he was a railroad man whose home was in Texas. He was likewise an ex-service man and had come to Manhattan that morning from Washington where he was attempting to secure a civil service appointment in his district.

Apologizing for intruding himself upon me, he informed me that he had gone through an experience of a discarnate nature that he felt no one could interpret but myself. Moreover, it had a connection with me personally—as he presently disclosed.

"I want to check something with you," he began at once, when I had relieved him of umbrella and raincoat. "Sometime ago you published a magazine article that made quite a stir down in my part of Texas, about going out

Q *A MAN comes to me and explains how he visited my home in California while his body was in Texas . .*

of your body at night, leaving it on a bed while you met real people living in heaven."

"I published such an article," I said, "but I never designated the place as heaven."

"But if it wasn't heaven, where was it?"

He was a little embarrassed in thus inflicting himself upon me. He sat down on the edge of a chair-seat. I liked him.

IT'S DIFFICULT to explain," I replied, "unless you're enough of a mathematician to know what's meant by the so-called Fourth Dimension. It's a simple way of saying that there seem to be spheres of matter too fine of manifestation for our clumsy physical senses to discern. When we become disembodied, however, as at 'death,' our mental senses—unhandicapped by physical limitation—are able to perceive and live in them. And they're equally as *real* to persons in those spheres as this world of materials is to us."

"But it's possible for our conscious souls to somehow get unhooked and travel about independent of our physical bodies, *isn't* it? I mean without death resulting?"

"I'm convinced of it," I told him. "And it's done so commonly that people who've made a

study of such matters don't think of it as extraordinary at all. As a matter of fact, I believe that nine-tenths of the human race does it every night on falling sound asleep. That's what dreamless sleep is—'death' without the life cord being severed. Dreams of a certain kind are the distorted brain-cell images that we create, to turn into conscious form what we have discerned or experienced in nocturnal discarnation."

"I'm glad to hear you say that. Because if we can operate out of our bodies while those bodies are still alive, we ought to be able to operate out of them permanently after death, shouldn't we?"

"Better!" I affirmed.

"Then there is really no such thing as death, is there? Not if we are alive *to ourselves*."

"Nothing really dies but our physical bodies. Psychical researchers have that fairly well proven. But what was the experience connected with yourself?"

My caller hesitated, wondering how to approach the subject. He was not the type to fabricate in such a field.

"Well," he said finally, "if you won't think I'm crazy—I've been out of my body completely—in broad daylight—so that I turned and looked down on myself dozing in my chair—and then I went—I went—"

"Yes," I prompted. "Where?"

His answer gave me plenty of jolt.

"I went to your bungalow in California, and saw you sitting in a big black easy-chair with a book on your lap while a big yellowish police dog lay beside you on the rug!"

THIS WAS something novel in the way of volunteer testimonials.

Since publishing my first metaphysical article on my experience at escaping from my own physical body and meeting and talking with persons whom the world calls "dead" one night in California in May, 1928, I had been submerged under a colossal mail in which cranks and honest men, neurotics and bona fide psychics, charlatans and true mystics, had either sought to batten on to me to enhance their own prestige or seek corroboration from me on similar factual experiences. But here was an honest man, who had traveled up from Texas to tell

me that he had been a discarnate visitor in the privacy of my Altadena home. Of course it would be a simple matter to check up on this and find out how much was real and how much fabrication.

"Yes?" I said. "And when did it happen?"

"It happened one afternoon last March down in my home in Texas. I'd been working all morning, came home at one o'clock, got something to eat and went out on the veranda to read. It happened that a copy of the magazine containing your article had been dropped in the seat of the chair. I lighted my pipe and started through it, your piece, I mean. Suddenly I ended it and lay back thinking of what it would mean to everybody if it really *was* true—not that I am doubting your word, but after all it's rather hard for a man to take all of that in at one dose."

"I understand perfectly," I said.

"Well, the street was quiet and I started to doze. Next I knew I'd moved from the chair. Not out of my body, you understand. I was up above it, sort of floaty, *looking down on it asleep underneath me!*"

"Go on," I said. "Were you frightened?"

"Somehow it didn't occur to me to be frightened. It was—natural—something like that. It never struck me that I might have died. I just looked down on it, with the magazine fallen to one side and the pipe gone out and almost falling out of the teeth. I looked at it as long as I wanted to and then I turned to glance at the neighborhood. But the neighborhood wasn't there—not the Texas neighborhood at least. In the flash of turning, just like that, I had gone somewhere. And right before me was a brownish bungalow set behind shrubbery, with sharp-pointed gables and brick walk and steps."

I remained erect, staring at my caller. For my one-time bungalow in Altadena had been brownish, it was set behind shrubbery, it did have sharp-pointed gables with brick walk and steps. I asked in amazement—

"Had you ever been in California before?"

"I went to Los Angeles once—in Nineteen-sixteen—on a railroad pass. I haven't been there since."

"Go on!" I prompted.

My bungalow had been built in 1925. . . .

"WELL," said my visitor, growing more confident, "I found myself walking in toward a rockpile with vines and flowers growing over it. Along a driveway covered with pebbles I went, that ran along the right-hand side of the house to a garage in the back. There was a row of white birch trees along its edge by the lawn. I passed by them and came to some steps. I went up these steps."

"Did you knock at the door?"

"No, that was the queer part: I didn't *have* to knock on the door. Instead of knocking and having someone come and open it, *I was inside all at once!* Right inside your house!"



The man, I recalled, could have gone to California or had a description of my bungalow sent him by some friend—granted there was any sense or reason for so doing—and granted that I was so deficient as a character-reader that I couldn't see he was speaking the truth. But certainly he had never been *inside* the room. Not unless he had broken in as a burglar during one of my absences.

"Go on," said I. "How were they arranged?"

"There was a small white kitchen on my left. Then there was a little cubby room on my right that I passed through, but I didn't pay much attention to it because of what I saw further on in the living-room."

"And what did you see?"

"I saw you sitting in a big black chair—much the same style of chair you are sitting in right this minute." (As a matter of record, I *was* sitting in the *same* chair that I always lounged in for reading purposes in the California house, which I had shipped to New York with some other personal property.) "The back of the chair," went on this still perplexed railroad-man, "seemed to be close to a high window—a big window such as artists have in their studios—that opened out into the back yard onto a view of some fine mountains."

"How was the room furnished?"

If he could describe the room accurately, there could be no reasonable doubt that in a disembodied state he had been there—although I had not been aware of him.

"Well, I remember for one thing that it had blood-red drapery curtains at all the windows and a bluish sort of rug on the floor. There were bookshelves all about you, some of them having more draperies hanging in them as though to hide empty shelves. Directly across from you there was a fireplace with a mantel. I can't describe every article of furniture in the room. I didn't give them particular attention. I was looking at *you!*"

"And what was I doing?"

"You were stretched out on the chair with your feet on a footrest, reading a book that was propped on your lap. A big yellow-white police dog was stretched out at your right in front of a table, or a desk or something, standing out from the wall in the room's further end."

"Did the dog behave as if he knew you had entered?"

"*I'll say he did!* He glanced up the instant I came in, saw me, and sprang up on his stiffened front legs with a quick growl. The hair all bristled on the back of his neck."

FOR TWENTY minutes then, my friend from Texas answered minute questions about my personal appearance, behavior, the geography of the house and grounds, *every one of which was absolutely correct.*

"Well, did you try to speak to me?" I asked.

"N-no—I was too embarrassed finding myself in a man's house so. It seemed as if you must look up and catch me there. It didn't seem to me that I could possibly be invisible to you. I wasn't invisible to myself. That is, I didn't think of myself as invisible to myself."

"What *did* you do?"

"I watched you turn the pages of your book. I saw you glance up and speak to your dog who was angrily pacing the floor about me but keeping a good distance from me. I decided I'd better get out——"

"But how did you know it was me?" I asked.

"I don't know. I just *knew* it. Then again, I had your picture in the magazine I'd just read, back in Texas."

"And how did the whole experience end?"

"I got out of your living room the same way I had come. I went back out through the little

(Continued on Page iii)

THE Most Eventful Year in Human History May Lie Ahead!

Q *BOTH Biblical and Pyramid Prophecy predict that 1932 is to be one of the most significant years in the current history of human life upon this planet*



WHEN the next number of *The New Liberator Weekly* reaches its readers, the Christmas Day will have come and gone. But less than one week ahead will lie the year of our Lord, 1932. And the year 1932 is generally acclaimed by all psychic and spiritually-sensitive people as one of the crucial years of life upon this planet within modern times. Humanity swings into a great cycle of colossal event.

Exactly what is to happen before another Christmas rolls around, few men can say with surety. And those who *know* are under sacred bond to keep their knowledge to themselves.

But spiritual humanity begins a great, strange conquest in 1932 and another twelve months may find many unbelievable alignments among the nations and races.

FOR ONE thing, it is practically certain that during the year, perhaps when least expected, there will come a vast cleavage between those peoples who stand for the Living Christ

and His works made manifest, and those who will have no part of Him and deny His existence as Minion of Light.

This great division of the "sheep" from the "goats" may come politically, it may come economically. Some overt act on the part of the Dark Forces seeking to coerce or compromise a Group of the Goodly Company, may bring it about.

But men will begin to line up and take their stand: those who are for God and those who are against Him: those who are truly spiritual-minded and those who are carnal and materialistic.

FEW DENY that there is more hate, bitterness, and personal and public suffering in the world today than ever maintained in the years of the war. It must not be forgotten that most of the hate released as the result of that war, is still in existence, awaiting a balancing by the Forces of Love. To that hate must be added the weight of penury and want that is steadily mounting, day after day. And it cannot go on forever. The balances *will* find adjustment.

Sometime during 1932, probably during the later months of the winter, men will undoubtedly discover how they have been deceived, hoaxed,

and duped by great public leaders in whom they reposed utter confidence.

They will probably discover simultaneously the true causes and origins of this universal financial depression, not in the persons of individuals so much as in racial lineups and group distinctions. They may have names of great international malefactors given them. But being unable to "put their hands" on these men as individuals, they will wax wroth in their thinking and disturb great balances in Nature, whose ultimate denouement is not for discussion.

WHETHER or not the archaic economic system will go completely down in debris during the year 1932 seems to depend on how seriously the Christ peoples of the earth take the admonition to arise and preserve the fabric of their civilization—by force if necessary—that their children and their children's children may receive the heritage of our spiritual institutions. Such as they are, or as they can be made.

Certainly it is possible and plausible that out of the expose of Great Marplots will come a sweeping investigation of the causes which permitted them to operate and secure such a strangle-hold on the throats of the race. That will mean only one thing: a complete revaluation in spiritual and religious thinking.

Without dealing in astrology, the planets are whirling and shedding strange new forces upon the planet earth—forces which have not been felt in the past 25,000 years. They will make man demand a better explanation from theological leaders for things being as they are. And only those sects and creeds will grow and find permanent lodgment in human hearts that supply nourishing spiritual food for a hungry race that has hitherto been fed "upon husks of intellectual institutions having in them no wisdom."

MONTH by month and week by week, the accrediting of the great psychical gifts which lie dormant in every human being, is becoming stronger and stronger, as the forces of Mammon wax bolder and more arrogant. This means that new leaders are going to arise, guided by their "psychic instincts," who are going to

marshal this contest with Mammon and demand a new birth of freedom for all peoples everywhere.

Armaments are growing mightier and mightier. Only those abysmally ignorant of what is transpiring behind the scenes, believe that altruistic disarmament from voluntary motives of universal love, is going to be affected. Mankind seemingly learned nothing from the recent World War except to profit from what it considers its martial blunders and make the next have a different outcome. But it is recorded prophecy that the First World War halted "lest all flesh perish from the earth" and that the possible advent of a continuation of it—in order to settle the denouement of the first—will not result in the settling of clean-cut national or racial issues, but in a general debacle in which those who are not of the Christ will find their ways hard, hard, until they learn the true significance of the Sermon on the Mount.

THIS may easily be the year when humanity learns the rigorous lesson—at least in its opening phases—that there is no such law as "the survival of the fittest" or that "might makes right" . . . the very reverse is true and only as individuals come to grasp it will they preserve and make permanent their lives and fortunes.

It requires a great Balance and equanimity to fill the editorial chairs of such a magazine as this present publication, with its peculiar motif, and read the scores of psychically received manuscripts that are coming in multiple pages from every corner of the nation.

It is incredible that so many people, all unknown to one another, unaware that others are similarly writing and mailing their manuscripts to this common focal point where classification and comparison is possible, are receiving from sources above the mortal, details so similar as to imminent events. And yet scarcely a day passes that a new one does not arrive, giving new illumination and details on the great processes in Nature that are in the way of consummation, holding vital alterations in the lineups of the nations and changing the face of human intercourse.

To publish them broadcast would serve no good purpose. They would merely terrify the

ignorant and spiritually illiterate needlessly. What is to be, *will be*.

But they one and all prognosticate great changes in America, the cleaning out of the rogues in the federal government from the highest offices down to the lowest, and the induction into public responsibility of an entirely different character of administrator: one on whom the international banker can have no archaic economic claim.

Because, forsooth, before many weeks are past, the international Shylock—now feeling so secure in his grasp on the world's monetary systems as he sits ensconced in high places by the power of his usury or opportunism as the times have been made to play his game—may have passed the way of all flesh in vast numbers and left his pitiful pile of golden coins behind, mute evidence of the futility of a system doomed to extinction with him.

A GREAT reconstruction program has already been given the World's enlightened, to follow on the disorders which this year is bound to bring as the present diablerie works its own destruction.

Here and there about the world await men of great acumen, unsuspected by the general public, who are only biding the opportune time to instigate reforms that are more than reforms: that are truly the fundamentals of an entirely new system which will permit no license for man to batten on his brother's blood and treasure.

These know the true meaning of 1932, and while it is difficult to be patient, the Plan of the Ages cannot be rushed.

The world lies fallow, as 1932 opens—as fallow as it is supine in the ruthless grasp of the Antichrist forces. But a strange, strange seed is being germinated in its human soil, and unless all prophecy is false, the character of its ultimate fruit is to be revealed before another twelve-months has passed into history.

PARTICULARLY are the months from the last week in August to the first week in November, of 1932, to be awaited with more than usual interest. It would be well for those who can do so to spend as much time in the open country as possible, not to hive in congested districts of great cities. Signs and omens of

impending events will be clearly manifest to Christ peoples everywhere, delineating the nature of those events. And as the year proceeds on, and the times for great changes grow closer, those who are inclined to accredit the authenticity of the supersenses will be served with due admonitions as to how to conduct themselves to escape any rigors which the year may have in store.

Let no one be unduly alarmed. Mentors with super-endowments would not have been called into existence unless their attributes were to be righteously employed to make easy the paths of those who are praying for a more equitable order.

WITH the opening of 1932, *The New Liberator Weekly* expects to take up the fight for clean government in America, even more fiercely than in the closing weeks of 1930. There is a reason for this that is not of personal zeal for reformation on the part of those who are interested in its mission.

Events are culminating in the world's capitals of more than passing interest to the nationals concerned. The year is predicted as being an arena-time when the white light of pitiless publicity will be turned on those who will have no place to lay their heads when their expose is complete.

This means persecutions and revilements, sacrifice and a type of martyrdom—temporarily—perhaps. But the designation of the “sheep” from the “goats” is part of the prophecy from Ancient Days. The Dark Forces of earth are to arrive at their Armageddon and *Onward, Christian Soldiers* will mean more than a hymn to be sung at a Sabbath evening theological service to clear the throat and give the lungs exercise.

AND YET, through it all, glows a splendid promise.

The time of the Great Speaking is at hand, and no one need fear 1932, or any other year that stretches between the present and 1945, if he have the Seal of Knowledge on his forehead.



SHALL We Keep the Christmas Vigil?

Q WILL YOU agree to sit one hour by candle-light before the bells peal out for Christmas morning, concentrating your thought with that of thousands of Silent Contact workers of the the Valiant One as a Living Presence? . . .



IN THE lives of men and women throughout the land, *Silent Contact* is meeting a great need. It is watching with them, sustaining them with invisible power in the healing consciousness of the Christ to reach the realization that meets and fills the urgent needs of their daily lives, whether it be physical health, personal happiness, or material necessity.

At the National Headquarters the *Silent Contact Group*—men and women selected because of their spiritual qualifications—meet each day in the sanctuary of concentration and fellowship with the invisible group of souls on the Higher Planes, sending out vibrations of love in the Christ Consciousness to all those who seek their strength and help.

Will you join with us in one great united effort?

Will we add your offering of personal concentration and power to ours?

THIS Christmas season, this hour we ask you to keep with us, is a challenge to those who have realized the Christ Consciousness to bring to the work of *Silent Contact*, materiali-

zation of His presence here, now, and always.

Nineteen hundred and thirty-one years ago the Infant Christ was born in Palestine, born into a world of strife and conflict, and has lived in the teachings of men down through the ages to the present day. That birth nineteen centuries ago is of no moment to the world, and celebration of the event means nothing, if there is not a birth of the Christ, vibrant and virile, in our consciousness as we face the desperate plight of humanity in our day.

THIS YEAR we invite all to whom the Christ Presence is a living reality to join with those of *Silent Contact* in the observance of the Christ Birthday, making it a Reality, a true gift to humanity, celebrating the living, vital presence, dominant now and forever in the life of every man and woman.

On Christmas Eve, December 24th, in the hour between eleven p. m. and midnight, just before the bells peal out the Christmas Morning across the nation, the united Goodly Company comprising all those who are interested in the work of the League for the Liberation, are asked to tune their thoughts to the Christ, to bring to Him anew their offerings of frankincense and myrrh, to join together in the privacy of their homes wherever they may be, in an hour of concentration and silent prayer, that by devotion to Him will be kindled the Christ-Light in every heart.

IN THAT one hour out of the year most sacred to his memory, when the world pauses in anticipation of its gift-making of the morrow, let all of those who believe in the power of the Christ Militant to shepherd a strife-torn world from its distresses, gather together in spirit and live over in imagination the First Christmas Eve on those Judean hillsides.

For we too will see the Star and come to worship the living Christ, to offer ourselves in the service of His consciousness, to demonstrate Him and His teachings.

If we cannot do that when the cry of thousands rings out for succor, then we as His ambassadors have failed and His people face extinction.

THE STAR shines forth with undimmed radiance. It is the Sign, and by that Sign we conquer. *The Christ is here*, not in the manger of 1931 years ago, but now—the Living Presence in our midst, in the fullness of His power.

It is an awesome thing that we propose. Thousands upon thousands of people, from Maine to Oregon, from Illinois to Texas, in city flat, lonely country farmhouse, distant prairie hamlet, are asked to keep the Vigil, *by candle-light if candles are available*, sitting in silence, fixing their minds on the Personality of the Christ, asking Him to enter into their troubled spirits and be their Mentor, Shepherd and Sanctuary in the days that lie ahead.

There will be no formality, no gathering in groups. But in that hour between 11 o'clock and midnight, Eastern Standard Time, they are asked to join the concentrated and devoted Thought that will be going on—on both sides of the Veil—to venerate Him who has led us so unselfishly thus far and found no fault with us in that we have often failed to hear His voice.

TUNE INTO this Great Mass of Beloved Christian Idealism arising to give balm to a world that needs Him sorely. Remember the date. Remember the hour.

Usher in the Living Presence in the fullness of his power.

Allelulia!—Allelulia—Allelulia!

How Mind Operates Outside the Body

(Continued from Page 308)

room and found myself out in the center of the driveway. But before quitting the place I recall I seemed to walk all around the grounds. You had a sort of stone fountain in the back yard, didn't you? . . . and a stone plaza on the back with some wicker chairs on it?"

I did, and I told him so.

"Well, I decided there wasn't any special reason why I should have been there. So I started out toward the street——"

"Did your boots make any noise on the powdered traprock of the driveway?"

"To me they did—yes!"

"Well?"

"Well, that's all there is to it. I walked toward the street and right into my own veranda in Texas. There was my body in the chair asleep just as I had left it. I walked *right into it* and woke up!"

HERE WAS an honest, sincere man, every line of his face confirmed it—who had somehow disentangled his "seat of consciousness" from his physical equipment, traveled two thousand miles in the twinkling of an eye, entered through the walls of my house without being seen except by my police dog, and observed me in the privacy of reading a book.

The time element was quite correct: I was in California and presumably in my Altadena home on the date asserted. His descriptions of the interior were too accurate to preclude him getting his detail by any other manner than a personal observation. Some strange lodestone force must have been at work, motivated or released by his intense interest in my article on Discarnation, impelling him to go to me.

Yet equally strange to relate, the experience apparently served no purpose either on his behalf or my own except that it was just another case of corroboration of the fact that it is possible for the human spirit to function entirely divorced from the physical body buried in the ground at "death."

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1931

I LIST BELOW the names of two friends whom I wish to receive the advance and inside information about current affairs, or the deductions therefrom, that will be published in the 52 issues of *The New Liberator Magazine* during 1932.

I ENCLOSE my remittance of \$10 in full payment for their subscriptions and desire that you inform them that the subscriptions come in the nature of holiday gifts from me.

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You Have Two Friends

who would rather receive a Gift of Knowledge this Christmas—a knowledge of what these strange times “are all about”—than all the neckties in a thousand department stores or all the lace caps in a thousand boudoir shops.

Give Them the Gift of Enlightenment!

As the weeks mount on into 1932 with all of its stupendous denouement, those friends of yours might discover in *The New Liberator Weekly* exactly the “inside information” and spiritual guidance for which their souls are hungry. It is a panorama of Events to Come, presented as deduction-from-fact, and offered for the guidance of Christian Americans in the strange times now upon us.

Send us your check for \$10 and we will enter TWO FULL-LENGTH YEARLY SUBSCRIPTIONS on our books for those friends, advising them that you have paid for their subscriptions as the most valuable Christmas Gift you could make them this holiday season.

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You have TWO FRIENDS who should know what the New Liberator Weekly is publishing—and why

Use the Special Subscription Blank opposite this page and mail it in to Washington, that your two friends may be advised by Christmas morning of the exceptional service you have done them, commemorating this Christmas season.

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