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The World Liberator

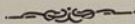
A
JOURNAL
OF
RECONCILIATION
BETWEEN
GOD
AND
HUMANITY
THE
HEAVEN
AND EARTH
LAW
AND
JUSTICE
SCIENCE
AND
RELIGION
THROUGH
THE
KINGDOM
OF
THE
UNDEFINED



JACOB'S DREAM
THE FIRST NIGHT SCHOOL
(See Editorial Article on Page Six.)

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ALSO
INTERPRETATION
OF THE
SACRED
BOOKS
OF ALL
NATIONS
INTO
THEIR
ONE
AND
UNIVERSAL
MEANING



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PARADISE

or THE GARDEN OF THE LORD GOD

By GEORGE CHAINEY

*Author of "The Unsealed Bible," "Genesis," "Revelation,"
"Ruth," "The Ten Commandments" and "Time's
Garland of Grace."*

"The Book of the Century."—Reality

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CONTENTS

Prelude: A Silver Trumpet

1. The Undiscovered State
 2. The Great Discovery
 3. The Land of Delight
 4. The Fourfold Life
 5. The Best at the Last
 6. The Voice of Many Waters
 7. The World to Come
- Epilogue. Hark! The Music!

ILLUSTRATIONS

Psyche—Listening In
The Lost Eden
Woman Clothed With the Sun
Two Turtle Doves
The Three Wise Men of the East
Psyche—the Soul—Made Immortal
Queen Esther—A Fountain of Light
Joan of Arc—Listening to Celestial Voices
Krishna—Playing on His Pipe

TESTIMONIALS

I am deep in *Paradise*, and think it wonderful. I hope it will be widely read, as it can only lift the readers to a higher plane. It is a book that one should have always at hand for help and consolation.

JEAN MARIE EGTS

* * * The book is received. Have had time only for "Prelude" of *Paradise*, but it is wonderful—beautiful—soul-satisfying in every word.

Will you please tell Mr. Chainey for me, how grateful I am to him for giving this to the world. I shall revel in all the Glad Tidings.

E. A. W. HOSWELL

I shall keep on reading *Paradise* until the fine spirit of it permeates my whole being and clarifies my vision.

SARAH PEASE

Dear Mr. Chainey:

In the home of our beloved Mrs. Hoswell I have read the pages, one by one, of your glorious *Paradise*. My soul responds in one glad call to all to "listen in" to the Voice of the New Day. We are grateful for your book of delights.

HELEN HATCH

* * * I have read a great diversity of interpretations and beliefs, and have formulated my own, or at least tried to formulate and express them. Your book, however, has expressed my thoughts in greater detail and sublimity than I have thought them. I am overjoyed to know that there is such a spirit as yourself within this land today.

J. A. SMITH

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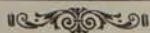
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Volume 1

LONG BEACH, CALIFORNIA, JULY-AUGUST, 1928

Number 10

Contents



FRONTISPIECE—Alfred Emanuel Smith.....	4
SMITH OR HOOVER—WHICH?.....	5
<i>By George Chainey</i>	
THE NIGHT SCHOOL.....	6
THE VALLEY OF DECISION.....	8
THE CHANGING TIDE.....	9
EDITORIAL.....	10-11
THE MAN OF MEN.....	12
<i>Book X.—The Harmonies of Life</i>	
THE GOSPEL OF JOHN.....	14
<i>Chapter X.—The One and Only Way</i>	
PORTRAIT—John McKeon.....	15
DANIEL OR THE JUDGMENT OF GOD.....	16
<i>Chapter IX.—The Shadow and the Real Messiah</i>	
THE BOOK OF PSALMS.....	17
<i>Interpretation X.—Illumination in Touch</i>	
SELECTED VERSE.....	18
THE SOUL'S LANGUAGE— <i>By Ruby Lamont</i>	
MIZPAH— <i>By Julia A. Baker</i>	
THE LIBEL— <i>By Angela Morgan</i>	
PORTRAIT—Henry S. Callahan.....	19
GOD, GODS AND GODDESSES.....	20
TALKS TO THE YOUNG FOLK.....	22
<i>By Edith F. Sutton</i>	
CITY ADMINISTRATION NOTES.....	31
<i>By A. H. Lenhart</i>	
PORTRAITS—Makers of Exposition.....	32
LETTERS TO THE EDITOR.....	33





ALFRED EMANUEL SMITH

Governor of New York

and the Wise Selection of the Great Democratic
Party for Our Next President.

The World Liberator

Volume 1

LONG BEACH, CALIFORNIA, JULY-AUGUST, 1928

Number 10

SMITH OR HOOVER! WHICH?

By GEORGE CHAINEY

*Author of "The Unsealed Bible," "Paradise,"
"Deus Homo," etc.*

ONE is a Quaker and the other a Catholic. The Quaker listens to the voice within in devout meditation and claims the right to know and be taught of God. The other believes in a Catholic or Universal Oneness of Religion that is destined to become inclusive of all that is truly universal in Reality as well as in Symbol.

Both Ideals have given great and noble service to mankind, and will yet come together as shining stars in the New Heavens and the New Earth. The guiding spirits of religion are fast growing out of all condemnation. Nothing will be gained by Republicans by denouncing the Democratic candidate because he is a Catholic, and vice versa, no advantage can come to Democracy by belittling Quakerism. No honest voter, man or woman, can afford to cast his or her vote simply because in the past they have called themselves Republicans or Democrats.

Next to Religion comes the great question of Prohibition. In this, as in all other matters, we must give respect to our Moral Responsibility and ask, how can we best serve our fellowmen?

I am thoroughly convinced that most real thinkers thoroughly believe the Volstead amendment needs a wise and earnest revision in order to make it consistent with the rest of the Constitution and the moral welfare of the people—especially of the young and rising generation, who, prompted by a growing sense of personal freedom, refuses to be denied the right to a little wine or beer. This is especially true of the laboring class, who, in order to satisfy a natural craving, must break

the law and patronize the bootleggers, who also defy the law. All classes of society are led into temptation. The rich can enjoy in private what the poor are strictly forbidden. Thousands of physicians and just as many druggists are making money illegally, while hundreds of thousands are resorting to drugs and opiates because of the difficulty of procuring wine and beer.

The Presidential candidate for the Democratic party is simply resolved to seek a wiser and better way for the regulation of both the sale and the making of all alcoholic beverages. Just how this problem is to be solved must be the care of every conscientious citizen of this great and advancing nation toward the improvement of the race.

The next and most important consideration is the improvement of international relations. For this we need to outgrow the provincialism of our present laws in regard to tariff impositions and repressions of immigration. This nation is, in every sense, the product of immigration. We are the greatest and most advanced people just because the best from every nation have contributed to the ever-increasing excellence of our cosmic political development.

All the powers of the Invisible World are working for the blending of every form of nationalism into a new and glorious Humanism. This is the only road to Universal Peace and helpful mutuality between all nations. The best in all the world are waking up to the greater issues in every department of life, the larger and nobler life of service for the abolishment of poverty, ignorance and every form of injustice, which will cut

out of Religion and Government every form of personal condemnation.

The candidates of both parties are both noble examples of this ideal, but I am deeply convinced that of the two selections, this time, in facing our obligation to Human well-being, the natural push of the best for the best will give us a change of administration. Of course, whichever party is elected, no great calamity is to be feared, and those who are predicting it are but inconsequential backwaters that will soon be swept away in the ever expanding stream of the Life Universal.

But let us each and all do our best to stop the ever-increasing evil that has grown out of the demoralizing influence of an unwise and impotent law.

Most Christians ask God not to lead them into

temptation, and yet we have in this law created a condition that is doing more than all other things combined to deaden the conscience of the people of this Land of Freedom. It is no use to stand up and sing: "Sweet Land of Liberty" while we poison the very fountain of liberty. Many who talk about religion have not the faintest realization of what they are talking about simply because they are absolutely insincere.

You cannot club people into being temperate any more than you can force them to be religious. Our greatest need is an education for every child from the kindergarten up that shall be both religious and scientific. The money spent at present on armies and navies would be amply sufficient for this, the only way to World Peace and International Amity.

THE NIGHT SCHOOL


"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed; then he openeth the ears of men and sealeth their instruction. If there be a messenger with him, an interpreter, one among a thousand, then he is gracious unto him, and sayeth: Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's; he shall return to the days of his youth." JOB XXXIII: 15, 16, 23, 24, 25.

"It is vain for you to rise up early, to sit up late, to

eat the bread of sorrows; for so he giveth to his beloved in sleep." PSALM 127:2.

"And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord; not day, nor night, but it shall come to pass that at evening time it shall be light." ZECH. 14: 6, 7.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." REVELATION 22:58.

 HAVE written elsewhere in this number of the Valley of Decision and the God that answers by fire, in their relation to the great decision soon to be made by the citizens of this great and glorious land. The consequence of this decision will be important because of the greater service of the God of Love and human service to the Democratic party.

The day has come when methods of working for the right must be filled with more sweetness and light. All the great discoveries of science and the increase of respect and friendliness between races and religions are conspiring and working to this end. The greatest things to be done are the abolishment of both ignorance and poverty. One of the greatest and most beneficent agencies to this end has been the conducting of night schools for the benefit of those who have been compelled to abandon day schools under the compelling hand of poverty.

But, very few have yet learned that there is a "Night School" that is a thousand times more potential for all that makes life worth living. The really important things can only be learned in this school. Here we must learn both the knowledge and actual taste of God. Only by long attendance in this school can we actually eat, break bread and drink the very wine or life of God in Revelation. It is because I know that this is the most vital and marvellous thing I can possibly write about that I am including it in this most important issue.

My former special issue was for the benefit of our Pacific Southwest Exposition. I cannot even describe

how splendidly this great adventure of our Home Town has increased the spirit of tolerance and of friendliness between the nations and religions. It is through just such events as this that the state of life called Jesus Christ is born. It was a general Roman tax calling all the people to return to their home town that compelled Joseph and Mary to go to Bethlehem. In looking into the historical events of the period ascribed to the birth of Jesus I found that no such thing transpired. I was then shown its true meaning in vision and there passed before me the good accomplished for mankind by all our friendly world expositions. One such event levels mountains of ignorance and wipes out the bloody stains and hatreds engendered by war. These things are brought about in the natural operations of Divine Law. This is the reason why this great event is brought about by Rome, for in these great Divine allegories Rome stands for Law. This is why the letter to the Romans comes next to the Acts of the Apostles, the book of Illumination. The great things of life are born thus out of the invisible. Had Long Beach tried to plan out a great forward movement it would have failed but the silent invisible work of the spirit has brought this about. We have seen a vast pageant of the nations and the best that has been produced in every land in art and education. The various nations and religions have stood side by side; the muezzin's lovely call to prayer, the soft chant of the Catholic mass, echoed to each other. Fifteen thousand people of various religions attended a Catholic military high mass. As all religions are surely



growing into One Eternal Universal Religion, so I am absolutely sure that the Catholic Church will yet grow out of the literal into the spiritual meaning of the Sacrament and truly possess the power of the trans-substantiation of the vision consciousness with intelligence in its power to clothe our mortality with Immortality. It is because I have learned this in the great Night School that I am even connecting these most supreme things with my advice to elect a man who is said to be a Catholic. Never was there a sweeter or more loving sermon to any congregation than the one given by a Catholic the first Sunday of our great Exposition.

It is now more than forty years since I was first led into this great Night School of the Infinite Undefined life of a Living Loving God and saw the books I must write and how to write them. I am sometimes asked how to join this Night School and learn therein. When I was received I was instructed from the first to always read some portion of Scripture concerning which I wished to know its spiritual meaning. The best advice I can give anyone is to do likewise; but there are one or two other things to be added: Before you get inside of everything, you must first get outside—you cannot organize the Universal. Beyond all we call Infinite remains Infinity Undefined and Undefined. While this cannot be defined it can be enjoyed in the glorious Night

School of instruction from the Living Loving God. This does not mean that you need to leave any religion, but that you love every act of devotion in others, however they may differ from yours. God is yours, in all the mighty undefinable life within. Nature is yours; all that is being nobly done anywhere is for your benefit; and all the present great struggle in the political world. There are just as good-meaning people in the Republican party as in the Democratic. If they win they win for you. Also, in voting for Al Smith, you vote for the greatest political platform ever devised for world friendliness; for Universal Peace; for improved conditions of life for the vast army of toilers in all lands; for the abolishment of poverty and ignorance; for the demolition of tariff and immigration barriers; for the strong and growing conviction that the only way to use the Divine is for the uplifting of the human; the building of highways of travel; the irrigation and redemption of barren lands; the free exchange of the products of one land for those of another—all are companions of the greatest of all discoveries in the right relation of the night to the day. This is Beulah Land, the marriage of heaven and earth, of Eternity and Time, of the world within, of infinite quality to the improvement of every quantity. This is the glory of life as it will be when we can say: The Lord is there in the life of humanity and not sitting on a throne in some far away world.

THE VALLEY OF DECISION

"MULTITUDES AND MULTITUDES IN THE VALLEY OF DECISION."

WHEN this happens we are told that the Day of the Lord is near. This valley of decision is called Jehoshaphat—Jehovah is Judge. This is supposed by human ignorance and superstition to be the Day of Judgment; a heaven and world crushing affair that would turn the very people crazy who believe in it. The Day of Judgment is simply the growth of humanity into the establishment of real justice between man and man in all the conduct of human life.

The great decision facing the voters of these United States is simply one of the greatest steps possible to take towards the establishment of Divine Judgment in our world. Those who are blessed in this diffusion of justice are those who have fed the hungry, clothed the naked and visited those who were in prison. These enter into the blessedness at the right hand of God. The right hand of God is simply the intelligence of the life of God within. They are compared to sheep who follow their shepherd, who leadeth them into green pastures and by the still waters of consciousness. Those who are not so led are compared to goats. These must go away into the lake of fire and brimstone. This is the fire of love mingled with intelligence. This is the love and increase of knowledge that will finally bring the human race into the great and glorious state of the Kingdom of God. The day will surely come when we must all know and live with God just as consciously and normally as we now know and live with one another. We draw nearer to this glorious day every time that we cast a vote that increases the right of justice and brings the race consciously nearer to God.

This is simply what every voter will be doing who shall cast a ballot in favor of the Democratic party. Many are praying and proclaiming against the Democratic party because its representative is a Catholic. We have never had a Catholic President and yet the greatest thing in our Constitution is its provision for religious liberty. The Democrats have just as much right to select a Catholic as the Republicans have to vote for a Quaker. There is not a church in this great country that does so much to feed the poor, clothe the naked and visit with hope and helpfulness those who are in prison. There is not the slightest danger that a Catholic President will not be just as impartial as a Unitarian, Congregationalist or any other known organization. We have no more right to condemn the Catholics for the persecutions of the past than we have the Protestants. All the many denominations are, in the great majority, most earnestly opposed to every form of religious intolerance, and the election of a Catholic for a President will do great things for the increase of this growing spirit of universal tolerance. From personal contact

and observation I have every reason to admire the Catholics from this standpoint.

Then comes the great subject of temperance. The most intemperate thing in our land today is our dealing with this subject. Most of us ask our Heavenly Father not to lead us into temptation and yet we are beating a thousand times all the temptations we have ascribed to Satan. We tempt the unemployed to make money by bootlegging; we tempt our young people to break the law in order to indulge in a little drink in their hours of natural gaiety; we tempt the poor laboring man, in his craving for a refreshing glass of beer, to patronize the violators of the law. It is utterly impossible to describe the vastness of this rotten condition of tempting physicians to prescribe illegally, and druggists to sell and to cause thousands on thousands to take opiates and death-dealing drugs, to supply the place of a little refreshing wine or beer. Hypocrisy and insincerity set side by side in many a cellar of the rich and often of the makers and administrators of this law that absolutely violates the most sacred provision of our great and glorious Constitution. I would rather see a son of mine fill a drunkard's grave than to see him destroy his sincerity. The only possible foundation for right conduct—and this does not mean that we are not to regulate the sale and use of intoxicants—but that we must not do it by the sacrifice of far greater interests essential to human well-being.

The next most important interest in this Valley of Decision relates to Immigration. This country has well been called "The Melting Pot of the World." We owe more to immigration than to any other blessing; hence the provincial types of mankind from every part of the world have been fused into Cosmopolitanism. Today we are shutting out many of the best from every part of our world. It is the Democratic party which will find a way to let these in and keep out those who are ready to come because they are counted in as the permitted number. Thousands of loving relatives and friends are kept apart by these artificial barriers, but the God who answers by fire will soon burn up these barriers. Our spirit is expanding out of all Nationalism into Internationalism; we are growing out of the credal religions into Religion of freedom and personal knowledge of a Living Loving God.

See the bright and shining faces of those graduating from our splendid schools and you will see and know at once who are going to live and work for the spread of human justice and international peace. Besides our young people, the great army of noble toilers, on the farms and in cities, for the increase of human well-being will make up the great multitudes who will give a worthy successor to Grover Cleveland and Woodrow Wilson.

THE CHANGING TIDE

I HEARD the wonderful acceptance speech of candidate Hoover, over the radio. His voice was charming and sweet as well as manly. The range and grasp of his mind seemed to sweep everything before him, of the great things already accomplished and the still greater things yet to be done, now clearly foreseen and positively promised by the continuation of the party in power, with the friendly and sure aid of the great companion party—not a word of condemnation for anyone. All my hopes for a beneficent change seemed to roll away without a chance or even need of return. Tolerance, friendliness, co-operation, world peace, education and wealth for all murmured like sweet chanting bells all through this mighty speech, mingled with the shouts and surge of gladness from the listening millions. My first thought was, all is settled, the election is over, I had better abandon this special edition of *The World Liberator* giving my reasons why we should elect the human and lovable candidate of the Democratic party.

I stood on the seashore as the tide rolled farther and farther, carrying out the waters from the lagoon and swimming pools on the shore, but as I stood wondering at the clean sweep of everything by this great and splendid orator and statesman, I saw a long wave rise out of the sea and roll towards the land, increasing in height and power as it came, until it broke upon the shore with the immeasurable laughter of the seas. Then my mind seemed to be swept clean of my first impression, and I saw before me the sure working of the great law of change. This law of change is fixed and sure, rising out of the deep law of the great silence of the invisible and invincible power of attraction and life in the law of silence.

As I looked, I saw other and greater waves following each other, some of them bringing and carting wreckage from the sea upon the shore, which was hastily gathered and borne away by bystanders on the watch therefor. Then as I watched the many foam-crested waves tossing over each other, I thought of the Divine Aphrodite, the Heavenly Venus, the Foam-born Goddess rising out of the sea. This is the very taste of God that is even now beginning to set the world free from our man-made creeds and blind legality of outgrown laws. Then there swept through my mind the friendliness of nations, the mingling of all forms and ideals of religion, education and service that have been singing a great sweet song all through the passing days from our Pacific Southwest Exposition. All this has swept down upon us almost without plan or foresight, showing that the really great things sweep down upon us like the changing tide, from the silent invisible force of the Divine.

All the growing tolerance, friendliness and moral determination for the abolishment of criminality and war are coming to us from the silent depths of the

unseen and growing consciousness of the Fatherhood of God and the Brotherhood of man. The great change of administration and new policy sweeping in along our political shore is not to be measured by the great personalities of our party candidates nor platforms, so much as by the rising sense of the worth of moral sincerity and realization that we cannot coerce one another into improvement save by humaneness and helpfulness in all the walks of life.

Money that does not fight against poverty is a curse to its holder; knowledge, understanding and wisdom that do not fight against ignorance will choke to death the moral nature of those who possess them. One of the sweetest, most intelligent women I ever met is spending all her fortune—besides enough for the simplest form of life—in securing a good education for a number of poor foreign children. Everywhere this new humanism is springing up among the best and most advanced souls in this land of progress. It is time we choked out the egotism of Americanism with the larger ideals of internationalism. It is this silent growth of a deeper and profounder moral sense that is rising in mighty strength to substitute love and service for the policeman's club and the sheriff's posse.

The Republican party has done some great things. It is like some great artists who have chiseled out some great statuary from a great supply of blocks of marble, leaving a large mound of fragments too small for their use, then others with different ideals come and convert these into still smaller fragments with which to make highways for the people.

What we need most of all is education for every child from the kindergarten up; employment for all, not by taking away private land that is in use, but by taking back all land for the people willing to work, that is lying idle. Let our ships of war be turned into ships of merchandise or traveling schools for the knowledge and increase of friendliness between all nations. Let our armies, wasting money in firing guns and preparing for slaughter, be employed to make more highways and conservation dams for the preservation of water for irrigation of desert land and increase of pure food, not needing slaughter for the uplift of mankind.

I have told elsewhere about the greatest of all discoveries yet to be made in every life through the great value of the "Night School." All the sacred writings of our world in every religion are yet to be studied in their glorious symbolic values, a thousand times greater than the fast-declining influence of the literal and historical view. It is because of these things, as sure as the changing tides of our seashores, that I see and feel sure that the swift-coming election will give us the change that will soon deliver us from our present method of temptation and moral insincerity in our desire to save our fellow human beings from the curse of intemperance.



EDITORIAL

THE GOD WHO ANSWERS BY FIRE

ONE of the most familiar and fascinating dramatic stories in the Hebrew Sacred Writings is the great act proposed by Elijah as a test between the God Jehovah and the one called Baal. The right name of Jehovah is Yahveh, meaning, the breasted God, while Baal means master. In our childish period of taking these things literally we have simply been like children playing with dolls. We are told here in the happenings of a day what would take a year to accomplish. All Israel, we are told, are gathered together on Mount Carmel. It would be just as easy to gather all residents of California on Signal Hill. While these stories are wonderful as read, they are a thousand times more wonderful when interpreted into their inner and eternal meaning. A Prophet is a state of Promise. Two of the greatest promises of life are personified by Elijah and Elisha. One means Yahveh is Judge, the other, Yahveh is Savoir. One is man seeking to live lovingly and justly, and so elevate himself into the Divine Cosmic Consciousness and Universal Understanding of God. Yahveh, the only real justice, is the married relation between the idea of God and the consciousness of God. This is the only image and likeness of God, into which man must uplift himself. Then the mantle of Elijah will fall upon Elisha—the life of God in man.

We are told that the priests of Baal are 450, and those of the groves 400. The priests of Baal correspond with all the masterful compelling forces of the religions, while those of the groves represent the masterful operation and authority of science without religion. All these conditions are to be changed by those who worship the God who answers by fire.

In all the great and inspired writ-

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GEORGE CHAINEY
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ings of the world, fire is the symbol of love. Nothing but the consuming powers of human love and service bursting forth in the conduct of human life from the realization of God within, both consciously and intelligently, will ever do away with the religions, with Universal Religion a hundred thousand times greater than them all. It is impossible to dwell on all the salient points of this dramatic story. The one who finds Elijah is Obediah—the quality of obedience. He preserves from the destruction of Jezebel the influence of Revelation without understanding many of the promises of life, by hiding them in a cave and feeding them with bread and water. This cave is elsewhere called Adullam—Justice of the People. This is for a time the salvation of David, the beloved of God. The beloved of God is not an individual, but the Spirit of Justice in all men and women. This in its real meaning is more often kept alive by the common people than by the ruling classes.

We are up against this very condition in the great struggle now being made by the masters and rulers in power and the people who feel that a time has come for a change in the administrators of the law. The time is come when the spirit of Elijah, in all who are seeking both consciously

and intelligently to do the Will of God, is calling out, "How long halt ye between two opinions?" If Yahveh is God, serve him; if Baal be God, serve him. Let us test this matter. Let the God who answers by fire be your God. This, all say, is well spoken. The test is made, and as the God of Elijah is the victor, the priests of Baal are all taken down to the brook Kishon—hardships—and put to death. This brook Kishon represents the long struggle of the common people to establish justice in our world by love and service for the good of all. It is the God who answers by fire who is the voice of the people demanding international friendship and the abolishment of the barbarism of war. It is this same element of love that will yet turn all our prisons and asylums into moral hospitals. It is love and service that will revise our present method of brutal violent opposition to intemperance and misuse of alcohol and drugs. I am thoroughly convinced at the present moment that the Democratic party is more influenced by the glow and refining power of love than our present masters in power. I am saying nothing against them; they are the product of a former power and fire of love against slavery. I am writing this because I want to do my best to banish other forms of slavery. We must reform our immigration and tariff laws; we must do away with all racial and national hatred. These are all the products of the worship of Baal. We must also do away with all religious enmity and intolerance.

The God who answers by fire is the glowing joy and taste of the very life of God that is melting down all the barriers of caste and class separation throughout our glorious world, so

Praise God, all creatures high or low,
Praise Him above, around, below;
Praise Him whose Word is sure and fast,
Praise Him who is both first and last!

MEDIATION

*"The stars in their courses fought
against Sisera."*

BY the stars in their courses, the fixed and unchanging laws of existence are represented. These control both the changing and the unchanging. The unchanging are the predetermined qualities that are to be built into the character and visible nature of the Human Race in the world to come or dispensation without end. The changing is the time of growth and upbuilding from the perfect plan of the Great Architect of The Universe.

This is just as true of national as of international life. The Constitution of the United States provides for personal liberty, so long as such liberty does not infringe on the equal right of any other citizen. From this standpoint the Eighteenth Amendment to our Constitution is in its nature absolutely unconstitutional, both legally and morally. Because of this it has fostered more insincerity and more injury to character than anything ever put upon the statute books of these United States. The laws that once justified physical slavery are as nothing in comparison to this suppressing of the freedom of the soul. But the time has come when the unchanging is sure to wipe out this offensive law by the upbuilding of another story in the palace of life; a change of administration already enacted in the moral consciousness of the American people. The absolute certainty of this is as fixed as the action of the stars in their courses. What are these stars of promise? First and foremost, the millions of our young people just entering citizenship through the gates of the most advanced and liberal system of education in the world. These cannot be clubbed into not drinking a glass of wine or beer, even if to get it they have to patronize the vast army of bootleggers. Then there is our noble body of physicians, who are daily tempted to give prescriptions for liquor to wealthy patrons; the druggists who fill these; the administrators of law who blight their own character by arresting others for doing

in public what they are doing in secret.

Nothing is more essential to man's well-being than sincerity. The great unchanging and eternal purpose of God in creation is bursting into bloom and will soon be turning into fruit. No amount of political bluffing nor of personal mud-slinging can prevent the turn of tide that will lift into action the better program of the Democratic party. The free sons and daughters of this great country are too pure to longer resist the mighty swaying waves of moral sincerity. It is no use trying to teach in our Sunday schools what we are contradicting in our day schools and in the large majority of our books and newspapers; but the religions are all waking up to this and seeking a way out of all credal and religious insincerity. The Democratic party and platform is not for the encouragement of drunkenness or law-breaking, but for the cure of both evils by the wisest system that can be worked out in the spirit of justice without violence to the equally sacred spirit of personal liberty and the right of self-respect. Besides revising our method of preventing the wrong use of liquor, we have equally important work to be done in revising our immigration and tariff laws. This country is largely the product of immigration. Hundreds of thousands of the best people in every nation are waiting for the privilege of joining their friends and relations in this land of

OUR COVER PICTURE

TO appreciate this picture you should read what is written about "The Night School," for this is the great discovery of Jacob's dream of a ladder between earth and heaven on which the angels or messengers of God are continually ascending and descending.

Look at our cover picture and then seek to find the ladder that is set up between heaven and earth, by which you shall take your place in the new heavens and new earth in which the right use of everything shall dwell forever and ever, world without end. Amen and Amen.

promise. We must also find a way to protect our own industries without doing wrong to those of our common brotherhood in other lands.

Mutuality, co-operation, international law, abolishment of war and the vast expense for its preparation, world improvement of every kind, each virtue, every excellence, must be perfectly allied. It is no use being loving if we are not truthful, nor truthful if we are not loving. As all the stars are mutually related and bound together by Universal Law, so must every star of moral excellence march side by side to the Final Goal of man in God and God in man.

§ § §

ANNOUNCEMENT

Because of the space given to national politics in this issue of The World Liberator, the series on "The Mahabharata" has been interrupted. It will be resumed in the next issue.

§ § §

THE UNIVERSAL

BY WALT WHITMAN

Come, said the Muse;
Sing me a song no poet yet hath chanted,
Sing me the Universal in this broad earth of ours;

Amid the measureless grossness and the slag,
Enclosed and safe within its central heart,
Nestles the seed, perfection.

By every life a share or more or less;
None born but it is born, concealed or unconcealed
The seed is waiting.

Over the mountain-growths disease and sorrow,
An uncaught bird is ever hovering, hovering,

High in the purer, happier air, from imperfection's murkiest cloud;

Darts forth one ray of perfect light,
One flash of heaven's glory.

To fashion's, custom's discord,
To the mad Babel-din, the deafening orgies,
Soothing each lull a strain is heard, just heard,

From some far shore, the final chorus sounding;

O the blest eyes, the happy hearts,
That see, that know the guiding thread so fine

Along the mighty labyrinth.

All, all for immortality,
Love like the light silently wrapping all,
Nature's amelioration blessing all,
The blossoms, fruits of ages, orchards divine and certain;

Forms, objects, growths, humanities, to spiritual images ripening.

Give me, give him or her I love this quenchless faith,

In Thy ensemble; whatever else withheld,
Withhold not from us

Belief in plan; by Thee enclosed in Time and space—

Health, peace, salvation universal.

THE MAN OF MEN

MAN Wise in Counsel, Like unto GOD; as Personified in the Odyssey of Homer; and Interpreted to the Understanding.

Book X

THE HARMONIES OF LIFE

THE harmonies of life are almost inconceivable to man's present experience. The beautiful harmonious state represented in the Island and in the home of Æolus is prophetic of a happy time to come. This, however, is not the full Song of Being, but rather the fulness of natural harmony, and fitness to be prepared for the greater harmony of the heavens and the earth. There can be no perfect alliance between continuous Divine Conscious Revelation and any discordant, unlovely state of nature.

At the beginning there must be freedom. We must have rescued our understanding from the mighty obsessive forces of organization and one-sided states of life and knowledge. All these separate experiences of Ulysses are planes or degrees in the evolution of The Perfect.

Æolus and his family are natural harmony and perfection of nature, dear to the immortal Gods. They live upon a floating island. Here life is both stationary and progressive. It stands still and yet goes everywhere. Change and progress are continuous, and yet so natural that they are unobserved. God is everywhere, and nature is full of beauty at all times and under all conditions.

Around this floating island is a brazen wall not to be broken, and a smooth rock. Brass denotes the strength of the Spirit pervading the life of the Body. This rests upon the smooth Rock of the Divine Substance or Ether, that holds up the universe.

To Æolus there are born six sons and six daughters, who are married to each other. In the perfect state there would be twelve. This six is the natural state that is to be a perfect balance in its understanding between the intelligence and consciousness of things. The Father of this state is The Spirit's Might, and the Mother, the Strength of the Four Divisions of Consciousness. Of these sons and daughters it is said: "They always banquet near their dear father and their good mother; and near them lie many dainties. And the sweet-odored dwelling sounds across the hall during the days, and at nights they (the sons) sleep again near their chaste wives."

There is no entrance into natural harmony of being, save through the realization of spirit in body and of body in spirit, built upon the Rock of the Immortal Body or Substance of God. The marriage of the six sons to the six daughters represents the perfect equality and balance between intelligence and consciousness. The perfect harmony of being depends on this equality. Any forcing or subduing of the one by the other is a state of discord. Each must give an equal grace. Such perfect

harmony must be the fruit of the Spirit's Might and of a Four-fold Consciousness.

In this beautiful sweet-sounding palace, Ulysses and his companions are entertained for a whole month. During this time Æolus inquires concerning his many adventures. Man influences nature even as nature influences man. Nature changes as man changes.

Desiring to reach home, Ulysses is sent away with the winds bound up in the bladder or skin of an ox, while a friendly west wind is sent as an escort. The ox is of nine years. Nine is the number of the Manifest; and control over the winds, the many directions of spiritual life and progress, is the Gift of God to the strength of Natural Harmony. Find a truly harmonious nature, at peace with self and all the world, and you will find one for whom all the ways and forces of progress are open and peaceful. This, however, is an individual attainment. It cannot be bestowed by one upon another. When first gained it may be lost for a time by unwatchfulness.

The companions of Ulysses are envious of his honor and possessions. While he sleeps they let loose upon him and themselves the blustering winds, by unfastening the silver cord. When in sight of their own home and of those who are kindling signal fires, they are driven back again upon the way they have come. Though Ulysses again seeks help from Æolus, he is repulsed as one to whom the Gods are unfriendly. The attainment of natural harmony is not the limit of progress. We have other victories yet to win. The best of nature must be supplemented with the best of the spiritual life. All our powers within and without must be brought into a perfect unity and brotherhood. So long as one is envious of another our natural peace may be broken and we may be driven back upon the stormy sea when the goal of hope seemed almost reached.

The fault of Ulysses seems excusable, as he had only fallen asleep from weariness. This, however, is a state of weakness. He who keepeth Israel never slumbers nor sleeps. The perfect man will never sleep in the sense of being unconscious and unguarded. The victory is not yet won. We must continue to seek and explore until we have married the day to the night.

The fault of the companions of Ulysses is the envy of the weak against the strong. While all privileges of life are open to all upon the same terms, all are not equal. Co-operation and fellowship can never be realized in perfection without some degree of subordination and submission of individual caprice to the wisdom of those of greater strength and experience.

The dream of democracy, of the rights of the majority over the minority, will never lead to peace. The right of 51 to rule and direct all that concerns 100 is absurd. The right of the minority is as great as that of the majority. The right of all men is to be advised and influenced by the best judgment of the best. Those who guide and lead the way to peace will not rule by rule, nor by authority, but by simple superiority and force of character.

The wisdom of submission and perfect trust in those who are in all things worthy to be trusted is the one thing most necessary to the peace and homecoming of the great majority. The true kings and leaders of men that will yet be loved and trusted by all will be those who are in unbroken, conscious, intelligent cooperation with the Living Loving God. While all shall know God, there will still be those who know Him most and best. When one is capable of holding the rudder and showing the way through the seas of



THE UNDERWORLD

Conscious Being, many would drift helpless at the mercy of every wind and tide. Ulysses sleeps, because He at this time represents a state that falls short of the perfect balance of the day and the night. This is the next attainment on his homeward journey.

At the end of six days and nights, on the seventh day, they come "to the lofty city of Lamos, spacious Læstrigonia, where a shepherd going in calls a shepherd, but he going out listens. There a man who has no sleep would receive double pay, the one for feeding herds, the other for pasturing white sheep: for the ways of night and of day are near." This is the power to preserve intelligence in the consciousness of the night. To feed herds is to nourish intelligence with consciousness; and to feed white sheep is to nourish consciousness with intelligence. Those who can do this will receive double pay. The value of life is doubled. Life at night is rescued from oblivion and filled with rewarding toil.

Here is a famous haven for ships in which the wave is never raised, neither large nor small, for there is

always a white calm around. The twelve ships that follow Ulysses enter this secure haven, and they, and all who occupied them, are destroyed. Ulysses, who fastens his ship to the rocks at the mouth of the haven, alone escapes. This is the unification of the twelve in the one.

On this island there appeared neither the works of oxen nor of men; only smoke rushing forth from the earth. This is the mystery of this state of alliance between the heavens and the earth. There is a smooth road, however, to the city, on which wagons bring wood to the city from the lofty mountains. Those sent to explore by Ulysses are directed by the king's daughter, at the fair-flowing fountain, Artacia. The wife of the king is in appearance like unto the summit of a mountain; while the king raises a mighty clamor against them, until they, their companions, and the twelve ships in the harbor are destroyed. No separate state of consciousness can survive this mighty

life of the full strength of the heavens and the earth. The ships are destroyed by huge rocks cast upon them, while those in them are struck through and carried away like fish. No one-sided state can live in this double life of the night and day. The consciousness thereof is as the summit of a mighty mountain. Every state of separation in the twelve comes to its end here. Only the noblest, most persevering spirit in man can master this mighty mystery of Day and Night, Heaven and Earth, God and Man.

The fulness of the Divine Harmonies of Being can be gained only by the brave, enduring spirit. While exploring the inner life and all its greatness we must still keep in touch with things without. When the companions of Ulysses opened the bag of winds while he slept, and he awoke to the discovery, he meditated whether falling from the ship he should perish in the sea, or he should still endure it in silence and continue among the living. But he decided to endure, so when he

(Continued to page 27)

THE GOSPEL OF JOHN

or

The Soul Revealed

Chapter X.

THE ONE AND ONLY WAY

"Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: Worship God." REVELATION XXII. 9.

"Ye are my witnesses, saith the Lord, and my ser-

vant whom I have chosen: that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me.

"I, even I, am the Lord; and beside me there is no Savior." ISAIAH XLIII. 10, 11.

FS there is but one God, so there is but one Savior. We have scarcely begun to realize how there never was but one way, and that there never can be but one way of salvation. As there are many religions and many ways of salvation offered to our world, we must recognize the greatest of all facts that not one of these can save. There is only one Savior even as there is only one God. A vision from God is absolutely a part of God. Every vision is created of the Ether—the Eternal and Universal Body of God. Every vision is a messenger or vehicle of some thought of God. There is but one door or opening into the life of God, the one and only Savior and object of worship.

We cannot even come in sight of this Supreme Truth so long as we accept these writings from the literal and historical standpoint. The only Savior is God Himself, when He is made manifest in the twelve qualities of Perfection that are symbolized by the twelve tribes of Israel and the twelve disciples of this four-fold manifestation of God.

In order to save Humanity, in the fulness of Time married to Eternity, this operation of the Manifest lays down its life four separate times. In this life we must die to all separation of spirit from body; of mind from soul; of body from spirit and of soul from mind. It is not enough to be a spiritualist in a mystic or transcendentalist sense. At the same time that we are communing with God we must be men and women of affairs and responsibilities in the business and commercial world. It is not enough to be a savant; to have acquired a wide and profound knowledge of all that has been achieved by the human mind. We must be at the same time just as much occupied with our moral and social obligations in our responsibilities to the State and the world in which we live. It is not enough to be men and women of almost immeasurable wealth and activity in the conduct of material affairs unless these are conducted so as to give us realization of the life within of God's guidance and approval of what we are doing because of its necessary service to the well-being of the human race. If our business in any way degrades the moral nature of those who serve us, we had better be of the poorest of the poor. It is not enough to be simply good and full of

love and sacrifice for others unless we are also intelligent, and so help those we help to help themselves and not sink down to slavish and degrading dependence upon others.

All these are the thieves and robbers who do not enter in by the true door of the Whole of Life, and so, in trying to lead and teach others they steal and kill and destroy. The world is today full of these thieves and robbers. Many tell you that everything is God; that all is Spirit, and that all you have to do is to hold to Spirit and to the one thought of being God's perfect Image and Child. These rob, steal and destroy Humanity to bestow everything upon God. Just as many rob God in the interests of Humanity. These tell you that God is simply the Divine of yourself, and that all you have to do is to live up to your own Divinity, without knowledge of, and worship of, Creation's Separate Lord.

The sheep spoken of in Chapter 10 of the Gospel of John are the flocks of true Vision. These are the flocks of the fields of Bethlehem. These are the flocks that are watched and protected by night. Bethlehem means the place of food; and this food is the long hidden and eternal meaning of Revelation, that you cannot have unless you get beneath the outward appearance. We must die to the wonder, beauty and glory of the Vision in the Manifest that we may break the bread of Divinest Knowledge, and drink the wine of the very Life or Blood of God in the Unmanifest.

The greatness and abundance of life is past all picturing or defining. This fourfold life is what comes to us in the realization always of the Unmanifest in the Manifest. This is the great and glorious meaning of this entire chapter. We must pass far away from all separate folds of spirit, mind, body and soul into the more abundant life of the Undefined and Universal.

God comes to us in these four divisions blended into Wholeness that we may have life and also have it more abundantly than it was ever known before. This means that we must have a life and service far greater and more abundant than was ever expressed in any creed, philosophy or known religion. Along this way lies the only salvation for our race. No one can know and

be at peace in himself, nor with others, who has not been born into this abundance.

The most wonderful Vision or manifestation of God is not to be worshipped. See thou do it not. Worship God only. Back of the worth of all that is thus to be made manifest is the glorious sense of the One God

greater and beyond every manifestation. These qualities seen in mankind are God born of man. This is the true Sonship. There is no sin nor evil in claiming to be children of God. The evil comes only when we think that we ourselves are God instead of children of God.



JOHN McKEON

*Vice-President and General Manager
Richfield Oil Company*

Mr. McKeon's company has under lease and development the oil property formerly known as the Chainey Ranch. Mr. McKeon is a leading Democrat of Los Angeles and an enthusiastic supporter of Alfred E. Smith for president.

DANIEL

or

The Judgment of God

Chapter IX.

THE SHADOW AND THE REAL MESSIAH

"We have found the Messiah, which is, being interpreted, the Christ (anointed)."

JOHN I. 41.

"The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come he will tell us all things.

"Jesus saith unto her, I that speak unto thee am he."

JOHN IV. 25, 26.

CHAPTER Nine treats mainly of the Messiah—God with us—the name of the Age or state of life that is the largest hope of both Hebrew and Christian believers. For a long time this, of necessity, is but a shadow of the real state of God within in the conscious life of manhood in general. The same shadow flits across the pages of all the world's great Sacred Books. So long as the world takes these things in the letter, as the history of outward events, it continues in the childish state of playing with dolls instead of possessing the real and living Presence in the glorious form-world of God within, seen, heard and felt in the most real and joyful comradeship of the Divine with the human.

Many think and boast that there is no saving, uplifting life outside of faith in a Messiah who lived as one man upon earth about 2000 years ago. Yet all the benefit received from this source is but a shadow of a loaf to a hungry and starving man, tired of living on shadows. Many are looking for this Messiah to descend out of a local heaven, seated upon the clouds, to take up his visible abode on earth and to establish, here and now, a form of human government that shall supersede all others. If this could happen, no greater calamity could fall upon mankind. Many others, a little more sensible, claim that this Messiah is already with us in a kind of mystical rapture; that He is simply all the good things that they desire, think and feel. While this is a step forward in the path, it is a very long way from the very God within with all who have attained to the soul state—meaning moral worth that gives them sight, hearing and touch with God in Revelation with Understanding.

However much this may be realized in anyone to whom it is the very dearest thing he ever thought or dreamed of, he naturally seeks and prays to know when this precious possession shall be the reigning spirit and ruling fact in all the life of mankind. This is the great meaning of this entire chapter in the prayer of Daniel and its answer as to when and how this kingdom shall come. This prayer or desire rests upon the understanding of the meaning of the predictions on this subject related in the book of Jeremiah. This is the prophet of the Mind. This is the kingdom of the Bear that is lifted up on one side with the three ribs in its mouth.

The four Major Prophets are the promises and provisions of all things that can be perceived in spirit, mind, body and soul, while the four gospels relate how these things so perceived shall be fulfilled and actually embodied in the whole tone, conduct and temper of human life. All this will come to pass just when and how it has been appointed and premeditated by God Himself. Nothing that God has purposed in Himself can possibly fail or be turned aside in its fulfillment.

The heart, however, that knows what life is to be, sometimes longs for the long time of preparation and discipline to be shortened. This is the long time of the one-sided and partial states of religion. These are all the kingdoms or governing spirits of every incomplete and partial state of life. When we shall soulfully look into this and try to find out the Whole of Life and the entire purpose of God, we shall find that in this Universal Standard care for, and love of, all the world is the greatly beloved of God.

As soon as Daniel sets his face to seek thus unto the Lord God, the command comes forth that Gabriel, the Holy Spirit, give to all who thus seek both skill and understanding in this matter of the times and seasons. The absence of this glory of the Eternal Age and Kingdom is the various sins—and that means, the various one-sided states in the religious world. These one-sided states are simply the times of incompleteness. A very little of religion is so good, whether of spirit, mind, body or soul, that we are taken captive thereby, and for a long time it is impossible for us to think or feel that anything can possibly be greater or more desirable than the good thing we possess in our passing shadow of the Real Good that is yet to come.

Now, concerning this, it is revealed that seventy weeks are predetermined, also sixty—and-two in connection with Messiah—God with us. Seven is the number of Wisdom, and we must develop the seven qualities of the creative week in a seven-fold state. Wisdom cannot endure with only a day of the creative qualities. These are Light, Revelation, Knowledge, Might, Counsel, Understanding and Wisdom. Each must be seven-fold, and so these are the sum of the Creative Whole. The sixty—and-two to follow are the perfect operation of Revelation with Understanding. We must live so long with God in Vision with Understanding that we become perfectly at home in this Divine sweetheart comradeship. We know the language and instead of being carried away with the

(Continued to page 31)

THE BOOK OF PSALMS

or

The Book of Right Divisions

ILLUMINATION IN TOUCH

INTERPRETATION X. PSALM 10.

1. Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?
2. The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.
3. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.
4. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.
5. His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies he puffeth at them.
6. He hath said in his heart, I shall not be moved for I shall never be in adversity.
7. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.
8. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.
9. He lieth in wait secretly as a lion in his den; he

lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

10. He croucheth, and humbleth himself, that the poor may fall by his strong ones.

11. He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.

12. Arise, O Lord; O God, lift up thine hand; forget not the humble.

13. Wherefore doth the wicked condemn God? he hath said in his heart, Thou wilt not require it.

14. Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

15. Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

16. The Lord is King for ever and ever: the heathen are perished out of his land.

17. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart; thou wilt cause thine ear to hear:

18. To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

MAN is often oppressed with the apparent distance of God. It seems as though He took pains to hide Himself in times of trouble. Were God always in sight and His help ready at hand, there would be no trouble and man would lack every incentive to growth. Our spiritual life is developed when it is poor and weak through trial and persecution by the pride and strength of natural intelligence. It must always be understood that when sin and wickedness are spoken of it relates to principles and not to individuals. Wickedness is to be sought out until there shall be none. None of the personal applications of these writings come within sight of the truth. When men pride themselves with the thought of being God's saints and portion out these condemnations to other men, they are acting from the natural and not from the spiritual division. The natural intelligence is the man of sin, and the spiritual intelligence the man of righteousness. Pride, self-reliance, strength of will and daring ambition are all becoming to the natural man. The stronger these become the greater will be the ultimate victory of the Spirit. God hides Himself that man may have the benefit of labor and the growth of time. It is by the development of the man of sin that the man of righteousness will possess a worthy vehicle for the service of perfection. If man's natural ways were not grievous, as contrasted with those of the spirit; if God's judgments were not kept far above, out of his sight; if the natural heart were not strong against its foes and self-confident in these times of incompleteness, there would be no possible merit or honor to be evolved for man in the process of creation.

All this cursing of other's, vanity of egotism and mischief of deceit in the tongue, shall yet be turned to blessing, meekness, profit and great plainness of speech. It is good that spiritual innocence without strength be destroyed and that a watch is set against the poor. To divide the material wealth of the rich and strong with the poor and weak would be the most gigantic act of folly mankind could commit. Every attempt in this direction has made the strong weak and the weak imbecile. We learn wisdom and grow strong under the fierce competition kept up between material and spiritual desires. It is only after the work of opposition is complete that the more desirable state of co-operation can begin. It is good when we will to be good, and think we have put on the garment of perfection, by a superficial culture, that the roots of nature send up new growths and compel us to dig deeper. It is good that when we complacently think we have conquered our natural passions that they leap out upon us unexpectedly like the lawless robbers of the desert or the wild beasts of the woods. It is good that our vices crouch and humble themselves—clothing the wolf in a sheep's garment—that the poor among our virtues may fall by our strong ones. Notwithstanding all this, it is also good to know that the cause of the poverty of our spiritual life is in the hands of God. None of our natural faults or deficiencies are hidden from His sight. The faults we would think too trifling are laid up for a day of reckoning. Each of these shall be brought to judgment. The strength of the arm of all wickedness will be broken

(Continued to page 31)

Selected Verse

The Soul's Language

By Ruby Lamont

I will speak to thee only in song,
I will list to thee only in light.
Past all shadows of right or of wrong,
Past all dreams of the day or the night
I will speak to thee only in song,
I will list to thee only in light.

From the touch of thy hand that is kind,
From the light of thine eye that is warm
I will turn; for the light makes me blind,
And my soul from thy touch suffers harm.
From the touch of thy soul, though so kind,
I will turn, though in sun or in storm.

But the moan of the sea in the song,
But the infinite bliss of the light,
These, Beloved, can work us no wrong,
These, Beloved, are God in His might.
In the star-lighted river of song
We will dream past the years and the night.

I will speak to thee, dearest, in song,
I will list to thy spirit in light.
Dear, His love lives in Time that is long;
Dear, His beauty illumines the night.
I will speak to thee only in song,
I will list to thee only in light!

Mizpah

By Julia A. Baker

Go thou thy way and I go mine,
Apart yet not afar;
Only a thin veil hangs between
The pathways where we are,
And God keeps watch 'tween thee and me—
This is my prayer;
He looketh thy way, He looketh mine,
And keeps us near.
I know not where thy road may lie
Or which way mine will be;
If mine will lead through parching sands,
And thine beside the sea;
Yet God keeps watch 'tween thee and me,
So never fear;
He holds thy hand, He claspeth mine,
And keeps us near.
I sigh sometimes to see thy face,
But since this may not be,
I'll leave thee to the care of Him
Who cares for thee and me.
I'll keep you both beneath my wings,
This comforts, dear;
One wing o'er thee and one o'er me
So we are near.

The Libel

By Angela Morgan

When shall the libel of old age be struck
From that fair coin, man's body? Nature burns
With big desire to brand the lie, to pluck
From plastic flesh the symbol that she spurns;
Pouring her precious treasure without stint
That man, made over like the new-born child
Shall have, each year, a body undefiled,
Shining and clean from heaven's unfailing mint.

Too long has superstition paid the toll
To this supreme, insatiable sin!
Man, in Life's image, dying with his dole,
Housed with the worm, to dust and ashes kin.
There is no crime against the human race
More terrible than age—to take new gold

Perfect and pure from the eternal mould
And stamp so huge a falsehood on its face.

How dare we halt and shrivel with the years?
How dare we bow to death, decay and age
When LIFE that thunders through a million spheres,
Terrific torrent of creative rage,
Sings in our sinews, laughs within the blood,
Cries, "Counterfeit!" to man's poor tale of blight;
Shouts, "I can make you over in a night,
If ye but yield to my renewing flood."

O man, predestined creature of the sun,
Speak, in thy might, but the stupendous Truth—
Thy thought, thy will, thine aim and Nature's one—
And thou shalt know at last eternal youth!

* * * *

He drew a circle that shut me out—
Heretic, rebel, a thing to flout;
But Love and I had the wit to win—
We drew a circle that took him in!

—Edwin Markham.



HENRY S. CALLAHAN

City Manager of Long Beach

Mr. Callahan served on the City Council during several administrations and has been called the "watchdog of the city treasury."

GOD, GODS AND GODDESSES

Chapter X.

GOD OR THE UNMANIFEST

THE tenth value belongs to God as The Unmanifest. To pay tithes (the tenth) is to recognize the Unmanifest in all that is manifest in Time and in Eternity. The Manifest and The Unmanifest are the neighbors to love each other.

God is jealous for man's perfection. This is the jealousy of Infinite Love. The only way in which God can satisfy this love is to give to man every possible honor and glory in the work of creation. God could not create in any other way. Having all Himself, He will keep that all concealed until man has received and had part in the growth of every true excellence in himself. All the hiding of God and all the long travail of the world and all the labors and sorrows of human existence, as well as its joys and possessions, are the means by which the character of humanity—that is to be the essence of immortal life—is being slowly unfolded. While it is our part to struggle against all that seems to us evil, to be forever at war with ignorance, want, pain and sorrow, yet were it not for these things to subdue, the finer qualities of sympathy, friendship, love, strength of will, loyalty, compassion, daring courage, adventure and the high excellence of heroic action, could never be ours. Had God created these without our help, by any other method, He would have coveted and taken possession of what Infinite Justice and Perfect Being had bestowed upon His neighbor—the operation of the Spirit in Time.

We are continually asking God to do for us what God must deny, or cease to be the just and jealous God, careful for the highest good of all His children. We are continually breaking, in our hopes and most virtuous endeavors, either the law of The Manifest or of The Unmanifest. But because God is God, both in Time and Eternity, no one ever did break through these limits that He has thrown around His Own Being, in reality. These things stand fast. The Divine Intent will yet become the Divine Accomplishment. This is the law that must be fulfilled even to the uttermost. God comes into Being through these ways. To draw out the vision of the Law from the very Heart of God is the work of the Spirit of Counsel. To bring this Law into actual embodiment is the work of The Manifest—the full travail of the Spirit in all men and in all Time—until by the increase of our manly powers we scale the heights and win the Eternal City.

The great victory of the Spirit in Time will be the complete understanding and embodiment of the life and power of Revelation in man's normal intelligence and consciousness of being.

The highest excellence of the Spirit can only shine

through a pure and perfect body. The sweetest love and beauty of the soul's grace can only be given to the noblest strength and most universal range of a cultivated intelligence. We often see in human growth and progress faults instead of virtues. It is better to be ignorant of God and to bravely confess such ignorance than to basely conform to a popular faith; and to weakly leave to God the work of improvement in himself and the world that God has bestowed upon man. Neither God nor Truth is injured by denial, when those who deny are sincere and doing their best to know and do the right. God's mercy is towards those who deny as well as to those who affirm.

Did God break through and reveal Himself to any man outside of the order of nature in which we are all placed, He would at once surrender the sovereignty of the worlds. It is because the greatest boon He can give to us is the full responsibility of searching and finding God that there are times when the noblest and best of earth, for a little while, find themselves without God. Were it not for this, God would be a lawless despot, whom we might fear, but never love, and against whom it would be wiser to inaugurate a strong rebellion than to submit weakly to selfish power.

When man has discovered the fulness of God's gift he will find its greatest benefaction in this Law of The Unmanifest that gives to man in Time every possible privilege and share and fruition in the works of the Creator. Without this, man's completeness is unthinkable. There can be no perfection for man destitute of self-respect and individual merit. Should God do at any time what man can do for himself, He would break this law of His Own Infinite Being. The one thing needed in the world is a joyous and intelligent state of intercourse between the heavens and the earth.

There is a long time when man is overwhelmed with the idea of any such close and intimate intercourse with God. But man must conquer fear. God comes in these dark and mysterious ways that the spiritual life may be proved and made perfect by coming into just relation with man's intellectual and moral nature. Without this darkness and liability to misconception man could have no honorable part in the work of creation. Without fear and dread within and without there would be nothing adequate for the awakening and development of the noblest qualities possible to mankind.

By this relationship and mutual service of the heavens to the earth, everything is possible. The right relation of the two is the very wisdom by which God creates. By this intercourse the whole nature of man is subject to transformation until spirit and body, soul and



JOSHUA COMMANDING SUN AND MOON TO STAND STILL

mind—so long separate states of intelligence and consciousness—are drawn together into a perfect unity. The one thing all men most need to learn in the religious life, is that such intercourse is possible and open to all upon the same terms

"Ye have seen that I have talked with you from heaven." This is to see that this way of life is not merely a thing of the past, but a fact within the reach of man today. The one thing needful is a continual intercourse between the people of the heavens and the people of the earth, based upon a correct apprehension of the order and relation that may not be transgressed between Revelation and Intelligence. The full recognition of this law and acceptance of this life will do more for our growth and happiness than all other things ever known or desired put together. Man is made for God and this is the only way we can come into our Divine Inheritance.

The greatest of all mysteries is God Himself. This is the darkness that can be felt. In this mystery there is no real progress until God is truly known. This is the tenth plague or progressive step in the emancipation of the Spirit from mental bondage. When the life of The Unmanifest is reached, there is a darkness in Egypt that can be felt, so that "no man rose out of his place for three days." While it is dark in Egypt it is light in the dwellings of Israel. When it is most dark without it is light within. "The Spirit searcheth all things, yea, the deep things of God." The darkest and deepest mystery is solvable. This darkness ends in knowledge, for three is the number of the Spirit of Knowledge.

Order is heaven's first law. Each step leads naturally to the next. When every earlier form of knowledge has been consumed for food, the land appears destitute. Those who have been subject to limit, feel lost at first in the unlimited. A Religion that consumes all religions for food seems to many the equivalent of no religion. When everything that mind has evolved disappears there is no refuge left but God, as The Un-

manifest. The most perfectly visible expression of the Life of God could not satisfy the heart of man without knowledge of the unexpressed.

The best way to wash and be clean is to throw off all coverings and plunge into the water; so the best way to be wholly clean is to cast off every covering of mind and plunge into the darkness and depth of the unknown Consciousness of God. In consciousness God can be felt in the actual consciousness of the body's life as a cleansing power. The only way to solve the great mystery of God is to enter into this darkness and be still therein, until through absorption of the very quality of God the darkness turns to light. Then this great mystery will be added to the territory of actual knowledge.

After this the Egyptians will be ready to cooperate with the Israelites. The wealth of the mind shall become the wealth of the soul and the life of the body shall be one with that of the Spirit. The end of inquiry has come. The questioner and the answerer have met.

In the end, man is to even know as the birds know, and to live as freely and spontaneously as the flowers of the field. Yet this spontaneity will be intelligent. The very life of mind is to sink into and be diffused in this sea of life.

While this miracle of The Unmanifest is the end, it is more of a beginning than an end. All the might of the perfection of the future lies in these swaddling clothes of the darkness that can be felt. When God is known, the gates of the dawn of a brighter day will open to the vision of our world. This knowledge of God is not that which comes by learning from others nor by any inventions of man. It is no mere faith in God nor pious sentiment, but an actual realization in the physical as well as in the mental life of the very Consciousness of God. Those who have once tasted the true reality of God—even in a mystery—cannot rise up from this experience until all this darkness has resolved itself into the Light of Knowledge.

(Continued to page 30)

TALKS TO THE YOUNG FOLK

By EDITH F. SUTTON

DEAR YOUNG FRIENDS: July and August are usually the hottest months of the year. We hope that you all enjoyed your vacations and had a really good time. We hope too that you will return to school with happy hearts, and please greet your teachers with a glad smile. It will make them feel so happy to see sunshine in the faces of their pupils.

Our old poets used to speak of July as "sweet summer time when the leaves are green and long." Don't you see how wonderful Nature is in giving us so much shade to shield us from the sun when it gets too strong? In winter we do not get so much shade because we want every speck of sun that we can get to keep us warm. Oh, children, is not Nature very beautiful?

However, right here in Long Beach, California (the birthplace of this magazine,) fierce heat and cold are almost unknown. We seem to be "full and running over" with God's good gifts. What delicious fruits and vegetables! It makes us wonder how human beings are not satisfied with such natural food, that they must needs slaughter innocent animals and call meat "delicious." Think of that word as applied to corpses!

Just a few words now about July the Fourth; it is to the United States of America the Day of Days. Why? Because it is the anniversary of the Declaration of Independence. As a nation, we felt that we were big enough and wise enough to rule ourselves without interference from outsiders; and so we rightfully fought our way to self-government. But our way believes in the government of our nation by the people, as represented by one person whom we call "President." A president seems so much more like a brother than a king does. Naturally a king thinks himself superior to the people over whom he rules. Lots of people like to be ruled. But we do not; we are more than glad to listen to advice, but we must act for ourselves. Nevertheless as a president is elected by the people, he should be respected and the country over which he presides should be loyal.

Regarding "independence," is there such a thing? Is not every thing in existence dependent on something? Without food we starve physically and die. Without love we starve soulfully and see only the ice of life. We depend upon someone to build the house we live in and the ships in which we voyage. So let us beware just how much we brag about independence!

The twenty-seventh day of this month will ever remain in the memory of Long Beach as the opening day of the Pacific Southwest Exposition. When I hear adverse criticisms and comparisons with former expositions, I feel sorry for the ignorance of the one who speaks. They must be small in their own minds not to realize "GOOD" when they see it. This Exposition is

the result of an ambition that is wholly worthy. The Exposition in itself is one of the finest ever exhibited, according to its size and conditions. This Exposition holds within its area literature that no other Exposition has ever offered to the public; also the newest creations of the brain in Art and Science. Children, let us give three cheers for our beautiful Exposition, and may it do much good as the result of coming!

There are many points about certain days in July about which I should like to speak, but I am told that my space for this issue must be limited, so after a few words about August, I must close.

August has a richness of coloring mingled with the whiteness of the water lily, that is truly exquisite. It has many memorable days, but we should first note the day of the discovery of this glorious continent of America by Columbus, August 3rd, 1492. He probably was not aware of what his discovery would lead to. If he were alive today he would be very much surprised at the advancement of this country.

On August 4 we commemorate the birthday of the great poet, Shelley. His was indeed a strange career, and a life of misunderstandings. His troubles arose entirely from an irresistible imagination. Things he saw mentally became absolute realities to him; so he was frequently accused of falsehood. He suffered much from being misunderstood, yet his dislike of anything untrue was intense. I have known children to be punished for things they said and did, but did not mean in the way people took it. If parents would study more the meaning of what their little ones say, the lives of children would be so much happier.

On August 31, 1628, we note the birth of the celebrated John Bunyan, the author of "Pilgrim's Progress." That is a remarkable book, and is just full of inner meanings and symbolic language. That book has yet long to live.

Let us close by quoting a few lines that appeal to the hearts of us all:

"This above all—to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man!"

—†—

CHILDREN'S SAYINGS

A Little Mother

A little friend of ours, about eight years of age, was playing with some of her young friends, girls somewhat younger than herself, and they were talking about how much they wished they were boys instead of girls. They claimed that boys seemed to have a better time and more freedom. One of the girls, seeing our little friend did not join in the conversation, turned to her,

saying: "Betty, don't you wish you were a boy instead of a girl?" To which she replied, "No!" "Why not?" asked one of the children. To which Betty replied, looking earnestly at her friend, "I am glad to be a girl, because some day I shall be a mother!"

This same Betty is well known to us, and it is a wonderful sight to see her play with her dolls. She treats them as though they were live babies and her expression is one of mother-love. Don't you think, dear young folk, that it is best to be like Betty and not wish to be what we are not? If girls only knew how grand a thing it is that they are girls, and that they will grow into beautiful women some day, they would ask God to help them to be lovely children, obedient, kind and gentle, just as they would like their own babies to be when they become mothers.

—†—

A Young Philosopher

We are acquainted with a boy about twelve years of age, who is a great reader and thinker, and of late has been studying Social Science. One day lately he came to his mother greatly perplexed in his mind about the condition of this quarrelsome world. He said: "Mother, nations and organizations all have their head or chief; such as kings, emperors, presidents, generals, etc. They rule people under them in various ways. But it seems to me they themselves are the causes of all wars and fightings both as regards nations and more private institutions. The heads all seem to have something to say against each other. Why did God make things that way? They all seem to have the spirit of 'I am better than thou.' They hate one another, and are jealous of their so-called superiors."

The mother was silent for a few moments, gazing at the troubled and earnest face of her son. Presently she said: "My boy, I perfectly understand what you mean, and you have my sympathy. I will try to tell you how I look at those things. In the first place I think it wiser not to blame God for what happens nationally or socially, until you see God's view of the situation. We, as mortals, are God's creation; but He did not make us as merely tools and machines to carry out a big plan. No, He planted in us the seeds of intelligence and love and responsibility. We have to grow by our own endeavors, sowing and reaping within ourselves, having as our aim the perfect image and likeness of God. We grow little by little, and it is only by experiences—often terrible ones—that we act more and more wisely. The time will come when these national jealousies will cease and man will be at peace with all the world, because he has won the Battle of Life and is at last one with his Creator. So long as the head or intellect is separated from the heart or love, there must be wars and strifes. But even they are our best teachers, for only through such afflictions can we learn the pure way of living. Then we can go to God and say, 'Here is the seed Thou didst plant. Am I now after Thy Image and Likeness?'"

The boy held himself upright, and said, "Now I see where responsibility comes in for us! God will not do our work. I will do my best, Mother, and I guess I won't blame God again."

—†—

What Is God?

"Mother, please tell me, what is God? Is he a person or a thing?" Mother replied: "Why, Susie darling, you asked me that question just as I was reading about what God is. I will read it to you. The composer only gives the initials F. M. N.

"Absolutely tender!
Absolutely true!
Understanding all things,
Understanding you!
Infinitely loving!
Exquisitely near!
This is God our Father!
What have we to fear?"

"As God is ALL in ALL, He must be both persons and things. As you watch the flowers grow and burst into many beautiful colors, and as you hear the sweet songs of the birds, don't you feel very near God? He is everywhere where there is life, and all life is a breath of the Divine Spirit. God understands you, dear child, better than I do; so listen to the Voice which you have already begun to hear, and He will tell you about Himself, better than I can."

—†—

MOSONEE THE AGED

(Concluded)

"Then the bluejay called for silence,
And he said, 'Behold our brother,
This, our little human brother,
See, he pines away and sickens;
For the want of food he weakens,
Food that does not come by killing,
Give him counsel, brothers. Tell him
How to nourish well his body,
How to grow to perfect manhood,
Gain great strength and great endurance,
Gain great fleetness and great courage,
Gain great wisdom and great beauty,
Gain great love for all things living,
Make him happy and contented,
Give him health and length of years."

"He is hungry—Who will feed him?
He has vowed a vow that never
Will he live by killing. Feed him!"

"Then a mother-bison lowing,
Lowing kindly, ambled to me,
Licked my hand, said, 'Little brother,
I will help you keep your promise
Nevermore to live by killing."

Of my milk I freely give you,
 Drink your fill. Be strong and rugged.
 So I drank the milk she gave me.
 Quick did it revive and strengthen.

"Then the beasts and birds held council,
 And a proclamation made they,
 Thus it ran, and thus 'twas published:

"To all beasts and birds assembled,
 All who do not live by killing.
 That, whereas, our human brother,
 Mosonee, our little brother,
 Makes a vow this day recorded,
 That he will not live by killing:
 Now, therefore be it proclaimed
 Through the land where lives Mosonee,
 That tomorrow all assemble
 In this place where now we gather,
 Bringing each his wisest counsel
 To our little human brother,
 For the end that was proclaimed
 By the bluejay in our hearing.

"To the one who brings best counsel
 As to food that best will nourish,
 Best will answer all requirements,
 Best will keep throughout all seasons,
 He shall be so greatly honored
 As to be the boon companion
 Of our human friend, Mosonee.'

"Then the beasts and birds departed,
 Calling, singing, whistling, lowing,
 'Farewell, little human brother:
 We will meet you here tomorrow,
 Meet and tell you all our counsel,
 Meet you when the sun is rising.'

"On the morrow as appointed,
 Forth into the forest ran I
 Long before the sun had risen
 To the place appointed, waited
 Till the day began to waken,
 Then I heard the bluejay calling:
 'Hasten, brothers! day is waking!
 Hasten here to meet Mosonee.'

"And I heard the beasts come running,
 Heard the birds come flying, singing,
 Calling gladly to each other:
 'Here is Mosonee, our brother.'

"Came the mother-bison to me,
 Licked my hand, said, 'Little brother,
 Drink thy fill of milk for breakfast.'
 Then the bluejay calling loudly
 Made announcement to the assemblage:

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"Ye have heard the proclamation.
Give your counsel to our brother,
As to food that best will nourish,
Food that does not come by killing.
This by all must be remembered—
None of those who live by killing
Can give counsel to our brother!"

"Then the birds were very silent,
Very silent, very sorry;
For a time they moved not, spoke not;
But at last a robin twittered:

"Though we partly live by killing,
Kill we not as hawk and eagle,
Kill we not as birds of prey do;
Kill we only harmful insects—
This our mission in the world is.
We at least can cheer our brother
With our music, with our singing."

"Then the beasts that lived on grasses,
Lived on twigs and grasses wholly,
Bowed their heads while spoke the bison,
Lowing spoke the mother-bison:

"Though we do not live by killing,
Mosonee, our human brother,
Cannot live on twigs and grasses.

"When our children we are suckling,
Gladly of our milk we'll give him:
Let him plant the maize, mondamin,
Eat it when 'tis soft and milky:
Harvest it when ripe its ears are,
It will strengthen and sustain him,
Well he knows how to prepare it."

"Then the kindly mother-bison
Ceased her speaking. From a tree-top
Came the voice of Adjidamo,
The gray squirrel, loudly coughing—
Coughing, chattering, and laughing.

"Cease your chattering, you rowdy!
Cease your coughing and your laughing!
We are here on serious business,
Called the bluejay. 'You are always
Frisking, chattering, and laughing;
If you cannot tell our brother
How to be as gay as you are,
Lithe and strong and sleek and happy,
Then be silent while our brothers
Give to Mosonee their counsel.'

"Then the beasts and birds were silent.
For a time they moved not, spoke not,
Till the bluejay, speaking sadly,

Said, 'Is there no further counsel
We can give our friend, Mosonee?'

"Then the squirrel in the tree-top,
Laughing, chattering, came leaping
From one branch unto the other.
Leaped at last upon my shoulder,
Down my arm he ran, and placing
In my hand a fine large walnut,
Leaped upon the ground. Then climbing
Up the tree so swiftly climbing,
That it seemed that he was flying.

"Soon again we heard him laughing,
Chattering and leaping downward,
Leaped again upon my shoulder,
Placed within my hand a filbert,
From the pouches of his cheek-bones,
Brought he forth a store of beech-nuts.
Then retiring to the tree-top,
To his store-house in the oak tree,
Brought he hazelnuts and hickory,
Acorns, butternuts and pine nuts.
Leaping, climbing, chattering, laughing,

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Filled my hands to overflowing,
From his storehouse in the oak tree.

"Perching then upon my shoulder,
Adjidamo said, 'My brother,
Wisely spake the mother-bison;
Plant and eat the maize, mondamin,
Eat the berries and the melons,
Eat the grapes and water-cresses,
But for food that will sustain you,
Strengthen, nourish, and enliven,
Make your muscles strong as iron,
Keep you well and make you happy,
Keep you young and sleek and handsome,
Nuts are best; and these I give you.
You can gather them and store them,
They will keep throughout all seasons.

"Rightly said the herald bluejay,
I am always chattering, laughing,
For I'm always well and happy.
Eat the nuts, my human brother,
And you need not live by killing.'

"All the birds and beasts assembled
Cried aloud, 'Well spoken, brother!
You have given wisest counsel.
You will be most highly honored.
To our human friend, Mosonee,
You will be a boon companion,
We no longer will deride you,
You can well afford to chatter,
Laugh and cough and frisk and chatter;
You are healthy, you are happy,
You have given wisest counsel.'

"Then the birds and beasts departed,
Calling, 'Farewell, human brother,
Heed the mother-bison's counsel,
Heed the words of Adjidamo;
Long and happy life unto you!'

"Thus, my children, you behold me
Strong and happy, lithe and supple;
For I heeded well the counsel
That by bird and beast was given;
Heeded Adjidamo's counsel;
Lived on nuts and grains and berries,
Ate not food that comes by killing.

"You have heard Mosonee's story;
Heed the counsel given to him,
And you, too, may strong and well be,
Though you live an hundred winters;
Farewell, children of my fathers!"

Turning then toward the westward,
While the daylight was departing,

Mosonee, the strong, though aged,
With the gray squirrel on his shoulder,
Walked with stately step and steady,
Toward the dark and mighty forest.
And the warriors and the women,
And the old men and the children,
Sat and watched him passing onward,
Towards the shadows of the evening,
Toward the dark and mighty forest,
And they knew he was departing
Never more to come unto them.

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THE MAN OF MEN

(Continued from page 13)

sees the loss of his ships and companions, he escapes sorrowing at heart, but glad of the escape of his own ship. Thus the noble spirit in man remains unsubdued by all these mighty toils.

The chief value of life comes from the very greatness of its mystery. Many a time we think the end is reached only to discover that other and greater toils still await us. As the world consists of many great divisions of land and water, so is it with the intelligence and consciousness of Being. All must be explored and transferred from the unknown to the known.

In the Unity of Night and Day we must lose the sense of separation between the great gifts of spirit and body, soul and mind. All things must be centered in the consciousness of self, while the self must pervade the mighty whole. What man is to be does not yet appear, and cannot until we have accomplished all our toils to know and live in the Very Life of God. While the toil is great the reward is greater. While we seem to lose much, we shall yet find that for every such loss there is a mighty gain.

At the last, life must be closely organized. The Perfect wears a seamless robe. The loss of the twelve ships is the loss of the separate adventures of those who are guided by one idea. Some say, All is Truth; and others, All is Love. There is no full realization save in the perfect co-operation of all our separate gifts.

Through the union of the Day and the Night comes the vision of at-one-ment of the heavens and the earth. This is the theme that now commands our attention in the great mystery of Circe. There is an ultimate vision in advance of attainment. Circe is fair-haired; she is the glory of the morn of a most perfect day. She is a clever or wise Goddess, possessing human speech. She is the Divine Consciousness brought within the power of communication by speech. This speech may be understood or it may not. It may be received in its apparent, or in its real, sense.

The first great step by the strong intelligence is to know what life holds, and to pierce through the outer to the inner sense of the Vision. This is the meaning of the deer slain by Ulysses, sent to his hand by the Gods. This is slain by piercing it through the middle of the back. Deer, with their beautiful eyes, symbolize vision. This is a lofty-horned stag. Though only a deer, it is spoken of as a terrible and monstrous beast. All marvel at it because of its size. There is a great state of vision, that is to our first experience, even monstrous and terrible, because of its vastness, covering all things in heaven and earth. This must be slain by sacrificing the form for the life thereof.

This event takes place on the third day after arriving at the Island of Circe. At first only the smoke of her palace is seen rising from the wide-wayed earth in the middle of the Island. Circe is born from the Sun and from a Mother begotten by the Ocean. This denotes

the union of the highest intelligence of Revelation married to the fullest worth of the earth consciousness. Elsewhere she is said to have poisoned her own husband, and to have been banished to this Island by her Father and Mother. Here she lives turning all who find her into beasts, until the Divine Ulysses shall come and overcome her enchantments. She is the highest descended into the lowest. She is the great prevision, and first taste of the conscious harmony yet to be between the heavens and the earth.

That which is to be, may be seen in vision long in advance of its possible attainment. The first companions of Ulysses, sent forward to investigate, are turned by Circe's enchantments into ground-groveling swine. Around the palace are many lions and wolves, that are

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also human beings that have been thus enchanted. Only one of the company escapes, through fearing deception. So many have been deceived in the past that Eurylochus—representing caution—is on his guard against this danger, and so escapes to tell the tale to Ulysses. Great as the danger, strong necessity sends Ulysses to face it. There is a compelling curiosity in the best state of the human mind. So long as there is one closed door upon the nature of existence, this beast of curiosity will prompt us to open it. It is well that in many fear is stronger than curiosity.

While many may be enchanted and turned to beasts, one will finally come who will drink the enchanting cup and yet remain human. Beasts represent single states of consciousness, while the human is composite and universal. Those who materialize the Divine Vision into a material and personal thing, like the historical concept of the Christ or some other great personality, have fallen a prey to the enchanting cup of Circe. They have drunk the outward form, but not the inward sense. They have become inhabitants of a sty, feeding on acorns and such things as swine eat. These are the material interpretations. Some are like lions, having only strength; and others, like wolves, in the fierceness of their desire for more food.

Ulysses himself is in danger of some such metamorphosis, and only escapes because he has made Understanding his friend. This now comes to him in the person of Mercury, like unto a young man having the first down upon his cheek. By this help Ulysses is provided with an antidote that will neutralize the enchanting cup of Circe. This is called Moly. It is black in the root, but its flower is white, like unto milk. It is difficult for mortal men to dig it up; but the Gods are able to do everything. Armed with this antidote, Ulysses may drink the cup of Circe with impunity. But before he accepts the proffered joy of being mixed with her in the bed of love he must threaten her with his sharp sword, and compel her to swear a mighty oath not to make him weak, naked, nor unmanly.

Nothing is more to be avoided than to be intoxicated with the Great Vision of the World's Future Perfection, in such a way as to separate us from the needs of the present time. Man, in his strength, aided by the Divine Understanding, may win this vision and share this joy for a year. He may know the full possibility of existence in all the twelve gates or gifts of the perfect life. Then he must be brave and strong enough to be willing to postpone this joy and take his part in the work of the world. Before he can be equally human and Divine; equally devoted to material and spiritual things, he must, by what Circe reveals, go down into all the depths among the dead and shadowy things of the past, and find out the full promise of life that is shut up in all the Scriptures of the world. This is the Work appointed to Ulysses before he can return to his own home.

Ulysses gains safety from Circe by using the white flower with the black root. This is the understanding

of hidden things gained by labor and God's help combined, with the white flower of a pure, just life mingled with the devotion of simple religion. Many are religious without understanding. Others cultivate the understanding without religion. Both states are dangerous. One turns consciousness to mere strength, like a lion's, and another to mere hunger, like a wolf's. Many see only the outward form of the vision, and oftentimes give it a personal material meaning. These become like swine, with many hiding places in the shadowy woods.

True piety includes the sense of dependence upon the Divine as well as the sense of responsibility to the human world about us. The Divine-Human descends from God; but the Human-Divine ascends from man. Ulysses is the Human-Divine, the fruit of many toils and sad griefs. From this war there is no discharge, until, by Circe's direction, we have descended and proclaimed deliverance to the spirits in prison. Those who accomplish this journey must first have experience in the glorious mansion of Circe.

The handmaidens of Circe—the divisions of consciousness—are sprung from the fountains and the groves and from the sacred rivers which flow forth into



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the sea. They are born of conscious knowledge and fellowship with the Heavenly Host.

Ulysses is the best and noblest of which man is capable, by patient endurance, through many toils, crowned and blessed with the help of the Living God. Rightly comprehended, there is no nobler example in all the Divine Songs or Inspired Books of the world. We should let the example of this patience to endure and persevere, through many toils and dangers, sink into our hearts. When we know, through Vision, what life is yet to be, we must bravely and patiently seek to make it manifest in all the tone, temper and conduct of life.

It is only after Ulysses has proved himself immune to the bewitching power of Circe, and threatened her with the sharp Sword of Knowledge, that he wins the joys of this Divine Love. No other man ever before tasted the mingled wine of her cup and remained self-possessed and human. Such self-possession, in the great mighty Vision of the world's glorious Future, is only possible to this enduring quality of manhood, protected by the foresight of the Spirit of the Understanding.

In the evolution of life there will be a time for this cycle of rest and enjoyment in the palace of the Divine Goddess possessed of human speech. Many states in truth will be delivered from the material forms of interpretation. But the day will come when the heart of true manhood will seek the help of the Goddess for the full manifestation of the Divine in the Human. Man must go all the way that leads to the manifestation of God in all the material human ways of the visible world. We must know the past and the present as well as the sure-coming future. He who would live forever in heaven must descend, for knowledge for himself and deliverance for all, into all the hells that hold the imprisoned and unjustified spirits of other states and degrees of attainment.

Only Circe, the Sorceress, the enchanting consciousness of the heavens and the earth, can teach us how to marry in safety all the past and present to all that is to come. The offering must be a black sheep. This is the offering of mystery. We must feed and justify the past with our knowledge that compasses all between the end and the beginning.

The Man of Men must be more than strong in Spirit, like a lion; more than fiercely hungry in desire and love, like a wolf. He must have passed beyond all possibility of giving a material and private interpretation to what is spiritual and universal. All the immense labors, sorrows and difficulties of the way of life are to bring us calmness, strength and conscious worth of faithful, steadfast loyalty to all that God has willed that man should know and be.

Circe makes herself unseen as well as seen. The mingled wine of her cup is dangerous to all but the One Superior Man of Men, represented by Ulysses. He is safe only because there is the white flower as well as the

black root. The knowledge of hidden things is dangerous to all who lack the white flower of pure, perfect love and unending devotion to the Living Loving God.

The most deadly danger—the Abomination of Desolation—is the teaching that makes man God to himself, and so deprives him of the White Flower of a personal love of, and consecrated life to, a Personal, Self-Conscious, Loving God.

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GOD, GODS AND GODDESSES

(Continued from page 21)

As all rivers flow into the sea; as all roads lead to the greatest center of habitation, so do all changes flow to one great change that shall overwhelm the principle of change in the unchanging. While the ocean is also full of variation, and while a great city is full of a vast and varied life; the ocean is ever the ocean and the city, the city. So shall the fulness of life receive and obliterate the many variations and limits that have contributed to its growth.

At the mouth of a great river the waters, for a time, preserve their individual life. But the strongest stream is soon wholly lost and mingled with the mighty flood. There is no power in mind that can finally preserve the changing from its entrance into the unchanging. Everything marked for death shall die, and life itself shall in the end receive and overwhelm death itself in the fulness of its strength.

The greatest and most dominating influence in the world is, for long, the service of mind. Here a strong hand holds us subject. Back of the State stands the Constitution, preserving the power over us of the mind of a former generation. Behind the Church stand the theological institutes, the commentaries and the great standard works of other days. Behind the University, the College, and the social life of the world stand the great names and ghosts of authority in the realm of mind. Who shall deliver us from this body of death? Who shall enable us to preserve what is good of yesterday and yet to live in the fulness of the present without dead hands forever clutching at our throats?

While such a change seems incredible this is the very change that is impending as the crowning work of change. The first idea of greatness of fame, of all that is desirable in the work of the mind, from the power of its lordship to the humblest toil in the work of division, shall perish out of the world. The thing that mind has most feared; that which men of science have called hallucination and madness, and counted as a mark of degeneration, shall come upon us as a thief in the night. Our greatest good is related to our greatest ill. The darkest shadow of our world is madness, the loss of self-consciousness and integrity of mind. Yet this very thing we have most feared, this that we have accounted in the poet akin to the frenzy of the lunatic, is the living world that is to come and take the best that mind has achieved and rescue all life from its long struggle with death.

All who serve and love mind; all the toilers of the world of intellectual culture shall come and bow down and say to all who know the Life of all Life and the Knowledge of all Knowledge: "Get thee out from our house of bondage and teach us the way to find this blessing of the Presence of the Living God."

—†—

It is a much shallower and more ignoble thing to detect faults than to discern virtues.—Carlyle.

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City Administration Notes

By A. H. Lenhart

EACH acquisition and the yacht harbor located at Alamitos Bay are two of the most important features in this month's program, as outlined by city officials. The acquisition is from Fortieth Place to Granada, extending south to Ocean Avenue, then continuing from Forty-fourth Place to Forty-eighth Place, with the possibility of extending to Forty-ninth Place. The same proceedings are being used as with the central beach, for the purpose of establishing building lines all the way through to where the county land begins, near Sixty-third Place. Engineers are making a survey for the condemnation set-back line.

Mayor Hauge expects the city to acquire all of the property south of Ocean. He is trying and hoping to get the county to finance fifty percent of the total cost of this part of the combination. This would acquire all of the property between mean high tide and Ocean Avenue.

The balance of the condemnation proceedings from Forty-ninth Place to Sixty-Third Place is primarily for the purpose of establishing building lines; also to reserve for the public all of that portion of the beach.

Due to drilling to the deeper sands, the city oil fund was materially increased during the preceding month, as the reports

show a total of \$122,000, an increase of \$22,000 over the month before.

At the Exposition, sixty-two acres of barren sand land were magically turned into a picturesque "City of All Nations," with pools reflecting stately palms, blossoming flowers and vari-colored banners strung overhead. All of this was accomplished in less than three months.

Thirty-two nations are represented and participating in the numerous programs. People of all creeds, races and costumes mingle in friendly greeting, all as one big family. The understanding and sympathy made possible by the Pacific Southwest Exposition inviting the world to our city are marvelous. Many firm friendships have been established between people who a short while past were strangers, with strange incomprehensible ways.

If this Exposition only accomplishes this greater tolerance towards others, Long Beach people as a whole should feel well repaid for the time and anxiety and expense. If all city money that was expended brought as many people to our city and who were as well pleased as the great majority of our visitors have been this past several weeks it would certainly be a profitable investment.

THE BOOK OF PSALMS

(Continued from page 17)

and every place of evil will be filled with the good. God will search out wickedness or all one-sidedness in man until there shall be none. The very touch of the flesh in all its desire will be one with the touch of the Spirit. God is King for ever and ever. Never has evil triumphed. Never has man's choice been allowed to turn back the Divine Purpose from its course. When things are at their worst, they are nearest to their best. When ignorance and superstition seem most to triumph, the powers that are to subdue them are drawing from thence the very energy requisite for an honorable victory. God never forgets the fatherless nor the oppressed. All things are provided for. The man of earth shall gladly serve the Lord from heaven. In all these oppositions there is the preparation for future atonement. All the attributes of Spirit are sown in the flesh and all the graces of the soul planted in the mind. This does not require that any man may do evil that good may come. Sufficient unto the day is the evil thereof. The awakened mind and quickened heart are always thus in travail to bring wickedness to an end and to make life of man complete and whole in keeping with the will of God. For long the spiritual and living forms of Truth are made poor for the sake of the natural and abstract. For long they are kept out of sight and visible share in the objective world. These desire the earth and its ways even as the earth desires to be clothed upon with the beauty of their immortal life. Through Illumination in the sense of Touch all these shall come and have visible part in the life of our world. God shall bring to light their cause and right. He shall judge the fatherless and oppressed that the natural state of intelligence no more oppress and ignore the life of the Spirit.

DANIEL OR THE JUDGMENT OF GOD

(Continued from page 16)

wonder and greatness of the Manifestation feel and understand the very Presence of The Unmanifest that remains ever the same back of The Manifest.

This will be the true and final reign of God that is to come after the kingdom of the Son or Manifest is to be swallowed up in the Kingdom of the Undefined. This will be the fall of the divided and separated states of life, holding captive to creeds and religions, that is the only possible restoration of Zion—the extended view of life sharing justly, without shadow of partiality or variability, every state of spirit, mind, body and soul.

The cutting off of Messiah is not the end of manifestation, but its far greater and more glorious realization in the undefinable, unexplainable realization of THE UNMANIFEST.

All the false claims of knowing Christ by faith will disappear. There is not one iota of truth in the miraculous Man-Christ, about which the Fundamentalists and Modernists are in conflict. Before we can get inside of everything we must first get outside of everything. The men and women to come will be greater scientists and greater religious devotees than we have ever known in these divided times and states.

This scientific religion to come will yet be taught in all our schools in every nation and to every child; it will simply be a hundred thousand times greater than anything we have before called religion. Every shadow-Messiah will be left behind as a doll when a living one comes to take its place. We have run wild over many shadows. Strauss' mythical, Renan's romantic, Beecher's historical and literal; but all these are like shadow-clouds melting before the face of the Real Christ of God-with-us, in Dream and Vision with Understanding.

Makers of Pacific Southwest Exposition at Long Beach



1. Arnold Kruckman, world traveler and author, who has charge of foreign participation.

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3. Paul C. Graham, general chairman of the Exposition board.

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6. L. E. Behymer, widely known director and impresario, director of amusements for the Exposition.

7. Dr. Henry C. Niese, vice-consul for the Argentine at Los Angeles.

8. Dr. Oscar Hauge, Mayor of Long Beach, member of the Exposition board of control.

The secret of life is not to do what one likes, but to try to like that which one has to do.—Craik.

—†—

There is in all of us—aye, even in me, a sparkle of the divine.—Stevenson.

—†—

Mistakes are opportunities for learning.—Emerson.

THE PATHWAY OF THE NEW AGE

The "New World" Magazine

A MAGAZINE DEVOTED TO THE SCIENCE,
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COMMENCING JANUARY 1st, 1928

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LETTERS TO THE EDITOR

A Theater Magnate Speaks

FROM Sid Grauman, Hollywood: Your very wonderful little book on 'The Ten Commandments' received. You can rest assured I will try to use a number of copies at the theater. . . . I believe you have something wonderful, and will try to find a way to put it before the public."

* * *

Concerning "Deus Homo"

FROM a University of California professor: "Your latest publication, 'Deus Homo,' seems at first sight to be the very book I have long been waiting for. It harmonizes with the ideas that have long been accumulating in my own mind and striving to find expression. It would be a joy to be associated in any way with you in the philanthropic work you are carrying on at Mahanaim. If you could expand it so as to embrace the people of the Orient, and especially the Chinese among whom I lived and worked hard for over thirty-five years, mostly at Shanghai, in preparing and publishing a series of books on scientific subjects in the Chinese language, you might find them as well worthy of your consideration

as the Hindoos or people of other lands. I greatly appreciate your treatment of the Mahabharata, but think you would be equally successful with the Chinese classics and their Chun-tsz, or Superior Man, who is their idea of the perfect man. The literature of these wonderful people is full of beautiful thoughts and lofty moral teachings which ought not to be ignored as they hitherto have been. Your new university, or Amrita, would do well to give this subject a prominent place in its curriculum. I would gladly render you any service in my power in this connection freely. . . . In conclusion, I beg to enclose check in your favor for your complete collection of the Mahanaim books amounting to \$12.00. I will only add that the small brochure Immortality which you enclosed with your second letter pleases me so greatly that I should like to have a few copies to send to my friends."

* * *

A South African Tribute

FROM Eggir Kemjarlan, Winneba, South Africa: "The World Liberator, I can truthfully say, has the most clear and comprehensive lessons on these subjects that I have ever seen. In its design and make-

up, it is truly a work of liberality. Its teachings, directions and instructions for the development are clear, explicit and complete, and represent long years of hard study and careful research on the part of its author. I pray that God is able, as a result of liberality, to make all grace abound toward you. No one can give this lesson a careful perusal without becoming satisfied that in giving this knowledge to the world, Dr. Chainey is actuated by the earnest desire to uplift and benefit mankind. And I heartily recommend this paper to all who desire to develop and cultivate their inner forces or consciousness."

* * *

An Enthusiastic Aide

FROM M. Karadja, Monti Trinita, Locarno, Switzerland: "I have just seen a copy of the World Liberator, and am very glad to be in touch with your movement. I will gladly do all I can to introduce your magazine to our members and send you some of our White Cross Union literature. I enclose a list of friends who would probably support your work if you will send a specimen copy. I am very happy to be in touch with you, and wish you every success and blessing."

The Vision

By Catherine Graham Miller

(Aged fourteen years)

Sought by the Souls of Mortals,
Found by a few that seek,
Lost by the strong at the Portals,
Gained by the prayer of the weak.

It dwells in the stroke of the Artist's brush,
It burns in the Poet's pen,
It glows in the sunset's crimson blush,
'Tis found in the heart of a Friend.

It led the hosts of Joan the Maid,
It dawned in Galahad's Soul,
It breathed with the Glory that time shall not fade
In the touch of Angelo.

It gives our Flag its Glory,
Though battered or rolled or torn,
It shone 'round the Face of the Christ-Child
On that first sweet Christmas Morn.

Arthur of Avalon saw the light
That shone in the Holy Grail.
Columbus too had the Vision bright
In his ships so small and frail.

When the Souls of Men are sifted,
And to End is just to Begin,
The Veil shall then be lifted
And the Chosen, pass within.

By special arrangement, the editor of The World Liberator is presenting to his subscribers a year's paid-up subscription to Worth While, the Southwest magazine. All who subscribe to The Liberator between now and January, 1929, will be included in this arrangement.

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Publisher's Announcement!

Deus=Homo

Or the Perfect Life of God in Man
and of Man in God

By

George Chainey

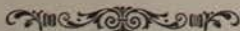
DR. CHAINEY has written many books of unusual value and significance, but one who knows all of his previous work will have no hesitation in recognizing "Deus Homo" as his masterpiece, the crowning accomplishment of many years of truly great achievement. In it the author presents a rational religious philosophy that is above all constructive, in full consonance with our changing ethical concepts, yet adhering through advanced interpretations of well known tenets to all that is best and fundamental in our spiritual consciousness. It is impossible, however, for anyone else to so well express the attitude of the author, and the spirit of the book "Deus-Homo" as he has done in his Foreword, from which we quote:

"The day of a great awakening is at hand that will rescue religious Teaching from its present weakness and attitude of apology to Reason and Science. The first act in this Awakening will lift religion above personality and the defense of any historic event, and place it upon the unshakable foundation of the Reality of the Living God and the Cosmic Consciousness of Humanity. Such teaching will need no other Creed. The Doctrines will be all the everlasting Yeas and Nays of self-evident right and wrong. It will put no fetter upon human conscience, save the moral obligation for each to seek day and night to know and to be taught of God.

Its Bible will be all self-evidently inspired books, the most precious treasure of any people. The Teachers of the Life Universal will be those who are self-evidently called of God and man, by natural endowment, to interpret, and to help the understanding in others to feel and seek after knowledge of, and fellowship with, the Living God."

"Only then will Religion take the place of the Religions. Only then will human selfishness and human vanity disappear from the consciousness of Life. Only then will life be truly simple and equally sublime. Though each will be engaged in some sweet natural service for the good of all, every life will be great, glorious, epic, pulsating and exultant in the glorious ecstasy of the sweetness and joy of the ever-present companionship of God. This delight will include all delights. It is the land we all desire. This is more than the delight of Vision; more than the joy of Understanding because it is the glory that is above the earth. It is the freedom of the Spirit; the emancipation of the Mind from the pain of thought and the search to know; the sweet peace, sanity and health of the Body consciously permeated with the static, ethereal Substance of the Body of God; together with the moral strength of a Soul that has faced the great problem of life and gained the victory over all the monsters of unreality."

The serious student of religion can by no means afford to miss this book.



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A Monthly Magazine Edited by George Chainey

Purposes

1. To teach the mysteries of the Kingdom of God.
2. The real and only Immortality in the redemption of the body.
3. The one and simple meaning of all the world's great Sacred Books.
4. The Kingdom of the Undefined and Undefinable in a practical comradeship with an actual taste of God.

Introduction

TIME'S GARLAND OF GRACE

A Key To Man's Universal Possessions.

Contents

FOREWORD—Opening the Way.

Chap. I. Earth	Chap. IV. Fire	Chap. VII. Time	Chap. X. Ambrosia
Chap. II. Water	Chap. V. Electricity	Chap. VIII. Eternity	Chap. XI. Man
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THE WORLD LIBERATOR

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