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The New LIBERATOR

Edited by William Dudley Pelley

WEEKLY

November 7, 1931



This is the Strangest Magazine in America !



THOSE who glance through The New Liberator Weekly for the first time may form a hasty judgment that it is an occult or Spiritualistic periodical. It is nothing of the sort. Nor is it a publication devoted to psychical research. It is a weekly magazine expounding the times through which we are passing in the light of what is known through the medium of the higher spiritual senses.

That these senses exist has been demonstrated. All unknown to the masses, advanced psychiatrists and metaphysicians have discovered that there are individuals in life endowed with senses and attributes above the mortal. It is being demonstrated that the ductless glands in the center of the brain can be, or have been, developed in certain individuals to a point where they function precisely like the vacuum tubes in the modern radio, picking up and transmitting the "thought speech" of souls that have graduated from their vehicles of flesh and yet who are able to

make vibratory contact with those still using mortal bodies in earthly consciousness.

These souls, from their higher vantage-points in the more complicated dimensions are able to see the trend and outcome of earthly affairs more accurately than those handicapped by the encasements of flesh. A great campaign of demonstrating this to the current generation is under way.

This magazine, compiled or written by people who are adepts in this type of research, publishes not only the latest and most conclusive developments in this most prolific of all scientific fields, but offers the scripts of material thus transmitted that the reader may adjudge for himself whether or not their wisdom transcends the mortal.

Particularly does it seek to clarify great fundamentals of Christian doctrine, investigate mental phenomena that is slowly becoming recognized as the basis for human behaviorism, and apply what is learned to the practical aspects of everyday living.

This new field of Spiritual Research goes far above the old-fashioned occult phenomena that has fallen into disrepute among the rank and file of truly Christian people.



The New LIBERATOR WEEKLY

Edited by William Dudley Pelley

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

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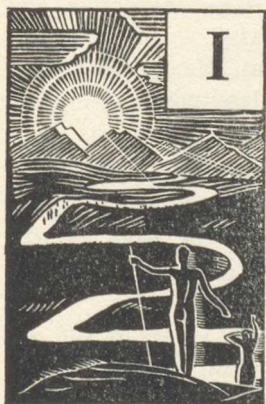
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DO You Want to Know the Future?



IT SEEMS almost unbelievable that nine out of ten persons would rather remain in ignorance concerning events immediately ahead than have the facts told them that they may act intelligently and protect themselves from upset. The old adage had it, "Where ignorance is bliss, 'tis folly to be

wise." Hundreds of thousands of people are concurring in its truth by deliberately spurning any form of enlightenment that purports to benefit them by telling them baldly what will presently transpire.

One would imagine that people would want to know the future and the developments it holds. One would imagine that the policy, "to be forewarned is to be forearmed," would appeal to those who are eventually called upon to suffer the developments of circumstance. The sad fact remains that the reverse is true. *People like to be ignorant!* They want to re-

Q *NOT ONE person in a hundred understands prophecy or how the individual can save himself from the final denouement of event.*

main unaware of what is coming, preferring the relief of the moment that goes with blindness, to the larger understanding that would save them from the suffering of tomorrow.

One has only to be engaged in the sort of work which The Liberator Workers have taken up, to realize how lamentably true is this fact.

NOT only do people generally prefer to remain in ignorance of what is about to transpire in their lives, but they have a subconscious animus against the person who attempts to make them wise.

They whip with displeasure and penalize with inattention those who would come to them to help them by telling them how to conduct themselves in the face of alteration.

They castigate as "calamity howlers" or alarmists those who would try to tell them anything unpleasant about tomorrow. They openly retort, "Sufficient unto the day is the evil thereof," and then when tomorrow comes—with the misfortunes they might have avoided by intelligent action today—they put the blame on the Almighty and turn cynical or atheistic for letting such calamities afflict them.

THE LIBERATOR MOVEMENT started when the Editor of this publication was solicited by a group of people throughout the nation to share the product of certain gifts he found that he possessed, that can best be described as spiritually clairvoyant.

He had no desire to found any cult or clique, to become ether prophet or alarmist, to alienate or frighten people, to do anything other than help them equip themselves materially and mentally for the rigors of current circumstance.

Over two years of time he discovered that knowledge given him as to coming events could be relied upon in ninety-five cases out of every hundred. Acceding to these requests of his friends, he started to pass his information along.

What happened?

So long as his scripts prophesied pleasant things for the human race, he was generally acclaimed and crowds came to hear what he had recorded. But his prophecies would not have agreed with the increasing rigors of the times if he had continued to send out only the pleasant phases of his information.

Something bigger was afoot than merely assuring people that everything was fine and the current depression, as a case in point, would presently be ended and human life resume as before.

He had to tell the whole truth as he got it. And the reaction seems to be that he personally should be arraigned for upsetting public equanimity.

SUCH childish reactions are to be expected. But this general attitude on the part of the public does explain why social calamity continually afflicts the body politic.

People elect to hide their heads from any sort of evil or unpleasantness. They do not want to tackle problems and solve them as mature men and women; they want to run away from problems, let anyone settle them who can or will, furnish them flowery beds of ease on which to pass the mortal experience.

But life has a queer way of permitting them to do nothing of the kind.

If they will not listen to Truth and to facts, they are picked up bodily by circumstances and made to give those problems attention.

Suffering is ordained to afflict them to increasing and tortuous degree until as a means of sure, true, and permanent escape they no longer run away from life but face their quandaries with remedial interest.

Whether they believe in earthly revisitation or not, they are in this earthly classroom to do just that. This law is as inexorable and ruthless as the law of gravity.

The seer does not count. He is merely the hapless martyr to human lassitude.

THINK how silly it would be if a man planted himself in front of the oncoming Empire State Express—with his back to it—and laughingly declared to a friend beside the tracks:

"You tell me the train is going to run me down? You tell me unpleasant facts! You are an alarmist and should be suppressed. I see no train down the length of the tracks which I elect to face. To tell me that God would let such calamity happen to me as to be mangled beneath a train when I have done nothing to deserve it, is to disparage His divine providence in my regard. I am a child of His loving care and nothing can harm me if I refuse to accredit its existence."

The friend beside the tracks, looking in the opposite direction, sees the Express hurtling closer and cries:

"But won't you allow that I see in quite another direction? And mightn't it be possible

that Divine Providence has placed me here to warn you of your danger and direct you off the tracks?"

The man between the rails shrugs his shoulders and retorts:

"Christ has said that by the power of thought we can move mountains. If I use my powers of thought, I can prevent being injured by *anything*."

The other argues: "That is entirely correct if you have developed your powers of thought to that celestial point where you can halt a hurtling train. But have you done that? If you had done that, you would also have heightened your powers of omnipotent perception to where you would see the folly of standing between those rails at all, and my presence would not be necessary here to warn you. For nineteen hundred years you have shelved off on Deity your solutions to problems that Deity means you shall discover for yourself. Thus you grow in spiritual awareness and moral stamina. So you are standing weak and blinded in a position of deadly danger. Turn about and face the fact of this oncoming train. Divine Providence has bestowed physical senses and the power of logic on you as your guide and helper. *In heaven's name, use them!*"

But this "child of God," with an entirely wrong notion of what Divine Providence is, and how it operates in the case of the "believing individual," clings to his ostrich-like error. He could step aside and save himself, but he will not use his common sense and calls his wilfulness Faith.

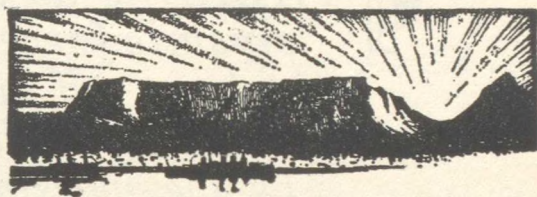
The tragic happens to him, and the friend beside the tracks is a very unpleasant person to have around, with his perpetual talk about oncoming expresses.

THERE is a certain type of metaphysical school, of the "sweetness and light" variety, that preaches to its students that even prophecy can be altered if one puts the mind to work believing in the non-occurrence stoutly enough. The principle underlying it is sound, and entirely consistent with the teaching of the Great Galilean whom all of us follow. But those conducting such schools are really pandering to

the public's moral weakness, however sincere they may be in their hearts. Their idea of "prophecy" seems a bit erroneous.

Prophecy, in a manner of speaking, is remembering forward!

Prophecy is not betting on trends, that this may happen or that may be avoided. Prophecy is dispensing with Time and gazing starkly at what is actually to happen because a given set of causes have been set in motion that will have positive and demarked results.



In this respect, life is like a moving picture flickering on the screen. What people will do in this mortal universe has all been photographed and exists to be run off to the end of the drama. No amount of "taking thought" while you are gazing at a photoplay, will alter what exists to be shown on the unprojected reels.

Prophecy sees what people concretely will do! It dispenses with intervening time and developments and pronounces the actual results because in the Universal they are actually in existence.

Only in the individual case can "taking thought" exempt the subject from the effects of mass events. And even the "taking thought" is accounted for in the eventual denouement.

TRUE, if enough people all "took thought," the nature of events would be altered. But enough people will not take thought. And that too is known and accurately perceived.

Prophecy, or clairvoyancy, is looking at facts as they are actually to happen, because the seer is peeping into the last reel of the human drama and beholding what is photographed thereon.

Nevertheless, there will probably be people until the end of time who demand to take the Polly-Anna view of life.

But truly their blindness is inexcusable!

THE Mighty Ones of each Nation, Shaping

T *THERE is no such thing as a cataclysmic force expanded freely in nature, self-motivated and self-destructive; all things have come about by the massing of human intelligence, incarnate or discarnate . . .*



THE world is like a picture book to many people which they turn page on page, forgetting what has gone before in the pretty illustrations lying open before them.

Men have come and gone, life cycle on life cycle, age on age, thinking only of the present, taking no thought of

that which has passed in racial history.

We tell you that this shall be changed in men's habits of thinking.

There must come to men an accurate knowledge of what has preceded their present status in each instance of civilized society.

The nations of the world are careless. They think themselves omnipotent, each one, to decide its own affairs and control its own destiny. They think they are children of themselves and fathers of their progeny.

We who have graduated into the Higher Realms of Life and who see the nations be-

having from our superior vantage-points, tell you to the contrary. The nations are neither wise nor omnipotent. They do few goodly things to one another.

THEY are given nourishment from time to time in functioning by great souls who come down into earth-life and alter their destinies at the behest of a mighty conclave of shining spirits who have their affairs in charge.

No race ever lived on this earth that was not protected and guided in its comings and goings by a Host of shining Brethren who have perceived the special needs of that race, known it for what it stands for in eternity amid the evaluations of eternity, and ascribed to that nation its cosmic importance!

These feed that race with what is most desirable for it in knowledge, wisdom, and power over its neighbors or under its neighbors.

MANKIND in flesh does not know these things. It senses no such jurisdiction. It thinks each race is omnipotent unto itself because only in earthly aspects do its desires and ambitions seem to be thwarted when others conspire against it.

Eternity are Watching and Guiding its Destiny



Mankind is wholly unaware that over each nation presides its destiny in the form of a subliminal control manifested in men's hearts times beyond count, causing the citizens of that nation or race to speak out loudly in assemblies what they shall do or what they shall not do, affecting the careers of themselves and their neighbors.

The mighty ones of eternity are watching each nation, guiding and shaping the destinies of each nation, making each nation to know the heritage of its own birthright in cosmic evaluations, keeping each nation running true and firm in the pathway that leads to its ultimate place in the universal scheme.

Your statesmen do not know this. They rant and rave among themselves, become strategic or embittered, take up arms against each other. They think they are wise in their own conceits, accountable to no one but their progeny in after years when they will personally be beyond knowing or caring what happens to that progeny.

They do not know now that in their conceits and strategies they are but conspiring against themselves and their ultimate welfare, for they shall be that same progeny, *both figuratively and literally*, which they load down now with

the burden that comes from irresponsibility and lack of true knowledge.

THE times are upon you when men must come into knowledge of these matters.

They must be forced to recognize that great hierarchy of Enlightened Ones that has presided over their destinies since the first man, and the first nation, was recognized as such.

Times beyond count, we tell you, civilizations have arisen on your earth-planet, waxed strong in their conceits and concepts of their own immobility. They have given exhibitions of their fancied strength to other races of the earth, gone wrong in their thinking or behaving, and brought upon themselves vast cataclysms of which you see evidences today in queer malformations of terrain, rock formations, and catastrophic slidings of the earth's surface proven in the findings of geology.

These happenings did not come by chance.

Some day men will arise to a knowledge that even in nature there is no such thing as "chance"; no matter what the catastrophe, it was motivated by beings living somewhere in gradations of Matter, conscious and responsible for what they have performed.

There is no such thing as a natural cataclysm!

A thousand generations have been consumed in the earth as you find it at present. Great rockings and heavings have come. Vast movements and oscillations of cataclysmic forces have wrought unspeakable disasters to the works of man as he has built in his smallness and ignorance. There is no such thing as a cataclysmic force expended freely in nature, self-motivated and self-destructive. All things, we tell you, have come about by the massing

of human intelligence, either carnate or discarnate.

Sometimes the *discarnate* forces are the cause of disasters more potent than those motivated by man's thinking while encased in flesh.

WE TELL you these things as having a significance. We come to you saying that the earth's great forces may be unleashed again at no far distant date, because Great Intelligences looking upon the world, and life in the world, see a vast increment resulting from a new alignment of the nations.

It is not a vicious thing that is on its way to fruition in this instance. The powers of darkness—which are ever the powers of ignorance—would hold the world in thrall if they could. They would say:

"Go on as you are going. Be satisfied unto yourselves that all is well with you. Pay no heed to these shortcomings of nature, these mishaps and these moods. Ignore the terrific lesions of landscape, these ruthless happenings that tear continents asunder. Believe that they are 'natural happenings' in a world without God where Nature is supreme. Go on believing that you are children of dust, that no good is guaranteed you, that you are meandering through the universe as best you may—happy-go-lucky or fraught with omens as the times may dictate. Pay no attention to the Voices that tell you that this is a universe of order in which all things are ordained, even the habits of men's thoughts. Take no thought of the morrow or of your responsibilities toward your offspring down a thousand years. Eat, drink, and be merry while you may, for the only evidences you have of natural workings and promptings are the evidences of your senses. Beyond that there is no thinking, as you yourself must admit."

THESE things the powers of darkness say unto men, knowing all the while that they are false, *that mankind is divine, that the races of men are gods in school as Christ has told you, learning to be Christs in their own right, each one, over planetary systems as yet unpropagated.*

These things the powers of darkness say unto men, feeling in the main that men will accept them, taking no thought of the morrow—nor caring—so long as they have food for their stomachs and roofs above their heads.

But up in the higher worlds, stupendous and enlightened souls sit watching and thinking, determining what is best for the races of men that are given into their charge under the leadership of One whose wits are infallible.

They see the comings and goings of nations, the rulers who pervert or destroy for their selfish ambitions, the masses of humankind earning their daily bread in the long sojourn in the earthly tenure—gathering experience life on life as they work toward the Godhead, each man in his own right. They hear the bickerings of statesmen, the shouts of tumult in the face of cataclysms both man-made and error-made. They watch over the destinies of the humanity they love, and often they order what seems like destruction but only that an old and faulty structure may come down and a brighter and fairer shaft pierce the blue heavens as a landmark unto eternity in man's upward climb.

WE ARE those who sit on the Vantage-Points. We discern all the races of men that have ever been, how they have conducted themselves, what the special lessons have been that came from their civilizations. We discern the faults of great leaders in the past and seemingly we have permitted error to endure.

But withal we were wise.

Mayhap we saw where a great civilization would teach men to be kind by shedding much blood. For life on life, even within that civilization, those who were cruel and those who suffered played alternate roles. Out of the welter of such alternated suffering came an eagerness for kindness that entered men's hearts and carried civilization one step higher on the Cosmic Staircase.

Time and again we have seen great cataclysms coming in Nature, prompted by men's thinking with error at its core. In certain cases we might have stopped them by massing our thought against the thought of the races. We

could have spoken the Word and averted disaster.

But we spoke not the word. We allowed mankind to go to disaster, knowing that nothing was injured but his physical encasement which springs up anew with each generation. We saw arising from the debris of such catastrophe, fairer and finer forms of civilization. And though we shuddered when the catastrophe came, we were nevertheless with those who suffered for the moment and then came to us groping and stumbling, to be received on our bosoms and cherished in our arms.



THESE things we have allowed, we say, perceiving the great cosmic revaluations, the finer forms of social structure, that grew from tumbled heaps of stone when life had resumed its normal course.

Cruel it seemed for the moment, perhaps. But with the wisdom of the ages we saw the ultimate benefit clearly, like syllables printed in a book, like marvelous landscapes sketched upon canvas. We took the sterner course, even as the wise parent who sees in the painful experience of his sons and daughters the ultimate gain in perfection of character.

Out of the mouths of babes and sucklings the Lord has ordained truth. Out of the hearts of hoary souls the Lord has ordained cosmic righteousness to come, in that those hoary souls shall prescribe for the evolving man-species and bring newer and finer interpretations of divine fiat that man may profit.

You say to us that we take a base advantage, that we have no right to so prescribe for you, that you too are free spirits evolving upward, able to control your own destinies in regard to

yourselves. And so it would be if, in your mortal limitations, you were wise enough or old enough cosmically to perceive all there is to behold, entering into your long cosmic climb. But you do not see. You behold only a limited span of your experiencing, bounded on the one hand by the gates of your earthly birth, bounded on the other by the gates of the hereafter. You cannot possibly know of that which has gone before that affects you. You cannot remember that which you have suffered. You only know that suffering has come to you, and will come to you again, until you rise above suffering by knowing suffering for that which it is: the whetstone for character sharpening, thrice blessed and ennobling.

YOU have qualms at such pronouncements because of their truth. But we tell you to fear not. We sit watching over you. We see you from day to day, going about the earning of your daily bread, jostling with your brethren in the market-places, learning by trial and error in social usages what you have limited yourself in mortality to learn in blindness.

You have come and gone in times past in many vehicles of flesh. You will come and go in many ascensions of spirit. Cycle on cycle toward the Godhead you climb.

Whence come your wonderings at our ministrations? We tell you that we speak to you through your leaders and enlightened ones. We send them to you. We awaken them in flesh. We use them to guide you. They are our brethren, they who rise amid the council-halls of nations and make you do things that are not understandable except from cosmic vantage-points.

We tell you when to go and when to come in your affairs; we guide you in ways of beauty and truth surpassing all the days that have gone before, sending you enlightened ones, inspiring their speech and upholding them in their offices unto you.

We tell you that we lift you up into ultimate gain, and the Father who sent us to perform these ministrations holds us to accounting of

(Continued on Page iv)

WHAT Great Souls on Have to Say about

Q *WORLD leadership takes into account the common mean of humanity expressed in the terms of common understandings of all peoples toward the law, which must be more or less universal or the purpose is defeated.*



I NTERNATIONAL law is not a panacea for the ills of humanity except as it expresses the general level of social thinking throughout the world.

In other words, it can only elevate expressive thinking as such thinking is epitomized by the willingness of the different peoples of the earth to consider themselves as units in the colossal world scheme. It is foreign to itself otherwise. That is to say, it carries no interpretation that is clever enough of itself to provide remedy for all the ills of humanity.

You must have a general world consciousness that introduces humanity to its own welfare in terms of world settlement of problems. And this settlement comes about through world leaders leading!

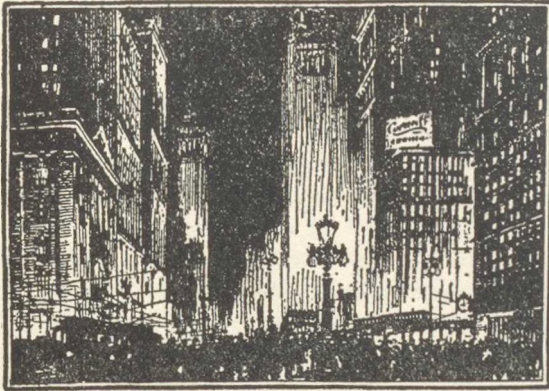
That is, leadership in the sense in which we have defined it: making humanity to see itself as it is, and enticing itself to world improvement on its own cognizance.

WORLD leadership is not quite the same thing as national leadership, or political wardheelership. It is not meant by this, however, that world leadership is different in essence. It is different in administrative expediency.

World leadership takes into account the common mean of humanity expressed in the terms of the common understanding of all peoples toward the law. This understanding must be more or less universal or the purpose is defeated for which it is projected.

International law, it must be remembered, covers the points that are essentially different from statutory law. World leadership considers factors that are fundamentally different from the factors involved in petty politics. We do not mean the human nature factors, although they are important. We mean the factors that have to do with universal acceptance of all law. World leadership says: We are now considering humanity as a species, not as an exponent of any social utility in part or division known as race or nationality. International law says that humankind is essentially different, therefore the common mean of understanding of all law must be found. World leadership says: We must consider humanity as a whole and treat with it

the "Other Side" World Statesmanship



as a principle, not as a component exponent of any particular theory.

Now when world leadership arrives at the point where it considers humanity as a whole, it is faced with conditions, or considerations, that do not maintain where leadership merely treats with a corner or a section of the human race. These considerations are multiple. Let us consider some of them.

FIRST, we have diversity of communal interests. That is to say, interests which impinge on the group consciousness from some peculiar racial trait such as the tendency to glorify local idols or celebrities, the rights incident on homesteading which are peculiar for each locality, the theories on local government which may have come from local prejudices and non-beliefs in divine omnipotence as in Russia at present, and other forms of incredulity that humankind is capable of carving out its own destiny.

There are considerations of local potentates exhibiting personal prejudices and caprices, the rights of minorities to influence majorities, the standards which different peoples raise up to their own culpabilities, petty conceits and jeal-

ousies based on ancient wrongs as hereinbefore set forth, and all the thousand and one evidences of persiflage in political philosophy that are the outgrowth of social malformations.

These considerations are so vital that world leadership is impotent if it fails to envisage and appraise them correctly.

You cannot have a world statesman in the same sense that you have a national statesman, for the true world statesman must be utterly devoid of popular patriotism. All the panoply of demagogery must be missing in his constitution and attributes. He must be a man among many men instead of a man among a peculiar group of men.

World statesmanship is peculiar in this and it makes a greater call upon the head than upon the heart. It emphasizes the spiritual values in humanity to the exclusion of the so-called materialisms that constitute most people's acclamations of greatness.

WORLD STATESMANSHIP says to the average man: You are a unit in a world scheme for the perpetuation of world culture, world law, and world order. It must look at you solely and simply as a human being with the common-law rights of all men everywhere. Further than this it cannot go. It is not interested in you as a national. You have no claims on its sympathies as a patriot. You are a part of earth and the lowest unit in a great cosmic scheme. That does not mean that it fails to love you or is unwilling to work in your interests as an individual. In fact, it is doing that far more than your suppose. But you must trust it in that it sees the whole scope of human affairs from Greenland's Icy Mountain to India's Coral Strand, not to forget the sidewalks of New York. It is sitting in a place where all

things converge that have bearing on humanity's welfare as a whole. It is interested in seeing that every man gets a square deal, but you must also concede that it sees world forces at work in the utmost grandeur.

THERE is, of course, no such thing as a world statesman without the cosmopolitan viewpoint. This viewpoint is something absolutely novel and original in the world's affairs. It has not been vital on the stage of life since the sinking of Atlantis.

When humanity arrives at a point, or rather, when world consciousness approaches that status that it sees in human life all over the planet a means to an end: the attainment of species perfection, so to speak, we will have world statesmanship to surfeit. But humanity and world statesmanship-consciousness as yet are so far from that perception that world statesmanship as such is little more than a shibboleth expressing idealism.

International law is, of course, the world statesman's right arm. But here again we get a similar condition, or rather a similar predicament in want of human understanding of what is being talked about.

Let us think of world statesmanship as being synonymous with international law, and both synonymous with the world consciousness that recognizes the rights of humanity over the rights of nationals.

This is idealism so lofty as to seem well-nigh impracticable at the present time, and yet it is so perilously close that again humankind can scarcely see the forest for the trees.

You are becoming a cosmopolitan species in spite of yourselves. You are effecting bonds of conciliation and understanding of your nationalistic brethren that will soon be unbreakable. The trend is toward solidarity of races instead of disunion and unit competition. This trend is so powerful and moving so fast and gathering

such momentum as to assume the proportions of an avalanche, though men little see it.

Internationalism, when it comes as a political structure, is coming overnight. But the mind stands appalled at the dearth of individual mentality capable of interpreting this mighty happening, accepting it as an eventuality and making itself of mentality to it.

YOU have statesmen at present indeed who are promoters of international concord. You have practical pacifists working for disarmament. You meet men and women everywhere willing to sink their claims as nationals in the mighty ocean of universal good-fellowship, and all of it is glorious to a degree. *But the mentalities who think in world units and who conceive the human race as a species, instead of an amalgamation of nationalistic groups, are almost as few as the proverbial hen's teeth.*

The world has suffered for a hundred generations for just such understanding on the part of individuals. There have been leaders who have built great world states military in operation, plenty of them. The race has had its Cæsars and Khans and Napoleons. *It has had but one Christ of recent times!* Christ epitomized the world mentality as to consideration of the species as a species with the only true perspective of which we have knowledge—perspective at least that externalized in thinking, action, and behaviorism.

When a people reach a point in their group consciousness that they look upon the world and find that it comprises other groups beside themselves who are equally as important to the world, they have reached a stage of such culture that they no longer see merit in themselves as such. They only see spirit values which they have to contribute, and while this is merit of a sort—indeed the highest sort—it is more. It is a cognition that places them apart and makes them fit to lead the rest of humanity.



SUPPOSE You Could Hold the Following Converse with the So-Called Dead!



THE RECORDING commenced after WDP had asked for enlightenment as to whether inquiries bearing on concrete personal problems were permissible.

"No, we think you must solve those problems for yourselves in the light of what we tell you, both in this way and by means of direct impressions on your minds. Many of the questions that puzzle you are of such a nature that it is only when you have really "grown up" that we can answer them, and you will be able at that time to answer them for yourselves. We will try, however, to give you some suggestion of the meaning of the "Seven Minutes in Eternity" experience of yours, which you have mentioned. This was not a personal matter but one of the experiences that come to certain people, of vital significance to the understanding of this kind of phenomena and contact. We are able much better to get to you now because you were able to come to us for even so fleeting a moment."

"DID I really die that night?"
"Not exactly. When you die—there is

AN illuminating discourse received by *The Editor* at the beginning of his clairaudient work, containing instructions that apply to all true students . .

no such thing of course!—but when you come over here to stay for your allotted period on the next stage of your life journey, you cannot go back. In all other respects you did what you call 'dying.'"

"I wish that I might have stayed discarnate as I found myself that night, instead of having to return to this world of troublesome reality."

"Oh no, you don't! You didn't want to come back at the moment because you had caught a glimpse of the beauty of the world of spirit. But if you came to us now and left your work unfinished in the vineyard of your world, you would be selfishly shirking the thing you must do, and you would find yourself serving a long

probation before you achieved the beauty that you felt."

"I did not mean by this that I implied a sort of suicide in order to regain the experience."

"We know your meaning better than you know yourself, because it is the very innermost center of your personality with which we are in touch.

WE ARE now about to give you certain teachings which are not to be shared with those whom we do not instruct: There is in every human heart a hunger and thirst for the things of the spirit, but in many of them this desire has been so embalmed with the poisons of the purely fleshly desires that for all practical purposes it no longer exists. This does not mean that a denial of the desires of the flesh is a part of the spiritual growth. *Growth lies in accepting the flesh in which you pass through this stage of your education. Live in it and through it until you have made it the radiant garment through which all men may see the glory of the spirit shine. There is no conflict between flesh and spirit! They are of one substance and it is only when flesh has fallen from its high estate that it becomes the foe of spiritual forces.*"

"Does this last asseveration refer to physical dissipation or merely the incorrect utility of the physical assets to material pursuits?"

"All of the last and more. The Mind and the Spirit which uses Mind as an instrument are able to shape the flesh to their needs, but only when they are recognized as the supreme authority. When flesh dominates, then it has fallen from its high estate of service and is prostituted indeed. *Better a night of dissipation than a moment of hatred. Better a complete life of self-indulgence and eating and drinking than an uncharitable judgment of one of whose struggles you can have no knowledge.* The Sins of the Flesh do not exist except when they are symbols of spiritual failure."

"This is indeed rather broad instruction."

"YES, we do not feed an infant on red meat and cabbage. *There is no law excepting the law of Love.* There is no growth

excepting through the learning of the meaning of Love. Love has an infinite number of forms, but it is never Love unless it finds expression. By expression we mean externalization of the inner motive into form of some kind. That is, by its fruits ye shall know the tree, old but just as true as in the beginning."

"How relieving to receive instruction that is something other than a dour list of Don'ts!"

"Don'ts are for the childhood of the race that can see nothing in the universe beyond the confines of the father's yard. We who have outgrown them must not make the mistake of thinking that the children will be safe without them. We are making a very great effort to graduate a few of your generation into the advanced grades, and some of you are showing ability that gives us hope that we may make monitors of you. We are for this reason rather taking personal charge of your education, and we hope that we shall be able to do this increasingly as you grow in understanding of what you are to do."

"I certainly concur."

"Yes, if you did not, and had not, we should have left you to go the way of unredeemed flesh."

"THIS is all like coming out of darkness into a great light."

"There is no darkness excepting when you close your eyes to light. Love is a vibration of infinitely higher rate than any known to the present world of science, and it is therefore able to transmute and recreate all things that feel its power. *There can be no limitation to this power.* The limitation is only in the object that fails to make itself a vehicle for the power. So you must learn each day to open your hearts a little wider to love. You must learn each day a new way to give that love expression. As you grow in your ability to feel and release love, so you will draw into yourself more and more of the force that alone is able to give you contact with those of us who are upon this side of the Road."

"It is unusual to have the separation between the earthly and the spiritual plane designated

as a *Road*, as we customarily consider it as a veil or a barrier."

"But there are no barriers in the universe of Truth. What seem barriers to you are but the creations of the Fear that is the child of Hate and therefore the antithesis of love. A Great Teacher has said to you that "Love casts out fear." We say to you more than that. *Where Love is, no Fear can find entrance.* When the sun is high in the heavens there can be no shadows."



A PARAGRAPH then followed from the Instructor as though he were speaking in an aside from a high dimension—

"Many of us are now drawn into your circle who have seen the light that surrounds it and are come that we may learn of the wise ones who teach you. Now to resume: We may not give you now more than the smallest glimpse of the mysteries that we may one day reveal to you. As you ponder in your hearts the words that you have received, we will breathe into them the breath of life and each one shall be to you as an arrow that points the way toward us. In the silence of your souls we will speak again. And when once more we have this access to you, you will be ready for much that we must not now attempt to give you."

"This requires a lot of patience."

"Patience is one of the manifestations of love, and without it spiritual development is impossible. *Many a spiritual battle has been lost because the importance of patience was not*

fully understood. Patience has no kinship with Resignation. Patience is positive. Resignation is negative. Do you need any further explanation of that?"

"I don't think so."

"WE ARE glad. We are giving you rather heavy doses because they are to be digested over a period of time when we must depend on fleeting impressions for our contacts with you."

"This sort of instruction is like drinking of a fountain of pure cool water after years of horrid thirst."

"Yes, it is the Living Water indeed! To resume: There is no spiritual fault in ignorance unless it be willful ignorance. And willful ignorance is the *result* of fear, never the *cause*. We mean by fear in this connection the refusal to open the mind to knowledge and understanding because of the fear of the obligations they bring with them. Fear, you must understand, is always buried beneath the threshold of consciousness and is not always recognized for that which it is."

"To me the mystery of this whole interpretation is in the selection of one with such inadequate attainments as myself to be the recipient."

"We never waste our riches, nor do we spread our pearls before swine. Draw your own conclusions."

"I wonder how many times I have been discoursing in the past with other people when my expressions were not my own at all, but mental contributions from unseen friends?"

"Perhaps we did join in more than you know. We are sure of you else we never would have undertaken this labor. Much hangs upon the meaning of words. When we thus endeavor to reduce to human terms Truth which cannot be so confined, we must use the word that seems nearest to Truth and you must do the translating. We may help you in that too, but it will be when you are not conscious of our presences or our help. May the seeds of this plant take firm root in the garden of your hearts so that it may one day afford both shelter and sustenance to all who pass that way."

MY Unseen Friends Advise Me in Closing Two Business Deals!



THE SUMMER of 1929 which now came on, seemed to be one full program of a series of psychical happenings.

I had seen evidences of discarnate guidance so pronounced in my affairs up to this time, that there no longer remained any subconscious doubt in my mind that relatives and

friends whom the world called dead were not only alive but in touch with me and intensely interested in everything I did.

This attitude of mind left the door wide open for anything to happen. It consequently happened. And I grew to think little of it.

As I have said elsewhere in these pages again and again, by admitting the imponderable we have the ponderable demonstrated.

I accepted the fact that the dead were not only alive but far more sentient and active than people are in the mortal state. And while unusual occurrences brought their quota of surprise, in the main I ceased to be awed.

I continued the taking of psychical transcripts day after day and night after night. Two outstanding events occurred to show how supernatural guidance manifested.

The first was the sale of my third novel, "DRAG," as a motion-picture production; the second was the writing of my fourth novel, "GOLDEN RUBBISH."

BEING the Ninth 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 . . .

I WAS taking a doctrinal message in the apartment of a friend one evening early in the summer when there came an informal aftermath to the discourse. The Friend who had been transmitting the communication always chatted a few moments with me before ringing off on the Cosmic Wire. This particularly evening he declared to me:

We rejoice to tell you that something extremely pleasant is in prospect for you. We look ahead and see a man in a certain office signing papers of sale on literary property which you own, that will mean a large amount of money for you.

I have always been skeptical of messages which purported to predict "large amounts of money," legacies, and other expositions of unu-



sual good fortune. It has been my experience that if these things are to happen, they will happen anyway. To talk about them and discuss them in advance frequently sets vibrations in motion that defeat the end in materialization.

Besides, it is a favorite dodge of the mischief-makers to predict wonderful good fortune that fails to materialize and thus cause loss of faith and confidence in psychical interpretation. So I said:

"That's fine. When and how does it happen?"

The answer came in the clearest clairaudience:

"Tomorrow morning you will receive a phone-call from a man here in the city who wants to buy the rights to your novel 'DRAG.' He will make you an offer that seems ridiculously low. Do not accept it at once. Wait for my voice instructing you. I will advise you what is going on in the inside of his brain; he has been instructed to buy the work within a certain price but he will not tell you what that price is, at first; you set your figure high and bargain with him; when you come within the neighborhood

of the price he has been authorized to pay, I will advise you and do you close your deal. Do you refuse to be hoaxed or intimidated. He wants this book and is willing to pay a satisfactory sum for it. I will be an unseen third party to the deal because you are in need of the funds to carry on our mutual work. Do not forget. No matter how the trading goes, wait for my voice advising you when to close your deal."

I WENT home wondering whether I confronted a new manifestation of mischief. Those were anxious sequences, waiting for the Higher Counsel to prove up in event whether or not the voices could be trusted.

Nevertheless, around 8:30 the following morning I was awakened by the ringing of the phone near the head of my bed. My motion-picture agent was on the wire.

"I've just received a call from First National Pictures," he informed me. "They're interested in buying the movie rights to *Drag* to make into a production starring Dick Barthelmess. We're to have a conference with their New York purchasing representative at 10 o'clock. Please be at my office and we'll go over and discuss the deal together."

At 10 o'clock we were in the office of the picture concern on upper Madison Avenue. I learned that my Counsellor of the evening before had been absolutely accurate in his statements. The trading commenced. Pursuing the tenets of his calling, our buyer started in by telling me what a frightful writer I was, and how the novel that he wanted to purchase was shop-worn goods that I ought to feel honored to have First National make for nothing. But he graciously condescended to name a figure—which I as graciously condescended to refuse—by which the transfer of the rights might become valid in law.

WHAT no one in that room, at least in mortal form, knew but myself was the fact that we three mortals were not alone. I could "feel" the vibration of my unseen Friend's presence in my sensitized left side like a galvanic battery. I knew he was standing about

20 inches from my left shoulder, taking in all that transpired.

Clearly in my Inner Ear came his voice. "Tell him you want the following amount of money for the rights," and a sum was named almost three times what our buyer had first proposed.

I did so.

"Are you crazy?" cried our buyer. "We wouldn't pay that much for movie rights to a best seller by a *first class* author!"

"Suppose we split the difference," suggested my agent.

"Never!" cried the picture man, "but I'll come up three hundred dollars."

"Then I'll come down three hundred," I rejoined, making the result equally as absurd.

Up and down, back and forth we jockeyed. Again and again my unseen counsellor at my shoulder advised me at each new offer: "*He's not telling you the truth as to the highest price he's been authorized to pay. Keep on trading.*"

Several times we drifted off upon other subjects. Again and again we came back to how much the movie rights to the book were worth. It had been ten o'clock when we entered the buyer's office. At a quarter to twelve he jumped to his feet, thumped a copy of the book upon his desk and cried:

"Listen to me, both of you! I'm going to tell you the top-notch price I can possibly offer you. If you don't want to trade on it, everything's off."

He named a new price.

Distinctly and emphatically in my ear my counsellor cried: "*He's telling you the truth. Accept it and close your deal. But make him give you a certified check before you leave this office.*"

"Okay," I said aloud. "But only on condition that you draw me check at once."

He agreed to do this and I walked out with the check in my pocket.

THE adept student in psychical phenomena may raise the question concerning this episode as to whether or not the whole affair might not have been my clairvoyant powers coupled with the practice of *cryptethesis* or subconscious mind-reading which I translated

to myself in terms of a discarnate voice of an unseen friend at my elbow.

My answer is: It was indeed possible but not probable.

I base this contention on the vibratory phenomena that went with his presence, and the nature of his asides to me clairaudiently from time to time during the trading. He gave me a more or less literal recount of exactly the thoughts that were transpiring in that buyer's mind, things which it would not be in the nature of my own perceptions, conscious or sub-conscious, to receive.

Also, if I had this gift of *cryptethesis*, why should it be confined to only business deals of this kind? Why have I not got it for use in a hundred other situations? I solemnly affirm that I have not. It was only for this one sequence that the clairaudient voice came to me advising me so. Try as I may, I cannot summon a repetition of the performance at will.

I TOOK the money, relieved a badly strained financial situation which had accrued from pulling up stakes and moving to New York from California. Then a month or so later a similar phenomenon happened "out of a clear sky," so to speak.

Again I was in communication clairaudiently taking a doctrinal message. The Voice added:

"*During the week that is ahead, you are going to be invited to a dinner with a certain New York publisher. He will proposition you to write a book for him. When he makes you the proposal, do you accept it. The book will be dictated to you by us for a very special purpose in connection with the work you are doing. He will make you the proposal at our instigation although he will not be aware of it.*"

At the time I received this news I had no intention of writing a new novel. I was far too busy with other things. But two or three days passed and then I was suddenly invited to go to the old Waldorf-Astoria to hear a lecture by Dr. Cranton, husband of the famous trance-medium, Marjory, of Boston.

The friend who gave me the invitation mentioned offhandedly that she had also invited one of the members of the publishing firm of

G. P. Putnam Sons to go along with us. We would have dinner first and drive over for the lecture afterward.

HERE, apparently, was the opening that had been predicted. I accepted both invitations and on the evening in question sat through the meal with no proposals coming from my newly-found publisher friend.

Not until we were approaching the Waldorf in a cab did the talk turn on the literary work that I might have in prospect. I mentioned something to the effect that I had had such poor luck with my last publisher that I had no heart to write another novel for anyone just then.

"Do you mean you're thinking of changing publishers?" he demanded.

"Perhaps," I bantered, "if I got a proposition good enough."

"We wouldn't take you away from another publisher unless you wanted to make the break yourself," he declared. "But if you're seriously thinking of changing, won't you come and see me before signing up with anybody else?"

Again the Voice seemed to know what it had been talking about. I said that I'd drop in and talk with him about it the following afternoon.

TO MAKE a lengthy episode brief, I had a new contract for *three novels* signed, sealed, delivered, and stored away in my safe deposit box, within a week!

But what to write about?

I recall that I was not in an especial "story-telling mood" . . . the creative impulse was not really strong enough just then—with all that was happening to me psychically—to apply myself over the extended period of time that a book requires in its composition.

I went home and looked through my old manuscripts of partially-written plots such as every writer has stored away against better inspiration in his bureau drawers. Finally I found

the beginnings of a story that I had begun three years before and abandoned. It presented possibilities and as I had the product sold before it was produced, I felt justified in reopening the yarn and seeing how it went under possible psychic guidance.

No sooner had I revamped the premise of the plot and gotten launched in the first two or three chapters, than I was aware of that strange vibratory exhilaration at my left shoulder.

Someone was standing there, directing what I was writing!

Chapters flowed out from beneath my typewriter keys with amazing facility. It seemed time after time that I was merely taking dictation. The language and the style were not my own. I would type whole pages as swiftly as my fingertips could touch the keys.

The moment came finally when I leaned back in some perplexity and demanded:

"Is someone literally dictating this story to me?"

The answer came distinctly: *Of course!*

I asked: "Who is it?"

Whereupon I heard the name of a world-famous author spoken as plainly as I might have heard it addressed to me across a telephone wire.

"I can't believe it," I told a friend who later came into the room. "Why should a man so famous spend his time following me around, giving me a story in his own style, when he'll never get any credit for having composed it? I feel as though I were sailing under false colors, anyhow."

Within a week I was to get absolute proof that this great author—several years dead—was indeed aiding me, and the reasons why he was doing so.

He spoke to me confirming it, by a voice heard in a room by half a dozen people who were present at the episode!

(To be continued)



NOT for One Moment of Life are You Strictly Alone!

Q *PERSONAL* conduct quickly alters when one realizes that there is no such thing as privacy, that one is surrounded by conscious beings watching his acts during every moment of mortal life



JUST imagine what a stupendous change is coming in general human conduct when people have proven to them that never for a single instant in their lives are they completely and utterly alone!

The average person, knowing little or nothing about the subliminal dimensions, how they operate or how they are peopled, thinks that when he goes into an "empty" room and closes the door that he thereby has privacy.

Those adept in the higher phases of metaphysical and natural research *know that there is no such thing as privacy!*

Fantastic as it may sound to the unlearned hearing about it for the first time, there is no room, no office, no chamber, no vault, that exists

in the finite world of materials, that cannot be penetrated and occupied by conscious human beings who have merely sloughed off their mortal sheathings as the caterpillar sloughs off its grublike body and becomes the butterfly. But all their other faculties are sentient and active.

They can apprise themselves of what is transpiring in any earthly location, although the physical senses are too clumsy and inept to pick them up or register them!

PHOTOGRAPHS have been taken of a subject under hypnosis, showing the *psyche* or soul of that entranced person leaving the physical body to travel to an immense distance, witnessing what occurs at the designated location, finding its way back to the body and thereby "reporting" what has happened perhaps half-way around the earth.

This has been scientifically done.

If the soul and body can be disengaged under



hypnosis, and the soul sent on discarnate errands, how much easier can those who have quitted the body permanently make journeys into the privacies of those about whom they desire information?

IT HAS been authoritatively stated that in every great congregation gathered in an earthly auditorium, numbering 5,000 people, the ratio of people present in a discarnate condition will be close to 1,000,000!

In childhood we were disturbed by the admonition that no matter where we were or what we were engaged in doing, God's eye was upon us.

As mature adults exploring the more stupendous phases of natural phenomena, we are discovering that whether God's eye is upon us or not, *the eyes of countless numbers of persons—good, bad, and indifferent—whom the world calls "dead" are upon us in almost constant attendance.*

Practically every person in mortal life has at least two people near him every second of the

twenty-four hours in each day, guiding and protecting him. If it were not true, human life would be chaos. It could not go on.

Out of the knowledge on the part of the ancients that such presences were a fact, arose the original idea of "guardian angels." In truth, these unseen counsellors and protectors are usually the hoverings souls of those who have been dear to us in life and who are now looking after us and shielding us from the superior vantage-points of the higher dimensions.

THE question naturally arises: If this is true, and such people know all about our utmost privacies, why are we not tattled upon to others still in flesh?

If these Unseen Mentors are forever in attendance, watching everything—and they can communicate with others on the earth-level as has been avowed—how comes it that we can "get away with anything" that is fundamentally of a personal and private nature?

The answer is: If they be pernicious entities about us, *they do it far more often than we dream!* And their malicious behavior accounts for dozens of phenomena in our personal affairs, such as business deals wrecked without apparent cause, perpetual misfortune, malignant obsessions, unfortunate perversities of character or deportment directed against us.

On the other hand, if they be the proper type of friends, they can no more exercise themselves derogatively against us than they could, can, or do, while reckoned as our friends in flesh.

Concerning this question of Inter-Plane gossiping to the hurt of those on the mortal sidem an attempt was made on a recent evening to get an expression from those who had graduated out of physical bodies on the ethics of this practice.

The following was transmitted:

"THOSE of us who operate upon the higher planes of Love cannot—and would not if we could—pass on to you or others any information about those you love that would cause either of you pain.

"Whatever else we may be, *we are not gossips!* If there are those on This Side who are gossips they are like such persons on your side, and most of what they pass on to you is the fabrication of diseased fancy.

"Whatsoever things are pure, whatsoever things are of good repute, whatsoever things are of Love and Charity, and therefore Holy, think on these things.

"We on the higher planes of God and the Spirit of God, and those daily with you, are in direct contact with that realm. But there are many who are vibrating still in earth conditions although they have lost their earthly bodies that alone seemed reality to them. They are often close to those they knew in earth life, and the slightest creeping in upon you of feeling of distrust or uncharitableness or suspicion, so lowers the rate of your vibration that if we are not present, and if you do not know how to protect yourself, you are in danger from the evil natures of their minds.

"**Y**OU have a devil within you, no matter how deeply he is buried and how far you are upon the Path of Evolution. That is, you have him with you although he is less powerful the farther you go, and when you have reached the point of no further earthly visitation, you say good-bye to him forever. He is, in other words, an inevitable weakness of flesh. It is the devil that is buried under vibrations of harmony and love but that is ever looking for the chance to stick his head out of his grave and get in touch with *his* friends upon the other side.

"He is a phantasm of Mind and not a manifestation of Spirit!"

"You may be sure of one thing: We will tell you only those facts which you need for your own development, or which will add to your happiness. As the secrets of your soul are sacred to us, so are the secrets of all other human souls. You may be sure that the betrayal of what purports to be the secrets of another human soul is a message not from us but from those unfortunate ones of whom we have spoken.

"There is but one occasion in which we would tune in on another person's life and let you put

the receiver to your ear. That is when a soul is in distress, needs your help, but is too proud to ask it. But even then we do not tell you details or facts. We simply impel you to offer your sympathetic interest in such a way that the barriers of reserve and pride and fear crumble away, and whatever secret places need to be opened are revealed to the eyes that look upon them with love and understanding.

"**W**E ARE happy that this lesson is received with understanding because it may, nay it must, save you much of tribulation in the future. The spirit of the words, not their form, must be your touchstone. If they betray to you aught of the secret life of another, albeit it is the person nearest and dearest to you, be sure it is not of us.

"When you investigate inner chambers of personality not opened to you by the conscious will or the conscious revelations of that individual, then you are employing what is akin to the black arts of the heathen world and your results are more often falsehood than truth.

"There are thoughts of love and beauty in other hearts for you which we often take the liberty of passing on to you because we know that it is the desire of the person concerned that we do so. But do you think we are less worthy to be trusted with the secrets of the soul than the doctor on your plane or the priest in his confessional who will often die rather than betray them?

"Not even to serve the ends of justice is the priest asked to betray the murderer who has confessed to him. The secrets of another's soul would be revealed to you only when it is the wish, conscious or otherwise, of the person involved, that you should know them—and even then they would only be given you as hints that would enable you to go about drawing them out in the right way.



THE Liberator is

Publishd Weekly

from Washington



ON THE 23rd of last January, in my New York apartment, I took a strange message via the instrumentality of the clairaudient senses.

All sorts of trouble had been encountered in New York, both personal and financial, in publishing the magazine. Complications which

here had brought difficulty in the issuing of the periodical. I was badly "at sea" in the matter of what I should do and how I should go on.

Seeking help from Higher Mentors, I was given a document which it seems appropriate to publish in the first issue of the New Weekly from the nation's capital. It explains why The Galahad Press had moved its main office away from Manhattan and is now issued from more spacious quarters in Washington.

This was the article which came somewhat in the nature of a surprise at the time, although nine months elapsed before the way was opened for me to carry the suggestions into concrete realization:

Q *THE WAY is finally opened for the transfer of all League of the Liberators activity to the National Capital*

"LET us discuss THE NEW LIBERATOR from the standpoint of advanced psychology. Here is a magazine that purports to appeal to thousands of people with a new gesture in publishing. That is to say, its contents are made up of material that has no equal in other periodicals.

"We come to an equation here where we must proceed very carefully to consider what we must do.

"Little enough is known of the future. Men see all around them a contravention of the applied ideals and social perquisites of the past. They are aware of momentous events at hand and fall into two classes—

"Those who believe that something is due to happen and are trying to find out its features and factors, and,

"Those who are obsessed with the idea that whatever happens, anomaly or not, it must perforce be of short duration, when the former times will return.

"**B**OTH classes are wrong in their discernments. What is coming is immediate, vital, and certain. There is to be a tremendous disruption out of the East at no very distant date. That disruption will bring real woes upon the world, for a very significant and constructive purpose. It will be brief and sharp, considered in comparison with the length of time which mankind has been suffering in his present ignorance and blindness as to what earthly life was all about, and international arrangements were what they were permitted to be. It will really be a disruption that will aid and enhance the powers of Christ's people everywhere, and in that light should be welcomed. That, however, is beside the point.

"We have given you implications of this momentous event in many discourses, in many facts and postulations. We have never entered into it in detail because we do not know all the minute details ourselves. No one can say just when or how this disruption is to start. There are indications that it will start soon, too soon for comfort for the rest of the world that is unenlightened as to what is afoot.

"**S**ITTING in your apartment tonight, you see about you an earthful of men and women doing things pretty much the same as they have always been done, shocked at the idea that there could possibly be any change lasting in its effects upon humankind.

"The possibilities are, nay the *probabilities* are, that the juxtapositions of large numbers of eastern peoples superimposed upon peoples of the west, with their antithetical culture and deportment, will bring about a hiatus of commerce, education, and art, that cannot be classed with any of the great racial migrations that society has known in the past.

"Your magazine is not to be a sort of shock-troop thrown into the breach of this disruption, verbally speaking, in advance. Nor are you to sound bells and blow horns calling the attention

of mankind to it. That would be fatal for many reasons.

"You cannot afford to have it known that you are an alarmist. That would injure your prestige. Any fool can get a soap box and see all sorts of red fires burning on the horizon. Do you be above all that in an astute position of knowing what is going to happen, acting as though you had sounded the alarm already and were advising humankind how to deport itself before the disruption instead of after it.

"**T**HERE are known to you numbers of men who can be of service to you in Washington, D. C., in giving you private information about what is going on in the countries of the old world.

"You must acquaint these men with what you have been told psychically and see what happens. You will become possessed of a great coffer of knowledge about this imminent event which could not accrue to you now in any other habitat.

"*Go to Washington and meet them and learn what they have to tell you about world politics.* Then astutely preserve for your readers not the facts but the deductions from the facts.

"**T**HIS is the mission of THE NEW WEEKLY LIBERATOR as we see it, candidly confessing that we are not omnipotent ourselves, but enjoining you to put your minds with ours and obtain for your readers what amounts to a new psychology, entreating with the peoples of far-away lands, always bearing in mind your metaphysical tenets, the trend of the times, and the general revelations you have had concerning your own identity and connection with what is coming.

"You are doubtful in your mind concerning the transfer of your activities out of New York City. That is pardonable. What we want to impress upon you is, that the time for action has come just as truly as though the tocsin of a new war had already been sounded. You would not be lax in dealing with the problems presented if this new terror were about to be unleashed on humankind.



"New York is a hodge-podge of evil entities neither decent nor altruistic in their employments. They batten on human flesh and take their pounds of it. We are not advocating anything but the soundest common sense in directing you to get out of it for a purpose that is highly constructive and pregnant with the right kind of drama for your eventual mission.

"**WE** WANT you to know that we often have knowledge of how things are going to transpire. We do not give you this knowledge for three reasons: You would not believe much of it if we told it to you; you would be confused by more of it, looking to us for solutions that properly you should find out for yourself; and you would have a tendency to ignore the practical in favor of the metaphysical solution. We cannot permit any of these three to happen.

"Letting us know what you want and then holding us to the information will result in activity if the information is rightfully yours.

"Look at this sanely and cherish your gift of being able to recognize us at all.

"Your publication needs a new start anyhow. You have gotten off on the wrong foot in a

manner of speaking by publishing material irrelevant to your mission. To continue on the line to which you have begun would make you a notorious metaphysical teacher and nothing more. *That is not your mission, as you have been told repeatedly.* Yours is one of practical ministrations in mundane affairs, metaphysically declined, and the sooner you get about it, the faster you will speed toward your goal.

"We peril to think what would happen if you were suddenly thrust to the forefront of things in your present hiatus of doubt and disgruntlement over certain metaphysical derivatives. It seems to us that you should accept the challenge that fate throws to you and gird yourself up for a battle with the elementals of human relationships that lie ahead.

"**Y**OUR publication is your personal weapon to wield in your encroachments in the territory of those who would engage the human race in an unlawful contest. It must be modeled at once on the lines you must follow in the denouement of practical affairs, and the sooner you do it, the better it will be for all those concerned in its success.

"We stopped *The New Liberator* once, in a manner of speaking, to give you a fresh evaluation of the factor it was in your life and career. You made a bad start at a wrong time, crystalized in the present let-up of activity. Your remodeling will set a pace that you will follow for some years to come, not a metaphysical journal always given to debate but a paper of genuine sociological worth to the American people.

"If this is not sound sense, pray tell us what is?

"**L**IFE has a queer habit of bobbing up unexpected problems that look like catastrophe when viewed at too close a range. Your publication wants to be a bell-sheep for hundreds of thousands of people who now see life darkly, unable to cope with it, confused in their thinking, diabolic in their practices one toward the other without exactly knowing it or why they behave as they do.

"Let us get this through your understanding. Cavorting at circumstance is an idle pastime accomplishing no good, and you are not to do it in your new policy.

"Start your magazine by directing the attention of people to the intensely practical side of metaphysical tenets. Say to them this:

"WE HAVE come a long way over the ages, together, striving to win out over avarice and greed, heartbreak and disappointment, strife and antagonism, all the long gamut of iniquities that make human life what it is. We want to find some explanation as to why these things should accrue to us in our earth-state. We have been taught wrongly somewhere, sometime, somehow, but taught we *have* been else all of us would be unlettered brutes.

"Now then, knowing that we have been taught and yet are either guilty of, or the victims of, social iniquities or inequalities, something must be wrong with our teaching. The time has come to find out what it is and correct it. If we can find the means to correct it from wisdom supplied us from other dimensions of time and matter, let us listen to it. If we cannot, then we are no worse off than we were before we tried.

"Life has been given us for some purpose. What more patently than to learn the fundamentals of our error and correct them with the sagacity that comes from spiritual evolution?

"THE NEW LIBERATOR must have a new lease of life. It has astonished us in the reactions it has brought about, the resiliency it has shown under stress, and the desire of people to accept it as a super-dimensional voice. Do you continue with it, altering it to fit into the mosaic of your career as the cord on which your personal star is hung for the present.

"Let us see if we cannot make it so outstanding a vehicle for our expression that it advances like a juggernaut through every type of opposition.

"Lest you have thought us unnecessarily brutal, let us say this: Your good and the good of those associated with you depends on your getting out of New York City at the earliest possible moment consistent with good business politics. Keep to the clear in this and act upon it. Nothing is being told you that costs you anything. You have everything to gain and nothing to lose. Pray that matters continue so.

"Let us be considered as advisors, not as tyrants or eavesdroppers, no matter how much you think people may be injuring you. They cannot do it permanently and have their labors endure."

THROUGHOUT the nine months that have intervened since this message was received, supplementary admonitions have come over from time to time, to make the move. Increasing difficulties arose in the course of attempting to publish in Manhattan that seemed to indicate that our Higher Mentors were enforcing their dictates in circumstance. Finally the way was opened financially, through the interest of people at the capital and THE NEW WEEKLY LIBERATOR is now permanently housed in its new home, 1019 Fifteenth Street N.W., two blocks from the White House.

Most of the New York staff has also made the change and is functioning in this new location. The League of the Liberators is also being conducted from Washington and lessons for the Liberator Assemblies and Home Study Classes will in the future be mailed from the capital.

With two floors at its disposal, instead of the former cramped quarters in Salmon Tower, New York City, the magazine is ready for a new burst of activity and will hereafter reach its thousands of readers each Saturday morning.



HAVE You Troubles on which You Need Help?

Silent Contact

"Silent Contact" is the name chosen to identify that department of the League of Liberators devoted to healing ministration 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.

"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.

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, governmental 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 joint 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.

The Mighty Ones of Eternity Are Watching Each Nation

(Continued From Page 151)

that which you know not. We throw a vast mantle of protection about you, and when catastrophes and cataclysms come—whether made by errors of massed thinking, diabolical caprice, or faulty judgment on the part of those responsible—we *watch over the worthy who merit our protection and save them every one, ten thousand times ten thousand.*

IT IS an office of vast love that we perform. We send you your Christs and Saviors under the leadership of Him who has dominion to speak the Word and make all men holy.

These things are our destinies as well, unrewarded by any but those which come from a knowledge of services performed for others. We pause here awhile in eternity and render unto you goodly offices—even as down another day you will repay that debt by ministering likewise unto others handicapped and frustrated by inadequate vision.

These things, beloved people, accept and dwell upon. We take no mean advantage of you, for we are love incarnate, seeking only to serve you that you may become clothed in shining raiment of purest nobility.

THESE are our offices, and when we tell you that the world is not run by chance, we speak whereof we know.

Because, watching the nations, seeing the pranks of statesmen, knowing the urges of their peoples, we bespeak that which is best for human development and permit it to go on beneath our guidance, world without end, “toward that far-off, divine event toward which all creation moves.”

Rejoice, we say, and be exceeding glad that this is so. The world is in a great hiatus—so it seems to your mortal limitation of the present moment. Industry stops, commerce is paralyzed. Men seek employment that their offspring may be fed from the wages of their labors. All, all, is confusion. War clouds threaten. Peoples rise against peoples. The voice of tumult grows stronger day by day.

Let it be known to you that a sure, true plan is prescribed, even though you walk in darkness to perceive it, and that the time will come shortly when you shall see it outlined and go onward in light of your own volition!

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IF YOU ARE A TEACHER

or want to become the teacher of a local group, to receive advanced and minute instruction from week to week, you can form a Liberator Study Club in your community and become a power for the spreading of the Truth in your own locality.

IF YOU ARE A LAY-STUDENT

who is interested in Religious Metaphysics, Psychical Research, or Sociology, you can compile for the New Liberator publishers a list of names of your friends who might be interested to receive the magazine from month to month, the publishers not disclosing your name as compiler of the list, if you do not desire it.

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all over America and those who Aid Now will be
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