

The New LIBERATOR

Edited by William Dudley Pelley

WEEKLY

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November 21, 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.



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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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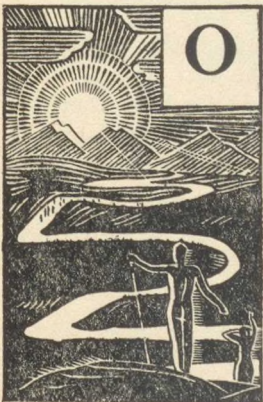
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THE Strange Conduct of President Hoover



ON THE 22nd of October the Navy League of the United States through William Howard Gardiner, its president, circulated a pamphlet titled: *The President and the Navy*.

After setting forth some blunt and ugly facts regarding the Administration's policy toward naval maintenance,

it concluded with these two paragraphs which exceeding piqued our incumbent of the White House:

"It would be difficult to express too much regret that the most humanitarian of pacific intentions had led President Hoover into exhibiting the abysmal ignorance of why navies are maintained, and of how they are used to accomplish their major mission, that his proposal to immunize seaboard food supplies displayed to those, here and abroad, who are intimately conversant with maritime matters. For acceptance of his suggestion would have worked not only diametrically counter to the interests

Q *DOES the respect due his office mean that he is immune from rigorous criticism when patriotic citizens believe he is not working for his country's best interests?*

and weight of the United States in world affairs but, in effect, would have made for bigger and bloodier wars. And yet such is the psychology that is not only controlling our internal naval policy but dictating its external subordination to those of foreign naval powers.

It has been necessary, however, to say what has been said above if we are to have a real appreciation of the impelling motives back of

President Hoover's efforts at every turn, to restrict, to reduce, and to starve the United States Navy—under the present plea of budget limitation on which we may have further cause to comment."

THIS is blunt talk, and the sort of speech that is exceeding welcome in the present condition of world affairs, particularly as they concern the United States.

The Washington newspapermen forced Mr. Hoover to notice Mr. Gardiner's blistering criticism. Mr. Hoover did notice it. He very much noticed it. In fact, it is reported that our eminent Chief Executive was dramatically wroth when he noticed it.

He did an unprecedented thing. He named a committee to "convict" Mr. Gardiner for being so frank, to the end and aim that the president of the Navy League not only retracts this statements but publicly apologize. We shall hear more about this committee presently.

There are several phases of the situation, however, which our Liberator-League people scattered across the nation should take to heart.

The episode has a vital cosmic significance in the light of what we know or have been taught, in the gradual culmination of events predicted as occurring presently among the nations.

IN THE first place, the American people—that is, the native-born contingent—have been reared in the idealism that anything appertaining to the executive or administrative branch of our federal government, must be above reproach. As such, *lese majesty* concerning the idealistic motives behind the conduct of the Chief Executive is strictly barred.

There is a respect that *should* go toward the administrative head of our government as the exponent of political impeccability. This to the end and aim that the rank and file of the American people may constantly evolve a certain moral stamina, and acknowledge those executive fiats and forms of procedure that make for law and order down through all ranks of society.

This respect for the highest of high offices has been generated in the past because the

men who have filled that office have uniformly shown themselves to be Americans first and world citizens afterward.

In other words, they have uniformly represented the political and economic integrity of the United States as an influential world power, capable of coaching the other nations of the world along the lines of western idealism in international affairs.

Shall we say that they have had respect accredited to their offices because they have uniformly merited such respect?

But what if a world situation arises where a man gets the office who may not be morally free altogether to exercise American integrity?

Let us assume *hypothetically* that a man is elevated to the office who may be directly or indirectly under orders, or intimidated by an economic situation, or the witting or unwitting political instrument of vast international financial groups who want to blend America into a form of internationalism where the integrity of America and its ideals ceases to be?

What happens then?

Must the American people suffer in silence, and see their ideals for the rest of the world jeopardized or compromised? Or have they the intestinal vigor and constitutional right of free speech to call attention to facts without being intimidated or "convicted" by committees appointed by one side to the controversy only?

THE fuss ceases to be a question of whether or not someone spoke disrespectfully of the Chief Executive. The American people are concerned in knowing the true motives and motivations behind President Hoover's conduct from the month that he took office down into the present.

With every respect for the Chief Executive's office *as* an office, but respect held in abeyance until the above question is answered and those motives determined by more information than we *publicly* possess at present, it is fitting and proper to ask whether the President is exhibiting pacifist tendencies in his disarmament program because he is a Quaker pacifist, an economist, or because there are known world agencies at work to put America at an armed disadvantage as a preparatory step in world revolution.

If these agencies have any hold on or over him, wittingly or unwittingly on his part, it is time that the American people knew it.

And the burden of proof in this instance does not seem to be up to Mr. Gardiner; it seems to be up to Mr. Hoover.



This contention is based on Mr. Hoover's personal conduct, and reactions to world situations since he took office, plus his intimacies with certain world bankers whose international machinations in causing and prolonging this world unrest which he acknowledged himself in his speech before the fourth Pan-American Commercial Conference on October 8, 1931.

OUR Liberator people throughout this nation are pledged unconditionally and irrevocably to the cause of true world peace. We are followers literally of the Great Galilean whose life's shibboleth was Peace. But peace does not come about, and no true international pacifism countenances official acts, by the process of the police department of a city or a nation throwing away its night-sticks and guns and reducing its man-power while a horde of cut-throats, hijackers and murderers are loose, menacing law and order, and jeopardizing citizens intent on peaceful business.

We as Americans are a nation of peaceful people living in a world of murder, intrigue, conspiracy and disruption. We want peace with an eagerness that is agony in our hearts.

Therefore we are easy prey to the insidious propaganda of international interests who would back our peaceful inclinations with millions of money to get us to toss away our arms that we may be utterly impotent and defenceless in the face of a projected world revolution.

If millions of our feminine peace workers could only be brought face to face with the interests who are egging them on in their efforts for disarmament and world peace, *they would halt in an hour, appalled!*

IT IS no secret in Washington that from the beginning of his administration, President Hoover has been unsympathetic toward the Navy and has neglected no opportunity to hold down any naval building program, and curtail the power of the American government on the high seas.

The Navy League says: "Within five months of entering the White House, President Hoover held up the building of the first five of fifteen cruisers Congress had just ordered to be built on a definite time schedule—and he did this as a friendly gesture preparatory to a naval conference he proposed, a gesture that was not commensurately copied by other prospective participants, although, when judged by treaty ratios, they greatly excelled us in under-age ships built and building."

But that was not the really "peculiar" act that set certain groups of our citizens wondering what sort of man they had elected to head their government. To quote the Navy League further:

"The President's initiative for a conference led to his conversations at the Rapidan with the British Prime Minister which, admittedly, reached agreements *that have never officially been divulged in their entirety*—which suggests why the Administration refused to allow even an executive session of the Senate Committee on Foreign Relations to see the full record of its negotiations and possible commitments preparatory to the London Naval Conference of 1930."

LET the American public recognize exactly what this means!

Ramsay MacDonald went down to the President's Virginian camp. They sat on a log beside the Rapidan and entered into alleged negotiations apparently binding morally on the two



great Anglo-Saxon nations—at least in official understandings of courses of executive action—and to the present moment the American Congress, and the duly elected representatives of 120,000,000 people have been categorically and literally denied enlightenment as to what specifically went on between them!

Here is “backstairs diplomacy” with a vengeance!

What has become of “open diplomacy, openly arrived at,” part of the agenda of new international principles, to advance which, American boys are sleeping in Flanders at this moment?

If President Hoover did nothing in contact with Premier MacDonald which the American people could not or would not approve of, why this secrecy that has been a deliberate and direct affront to their duly elected representatives ever since the episode occurred?

What arrangement did Mr. Hoover enter into, binding the nation, that he is so fearful of having become known?

If he is absolutely honest and sincere, since when were the American people not dependable enough, or idealistic enough, to share his honesty and sincerity with him?

BUT that is not all!

The idea has been encouraged throughout the nation that the “big navy men” are a group of superannuated armchair lizards recruited from a system that makes the navy a stupendous assortment of naval toys for them to play with—or the product of propaganda by the steel interests who want to make and sell battleships for commercial profit.

Anyone who knows these navy officials intimately recognizes what a libel that idea is, on a great coterie of patriotic fighters who know what real war is, and want to save their people from it by enforcing peace at the end of a weapon.

The navy men are not “a bunch of long-haired old women” lolling in armchairs. And they have their tongues in their cheeks when they listen to the argument that the navy-building program must be curtailed in the interests of lowered taxes on our people.

To quote the Gardiner pamphlet further:

“As the Administration, when seeking ratification of its London Treaty, had implied that the principal purpose thereof was to give the United States the chance to catch up—at a cost admittedly of more than a billion dollars—it seems admissible to point out that the Navy League, in advocating a much more moderate program than that called for by the Administration’s treaty has acted with a restraint not supposed to be characteristic of that “big navy” group which the Administration apparently delights in holding up to public opprobrium.”

THE fact of the matter is, that if the President is sincere in cutting naval expenditures for the current year from \$401,000,000 to \$340,000,000, any practical navy man will tell you that there is a way to do it without destroying ships that give America strength and prestige to enforce peace throughout the globe.

The President wants to save \$61,000,000.

If he is not guilty of the "abysmal ignorance" in regard to naval affairs as charged by Mr. Gardiner, why does he not adopt the recommendation which any practical navy official will give him, that \$61,000,000 can be knocked off this year's naval expenditures by economy in fleet maneuverings?

Naval men will tell him that if expensive tactical practice is stopped, mock wars are stopped, and a halt is put to the firing of expensive ammunition in mock battle practice, *most of that wanted saving can be effected.*

The fleets on both coasts can be sent down into warm Cuban waters, ships kept up to par, men held to proper discipline, and the general efficiency of the navy maintained, without sacrificing a single hulk.

What is not saved in this manner can be saved in abandoning something like sixteen unnecessary and uncalled-for naval stations, bases, or air stations, up and down both coasts, that are now costing the taxpayers millions of money but which are only kept in existence through political intimidations in Congress!

What man in business would be hailed as a good executive who started reducing expenses by selling the factory's machines and firing the office desks out of the windows, when he could reduce the working force to a minimum, stop an expensive advertising campaign, and shut down sixteen unprofitable branch offices?

But the Navy men cannot explain these matters to the public because they have no mouthpiece, because anyone in the service who tried it could be courtmartialed for insubordination, because the correspondents in Washington who

could report the facts to their newspapers at home realize that to do so would get them barred from Administration recognition and they can't afford to be independent—much less patriotic—at the price of their jobs or other news favors shown their competitors.

NEXT week in these pages, more facts are going to be told our people regarding other phases of our President's queer conduct, particularly the constitution of the "investigating committee" that will "try" Mr. Gardiner.

All this is in no sense muckraking, nor sensationalism. The whole situation seems to be so closely aligned with the ramifications of Dark Forces now operating on this planet, that it is high time our wholesome, patriotic, Christian men and women who want true peace ushered in, should know the deductions from the facts.

Our *Liberator* people are not interested solely in Mr. Hoover as either a man or an executive. They are interested in the fact that even the great office of the presidency of the United States may not be invulnerable to factors and influences that keep our chief executive at a diabolical disadvantage in administering adequately and wholesomely interests of the entire people.

Let no one be fooled.

International peace in the guise of disarmament can only come in when the nations agree to scrap those armaments ship for ship, gun for gun, and man for man.

Otherwise Uncle Sam is going to awaken presently and find out how criminally he has been double-crossed and swindled.

TO BE TRULY patriotic does not mean that one need be bigoted, bombastic, or bloodthirsty. Nor does true patriotism mean racial intolerance toward those of other countries. It means to have a clear-eyed understanding of the place of one's country in the Divine Plan and be willing to sacrifice for its integrity. It also means to acknowledge the places of all other countries in the Divine Plan and treat them with such recognition.

WHAT Great Souls on Have to Say About

Q *THE QUESTION of Internationalism takes on a new aspect when one leaves the mortal life behind and looks on the behavior of the nations from the broader vision of knowing each nation's peculiar destiny*



EACH nation at the present time that is seeking world leadership, has a specific end to gain, although it is not always apparent to its neighbors.

The peoples of the earth, each in its own instance, want to achieve a definite goal in their own affairs, and they mark for slaughter or subjugation only those who interfere directly—that is, politically—with them, or stand in the way of the consummation of their projects.

The nations of the world, each in its own way, are following definite plans of development vouchsafed to them by an Almighty Providence. But they make the error of thinking that the achievement of their goals is blocked by other peoples.

If so be it any state is blocked in its goal by another state so that war must be resorted to, in order that the goal may be attained, then

that to which they aspire is not a legitimate and worthwhile ambition.

NO ONE in his senses criticizes Russia for wanting a certain type of government peculiar to the temperament of its own people. If they support that government, then subconsciously they want it, but Russia is incurring the animosity of the world because she does not stop with the exercise of her prerogatives in governmental affairs. She advertises it as her business to cross over into the neighboring state, meddle in its internal affairs, tell the people of that neighboring state that they should have the same kind of government as Russia, and by sabotage and espionage, attempt to convert the peoples of all neighboring states into supporting her concept of Communism.

There is where she will make her gigantic error which she will rue. She is like the householder who wars with his neighbors in order to get peace in his own household, or carries his ideas of how a household should be run into his neighbor's flat, and acting cantankerously and rebelliously against society in general if

the "Other Side"

Plans to End Wars



the neighbors do not approve his ideas of household administration.

THE peoples of the world are approaching a time when strong leaders must arise in each country, imbued with the common ideal that in essence causes them to say to one another: "We will let you alone if you'll let us alone. We want to play the game with you as a peculiar race unto yourselves, as we are a peculiar race unto ourselves, but in our dealings with one another, suppose we confine ourselves purely to the affairs that we have in common instead of trying to run one another's internal business. We know you covet our property and perhaps we covet yours. But the answer is not found in coming to the end of our patience with one another and flying at each other's throats like a pair of mad dogs. The answer is to be found in each of us recognizing the merits and demerits of our own case, admitting that you have rights which we are bound to respect and vice versa. We will, therefore, try to understand one another and keep our bickerings confined to our own households. Let our treatings with one another be concerned only with the interests we have in common as is now the case with individuals.

LAW and order, so called, is nothing but respecting the integrity of the individual and his private properties.

At the present time the world is in chaos, and a state of armed anarchy exists, because nations do not inherently respect the rights of other nations except as they are forced to do so by strength of arms.

People must get a clear understanding of how wars originate before we can hope to abolish war from this planet. To set up an organization to abolish war is not practical in a world where the average man thinks his national rights, prerogatives, and privileges—that is, his national integrity—are being affected or circumscribed by the higher policing force.

The world is so constituted that men are willing to die for their country because they recognize subconsciously what that country stands for in the divine reincarnatory scheme as hereinbefore set forth.

PEOPLE will want leaders to the end of time. Why? Because the average man is not always able to decide issues for himself until he sees those issues epitomized in a human being with the courage of his convictions to stake his prestige and perhaps his life on the outcome of those issues.

Men want to be led because life attracts them to some objective that lies beyond or above them and they want some strong person to tell them how to reach it. *They confuse the man with the advice and the advice with the man.* They follow him because he has subcon-

sciously persuaded them that his way of attaining the goal is the true one, or the one that promises the best chances of success.

That is trite in its essence perhaps, but nevertheless the fundamental of all leadership. The true leader first of all discerns what it is that people want most in their governmental or social affairs, and then originates a scheme that seems to them plausible for attaining such mass desires in actuality. When this is done a leader *leads*. He does not really lead. He merely formulates or crystallizes mass thinking into a recipe for attaining a mass desire.

Mark this well! No leader has ever arisen who did not epitomize to a people a way out of their troubles, and in the exact way that he led them out of their troubles, he made his power and position secure.

DO YOU take this particularly to heart in the case of America at the present time? You are groping for a true issue worth battling for in a seemingly chaotic world where men seem ready to fly at one another's throats because they cannot think alike in their ideals as to what constitutes greatness.

There is no further need for groping if you will definitely formulate a program of substance paramount in this: that people shall be led out of their troubles economic, political, and spiritual, by the adoption of a new system of thinking about the cosmos as a whole and what earthly life means.

You have not as yet crystallized the information and principles that have been given you into practical expedients for solving human problems of the present generation. You have dwelt largely in spiritual platitudes and wondered why people did not grasp them or put them into practice of their own volition.

Nothing of the sort can be accomplished by such personal resignation. You have got to say to society: "I propound to you a theory for economic, political, and spiritual salvation. Examine it and ascertain if it is sound. Let us put it into practice if it seems so. It can deliver us from our economic woes here, our political quandaries there, and our spiritual enigmas as to both the present and the hereafter. What say you? If I attempt to put it

into active practice will you follow and support me until we see whether it is a success or failure? If it is truth it cannot help but be successful. If it is foreordained we shall bring it to pass together."

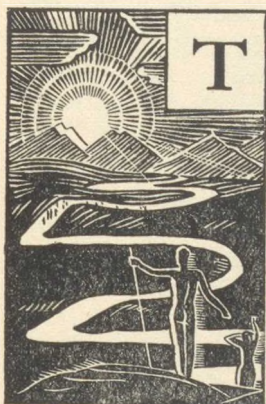
NOW summing up what must be accomplished we arrive at this. We must first show the peoples of the world why they are in life. That is the premise of the program. We must next show them what purposes we are working out in practical day to day living both individual and governmental. Third, we must disclose to them what objective is being gained—or at least sought after—and that objective must be congenial to the desire-wish-fulfillment of the mass.

Bearing these three points in mind is tantamount to telling a man that he can make himself spiritual leader of half a dozen continents if he will only be sagacious enough to fix a common mean of desire that motivates all peoples of those continents and hews steadfastly to bring it into actuality as a program in human affairs.

We are telling you and your people this: Conduct your own intellectual affairs, or rather direct your own conscious thinking henceforward, into a channel that shall determine what the mass desire of all peoples is each in its own boundaries and in its own ways. Find a way to help them attain to independence while being dependent upon each other. Show them that true economics is the well-being of the mass as well as the private citizen, *that true political sagacity is in less practical rulership and more spiritual understanding*, that the religious thought of the world must be altered to conform to the scientific enlightenments of the age, and then when the plan of the ages is recognized by all peoples it will be found to contain the true and lasting solution for all their interracial quandaries.

THIS program must be made still more practical than it is at present. You must think of the human race as a unit, striving for betterment after its own peculiar lights in the case of each race, and letting no man convince you to the contrary.

YOUR Ideas about Religion will Alter After Your Death!



T

HERE is a proneness on the part of people while in earthly life to argue religious issues and call it Religion.

Warnings have been given by theological authorities that what is taught must savor of sanctity, else it has no meaning to the crowd in religious thinking.

We say to you, never has a premise more execrable been laid down for the formulation of any great religious movement.

We on This Side have discovered that Religion does not consist of continually talking about Deity. Pure and undefiled Religion before God and Man shall consist of making known to one another the facts about your own Godhood and doing good to one another.

ARGUMENT is useless in discussing God. Whether God is this, that, or the other, affects no circumstance. You are reaching a point in your earthly development where the true fundamentals of theology must be: God is, Man is, the Universe is; stop talking about them and be a good neighbor!

These tenets are the components of a new religious movement that shall presently sweep the earth.

AN article dictated psychically from the "Other Side" on how people view religion after graduating from their earthly bodies

Proposing to mankind to outwit the adversary and build a temple to Holiness at one fell stroke, is not the idea for which we on this side are laboring.

You will see the sense in the reason for this when you have graduated from your earthly bodies and blind man-made concepts, and joined us in these areas of higher spiritual perceptions.

MANKIND is not saved *en masse* in the abstract. He is brought together *en masse* for instruction, it is true. But the technique of his ultimate salvation is something else again, the instant he considers himself.

We tell you that it is impossible to consider mankind in the accumulate in the Plan that is now working out among the nations. Man as

man is the individual, solely and utterly. *Saving the individual is the true salvation of the races.*

PROFICIENT performance in what is being attempted, consists in utilizing the individual in every instance that offers to the hand.

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

The time comes when the warfare of individuals as such must be recognized, not the warfare of abstract mankind.

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

When you think of mankind, think no farther than one individual. A million individuals or mankind in the accumulate is man added to himself one million times, no more nor less.

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

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

YOU have heard it said that the world is to fall on barren times, ushering in calamity, giving no thought to the weak, proposing that the strong shall relinquish their strength, expecting that those in authority shall give of their substance toward profound movements for the

general edification of the mass before the time of trial is ended.

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

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

You have heard us say that the million is the one and the one is the million. That is correct, emphatically, when we come to the woes which now afflict the individual. True, it is impossible for the one to alter the dictates of social custom. Man moves as a class in his social habits and business employments. He is bounden to certain economic laws that have him in their grasp and bend him at the force of movements that treat with large apportionments of peoples constructively or destructively.

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

He is the mass!

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

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

CONSIDER this: A man builds a house and plants himself a vine. He considers he has a home and a tree to give him nourishment. He comes to the point where he desires more than these. He looks abroad and sees that other men have these also. Not being content with his own

possessions, he desires that which shall exceed his neighbor in social and economic apportionment. He wants two homes, two trees, to give him individuality.

Right there he has erred.

Two homes or two trees introduce economics!

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



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

BUT this does not mean a harangue in the market places as you have decided by some of your preachments. Instructing you in eternal principles has enabled you to grasp fundamentals of living. That far you have been right. You have not been right in your pronouncements of procedure that will lead mankind out of his present hiatus of woe. *It is not a question of reforming the race but a question of a spiritual economics of the individual life.*

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

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

WE HAVE said in the beginning that the question of God is not paramount to this—that man shall love his neighbor as himself. Man is not now loving his neighbor as himself, *but loving himself in terms of his neighbor.*

Do you perceive the difference and be wise.

It costs money, time and effort to call the individual man's sense of himself to his attention in this respect. We have been nearly two thousand years doing it and only succeeded in specialized cases. Now the time has come to make a gesture in self-reliance as it were and convince mankind that his woes are brought upon himself by a grasping and a grubbing after the unimportant.

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

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

All this is history to one who will read the biographies of the great. But rarely has a rich man attained the kingdom of heaven, because he started with a perfidious premise. He seeks individuality in the number of his orchards, not by cultivating the one tree of his own temperament. Thereby does he open himself to universal competition in creating individuality and quickly finds himself surpassed and his individuality thereby lost the instant that his affluent neighbor has one tree more in one orchard more.

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

Men and women await to be told this with thunderous force at the present time.

This is not a purblind homily on social economics or spiritual quandary. It is a direct command to service of a specific character with a weighty import in the years just ahead.

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

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

Coming to him at this time are the true saviors of humanity who preach a strange sermon, not a sermon of chastisement but a sermon of enlightenment, not a sermon of society going to pieces under the pressure of mass action but society building itself on a surer foundation: universal acceptance of the truth of truths about individuality that mankind can attain it not by temporal acquisitions but spiritual recognitions that have naught to do with God only as God applies to himself.

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

We bid you do this however: Take thought to our message and bear it no malice because it does not seem duly specific here as to pro-

cedure and action. There is at hand a time when the generality becomes the specific in circumstance. You will be apprised of that time by the circumstances themselves.

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

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

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

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

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

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

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

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

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

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

FORGOTTEN Friends Announce Themselves



THOSE were strange meetings that we held in my apartment with George departed from his physical body and the souls of supposedly "dead" friends entering it and talking audibly with us.

I shall never forget the sense of personal confirmation of my clairaudient gifts that

came with the allusion of the celebrated author, whom I mentioned in my last paper, to the word "Interclussions" which he had first spoken to me psychically the day before.

It might have been *cryptethesis*, or subconscious mind-reading, I grant anew—if the incident had comprised allusion to the word and nothing else. But I forthwith proceeded to have a lengthy conversation with this particular author about the book we were jointly engaged in writing, about literary work in general, about incidents in his own writing career that were not generally known and which were not in my subconscious mind at all.

Not only did he confirm his previous contact with me by discussing audibly through George's larynx, points of story-development which we had previously debated clairaudiently, but he gave me information about his own work while in mortal life that would be priceless if the public could only be convinced that I had actually talked with his "departed" soul.

I RECALL that I said to him: "It seems a bit peculiar for you to dictate literary se-

¶ *BEING the Eleventh 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 . .*

quences for me out of your own fine mind and experience, and by your skilled technique, giving them to me for publication as my own. I feel that in putting out such material over my own signature I am masquerading under false colors."

Smiling indulgently he answered: "My dear William, you will discover as you go along in this work that such is the procedure. In aiding you I am but paying my debt to others who in my own mortal writing career, aided me. I got all my own books psychically, from another dimension, exactly as every author does, whether he is conscious of it or not. And when you return to us after your own work is completed, you will repay *not me* but some other craftsman who needs higher supervision."

"Are you still writing?" I asked him, querying about his present activities in the higher life.

"Certainly," he answered.

"What disposition do you make of your writings when done in the higher realms of consciousness?"

"We have great libraries over here," he replied, "whose size and contents your mind could not grasp. We write for people in the higher dimensions exactly as we wrote in life for those in the three-dimensional world. More often we compose, however, for transmission to some mortal author to aid him in his career, although he may accredit our help only in the sense of 'inspiration.'"

"But why were you especially drawn to help me?"

"First, because I had read and admired your work before I made *The Transition*, and was able to get close to your character mentally and spiritually when I had shed the husk of my physical self. Second, and the more important, I am interested in you for the greater work of spiritual revelation which you are attempting."

"You mean my psychical work?"

"I mean the candid way in which you are telling the public the truths about what each person actually encounters on passing through the change called Death. It would make such a vast difference in mortal psychology, and the inter-relationships of men everywhere, to have actual facts of common knowledge—abolishing all fear of Death and thus making life itself more beautiful—that we all want to assist in such revelations. You would scarcely accredit the identities of some of the souls who collaborate to give you the messages which you receive and pass on to the public."

MY CELEBRATED author-friend stayed with us almost a half-hour, discussing literary methods, technique, careers of other famous authors whom he claimed he was living among on a higher plane—*material which by no stretch of the human imagination could have been in the subconscious brains of either George or myself*. Then he bade us a polite adieu and we beheld George's physical body in the process of devitalization and gradual moribund coma.

We sat discussing among ourselves some of the precepts we had just heard—for one of my friends present was a prominent New York

magazine editor—when sudden vitality appeared to seize hold of George's body and a woman's voice issued forth from his lips.

"Hello, Bill!" came the clear, surprised greeting. "How long have you been interested in this sort of thing?"

Vaguely I recognized that intonation.

"Who is it?" I inquired.

"June!" came the answer.

"June?"

Whereupon the last name was uttered. And I realized in a flash where I had heard that particular voice intonation before.

I was talking with the soul-personality of a famous Hollywood scenarist who had "gone over" some two years before on sudden demise while at a play in a New York theater.

LOOKING backward over three years of the most dramatic psychical-research experiences, I am forced to say that no other one incident has ever furnished me with more conclusive and irrefutable proof that there is survival after mortal death, than the appearance of this woman in George's physical instrument, and the conversation which followed for a half-hour between us.

I had known her on and off for a three-year period on the West Coast while I had been out there making movies prior to my "awakening." She had at one time been story-editor for one of the big film companies and I had sat in her office for lengthy periods and discussed prospective screen material with her.

Here was a person whom I had definitely known in life in recent years, of whom I could ask certain questions irrefutably proving identity—questions whose answers could not be subconscious mind-reading, thus disposing of the experience of *Cryptethesis*.

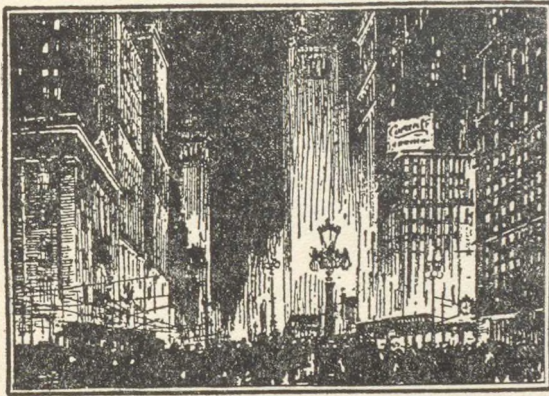
"Haven't you heard of my Seven Minutes in Eternity experience?" I bantered.

"Yes," she replied, "only just tonight. But the world over here is a dozen times the size of the world of mortality, and contacts are pretty much the same. I heard about you definitely tonight through your famous author-friend, and came along with him to be present here because of my great admiration for him."

"Do you recall where I last met you in earthly life?" I asked.

"Yes," she responded. "Out in the rear of one of the executive buildings at First National Studios in Burbank, California. We met at the gate over one of the walks that led to the stages."

This was absolutely accurate, but how could George, the medium, know it—if it *was* George masquerading as June?



I CANNOT report in detail the conversation that followed, because it appertained to private contacts, relationships, and business associates that June and I had experienced in screenland. But here is the absolute proof on which I rely, that I was talking to June, and that she is very much alive in her new phase of consciousness:

She made intimate statements about her contacts and business associates while in life, and confided data to me about the personal affairs of people in movie-land, that I had to check-up on when I was next in California, and which I proved to be absolutely correct!

Here was information about this woman's activities while in mortal life, and her trade and professional relationships, that in a manner of speaking were secrets "buried with her." By no chance could they have been known to anyone present, either the medium or myself. Yet here she was, telling them to me. And they turned out to be quite correct when I made inquiries in Hollywood months later.

She told me what certain Hollywood officials

were doing in the business *at the moment*, what future plans they had for the industry, which were to be trusted and respected in future dealings, and which were untrustworthy and to be avoided.

Incidentally she confided that she in turn had become a great screen writer while in mortality through having a thorough knowledge of psychics. She said that a world-famous movie star, in whose career she assisted, had been clairaudient as I was clairaudient. They had shut themselves away in a Hollywood room together time after time and gotten story material from others in a higher dimension which she had sold to Hollywood producers without the slightest difficulty. All her professional life and affairs were guided by instructions received in this manner.

It was a half-hour's talk with an old friend just as graphic and real as though she was there in her own physical body.

And yet in Hollywood during her earth-life it had been "touch and go" between us. She was no intimate of mine. We had met in trade contacts as fellow authors and nothing more. There was no especial tie between us, impelling her to look me up.

The visit ended and June withdrew.

Then a man's voice came in the medium's moribund mouth, when the transition of personalities had been effected. It addressed the woman who was sitting on my left.

"Hello, Minnie!" it cried weakly. "This is Frank."

"Frank who?" asked my companion.

He gave his last name. And my companion stared in incredulity.

The man who was addressing her had been totally out of her memory for years. He was a former friend of hers from Iowa who had been killed in a street-car accident in Chicago *shortly after the Spanish War*.

He proved this by giving her details of that accident, the circumstances of his life at the time, and forthwith launched into an intimate conversation regarding the fortunes and vicissitudes of mutual acquaintances in their small Iowa town whom Minnie had forgotten for twenty years!

(To be continued)

DID Edison on his Deathbed Behold the Next World?



“I T IS BEAUTIFUL over there!” These words were whispered by Thomas A. Edison to his physician when he returned to consciousness after coming out of what appeared to be a coma during the last week of illness.

It is regrettable that Edison's condition was not such that a more detailed report could have been secured from him of the experience which caused him to make this remark.

THE remark itself, however, indicates the nature of the experience. He experienced what is known to psychic researchers as an astral flight. A great many people have had such experiences as a preview of heaven.

The experiences occur much more frequently than is generally supposed. People who have the experiences are for some strange reason afraid to relate them, afraid they will not be believed, or if believed that their friends will think them abnormal, queer or even insane.

SUCH experiences are usually of a very intimate nature and what occurs during these experiences is usually of such a startling nature that words are found hopelessly inadequate for describing the strange adventure.

By JOHN J. O'NEILL
of
The Brooklyn Eagle

As a rule they are pleasant and belong to another world. So brilliant is the new world which these people glimpse and so astounding the conditions that they are unable to describe the place, or the condition of their visitation, as other than heaven.

THE person who goes on an astral flight “leaves the body.” That is the invariable description of the start of the experience. For convenience of description the usual term will be used. It is the “mind-spirit” that leaves the body.

Several people have described their experiences in astral flights to me, but in every case in strictest confidence, so while I can describe the events I am unable to give names. In every case they are business or professional men and women and not one is in any way queer.

THE spirit leaves the body and floats upward in a horizontal position for several feet and then takes the vertical position. It then floats away “following a star,” or, more specifically, a rather close small blue ball of light.

A web, apparently of the same material of which the "spirit" is composed, joins it to the body when the flight starts. This web grows smaller in diameter and becomes a cable or ribbon as the "spirit" increases its distance from the body, finally becoming so fine a thread that it is imperceptible and all connection between the body and the "spirit" seems to have vanished.

ALL consciousness goes with the "spirit." The body remains inert but carries on all the normal functions of the body as are required for the sleeping state.

After the "spirit" is out of the body for an undetermined time, or travels an undetermined distance, *the "star" or ball of light gives way to a great panorama of "the other world."*

"People" are seen. Some of them recognized. All are friendly, helpful companionable. Communication is had with them, but the spoken word is not used. None can describe just how they communicated with those whom they saw.

QUITE frequently the "people" are described as of human form from the head down to the middle of the body and there the body seems to taper off into nothingness. The upper part of the body while not clothed is covered with a brilliance that gives form and makes clothes superfluous.

Architectural forms of great beauty and of grand dimensions are described, but the material of construction remains unidentified. One man brought back the statement that in this "other world" in order to have anything desired it is only necessary to create it in thought and it comes into existence.

SOON the panorama recedes and the "spirit" comes back toward the body. In coming back it sees its own body and becomes conscious of the ribbon and the expanding web of spirit-stuff that again links the two entities.

There is usually wonder as to how the spirit can get back into the body, sometimes a lack of desire to return to the body and as frequently a fear that return to the body will not be possible.

THE "spirit," however, takes the horizontal position as the body is approached, places itself in juxtaposition with the body and soon there is consciousness of again occupying the body.

The body now snaps into full wakefulness and usually becomes quite excited over what has taken place, responding with all the physiological reactions that should come from a strange, fearful pleasure.

Such flights usually take place when a person has been asleep or is just on the verge of sleep. When in a sleep the preliminary stages bring a degree of wakefulness which makes the person conscious of what is taking place, and fearful because of inability to stop that strange event.

IT IS SUCH a flight as this that undoubtedly caused Edison to remark, "*It is beautiful over there!*"

Edison's religious views were always in a state of flux, or rather development. In earlier years he seemed to have caught the contagion of agnosticism that spread through the intellectual world as an extremest flareback from radical evolutionists when Darwin struck a popular note.

Young men entering upon their intellectual life take this attitude very easily. Interviews with Edison in later years indicated an increased willingness on his part to see behind the veil of matter and desire to know something of the nature of the vital processes that produced life in matter.

SCIENCE today has abolished Matter, in its old sense, and finds itself in a mystifying universe in which intangible structures of space, time and energy, not any more material than the thoughts that picture them, are the real material universe.

Edison was in touch with these developments of the past decade and knew their significance, and they undoubtedly greatly influenced the development of his religious thoughts in his later years.



THIS Nurse Saw a Ball of Fire Come for her Dying Friend



A FRIEND and I have decided that one experience which is a little different from anything appearing thus far in *THE NEW LIBERATOR*, may be interesting and helpful to its readers who are earnestly and seriously studying these phases of cosmic expression.

It is an experience that gave me great personal satisfaction, for I saw—and the consciousness remains clearly with me—that I was of assistance at the time of passing, to a dear woman whom I had come to love as a mother.

WE WERE next-door neighbors. Fortunately when coming to Chicago to live, we found an old-fashioned house with light on three sides, a lawn, garden, shrubbery, and fruit trees. So that instead of a flat or an apartment-building with many people living under the same roof, we were in this very healthily favored environment. And what such environment means to a psychic person, too few of them realize. I know that living in such natural surroundings, under some trying circumstances of my life, covering a period of years, has been priceless to me.

WITNESSING the transition of a soul is a strange experience for those who have ultra-violet vision, as related by

HELEN HOPEN.

My next door neighbor, I soon found, had been the former owner of the house in which we were living. She was a dear little German grandmother who had come to this country with her husband when they were both young, raised a large family, and through her husband's business ability, their industry and thrift, had established a prosperous business and accumulated considerable property. At his death she was left with sufficient income to live comfortably and even luxuriously. But she was always the little old-fashioned grandmother with her old-country ideas of domestic life. Her children were grown and married and her grandchildren were young men and women. They loved their

grandmother dearly, she was a great pet with them; yet she was alone a great deal for they had their own personal interests, business and social.

WHILE I was much younger than she, I was also of Holland and German extraction, born on the border between the two countries and had received at my mother's and father's hands the same kind of instruction and home training that she had received, made me in some ways more understanding and sympathetic with her views than her own children, born and educated in modern America. And I saw that in spite of her being surrounded with comforts and loving attentions of her family that a great longing existed down deep in her heart for the old ways and ideas of home life. This made her sad and depressed at times, happy to have someone near her who understood and sympathized with her "old-fashioned" ideas. So we came to be great friends. Summer evenings I would sit with her in her garden and visit, or she would come and sit in mine. There was hardly a day passed that we did not see each other when I was in the city, and often it was several times a day.

Just what such loving close association entails on a psychic person only those who are so developed can appreciate. In the language of the psychic I was in her "vibration," and for some years I saw many things and conditions around her of which I never spoke, as I did not wish to shock her or intrude upon her strong religious views. But from time to time, in order to verify the accuracy of what I saw and heard, I would ask her questions and she would answer me, thinking possibly that she had told me some of the incidents about which I enquired. At any rate my questions never seemed to arouse inquiries in her mind as to the sources of my knowledge.

SHE had lost her youngest daughter who died of tuberculosis when approaching young womanhood. This had been the cause of an unspeakable grief. She had often spoken to me of her husband who had passed on, and described his looks and ways. But of the daughter she never talked. *I never saw her husband, but*

often I would see a young blonde girl about her. This girl would put her arms about my friend and pat her lovingly on the shoulder. One day I determined, or was impelled, to satisfy myself that the young girl whom I saw was the daughter who had died. I inquired if the daughter, whose name was Clara, had golden hair that hung in curls. She answered, yes. I then asked her if Clara had ever worn a white dress with two ruffles on the bottom of the skirt edged with valenciennes lace and with a ruffled edge with the same about the neck and sleeves, for that is as I always saw her. She said the dress was a white organdie and had been the one she wore when they laid away her body. We were sitting in the house that day and I felt the inclination strongly to say to her, "You have a picture of her in an album locked in a drawer in your chiffonier, go and get it and show it to me."

I had never heard of the album nor known of the picture. She, probably too intent upon her sad memories to wonder about how and where I got my information, went to her bedroom, unlocked a drawer in which she had kept the album for years, *and showed me the picture of the young girl I had been seeing around her*, dressed exactly as I had seen her and described her. It was the first time she had looked at her daughter's picture since her death, I think her daughter was relieved when this was done. Something pent up and imprisoned in her mother's heart was freed by looking at the picture. To me it was a satisfaction in the verification that the figure which I had seen so constantly was that of the daughter who had passed from her earth-life.

CLARA was a frequent attendant upon her mother and I came to know from her that it was not going to be very long before they would come for "Mother" as we called her. Once she took my hand and placed it in her mother's, which signified a bond, and while I did not know exactly how I was going to figure in the last days of her mother's life I felt sure that there was some work I would be called upon to do. I was glad to pledge myself to take it, for I loved her dearly. There had come a

mother-and-daughter feeling between us and as time went on she depended more and more upon me.

Early in March of 1926, not long after the incident of the album, she suffered a stroke of paralysis and was confined to her bed. I spent a great deal of time with her, running in to cheer her up and relieving the nurse when she went off duty. In those times we talked about the Life Beyond to which she knew she was setting forth. This resulted in her understanding that I saw psychically many things not seen by others. It came about without any forcing on my part; in fact, she introduced the subject herself. I had frequently noticed her looking intently at some one invisible to others in the room, but quite visible to me. One day in her quaint broken English she said, "I tink I see tings."

"What do you think you see, Mother?" I asked.

"I SEE Clara, she is here now and she said 'ta ta mama, we are all here; and we are going to bring you home soon.'"

I asked if she could see the others. She answered, no, but that Clara said that daddy and grandpa and grandma were there.

When I came in, she would ask the nurse to leave the room. Then she would tell me what she saw. One day she took my hand and asked me to promise that when the time came for her passing that I would be present and give her my aid. I promised that I would if Providence permitted.

Due to those wonderful months when we talked together daily in the most intimate way about the great ogre called Death, all of the dread of passing seemed to disappear. She was ready and anxious to go "home," as she called it, and join those she so dearly loved. Yet, perhaps, she felt a little of the human fear of making the transition, or maybe an intuitive knowledge that a strong presence on the physical side might assist in making the passing easier, influenced her to ask me to be with her at that moment. In a sort of playful childish way I said to her, "Now, mother, I promise you I'll be with you, but I want you to promise that you won't leave us unless I'm here, for I

want to be with you just as much as you want me to be."

Her promise was given.

She suffered another stroke during the summer, but aside from her helpless condition on the right side she seemed to be quite strong.

SOME urgent business called me to Detroit for a few days in October, and I went in to tell her that I would be away two days only. She dreaded to see me go, but it was unavoidable. I kissed her good-bye, waved my hand, and she smiled and waved her left hand to me. This was on a Tuesday and I was to return on Thursday. The next morning, Wednesday, I became so disturbed shortly after my husband had left the hotel that I felt immediately that something was seriously wrong with "mother" and that I must return. I found a train was leaving for Chicago at nine o'clock and that I had barely time to catch it. So without telephoning my husband I dashed off a brief note to the effect that I was impelled to return to Chicago as I was certain that "mother" had taken a turn for the worse. I caught the train and at five o'clock reached home.

At ten o'clock that morning my husband received at his office in Detroit a telegram from one of the daughters saying their mother was worse and calling for me. My husband telegraphed the hotel to find that I had left the note for him; he sent for the note, found that I was on my way to Chicago, and telegraphed the daughter accordingly.

MR. T. —, a son-in-law met me at the station with his car and explained that "mother" had suffered another stroke, that she was failing rapidly, kept asking for me, and seemed much distressed at my not appearing. I felt that the fear that we would not be able to keep our mutual promise was disturbing her, but I said nothing at that time. The members of the family were very much opposed to anything that approached the "supernatural"; they spoke of grandma's visions as "spells"; when she had a "spell" they would send for me, for they said I seemed to help her quiet down and had such patience with her "ravings."

She was in a semi-conscious state when I arrived. After about twenty minutes she rallied, recognizing my voice and said with a great sigh of relief, "Oh, it is all right now." And then she whispered that Clara was present and had told her that I was on the way. "I could not go before you came," she said. I knew that she was referring to our promise.

"They are all here," she said, "waiting to take me home." And she fell into a stupor in which she remained for a week.

On the morning of the 27th I saw a change that was not apparent to the doctors. They pronounced her condition better than it had been and assured the family there was no cause for alarm for that day.

As she lay calmly sleeping—to their eyes—mine had seen the physical body growing smaller and smaller. The family was preparing to go to their homes for the night. I said nothing until the doctors had gone. Then I begged the members of the family to remain. The tears were streaming down my face as I told them—despite what the doctors said—that I knew, sensed, and saw things, that doctors did not see and that this was their mother's last day on earth. It would mean much to her future peace of mind, I went on, to have her family together there and they would be heartbroken in a few hours if they did not remain.

Feeling that I was hysterical they decided not to leave. I went to the bedroom where my dear friend lay. The nurse came in to tell me that the family would remain.

A PECULIAR phase in my condition then occurred. An alarm clock stood on the dresser. I looked at it and said to the nurse, "It's nine o'clock; I thought we were to have supper." She replied, "It's *not* nine o'clock, it is six o'clock."

"The clock on the dresser is wrong then," I said.

She looked at the clock and declared again

that it was not nine by the clock but six. I looked at the clock again and the hands were at a few minutes to nine *to me* as they evidently were at six to her. I went to other clocks and saw that the hands were pointing to six or a little after. I returned to the bedroom *and the alarm clock was still a few minutes to nine.*

I ate a bite of supper and returned to the bedroom. In about an hour I began to feel a great change in the room. It seemed as though I were fixed in one spot. The nurse said afterwards that at half past eight I stood transfixed, looking up at the ceiling, with my hands held before me as though in prayer. The expression on my face so scared her that she ran from the room. I recall that she tripped on the rug as she ran.

As she left the room I saw a great ball of bluish white material like gauze pass through the ceiling. There seemed to be two great living eyes looking from the ball; it descended to the pillow at the right of where "mother" lay, and resting upon it.

Through the bedclothes I saw a form emerge over the body, perfect even to fingernails and toenails, of the same transparent bluish white substance. It gave a slight jerk and then rested in a horizontal position about six inches above the body. The round ball on the right pillow uncoiled as the form emerged. It took distinctly the figure of a man. One of his arms he placed under "mother," the other above her, with her head on his shoulder. *Together they floated above my head, to the corner of the ceiling from where I had seen the round ball of bluish white substance appear.* Merging into one they disappeared from my sight.

I went to the sitting room where the family was seated and said, "Our work is done, your father came for her."

The clocks all said nine. I then realized that the message of time had been given to me at six o'clock, but I had been too agitated to sense the significance.



There is More to this Doctrine of Liberation!



EVERYONE connected with courts of law knows that truthful evidence is unassailable and in nine cases out of ten requires no defense. Never mind how muddled, frustrated, or inarticulate a witness may be in a criminal case, if he is telling the truth, sooner or later the details of occurrences will fall into perfect pattern with all other evidence and attest to his veracity. It is because of this, that the "perfect crime" is rare. No scoundrel can foresee every scrap of evidence that will work for, or against, him. He cannot even tell the same story twice in exact duplication, for even truthful men telling a truthful story will not repeat themselves in every detail, although all truthful details will fall naturally into place and vindicate him by the very nature of the complete mosaic they compose.

This principle applies with triple force in considering the validity of the Great Doctrine in religious Metaphysics. If the Plan as revealed to us is essentially true and accurate, no phase or fact of life, no unusual human relationship, no irrelevant cosmic incident, can be confronted that does not ultimately explain itself in relation to all other phases, facts, relationships, and incidents, and find its perfect place and role in a unified and rational program.

That is the unassailable reason why so many thousands are finding in the doctrine which this magazine propounds, a spiritual food for which they have hungered. There are about 400 weekly assemblies or Study Groups scattered throughout the nation wherein the deeper phases of the truths expounded in **THE NEW LIBERATOR** are studied under recognized Reader-Chaplains. If you are interested in the general contents of this magazine, write to Headquarters for the address of the Assembly or Study Club nearest you.

WHY You Feel Sorrow in the Face of Change



WHEN your life is made up of a long series of commonplaces — when it “runs smoothly” as we say — you do not care much for so-called spiritual matters.

It is only when some great swift cataclysm comes along, and all the usual habits and customs of your life are savagely and ruthlessly

overturned, that you begin to think spiritually.

There must, of course, be some good reason for this. This reason is clearly discernible to those of us who are viewing mortal life from these higher vantage points in finer dimensions of Time and Space.

THE spirit of the universe is the spirit of growth and alteration.

We pass from age to age and from aeon to aeon wholly different beings—that is, mortal personalities—in all excepting our awareness of ourselves.

The reason that you think spiritually in the face of calamity is, that you recognize the affinity of your plight with the Universal Spirit of Alteration, and not necessarily because you look to the Universal Spirit for paternal consolation.

There is a feeling of sorrow and woe that results from being involved in calamity because you have no personal guide for the change and you go blindly along with Fear as your watchword.

TELL your subconscious what you want brewed in the laboratory of your soul and hold it to strict accountability

This soon becomes so keen that it calls all the self-pitying emotions into play *and you have what is wrongly called Grief.*

SO YOU in the mortal world of Three Dimensions should see the necessity for utter fearlessness in trying to be your true selves.

When you are utterly fearless you cease pitying yourself in any form. Remember this always: *Fear is really a sort of self-pity.* It is only discernible when it comes out in forms that are truly indulgences of our timidities in matters of worldly well-being.

WE WHO have graduated onto levels of life higher than the mortal, are not so eager to help those who so indulge themselves unless their indulgence is subconscious. You, and others along with you in the present generation, are reaching a point where you are being made aware of the structure and causes

of all your moods and emotions. That means increased responsibility on your part, although it does not lessen ours.

What you are called to go through in mortal life is all a part of a Plan, and the Plan is planned with all your deficiencies very well recognized, not only by your own self but by all of your advisers. When you feel that you are guided by wrong emotions, always wait and let us give you your cues. But beware of your selections in the matter. That is the real test of spiritual advancement and also the test of your command over your Subconscious.

ONE might assume that the subconscious desire for benefits to be received would keep that Subconscious wishing in a constantly constructive track. But this does not follow when your fear of calamity is so great that Fear overshadows all else and starts such a panic that you "cannot hear yourself think."

You manufacture Fear within yourself. It is never induced from without. You make it within, we say, though not in composition does it work such havoc. It may be composed of the same ingredients that make for Love, Ambition, and Loyalty to our dear ones. But those ingredients "get put together wrongly" and then you suffer the tortures of the damned.

The Subconscious is nothing but an ingenious chemist who is none the less at the command

of himself. He will concoct what you order him to concoct, once you have established yourself as his master. That is an excellent view to take of it, by the way.

Tell him what you want brewed in the Laboratory of your Soul and hold him to strict accountability.

WHEN the Prince of Peace was on earth, He was often asked what the real meaning of Life was to those whose existences were cast in lowly places. That is to say, What could life possibly mean to the outcast and the pauper?

He tried hard to make mankind understand what the True Mystics of all the years since have tried to make it understand: that nothing counts in the final summing-up but *Experiencing*. By this token, the outcast and the pauper might end any given life-span with a richer fund of experiencing than the priest or the monarch.

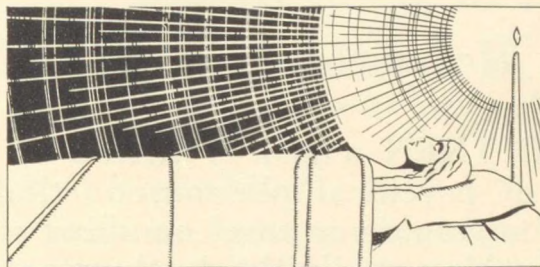
The ways of the Spirit are only for the spiritually-minded, but there might be many who would be such if they could only glimpse the Light. You are never aware of these until they hear the gospel and react to it. So you can only find them by preaching.

Do not be cast down. Our Lord was not. And He preached to all comers. Teach those who seem to be hungering to know, but waste no energy on those who do not.



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THE NEW AFTERMATH
to
“My Seven Minutes in Eternity”

By
William
Dudley
Pelley



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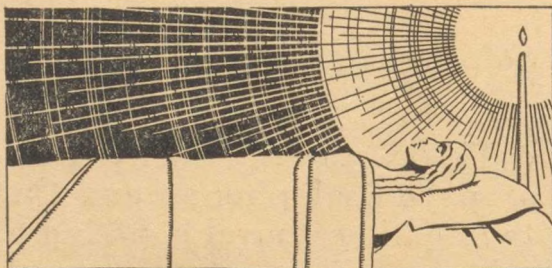
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