

Valor

The Golden Times Weekly...

How to Live Life with Courage, Wisdom, and Enduring Peace of Mind through Soulcraft

Volume VI

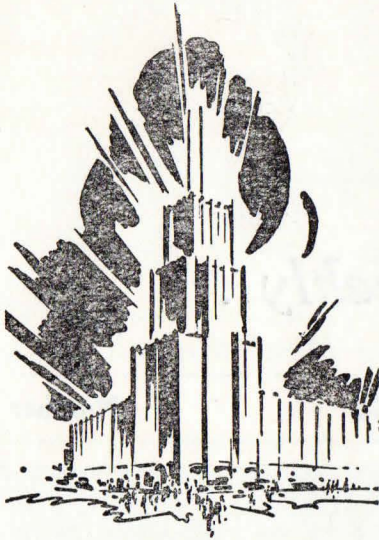
Noblesville, Indiana, Saturday, February 20, 1954

Number 17



WHAT OUR CHILDREN MUST KNOW ABOUT UN

LHERE are those who look upon all opponents of United Nations as bigots, isolationists, and historical fogies generally, obstructing international teamwork merely because it is international. They would instruct the children of



today in terms of global thinking, that the national provincialism of the past—making for wars as the unsophisticated assume—may be abolished and the whole world operate as a tranquil and pacific unit. It is a viewpoint only, but a viewpoint scarcely premised on realities.

The so-called "opponents" of United Nations are by no means the bigots and provincials they are castigated as being, but a caste of citizens with unusual opportunities for knowing world conditions and the sordid truth of the influences operating behind the scenes to bring United Nations into arbitrary rulership for a purpose that has nothing whatsoever to do with maintenance of peace but solely the defeat and prostration of the dominant white nations.

Ultimately it must be brought home to the citizens of America that United Nations is by no means an American product—although seemingly initiated by Americans—but the result of strategic thinking of pro-Kremlin elements, who beheld in its possibilities a way to emasculate the international influence of America and leave the Communist Kremlin in supreme command of the international situation.

If this were not fact, the pro-Communists of the European Scene would not "fool around" with United Nations for an instant . . .

AS PROPOUNDED to the youngsters of our public schools of today, it would seem to be an entirely laudable thing to have a global organization in existence that immediately acts to suppress halt, and eradicate war-making condi-

tions between nations before they get under way far enough to work real international havoc. But that is the attractive "bait" held out before the juvenile idealists in our schools and colleges to cloak something far more sinister.

The real objective being achieved is a global condition where masses of populations may hold the preponderant voting influence in the proffered world parliament that UN affects to be.

Take note that no attention is allowed to wander into the subject of where this would leave the white races of the globe.

Americans are accustomed to what is called "the rule of the majority." They are schooled from childhood to espouse that such is democracy. But what, in the United Nations ultimate, would be such "rule of the majority"?

Are you aware, as an energetic and reasonably patriotic American, that it would mean the rule of the Mongolian?

IT IS time to sound the clarion note to this nation that, whether the average man be aware of it or not, his white race is a minority on the globe's surface as respects population.

If we are going to leave UN to the "rule of the majority"—which the unlettered American thinks so idealistic—Chinese, Tartars and brown races are going to control the world and tell the white races of the globe "where they get off." If you doubt it, take a look at the figures—

Has anyone brought to your attention that there are 1,272,000,000 Chinamen or Asiatic yellow denizens of the earth in the Eastern hemisphere? In addition to these, there are 192,000,000 Tartars, Mongols, or quasi-Asiatics. In Africa there are 198,000,000 blacks. In South America and Oceania there are 123,300,000 persons who might be described as neither black nor white, but combination of both.

This totals 1,785,300,000 world persons of Asiatic or "mixed" bloods—and the whole population of the globe is only 2,400,000,000.

This leaves 614 millions of reasonably "white" skin, race, culture or religion.

In other words, the so-called "white" or "Christian" races of the entire planet are outnumbered almost three to one by the yellow, brown, or black inhabitants.

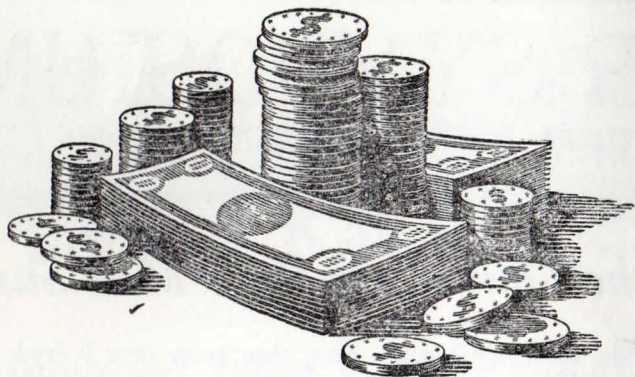
Is it any wonder they want a "democratic majority" in the council-halls of internationalism?

What would become of "white" culture, "white" religion, or "white" progress if it were suddenly translated into a world voting majority?

THE STUDENT of world history knows that it has ever been quality and not quantity in respect to human elements, that has ruled this earth and determined the destiny of peoples and nations.

A mob of ten thousand illiterate Chi-
(Continued on Page 10)





*THIS Enlightening Transcript
Was Recorded by ESP on the
evening of June 24, 1930 . .*

WHY Wealthy People Have Reservations about Financing Spiritual Projects



HAPPINESS in the individual is always and forever motivated by a desire to serve. Terribly unhappy people are merely those who have lost their cues in the matter of what true Service is. You cannot have a truly happy person who is not serving someone or something in a given capacity. The universe is made up of a vast quantity of service, each person, thing, or chemical ingredient serving some other person, thing, or chemical ingredient.

Service on the human plane—or between entities—presupposes or demands two people to make the equation complete, in other words, the Servant and the Served. True, the Servant may serve and be repaid in energy from the Served, or in money. But the fundamental is, that service postulates an idea that there are two people dependent upon each other for something which they can get in no other way than by applying to one another.

Thus terribly unhappy people are those who cannot make themselves *instruments* for service.

We wish we could make this terribly clear to you because it is more than mere cosmic geometry. It is a fact of life so vital that you cannot fail to heed it in your ministrations and get very far with them . .

YOU GO to a man and declare, "I intend to do something for you." He retorts, "Well, what of it? . . what's the

Q Mentor Intellectuals Explain Why Cash for Esoteric Projects Is So Difficult to Raise . .

big idea behind your offer? . . you want something out of me, don't you?"

Strange to say, there he expresses a great cosmic fundamental, that for every action there must be an ultimate adjustment in Compensation, or the universe would run askew. The man does not necessarily mean that he is skeptical about your service, or denies you the right to do a goodly deed to him without pay of any sort. But so long as you have propositioned him on a deal from which he benefits without being able to repay you in kind, he will subconsciously hate you for the obligation.

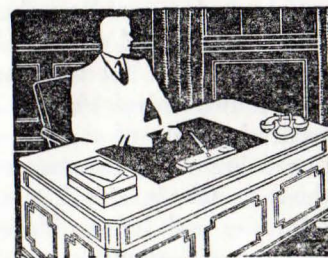
Now this is a very queer process which we are going to discuss with you at some length—possibly in more than one paper—because it is the very essence of the economic problem which you confront in human affairs, especially in the work of underwriting an inspirational service that lifts the general thinking of humankind higher than it has been for several generations. You think pardonably that people should be as enthusiastic about sup-

porting a high degree of altruistic work as they are ready to support any materialistic labor that offers to return them substantial profits. But you may be dealing in values much different than you realize.

Let us see if we can make them clear to you, and clear to those who wish to support you in your endeavors . .

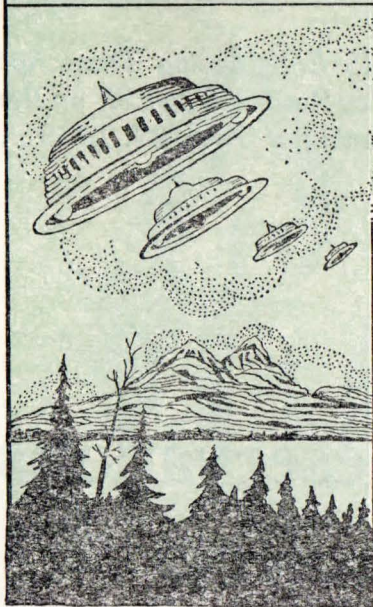
YOU SAY you want money to advance a goodly work. What you do not take into account is this—

There are many, many men scattered over Christendom who sincerely want what you have to give them. They are neither quibblers nor doubters in the true sense but men of sincere heart-hunger to learn the real nature of the Cosmos and the gods behind it—to use such term. They are willing that you should teach them what you have in turn been taught.



But the instant you try to do it on a basis of taking compensation in payment, you cheapen by "commercialism"—as they think it—something so fine and sacred that they immediately class you with charlatans and crackpots.

They seem to know as by instinct—
(Continued on Page 11)



SAUCER SYMPOSIUM

By George Hunt Williamson...

More Life in the Omniverse than Man Suspects



GREAT scientist recently said that there just could not be such a thing as "little men" piloting the Flying Saucers because it takes a brain capacity as large as normal man's to conceive of interplanetary flight. Doesn't this scholar realize that the matter is altogether relative? Besides, the diminutive beings described in *Behind The Flying Saucers* are not abnormal even to our way of thinking. We have men living on earth who are as small as these "little saucer-men", and I must remind you that these small earth-men are not "freaks" or "runts", but perfectly proportioned men, normal in all respects. Likewise, we have men who are over seven feet in height, and they are far from being glandular cases. The Wattusi tribe of Africa is an example.

Space friends have told us that Cosmos teems with life and that the human form is universal . . . but does that necessarily mean that this form will *always* be an exact duplicate of man on earth? Is man's size limited to the stature range of earthmen? Or, in this Universe of Infinite Entities and Infinite Variety, do we find man manifesting in many degrees from Microcosm to Macrocosm?

IN THE theory of Paracelsus, the microcosm was man—as though combining in himself all the elements of the macrocosm or greater world. This theory in turn reminds us of Swedenborg who spoke and wrote so often about the Creator as the "Grand Man" of the Uni-

verse. In other words, the Creator contained all the elements of the microcosm. This immediately makes us wonder if this isn't all some circular affair . . . but is that so strange? Early explorers went West to get East, and we may discover that in the microcosmic world lies the answer to what the macrocosmos may be like!

Darwin said, "An organic being is a microcosm—a little universe, formed of a host of self-propagating organisms, inconceivably minute and numerous as the stars in heaven."

A. Bronson Alcott in 1877 said, "Matter in particle and planet, mind and macrocosm, is quick with spirit."

So we find matter manifesting and vibrating from the minute to the monumental in various degrees, but through all permeates SPIRIT!

In the great world of the macrocosmos is it not logical and entirely possible that there may exist worlds so large in comparison with ours that their individual total masses may be millions upon millions of times that of earth? And if we grant that, is it not reasonable that in the small world of the microcosmos we find the direct opposite? In other words, atomic worlds containing real intelligent beings who live, work and love, as we?

Fantastic? Not at all! For some time now scientists have been well aware that there is a universal pattern of form in the minute that is duplicated exactly in the colossal of Creation!

LET ME mention something our space friends once said: "It is not right that man should destroy his brother by utilizing the powerful forces of atomic energy . . . but the destruction that you witness is minor, indeed, compared to the enormity of chaos created in microcosmos by the release of such energy!"

Is it conceivable that when we detonate an A-bomb we are *destroying literal microcosmic worlds containing created life*? I can hear someone saying: "If that be

true, then every time I drink a glass of water I suppose I'm swallowing little men and women on some microscopic planet?" Nonsense. Let's remember that these worlds and the life contained in them are probably of other dimensions and time. What may seem to be a moment to you, as you swallow a mouthful of water, may actually be the passing of millions of years to the microcosmic citizen!

There is much to be pondered and discussed concerning such a theory, I realize, but it is good food for thought if we are to attempt to understand the Omniverse! After all, *Infinity* covers a lot of territory . . . and we can easily have worlds and life so small that we average five foot-eighters cannot possibly see them with our organs of sight. If we accept this fact, we must also agree that there must be bigger worlds and bigger life forms! In fact, these forms could be so large that we couldn't possibly see them . . . and that brings us back to the microcosmos!

NOW LET us consider for a moment the present space visitations to earth. Are we encountering saucer-men who come into earth's atmosphere and land their craft on a pin head, or saucer pilots so large that they would displace all the water in the Atlantic if they should decide to take a dip? Of course, you know the answer. The reason the particular space people are here and not other inhabitants of Cosmos is because our Infinite Father has sent those brothers to us who are most nearly like ourselves in form and size. After all contact is difficult enough in a corporeal world without adding to the problem by sending a highly developed being who would have to announce the Universal doctrine to us from that pin-head or lovingly lead us like a Swift in Liliput!

The space friends here now may be far ahead of us in spiritual development, but they are probably more nearly like us than other dwellers in Cosmos! . . .

WHAT Part Initiative Plays in Karma . .

Concluded from Last Week



AN EASY understanding of the principles at work behind most of our earthly relationships, described as Karmic—a word borrowed from the Hindu—would lighten more than half the loads of spiritual anxiety afflicting most of us. Contracting or incurring obligations toward a person in one life that must be paid off in similar coin in a succeeding life, is a Law of Universal Balance that the Hindus have merely named, by no means originated. Every last human being, of every race, age and social condition on earth, comes under it, though many have false ideas of its extent or application.

Last week we were discussing the case of a woman married to a mediocre man, who had encountered an attractive bachelor at a house party whom she "felt she had known before" and soon fell in love with. Which romantic attraction was the real karmic one? Thousands of men and women encounter the same situation all over the earth, with every day that passes. What to do about it?

THE WOMAN we were using as illustration last week had been to an advisor who termed himself a Mystic, and been perturbed over having him tell her that the karma between herself and her first husband would maintain until it dissolved of itself. But does Karma thus "dissolve of itself"?

The great Soulcraft instruction does not precisely take that view of it.

In the first place, the truly astute metaphysician would never tell such a woman that her situation with her first husband was karmic to start with.

Unless he has made deep researches into her prenatal memory, there is no

Another Paper Helping You to Understand the Enigmas of Mortality from the Standpoint of Practical Mysticism

way by which he knows with authority that relationship was karmic or not.

Merely because a man and a woman have come together and married, no more postulates karma between them—that is, the factual working-out of effect from causes arising in previous lives and compensating in kind—than karma is postulated by two friends meeting on the street and one agreeing for friendship's sake to help the other paint a fence, or answer a heavy correspondence, or endorse a note.

Such marriages—and we are told, all marriages—are more or less prenataly arranged for. But prenatal arrangements as to mortal relationships may be made without the underlying purpose behind them being the paying off of anything in kind.

THE WISE metaphysician would diagnose such a Triangle Situation as being what might be termed Incidental Karma, or cause and effect in this current life based upon the recipient of a propinquitous romance. Meaning this—

Such a woman as we have described, by the very nature of her broader viewpoint and wider interests in the affairs



of life, is essentially in mortal existence to aid or mentor those less advanced in spiritual unfoldments than herself. Her brevet in life is one of altruistic help unto anyone or all of those with whom she may be cast into contact.

The mediocre man in such cases appeals to such a woman from the galvanizing of her maternal instincts. She is fundamentally fearless in the face of life and its demands upon her, and shrinks from no situation which calls for her understanding service. She met this man, youthful though she was at the time physically, and married him because she sensed his need of her.

She would have married any personable man who happened along under similar circumstances and exhibited a similar need at that particular period.

Of course the intimacies of matrimony in the meantime have drawn them together after a fashion, but the fact that she has developed a great dissatisfaction or withering boredom in the continuing relationship, indicates to the wise cosmic psychologist that she has ceased to receive spiritual enhancements herself, even from the act of her mentorship.

This fact in turn indicates that she has

done all for that man which she feels capable of doing, and anything further continued in that regard is a sort of waste of her time and personality. The fact that the husband has become stodgy, phlegmatic, and complacent toward her and her services to him, likewise indicates that he too has ceased to imbibe spiritually, and what started out as commendable and profitable relationships between the two has now degenerated—or is degenerating—into a profitless stalemate.

Such marriages "go on the rocks" as a natural and normal denouement because, having nothing to sustain them, there is no spiritual warrant why they should continue.

They are not marriages, anyhow, but legalized cohabitations.

Real marriages are the union of Spiritual Complement with Spiritual Complement, that has endured and been repeated over countless lives, where the man and woman partners are literal halves of the completed Soul Whole.

Such people never tire of one another's company, never cease to imbibe spiritually from one another, and would no more consider going out of one another's lives than they would consider parting with a hand or foot.

For our woman in question to consider that she must "serve her karma" with John, when in her soul of souls she feels no karma toward him—and John is too stupid anyhow to know what karma is to begin with—and permit the situation to go on till death or open infidelity on John's part effects her matrimonial release, would be the sheerest cosmic mischief.

WHERE we get the application of the correct cosmic law, constructively and wholesomely, in the foregoing situation, is in being able to recognize just what the prenatal program arranged for, how far it applies in a continuing relationship—that is, how long such relationship is supposed to continue—what the concrete profits from it are supposed to be, when it may be conscientiously and not capriciously terminated, and what methods may be employable to bring it to its end.

Anesthetizing a person's mind to endure a given situation never yet worked a cure that was wholesomely lasting. The

product, or condition, resulting is vicious Repression.

Knowing precisely what factors are involved, knowing Conscience for what it is and the role it plays in such a dilemma, looking at the point of true spiritual morals in all sincerity and constructiveness, and then deciding to continue in a given line of action until a given quandary has been untangled with intelligence . . . this is what is implied by the impersonality that raises a person above all hecklements of circumstance.

And Initiative plays its part in solving such quandary quite as much as Patience.



INITIATIVE is the business of giving constructive thought to a challenging situation and taking aggressive action in full recognition of all the values having a bearing on the outcome. Initiative, like patience, is always positive. It presupposes that whether the dilemma be economic, domestic, or abstractly moral, it commands a sympathetic treatment by the reasoning faculties and a decision rendered as to what is best to do to arrive at a better condition. If such were not true, why has humankind been given such faculties at all?

Too many people hold the idea that everything their lives and careers comprise is karmic. If a wheel comes off their automobile, it is karmic. If a rich aunt dies and forgets to mention them in her will it is karmic. If they reach up for a patent medicine and take down a bottle of toilet water—drinking the same to the great beautification of their insides but not to their stomach's tranquillity—it is karmic.

All of which is nothing of the sort. We start karma into operation when we willingly and knowingly do things which we feel that we shouldn't, which hinder or prostitute the spiritual growth of others,

or receive values from them for which we neglect to compensate.

Such people forget that there has to be a time when karma starts—in this life as well as in past lives. People may easily be manufacturing new karma for themselves with every present day that passes. Initiative in its true sense, properly exercised, well might halt the manufacture of such new karma—if the truth could be foreseen.

If, therefore, karma is made willingly and knowingly, it can be forestalled or nipped willingly and knowingly as well.

Let us suppose our woman decided that she had to forego marrying Alfred, return to John and sink into a spiritless and lustreless existence as the wife of a hopeless nondescript.

All her spiritual faculties rebel, of course. She becomes short-tempered, slovenly, vindictive, envious of friends whose future is more inspiring. Everyone with whom she comes into contact turns aside from her with a disquieting shadow cast upon their worthwhile ambitions and illusions. She gradually disintegrates into a destructive social influence in the circles wherein she moves. Suddenly one night, in her own scoured pique, she decides that if she can't have happiness neither shall her daughter—and she finds excuses for smashing the said daughter's lovely romance.

That is making new karma with a vengeance and the results of it must be paid in kind. What then, has her sacrifice brought her in practical ennoblement?

ALL OF this is by no means counsel to those married people, bored by the commonalty of an uneventful matrimony, to start forth looking for some new personality—male or female—to give them thrills. People who still have true karma to pay off toward one another in the matrimonial relationship, usually do stick together till it is run—and sometimes beyond.

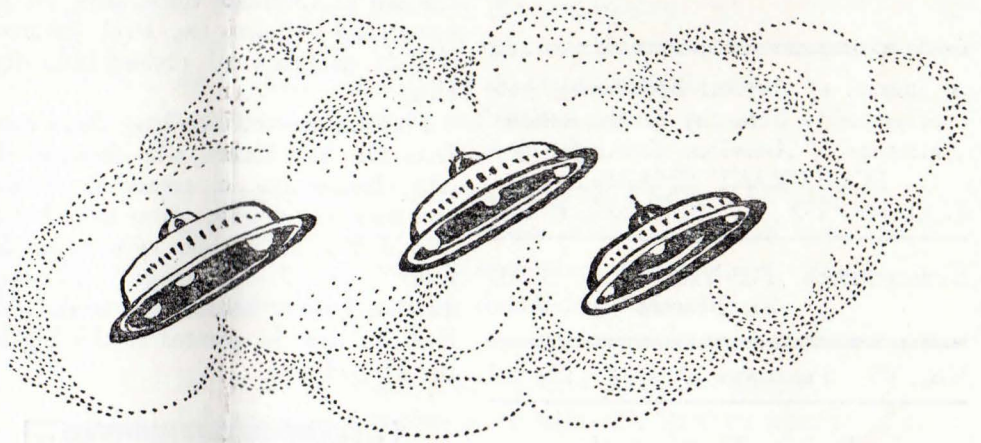
What is being arrived at, is the more constructive diagnosis of a case where a woman-person is perplexed as to how far she should endure an insufferable situation, and what her mental attitude should be in the matter of its continuance or disintegration.

We "stand up to situations" because deep down in our subconscious minds we

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What You Should Know about Astronomy to Understand Space-Ship Activity

*A Fourth Paper on
Wonders of Space
Not Commonly
Known to the Man
in the Street . .*



IN THE NORTH and South temperate zones, the seasons—as every school child knows—are four in number: Spring, Summer, Autumn, and Winter, beginning respectively at the Vernal Equinox, the Summer Solstice, the Autumn Equinox and the Winter Solstice, for which in the North Temperate Zone the approximate dates are March 21, June 21, September 23 and December 21. In the South Temperate Zone, the Vernal Equinox or the beginning of Spring is September 23, the Summer Solstice or the beginning of summer is December 23, and so on around the year. North and South Temperature Zones are exactly opposite in their seasons. And too little known by the Man in the Street, the reason for it is the earth's inclination.

This globe's axis continually points in the same direction, but if the said axis were perpendicular to the plane of the earth's orbit around the sun, there would be no change of seasons. Day and night would everywhere be of equal length and equable conditions of temperature would prevail. On the other hand, there would be little or no rest-period for earthly vegetation and periods of seed-time and harvest would be endlessly intermingled.

But the earth's axis is tilted between 24 to 25 degrees away from a perpendicular to its orbit, and only in March and September is the axis in right angles to

the direction of the sun. In these months occur the equinoxes, when day and night are equal the world over.

IN JUNE, the North Pole is tilted 23 degrees toward the sun and the days in the northern hemisphere are longer than the nights. At the same time, the days in the Southern Hemisphere are shorter than the nights. In December, the North Pole is tilted *away* from the sun and the nights in the Northern Hemisphere are longer than the days. At the same time the nights in the Southern Hemisphere are shorter than the days.

The heating influence of the sun increases with the length of the day and with the sun's altitude at noon. The greatest daily accession of heat is, therefore, at the time of the summer solstice. The heating influence of the sun increases with the length of the day—whether this heat is caused by seething light or by cosmic rays bombarding the earth's magnetic envelop and altering into heat. In June, in the North Temperate Zone, the heat received by day far exceeds the loss through radiation by night and it is not until July or August that the two become equal and the maximum temperature of the year is experienced.

In December, the heat received by day fails to make good the loss by night and it is not until January or February that gain and loss become equal again and the weather, as we put it, "becomes milder."

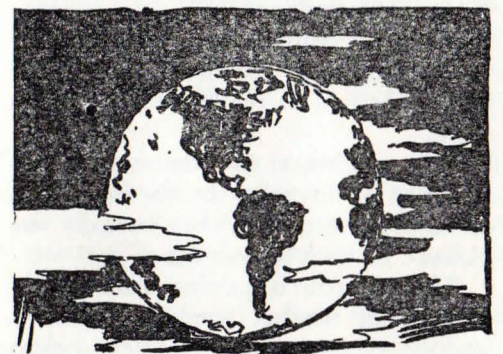
That in Alaska, Norway, and the other polar regions the sun shines at midnight—literally—or in other words there is no night, is due to the globe's revolution not obtruding its polar curvature between those countries and the sun.

So much for those elementals. Now let's consider another sight so common that we too readily take it for granted—to wit, the Moon . .

THE COMMONEST question asked about our lunar satellite is, How big is it? Of course it appears larger when down close to either eastern or western horizon, due to the magnification by heaviest strata of atmosphere. As it rises toward the zenith, it appears to grow smaller. The air is thinner directly above our heads, so such magnification ceases.

Generally speaking the moon is about one-tenth the size of our planet Earth. Its actual diameter is only 2,160 miles,

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Valor . . .

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Being Rational



MORE religion less morality. That's the paradoxical picture of the country today, as set forth in a penetrating analysis featuring some leading theologians and philosophers.

"Religion is gaining ground," said Dr. Henry P. Van Dusen, president of Union Theological Seminary. "Morality is losing ground." This conflicting condition, he said, is "one of the most surprising and overlooked facts in America today."

His diagnosis was part of a series of four special lectures at the interdenominational seminary on "Religion and the Great Issues of the Day."

The just-concluded series, in which three other noted scholars took part, brought out some other remarkable points:

That true, sound religion welcomes the question of intellectual critics, knowing that religion which cannot stand questions becomes superstition.

That the church has neglected "its healing function" for the body, in addition to the soul, as emphasized by Christ's work.

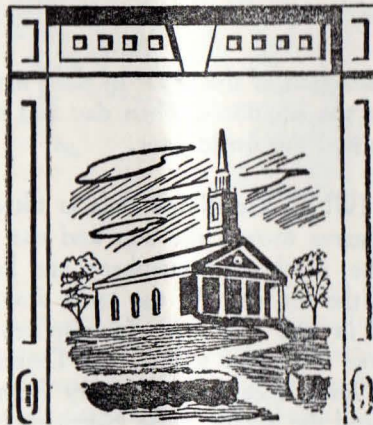
That religion, at first deeply hostile to scientific findings, as in psychoanalysis, is discovering it can be "actually enriched" by such knowledge.

That religion is gaining more awareness of its timeless, symbolic character, and overcoming an old tendency to clash with science on a material or literal plane.

THESE and other aspects of contemporary religion were traced by the lecturers, who included:

Dr. David Everett Rovers, Union professor of philosophy of religion; Dr. O. Frederick Nolde, head of the World Council of Churches Commission on International Affairs; Dr. Paul Johannes Tillich, professor of philosophical theology.

Probably the most striking thesis came from Dr. Van Dusen, who sketched the odd phenomenon of expanding religion and shrinking morals. Ever since before World War II, he said, religion has become "progressively stronger," while morals have become increasingly weak." To back his case, he pointed to this big array of evidence:



Church membership, in proportion to total population, is the highest in history. Since 1926, it has grown twice as fast as population. Church attendance also is at an all-time high.

Foreign visitors, here after an absence, are struck by the greater church vitality. Religious books and reading exceed anything in the past.

Youths are vastly more interested in religion, as shown by the growth of college religious courses, campus worship activities and increased seminary enrollments.

"Churches possess a larger and wider allegiance in the American populace today than ever before," Dr. Van Dusen said.

ON THE other hand, he cited these signs of lowering morals: Alcoholism has increased enormously. Divorce has shot up. (From one of six marriages in 1940 to one of four now).

Juvenile delinquency has multiplied. (275,000 children called into court each year). Drug addiction has increased.

Dr. Alfred Kinsey's statistics show how traditional standards of sexual behavior have lapsed, "both in conviction and in practice." Growing uncritical acceptance of such "animalistic" premises as those of Dr. Kinsey's, untempered by internal spiritual truths of human life.

A widespread deadening of the "ethical conviction as to what is 'right' and what is 'wrong'"—words that have almost disappeared from the vocabulary of youth.

"Religion is, morally, the parent and sustainer of morals," Dr. Van Dusen said. "But thus far, the return to religion in our day has produced no corresponding moral fruitage.

"Religion and morals are, by nature, too intimately involved to continue to move indefinitely in opposite directions. Either there will be a moral renewal to match the religious awakening, or the latter will fritter into futility.

"And if that moral renewal comes, it may take an unexpected—and, at first thought, unwelcome form—something akin to Puritanism. It would not surprise me if some such development appeared among the most sensitive of the younger generation."

SOULCRAFT does not entirely agree with these eminent divines. It isn't that our populace is sinking deeper into moral depravity as church attendance mounts—if it does—as that new moral codes are being forged under the amalgamating heats of Twentieth Century discoveries and enlightenments.

Take the question of Alcoholism. Dr. Van Dusen declares out of hand that "it has increased enormously." But on what does he base his figures authenticating such a claim? Alcoholism has been a problem of the human race since Noah got off the boat and drowned his sorrows in the celebrated winecup following the Big Wet Spell. But what oldster with any sort of facile memory can take a look about our streets today and say they begin to compare with the reeling staggering drunks who were products of the corner saloon and the old-fashioned grogshop?

Alcoholism, however, is not a moral

sin. It is a physical indulgence. And it has lately been established by a medical authority that three people die from everyday overeating to one who does from overdrinking. Alcoholism merely happens to be spectacular. Tens of thousands use alcohol as a stimulant or for a pick-up, under commendable control, and no one is aware of their consumption.

None of which is an apology, but merely a viewpoint on sensible rationalities. If the partaking of alcohol was or is so heinous an offense, how does the good Doctor alibi the fact that Christ's first miracle is alleged to have been turning water into wine at the Cana wedding-feast? How about the testimony of St. Paul, about "a little wine being good for the stomach's sake."

Or Divorce . . .

IT IS a common diatribe of the pious that one marriage out of four ends in a marital disruption or severance. But so what? Again in the days of Once Upon a Time, when society was so "moral", the poor She to the arrangement, disillusioned by her spouse, simply took in washing and made the most of it. Today she walks into a divorce court, detaches the wretch, goes forth and gets herself a hundred percent exhibit of the male gender and lives normally and in reasonable happiness.

If these divines would go somewhat deeper into the truly Great Processes that are operating behind organic life, they would do less lamenting and more instructing. Society is not going to the dogs. Society is altering to a more workable moral code.

Dr. Van Dusen terms it a "moral renewal" and speaks about "if it comes."

What if it is already here, Doctor, but you are precluded from seeing the forest for the trees?

What concerns Soulcraft and VALOR, however, is the fact that the former is treating the tens of thousands that the churches "with their swelling attendances" are not.

All glittering generalities aside—*why aren't the churches doing the one-hundred percent job?*

No, it's not Religion that's becoming "progressively stronger", it's spiritual recognition of the Verities, which Theology abducts and renames its own.

CHANNELS

GOD'S love is like a flower—a lily or a rose—
Which must have sun and light and air to help it as it grows;
It never blocks the channels of Nature's kindly care,
It opens up to blossom, and blooms divinely fair.

We mortals block these channels by word or deed or thought,
And thus reject the flow of love which to our minds is brought;
Just open up your heart to love, which then will surely flow
To others all about you, thus aiding *them* to grow.

I held a tragic sorrow clutched tight within my heart,
I bowered it in memories of which I'd have no part
Then opened up my heart to Love, that Love could freely flow
To wash away that sorrow, to bless it, let it go.

* * * * *

We block the channels of God's Love that is our source and stay,
We close the door on Love Divine and slow our upward way.
So thus I laid my sorrow which I had borne so long
At our dear Master's noble feet, to bear away a song . . .
It was a song of thankfulness, that He who cares for me
Would change my Sorrow Load to joy, and leave me
unbowed, FREE!

—through WINCHESTER MAC DOWELL

When the Space Men start demonstrating to us the real facts about life and immortality, what then watchman of the Night? What beacons then can the orthodox Church light?

Soulcraft shall be interested to note them. The Doctor had better start doing some real worrying.

Karma

(Continued from Page 6)

are carrying about with us the most minutely worked-out and acknowledged program of what our individualistic life-erands should comprise. When we depart from them wilfully or capriciously, a strange distress ensues.

But Conscience is truly a self-upbrai-

ment that we have shown a tendency to depart from the prenatal program allotted to ourselves, or agreed upon by ourselves, to get the lesson from life which we dared mortality to get.

We speak of a "hardened Conscience" when what we truly mean as "a disregarded Life Pattern" or a moral deflection unto ourselves to take the longer and more permanent gains in lieu of the profits or satisfactions that appeal at the moment.

No two people's cases are precisely alike, but the Greater Laws ruling the social cosmos are inexorable and are in existence to bring order out of chaos in human affairs.

There is an old adage, and a wholly mischievous one, that says: "What you don't know won't hurt you." But the

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Soulcraft Chape[ls

exact opposite is true. It's the things that you don't know that do hurt you. When you know consciously, you take care to avoid the conditions making for the hurt. And esoteric fundamentals do just that! When deliberately accredited and employed, they settle dilemmas without the distresses attending on ignorance. They are revealed to man to make life easier, not to make it hard. But man must utilize them.

Instead of asking ourselves the blind question: "What ought I to do?" or "How long should I put up with this or that?" the more proper question should be: "What are the factors involved in my predicament, and when I recognize and balance them, will deliberate action taken bring me the spiritual exercise and moral wholesomeness I seek?"

Always remember that Life is proposing situations, almost hour on hour, which test and try us to ascertain how much we have gained in spiritual unfoldment from all the experiences we have endured to the moment.

Clean, constructive Thinking, wedded to conscious Patience, is the key that unlocks every quandary and points the way from the Dilemma's labyrinth.

There may be such a thing as consciously and deliberately ending karma as well as consciously or deliberately manufacturing new.

But so long as there is doubt in the mind, or the factors are hazy, *stand pat!*

Life has a way of making its true adjustments by the denouement of circumstances.

Perhaps the denouement of circumstances will indicate the correct Life Pattern to be followed when Initiative has done its best and the heart remains stalwart!

United Nations

(Continued from Page 2)

namen may be impressive as to numbers, but how is it to be compared to a synod of a mere twenty high-grade Anglo-Saxons meeting in educated conclave to decide grave issues between peoples, based on historical factors and acadmic acumen?

But the One-Worlders—making a fetish of the "democracy" of numbers and preponderant voting blocs—would acclaim that the ten thousand illiterate Chi-

namen should be obeyed in that their numbers total ten thousand.

This is the bear-pit—veritably the snake-pit—of UN.

Reduce its fiats to the authorities of the numbers represented in its attendant nations and Americans and Europeans in a night-and-a-day are relegated to the status of ineffective and prostrate minorities.

Six hundred and fourteen millions can't get far in voting majorities against a total enrollment in the world scene of 1,785 millions.

Thus by promoting the "war-and-peace" idealisms" of UN, the white minorities of the earth are riveting the chains of preponderant votes about their own wrists.

Is the price of international peace worth it?

THE BRICKER Amendment has been "talked to death" in the Senate. Instead of riveting attention on the true issue—whether UN law should supercede American constitutional law—the controversy was introduced of limiting the Chief Executive's power to determine foreign policy . . . and a vast fanfare was waged in the public journals as to whether or not it was feasible.

The power of the Chief Executive to negotiate treaties was not at issue. Or at best it was merely incidental.

The Bricker Amendment concerned this one adamant—could a treaty with United Nations supplant United Nations law in practice over white American constitutional law?

The advocates of 1,785,300,000 gaining ascendancy of rule over 614,000,000 saw to it that the issue was emasculated in a purely political squabble over circumscribing of the Chief Executive's power.

But the one fact still remaining to impress on our children is, that if the UN "goes over" and becomes the supreme global suzerainty, the white races are due to be outnumbered three to one in their voting privileges.

If that appalling thing happens, what becomes of white civilization?

That is the real issue being adjudicated now in highest echelons of senatorial and journalistic pronouncement.

See to it that our small-fry understand it. They are the ones who must abide by it and live under it!

Williamson Book "Saucers Speak" Published Wed., February 17th



LT WAS finally published this past week—the long-awaited book, *The Saucers Speak!*—authored by George Hunt Williamson and Alfred C. Bailey.

VALOR's copy came in on the ten o'clock mail Wednesday morning. The New Age Publishing Company, 1542 Glendale Boulevard, Los Angeles 26, California, were the publishers, and it consists of 126 pages in paper cover. The paper cover, as VALOR understands it, was used to expedite deliveries.

George Hunt Williamson was the young anthropologist who accompanied George Adamski at the now-world-famous contact in Arizona desert with a Flying Saucer traveler from Venus on November 20, 1952, and later took the plaster casts of the Space Man's footprints. Alfred C. Bailey was his Arizona neighbor and companion who drove one of the motorcars out to desert rendezvous and also witnessed Adamski's historic contact.

But the new *Saucers Speak* book is more than confirmatory recital of the ad-

venture told in *Flying Saucers Have Landed*. As a matter of fact, by agreement with Mr. Adamski, that phase of their mutual exploits is played down in the Williamson-Bailey text.

The Saucers Speak is a ten to fourteen-month log of short-wave and clairaudient communication with the People of Etheria humming in from all nearby planets to render such assistance to earthmen as they can, in the new Aquarian Wonder Age that is presently to produce such miracles—and problems!

Saucer communication by radio!

VALOR will carry a full-length review of *The Saucers Speak* in its succeeding issue, but this notice will acknowledge receipt of the little volume of such tremendous import and inform Soulcrafters all over America of where it may be procured. Soulcraft Chapels will fill orders for it as soon as its consignment of volumes arrives, but quick delivery can be secured by sending check or money order of \$2 to The New Age Publishing Company at the above address.

Why the Wealthy Have Reservations

(Continued from Page 3)

indeed, it is instinct of a sort—that there is absolutely no price that can be set on information pertaining to Truth. The Truth is literally priceless, that is, without fixation of any monetary value. You cannot convince truly spiritual people in a thousand years that there is anything in the pattern of earth-plane materials, gold or what-not, or any items out of a nation's currency, that begins to approximate the size or worth to be found in eternal valuations. You cannot convince them that there is anything in Truth of a nature corresponding to anything that might be taken in payment.

It is all an absurdity in their subconscious minds—this principle or practice of bartering golden dollars for counterfeit leaden dollars on the persuasion that there

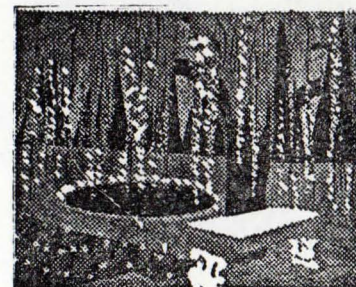
is an equalization of values. Any school-boy would pronounce to the contrary.

And yet this is precisely what is attempted when the charlatans say, "Give me of your substance and I will admit you to mansions of eternal principles to roam at leisure through their halls." Show them that they are getting more than value received and they will say perversely, "It is impossible! There is no earthly valuation that can be placed upon celestial discovery, or the bringing down of celestial thought-forms into these materialistic atmospheres of earth.

Hence the phrase, "Salvation is free!"

It is free—not in derivation or the means thereof but in the essential premise of being costless because there are no

(Continued on Page 14)



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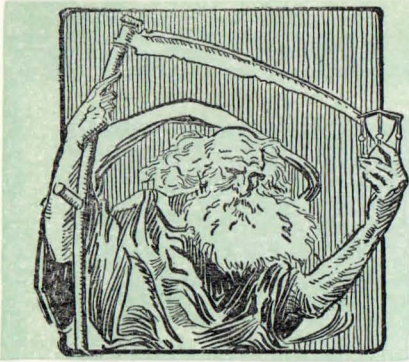
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YOU should begin your study of the whole Soulcraft philosophy with the reading of this epic and understand what happened that began the recording of the monumental Scripts. Nearly three million people have read this narrative since it was first published in 1929. It marked the beginning of an era in new Spiritual Acceptances . . .

SOULCRAFT CHAPELS



COGITATIONS

SUNDAY was the fourth anniversary of my physical release from the more vindictive phases of the New Deal. Friends came down from Michigan to help me celebrate. In the evening I ran them some movies of the scenes of my childhood—Templeton, Gardner, Springfield—all those places where the reminiscent adventures had happened that I'd recited over the past four years in these COGITATIONS. The staff had made me a Yuletide gift of a new 16mm. projector and one of its features was throwing a lever and stopping the film on any given "shot", to enable the spectator to study it. Well, when I came to the "take" of 180 Oak Street, West Gardner, Mass., I threw the stop lever. It was the house where the Pelley Family happened to be living on December 31, 1899. In the big east window of the main dining room, I saw the faraway phantom of an awed boyish countenance staring out and up at eastern stars at 11:59 p. m. Beside him to his left was a patient-faced, middle-aged lady of myopic vision who stared outward and upward with him at the constellations near the Pleiades. She had her maternal arm around the small boy's shoulders. The night was clear but moonless. The last second of the last moment of the nineteenth century began to tick into eternity . . . "—fifty-six, fifty-seven, fifty-eight, fifty-nine, sixty!" . . . The patient-faced lady drew a ragged breath. "It's now," she murmured softly, "the Twentieth Century!" . . . I recall it all with the vividity of something that happened only last week or last month. The Twentieth Century! What was it to hold—for the world and for me? Well, I've found out . . .

o—o

I RELEASED the Stop-Lever and the projector started clicking along into new scenes, even as the Twentieth Cen-

tury had started clicking along into new scenes. And what scenes! It was fifty-four years bygone that I stood in that midnight window with mother and watched the New Century in. Half of that century is gone past already. Instead of being a wonder-eyed boy of ten, I'm a grandfather now with much grey in his hair, entering this imminent month into his 65th year. Last month in *Bright Horizons* I ran a scribe, "Everybody sets out to do something, and everybody does something, but nobody does what he sets out to do." But in my own case, I wonder! . . . Whenever I've gone back to the scenes of boyhood, adolescence, or younger manhood, during the past thirty years, I've inevitably had my movie camera with me, thus accounting for the prodigious footage of pictures I've taken marking the scenes of cumulative achievements. Put together now in thirty to



forty reels, I can go back and view at will those early New England homes where I dreamed my long thoughts, and thus keep both neighborhoods, structures and recollections fresh in memory. The amazing thing is, that the things I aspired to do as a youth, I've done as a man. In fact, I've done ten times as much as I ever dreamed of doing as a youth. Even back there at ten years old, when there wasn't an automobile, an airplane, a radio, a television, in our part of New England and scarcely one in the country—unless you cared to call the rakish horseless carriages "automobiles"—I knew I

wanted to be a writer, publisher and printer "when I grew up" . . . I have fulfilled such boyhood ambitions pressed down and overflowing. Coming right down to it, what youthful ambition did I ever entertain that I haven't realized?

o—o

I WANTED to be a writer . . . and I wrote 148 short stories—all paid for and published—28 novels, and 51 "serious" books. I wanted to be a publisher and I have owned and published three newspapers and six magazines—weeklies or monthlies. I wanted to be a printer and I have owned eleven separate printing plants, all of which made money but two. I aspired at another time to roll up a competence financially, and had done so to such a figure that I had voluntarily retired at the age of 38. I was called from that retirement to engage in religious, spiritual, and psychical pursuits—including esoterics and mysticism—and have been complimented with the acclaim of having surpassed Blavatsky, Swedenborg, Stainton Moses—not to mention Lorber and Eddy. I felt an obligation to stand forth and combat the nation's subversive forces singlehanded if needs be, and formulated and led The Silver Legion that stopped the Reds cold in 22 States, being the protagonist of the congressional Committee Against Un-American Activity—and lived to see it captured and turned against me in the sacred name of partisan politics. I never had an ambition to be a railroad engineer, or an aeronaut, or a steamship captain, or a movie actor—but I made 21 movie productions, traveled half around the globe, sickened at the sound of my own name coming over the radio, and knew as many so-called celebrities as any small-town American from Boston to Bellingham. I did have an urge at one time to be a clergyman but it didn't last long, being more urge than ambition—and yet I had it computed once by my staff that I had salvaged the thinking and lives of something like 30,000 people . . .

I KNOW it may sound in retrospect like unpardonable braggadocio, but I'm not bragging too intentionally; I'm reflecting on what can be done with a lifetime of 65 years in doing the things one may set out to do. The crowning achievement of my days was, of course, the compilation and publication of the ineffable *Golden Scripts*, giving away \$40,000 worth of them absolutely free to interested persons in 1952. At comparatively few times in my life have I ever been without money of some sort in a bank. I have only gone without a meal at one period in my career—the 26 days I was beating my way across Russian-Siberian Bolshevia in 1918 with Admiral Francis' dispatches for President Wilson strapped about my waist inside my shirt. I count my close friends by the thousands throughout America . . . and now I approach the days when it is time for others to seize hold of the big national Soulcraft organization I am building and establish it impregnably to withstand the stresses of the times when my hand can no longer remain upon its wheel. But let nobody tell me that a small-town lad from a poverty-stricken clergyman's home cannot achieve anything that he starts out to achieve in a nation like America—never mind what the pessimists and calamity-howlers say to the contrary. I've known Love, War, Poverty—and Jail . . . and met all four imposters on their own ground and bested them. I haven't acquired one impulse of embitterment anywhere along the line of my dramatic activities. I was born a 9 on a Lucky-6 lifepath, and have never had an experience that I wouldn't cheerfully go through over again if it meant the same profit to my spirit from knowing it. I've loved several women—one at a time—and been inspired, ennobled, and poignantly assisted by Woman both as sex and individual. I have five grandchildren and four dogs. The only people who hate me are the people who don't know me personally. I've had a good life and am still having a good life. Now I'm on the last lap of Soulcraft, and it consists of building a personnel for it that shall take what I've produced in the literary esoteric way and make it known the globe around . . .

o—o

I'M COMPLETING the last of the big esoteric textbooks this month, and giv-

ing it the title *Beyond Grandeur* and it's all about personality survival and immortality. *Blessed Event*—the book on getting physically born in Repeat Ensoulment—and *Forget Me Not*, the big Soulcraft book on Karma—are both written and awaiting their turns at publication. The last three Soulscript volumes are all written. There's a big 600-page book on Metaphysics generally under the title of *Undying Mind* that's not yet seen type. These last seven will be coming along in the five or six years ahead. But the Big Job now boils down, not into writing more and more books, but marketing the books already written and available. It's a point of pride with me now, and my last ambition, to establish a *Greater Soulcraft* that shall commence to amalgamate all the frayed-ended, ragtag and bob-tailed cults and isms into one strong, fine, clean gesture of spiritual rejuvenation in this country, to take the stead of Orthodoxy when Orthodoxy is unable to withstand the disclosures imminent via the Flying Saucers. But personally I've got to ease up and take matters quieter. I've got to have less technical detail devolving upon me and more personal isolation . . . and so some important announcements are coming down on or about March 1st. Some Big Men are planning to take hold of Soulcraft, carrying on from what I've built to date. If you can't always get your personal letters to me answered, please don't be affronted; the mail has gotten so heavy now that only department heads can handle it. New buildings must be acquired by Soulcraft, books are going to be published in 25,000 editions and printings, radio and electronic tape discourses will be handled by experts. Noblesville is to be given over to little but publication and promotion-work. The new men coming into Soulcraft are even considering the dispatching of Soulcraft representatives to establish and develop the work in foreign countries. So long as I'm in the flesh, I shall contrive to remain Chairman of the Board, fixing policies. But "Greater Soulcraft" means a Movement that has come to its majority. You'll be getting more details as we advance into March.

o—o

BUT I look at the animated pictures of scenes in my life that followed on the West Gardner and the little phantom boy at the east window "watching the old cen-



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tury out and the new century in" with his mother, and I think my thoughts. What half-century in our country's history has seen so much—from the Horseless Carriage to the Flying Saucer? And what man ever lived whose life has encompassed so much, from marveling at the phonograph to marveling at nuclear fission? Disraeli said once, "Youth is a blunder, Manhood a struggle, Old Age a regret." Well, it might have seemed so to Queen Victoria's Prime Minister, but I'm not in his corner. Youth is a Blueprint, Manhood a Realization, Old Age an appraisal. You see, I've had literal evidence of a very personal God in the 64 years I've lived. I agree with Calvert, "The gentleman is a Christian product!" . . . So Tallyho-Up!

—THE INTERPRETER

Wealth for Spirit

(Continued from Page 11)

values that can be fixed upon it.

You would naturally think that these people should be made to pay for celestial benefits in terms of their own coin and that, having paid, they would thereby be satisfied with the values received, calling the process a fair transaction in energy. Not so, by any means. And why?

Because people know that essences of compensation are the only true evaluation of it. That is to say, it is not in the gesture of compensation that they get satisfaction but in the intrinsic worth of the compensatory items superimposed on one another and found to have equal size and weight . . .

COSTING for Religion is therefore abominable—Religion, of course, being man's concept of the Divine in any form. Man's concept of the Divine is costless, we say, in that no particular earthly values supercede his evaluations of the cosmic vigors that come to him throughout the ennobled conception of the precepts of a Master like Jesus. Do you get what we mean?

Now then, the millions of earth are waiting to have something done for them. They know it is a goodly thing and that they are waiting for it. They know that no man can take from them this expectation of it. There are fifteen to twenty men in life already who could give it to

them richly. But they—meaning humankind—would not accredit those men as yet for a most simple reason. Not that charlatanry abounds everywhere and those men may belong to such ranks of charlatans inherently so much as that the times are not ripe for these men to be compensated for the worldly understandings which they deliver, and humankind knows it.

This may seem to you intolerable. But purblind humanity, going about its daily business, essentially refuses to trade with cosmic wisemen *because it cannot render accounting to them in compensations.* This, more than any other reason is the explanation why humankind will have none of them. And yet, as you go along in your missions, you will see evidence of this everywhere about you.

Men and women are fearful that you will tell them something completely altering the status of their lives for the better but thereby leaving you forever their creditor!

IF the truth were only known, this actually is the basis of Deification, Humankind sees an ennobled spirit bartering away his birthright in self-immolation and it says, "This personage must be a god, or at least a saint, telling us of heavenly truths without price or recompense." But the great law of the universe being Compensation in its most exquisitely adjusted factors, there is an immediate reflex to pay back something not paid to any other individual in return for services rendered.

Thus worship began, physical and intellectual obeisance, prostration of a sort before the wise and kindly one, beseechment that toll be taken of bodies or souls to make up in adjustment what has been poured out upon them so lavishly.

There is no fright at Power in this altogether, although we grant you that this too takes place. Essentially there is an in-born wish on the part of the worshiper that something be done with him to help him repay the blessings bestowed. So he flagellates himself, knouts his body, performs all sorts of malfesance upon his physical person. To what purpose?

To the purpose that he may offer his very body or soul as the aforesaid compensation.

Taken by and large, humanity loves to do this, the higher its state of development in a knowledge of cosmic principles,

because, as it says, it seems "just and right" after a fashion. But the justice is not involved that way.

Men and women have instinctive knowledge that humankind has a debt to pay to Someone, Somewhere, that is ever non-payable excepting in coin of the Compensatory Law—that is, involving themselves as the species-tender. *For that is the highest and most vital evaluation that they can conceive of as existing in the Cosmos, to wit, themselves.*

Thus men will follow you, devoting themselves to you in circumstance their whole lives through to preach your doctrines, when they will not give you one counterfeit dollar of their substance. It is not because they love the substance more than themselves at any time but because they are outraged that you should class base coin in the same scale of values with their own ennoblement that comes in reaction from this state of intellectual immolation.

Never make the mistake of deciding that rich men are selfish in this—rich men are essentially knowers of true potentialities of dollars, learned by bitter experiences in trade practices. They are not being selfish when they say to you, "I will not give you a farthing, yet here is my household, including myself, to command for your pleasure in further instruction of the multitude."

You cannot get a rich man into the Kingdom of Heaven by the dollar-route because, knowing dollars, he has the prescience to rally himself in his thinking and say, "I am vastly greater than these dollars that I have commanded as servants all my life. Is not the master greater, therefore, than any of his menials? Why give a lesser value when a greater is desirable?"

Now we grant you that it gives him a wrench to part with any quota of his dollars—for no man relishes losing menials that do his bidding. But the real wrench comes from his sensing intuitively that he is debasing himself by labeling his constitutional evaluation by the dollar discriminations. He is mighty in his wealth, but that is only a symbol of his constitutional cleverness or sagacity. You ask him to determine that sagacity in terms of dollars and he is outraged. Why?

Because he knows that his dollars come from the operation of the laws of multiplication, not from his own essential cle-

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There are 13 Weekly *Soulscripts* to each Volume in the order of their publication. Each 13 is bound in a beautiful cover of burgundy-colored leatherette. The Ninth book in this series of Sacred Esoterics has just come from the bindery and can now be shipped same day that order comes in. There are three more volumes to come, making 12 in all or 156 Scripts to the collection. There have been 117 issued to the current week, making 39 still to come. This means the *Soulscripts* will continue to be issued until approximately November, 1954. Price \$5 per volume.



SOULCRAFT CHAPELS

Noblesville, Indiana

erness at all and he treats with humanity under a cloak of false concepts. They think differently of him from what he knows he is justified in thinking about himself. His modesty shocks him and he rises up mightily to refute a charge intrinsically untrue, showing his refutation in terms of anger.

Now reverse the process, and you have him at your mercy . . . We will speak of it further in an ensuing paper . . .

(This is the first of a series of Mentor Papers on Worldly Wealth versus Spiritual Expansions. The second will appear in an early issue—Editor)

The Moon

(Continued from Page 7)

and its mean distance away 238,857 miles, although at certain seasons of the year the nearest approach of the two surfaces of these heavenly bodies is 216,420 miles. But it always presents the same face-surface toward us, and that puzzles more than children.

The secret of it is this—

The moon, like our earth, revolves on an axis and the time of rotation is exactly

equal to the time of revolution around the earth—27.321666 days. This exactness of revolution causes it always to be presenting the same face to us, because no matter where we may be viewing it when visible in the sky, on any part of the globe's surface, the bulk of the satellite is not in the sun's radiance on its other side. The moon's revolution around the earth is irregular because of her elliptical orbit. But her rotation is regular and this produces what is called "libration in longitude" which permits us to see slightly around the east side and then around the west side. In other words, while the general aspect of the surface toward us is always the same, we see the familiar markings at a slight angle one season and at an opposite angle—speaking now of the edge-outlines—at another season.

We have much to learn about the moon.

But one significant item Science says little about. Training some of our gigantic modern telescopes on the moon, *moving lights have been discerned upon her surface*, particularly in some of her craters, not unlike motorcar headlamps.

How could these be caused excepting by some sort of living beings? . . . More about this alluring satellite next week . . .

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A f t e r t h o u g h t



IT HAS been a sort of retrospective week here at Headquarters because February 14th marked the fourth anniversary of my return to the esoteric side of Soulcraft after a seven-and-one-half year absence. Renovating a moribund publishing plant, the first issue of the weekly *Soulscripts* appeared on April 1st, 1950. On September 3rd the first electronic recording went out to the nation and Soulcraft Chapels were born. It wasn't till November 18th of 1950 that the first issue of VALOR was prepared and circulated. It consisted of eight pages headed by an article entitled: "The Soulcraft Work Must Have a Publication to Acquaint Christian Students with Its Progress." Since that third week in November, some three-and-a-half years bygone, the publication has appeared on schedule every Saturday without a slip or miss. Now in its sixth volume, it has never failed to go into the Noblesville post office every Friday afternoon, although its delivery to subscribers and readers may have been delayed anywhere from a week to a month. Handling of second-class mail matter in the U. S. post office has long since become a mystery on principle. Subscribers in the Far West have constantly reported that four numbers of VALOR—representing the entire month's issues—are often delivered to them at once. No matter! What happens to periodicals after delivery into the hands of the postal authorities is beyond any publisher's control . . .

FOR SOMETHING like 172 issues, VALOR has been prepared and mailed every Friday afternoon. Up to a few weeks ago, 128 numbers of the electronically recorded discourses had gone out to chapels, and 117 issues of *Soulscripts* been published. Roughly speaking, a quarter to a half-million pieces of mail a year, first, second, or third class, coming or going from or to Soulcraft have changed the status of the Noblesville post office from second to first class. 70,000 new persons have been contacted by Soulcraft this current year alone. The Soulcraft presses, sparked to work overtime again and again, have not only physically printed this big draft of periodical literature but published *Star Guests*, *Road into Sunrise*, and *Adam Awakes*. Of course the most consequential publishing event was \$40,000 worth of the big Master Edition of *Golden Scripts*. The point is, that people who once start reading the Soulcraft esoteric enlightenment invariably come back for the balance. Soulcraft is an *Enlightenment!* And that's what I'm looking at, as the fifth year of my career in this fraught sequence opens.

I AM becoming conscious of the fact that with the publication of the final three volumes of *Soulscripts*, and the four remaining books, *Undying Mind*, *Blessed Event*, *Forget Me Not*, and *Beyond Grandeur*, the Soulcraft literature is prospectively complete. It is a fact that if you read one book a week of 300 or more pages, it will take you exactly one year of time to absorb all the higher information recorded in Soulcraft books. And if the same effects prevailed from it that have become evidenced in students up to the moment, so that a million people learned about Soulcraft instead of a mere 70,000, the whole spiritual nature of the American people would be changed—for that million could not help but act as leaven for the great religious loaf. I have done the mental and literary work necessary to achieve this result. Now must come the real *promotion* sequence. Fortunately this is a matter in which a hundred or a thousand executives can function as the awakening occurs to them. March 1st will see this start to happen. I have my reasons for knowing.

STATE Conventions of Soulcraft students proved not to be the answer to general field activities. Not only was a two-day absence from home impossible for too many, but Soulcraft as Soulcraft threatened to be placed in too great a public jeopardy from the possible statements of guest speakers that press and public would take for granted that Soulcraft Headquarters endorsed. But Soulcraft *Centers* such as the Rev. Ollie Jadwin has been successfully establishing in the California Southland over the past 60 days, are something else again. Other sizable metropolitan areas, both West and East, will see an increase of these as time runs on. And yet Soulcraft, I realize, is not a Movement but an Enlightenment. To be a Movement, a concentration of student-citizens must uniformly change locale, have a goal in sight and attempt to reach it. Soulcraft simply educates people in the elements of great cosmic verities that leave them with worrisome minds and constructive valors to pursue their earthly ends with enjoyment and understanding. A million Soulcraft books, bought and absorbed in this nation during the time of this great introduction of the Aquarian Era, means a social and spiritual regeneration. So much for retrospect. March 1st sees some new names and personalities "getting behind" Soulcraft—all of which is blessed. However, I *do* have one final ambition. It's to have the time to drop down into a chair and actually be able to read a book instead of *writing* one! What a glorious privilege. You wouldn't know the half of it! . . .

EVERY man feels instinctively that all the beautiful sentiments on earth weigh less than a single lovely gesture . . .