

SPECIAL JERUSALEM NUMBER

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



GEORGE CHAINEY
*(From photograph taken at time of his
residence in Jerusalem.)*

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

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The World Liberator

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Nothing but Religion can give to anyone a perfect taste and joy of Liberty. Religion is to be related back to our source—the one and only God. There is no God nor Savior but GOD.

Every man's religion is simply his own sense and knowledge of this relation. Such realization is absolutely Personal. Such religion has never been defined by any Creed or separate Religion. This is the meaning of the little stone cut out without hands. This is the stone rejected by all the builders of religions and creeds, that is now to become the chief corner-stone of a New Age World or Dispensation without end.

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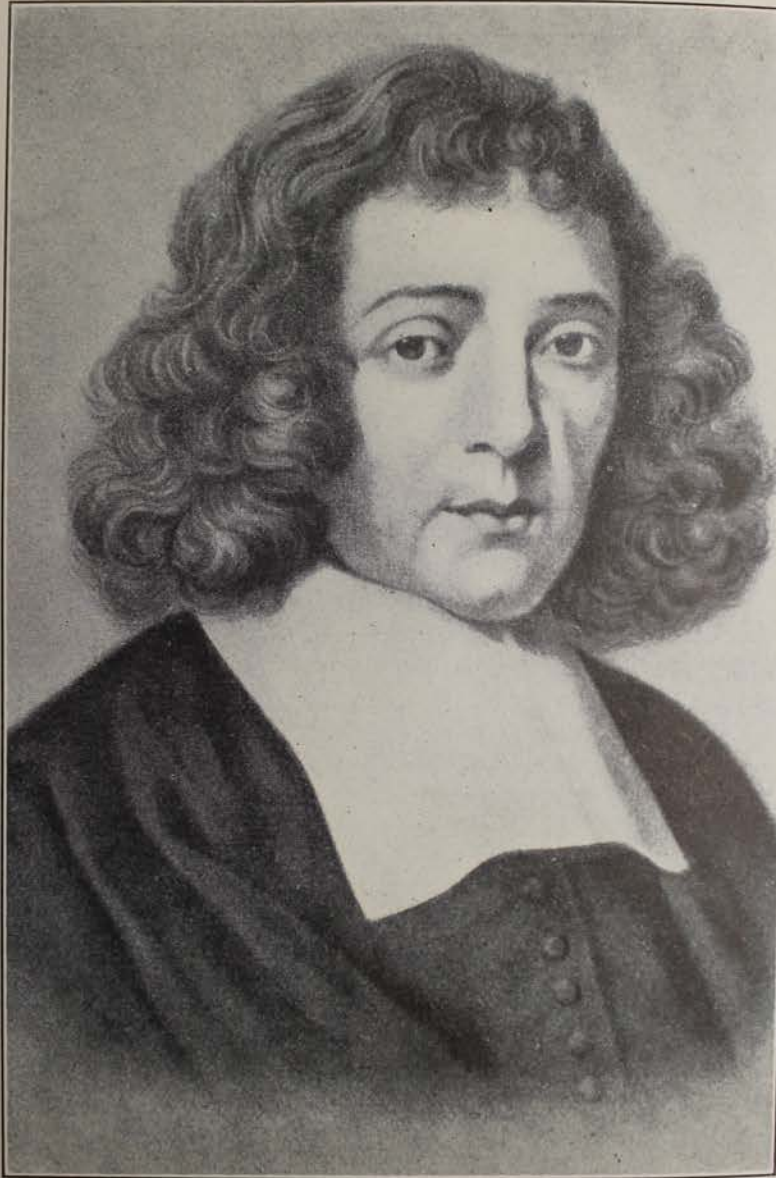
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Contents

(Special Jerusalem Number)

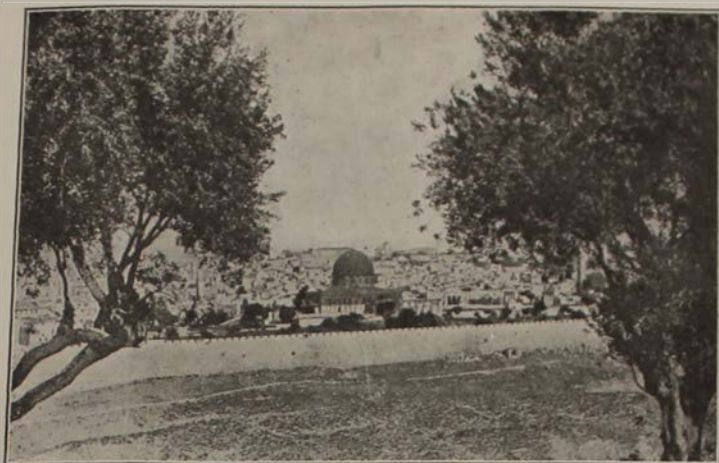
| | |
|---|----|
| FRONTISPIECE (Baruch Spinoza)..... | 4 |
| JERUSALEM—THE HOLY CITY..... | 5 |
| EDITORIAL..... | 8 |
| Baruch Spinoza | |
| The Night School | |
| An Appeal to Progressive Jews | |
| A PROPHECY FAST BEING FULFILLED..... | 9 |
| By Robert Ingersoll | |
| JERUSALEM ON THE EAST..... | 10 |
| (Or Man's Divinity) | |
| JERUSALEM ON THE SOUTH..... | 12 |
| (Or the New Humanism) | |
| JERUSALEM ON THE WEST..... | 14 |
| (Or the Redemption of the Body) | |
| SELECTED VERSE..... | 15 |
| By Fanny Bixby Spencer, A. M. Alcorn, Martha Shepard Lippincott and Myra Waddell | |
| JERUSALEM ON THE NORTH..... | 16 |
| (Or the Four-Square Life) | |
| REVIEW OF "DEUS HOMO"..... | 17 |
| From the Rally, London | |
| JERUSALEM—THE CITY OF GOD..... | 19 |
| THE MAN OF MEN..... | 22 |
| THE BOOK OF PSALMS..... | 26 |
| DANIEL OR THE JUDGMENT OF GOD..... | 27 |
| THE GOSPEL OF JOHN..... | 28 |
| TALKS TO THE YOUNG FOLK..... | 30 |
| By Edith M. Sutton | |
| LETTERS TO THE EDITOR..... | 33 |

The next issue of The World Liberator will be
devoted to India and her contribution
to the world religions



BARUCH SPINOZA

(See Editorial on Page 8)



JERUSALEM FROM MOUNT OF OLIVES

JERUSALEM

THE HOLY CITY

THE most perfect, the most joyous, the most blessed life attainable by man is personified as a city. As a city is the home of many men and women so is man's ultimate state to be the blended harmonious associate life of many states of intelligence and consciousness. The perfected intelligence and consciousness of all heavenly things is to be perfectly blended with the most cultivated intelligence and exalted consciousness of all earthly things. The historic city of Jerusalem, the capitol of the people of Israel as long as they existed as a nation, is the symbol of the Divine Idea of man's most perfect state. The first mention of Jerusalem is in Joshua. The King thereof is called Adoni-Zedec—Lord of Justice—and Joshua is the understanding gained by much time and labor. During this period of mystery and opposition of the heavens to the earth God is just to man. We must find the justice of God in the darkness as well as in the light. In the division of the sacred land by Joshua between the twelve tribes this city is bestowed upon the children of Benjamin—Love, and of Judah—Labor. No one can possess the meaning of Revelation by Labor without Love nor by Love without Labor. The city is not fully conquered when first possessed. Spiritual love is long connected with the material and historical interpretation of Revelation. The children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day. This is still true of a large part of the religious life of our world. While Jerusalem is inhabited by the Benjamites—the power of love, it was first partially conquered by Judah, helped by Simeon—Labor, helped by Hearing, for the children of Judah had fought against Jerusalem, and had taken it and smitten it with

the edge of the sword, and set the city on fire. It is earnest labor with hearing in Revelation that begins to open the spiritual consciousness in Revelation, kindling therein the fire of love and great devotion. Besides Jerusalem, the men of Judah and of Simeon conquer Bezek—Lightning—and its King Adoni-bezek—Lord of Lightnings. This is the state of Revelation in the clouds of mystery. The understanding that is lifted entirely above the earth must be conquered and brought down to earth. When Adoni-bezek—Lord of Lightnings—fled, they pursued after him and caught him and cut off his thumbs and his great toes. And Adoni-bezek said, "Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table; as I have done, so God hath required me." And they brought him to Jerusalem, and there he died. The cutting off of the thumbs and the great toes is the separation in Revelation and its understanding between the intelligence and consciousness, knowing and doing. This is man's state in Revelation as long as he interprets from without. It is only when the master of the lightnings is subdued and brought within the spiritual consciousness that man begins to live in love with the inner meaning of things. This love for the spiritual is, however, long mixed with the love of the outward and formal. Between these earliest mentionings of Jerusalem and the time of its conquest by David there is a long period. This includes the full reign of Saul—asked for—the first king in Israel, and all the time David reigns in Hebron. Saul—the asked, is the power of leadership and authority. The great majority ask to be led. They would have an understanding established over them that can go out and fight for them. While many desire to be led, here and there one greatly desires to lead. The greatest and best leaders of the people in religion

and in human affairs have been such as have been sought out and compelled to lead because they were the most capable. Those who are first chosen by others often become intoxicated with power and then do all they can to continue in such place of authority. This is their defeat. Their later work suffers in comparison with their first. It is this kind of leadership that is represented in the career of Saul, the first king of Israel. He does not seek the kingship, but when the people are seeking a king, he is seeking his father's lost asses. The ass is the symbol of consciousness and of moral and emotional strength. To govern the ass is to govern consciousness and emotion with understanding. Those who go forth to seek for this, unexpectedly arrive at kingship. They are elevated by their own nature into superiority over others. Others seeing this, look to them for strength and guidance. Saul is of the Tribe of Benjamin—Love. It is the ardor and warmth of love that leads man unconsciously towards this elevation of power over others. When Saul is first awakened to the fact that he is the desired of Israel, he replies: "Am not I a Benjamite of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin; wherefore then speakest thou to me?" Later, when the lot or finger of destiny falls upon him, he is found among the stuff. He is hidden by lowly and obscure service. The strength and power of Saul born of love that is manifestly chosen to be the first to reach understanding and power to help others in the spiritual life, must thus be searched out and brought to honor by the choice of God and man. When made king Saul is seen to be head and shoulders above all the people. Those who are thus sought out and exalted do good service for a time and are then corrupted with the intoxication of power. We often see illustrations of this law in political life. Men truly great and superior by nature have been sought out and placed in power and authority over others who have later yielded to the temptation to use this power for the selfish end of continuing in office after the interests of the people require a change. The kingship does not remain in the house of Saul for two reasons. He offers the sacrifice instead of waiting for Samuel and he neglects to obey the command of God to destroy all the Amalekites—dwellers in a vale. To offer the sacrifice is to put your own ideas into the interpretation of Revelation instead of co-operating with God, until you are sure you have the mind of God. To spare the Amalekites is to remain in authority over others instead of setting them free by teaching



THE TRIUMPHAL ENTRY

them how to find and know for themselves. It is much easier to help others with your strength than to withhold your strength and cause them to become self-reliant. At the beginning of his kingship Saul leads the people to victory over the Ammonites. These have required the sacrifice of the right eye of all the men of Jabesh-gilead. This is the city of spiritual obedience to established authority. The Ammonites are a state of religious devotion and consciousness without intelligence. To have the protection of Ammon you must sacrifice the right eye, the eye of reason. When Saul—moral elevation, born of loving service, is brought to power, he saves religion from this danger. He also gains some victories over the Philistines, the strangers of Ecclesiastical states in religion. When personal power and leadership in religion is founded on moral strength and superiority the practice of religion becomes more of a life than a state of ceremonial routine. Jonathan, the first born of Saul, is, however, superior to his father and gives his love to David—be-loved, God's chosen successor to Saul. Jonathan represents the unfallen state of moral superiority over others and Saul, the fallen. Jonathan and David are beautiful in their love for each other. David—beloved, is the spirit of Justice and equal devotion to spirit and body, soul and mind. Saul is the exaltation of the moral above the other interests of life. For a time this is the only thing desired and desirable. For this time it is the called, chosen and anointed of God. Later an evil spirit comes upon Saul. This can only be driven away by David, a cunning player upon the harp of ten strings. This is the spirit of justice and right division that knows how to bring all states into the spirit of harmony. Later this evil spirit becomes stronger and cannot be thus driven away. The advantages of power and authority intoxicate and blind man to the beauty and true nature of justice. Saul seeks to fasten David by a javelin to the wall instead of leaving the spirit free and progressive. Authority would establish it in some fixed and external form. Then the spirit must escape and be the leader of the discontented and rebellious; against the abuse of authority. Saul long tries to destroy David and to perpetuate his own dominion. This cannot be done; justice and right division cannot be caught and made subject, they are of the very nature of the spirit. While desire, in its strength for heavenly things, is strong, yet is this spirit of justice to the heavens and earth stronger. One slays thousands and the other tens of thousands. Though desire seeks to hold the highest

position to itself, it is doomed in the very law of God to fail. David is of the tribe of Judah—Labor, the prince of all our gifts. This is the chief. Labor for every excellence is anointed to be king by Samuel—the Spirit's Might. The day comes when desire cannot find the way to God. In the perfect state there must be more than the most ardent desire. We must satisfy ourselves with the thing we do as well as with that which we desire to do. While craving things above and beyond us is good for a time, we must learn to labor and to be just alike for Time and Eternity.

Saul, at the last, dies upon his own sword rather than fall a prey to the Philistines. Desire for power and authority over others will sacrifice itself at the best rather than set up a cult and reap the advantage of enslaving the minds of others. Here the best of desire is joined with its worst for its own redemption. The beauty of Israel is thus slain by itself on the high places.

Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided, they were swifter than eagles, they were stronger than lions. Such is indeed the swiftness and strength of the ardor of desire. When this refuses to maintain life by the subjection of others, the kingdom will depart from outward authority to that of the spirit that combines freedom with association. Justice must come to the throne.

David—beloved—the shepherd who guards the flocks of Divine Revelation with intelligence and the sweet singer or harmoniser of the heavens and the earth, will take the place of the mere ardor and strength of desire to have dominion over others. David is the man after God's own heart. When man is poised between the heavens and the earth, giving equal interest to the things of spirit and body, soul and mind, he is one in heart or purpose, if not in accomplishment, with the Eternal Purpose of God. Right division and the equal understanding of all things must be finally experienced in our world. This must be because God is. Jesse—Jehovah exists—is the father of David. God is. There is a responsible cause for existence. The absolutely perfect is back of all appearances to the contrary. Because God is, life on earth must ultimately attain a visible perfection. Man will not always seek to forsake the earth and find a fairer world. The day shall come when the heavenly life shall be possessed in the earthly and the earthly in the heavenly. The great desire for heavenly things is good, but the desire for both heavenly and earthly perfection is better.

Saul is the desire for heavenly things in the strength and ardor of love. David is the actual sight in the strength and ardor of labor to care for and make right division between the things of heaven and earth. This is the very root and mainspring of the perfect life. The manifestation of God in man must be born of this quality of man in God.

David, in appearance, is ruddy and withal of a beautiful countenance. This is the ruddy glow of life and the beauty of the spiritual meaning of revelation gained by labor, to make right division between the form

and the sense of revelation. It is life in knowledge and knowledge in life. This is the life that saves. The evil spirit from the Lord that is with Saul is the spirit of desire for heavenly things. The good spirit from the Lord that is with David is the power to see in vision, combined with labor for both heavenly and earthly things. This is the spirit that is cunning to play upon the harp of the ten strings of the perfect law and life.

David reigns over Judah in Hebron seven years and six months. This is wisdom and the half of holiness. Justice reigns over labor in the consciousness of relationship between Time and Eternity. After these two, by labor and justice to all, the many interests of life have been drawn together, man is ready to take possession of Jerusalem—the Holy City. This is done in the seventh month of the eighth year because this is the gift or power of discernment made holy in this right blending of the things of Time and Eternity. This is Joab, who becomes the chief captain. Discernment is a great and mighty warrior in the ranks of Truth; though sometimes his sword may be stained with the blood of violence and over-eagerness to force the spiritual to the front over the old devotion to the letter, this warrior is long the chief support of the throne of David. Concerning the capture of Jerusalem it is written: "And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land, which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come hither. Nevertheless David took the stronghold of Zion; the same is the city of David. And David said on that day, Whosoever getteth up to the gutter and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, the blind and the lame shall not come into the house." II Samuel 5:6-8.

By Discernment man gains the Holy City, smiting the lame and the blind by climbing up by the gutter or water courses. These are representative of the way of consciousness. This is the only way for Discernment into the Holy City of the living consciousness of God. In the time of belief in the letter of Revelation man longs after the living God. This mighty longing will never be fully gratified until Discernment, strong and fearless, discovers and uses this secret path into the Holy City. This is to see in dream and vision the very life of God with intelligence in your own consciousness that you are thus being instructed by the very substance and life of God. To enter this realization of the nature of The Holy City is to make the greatest of all possible discoveries. This city is the Habitation of Peace, because here man dwells in God and God in man. We see that from the very beginning intelligence must have the help of consciousness. The most perfect scholarship, the most cultivated intellect is incapable of understanding the true nature of existence. Before the New Jerusalem, the most blessed peace—can be won, man must have sought for the beauty of consciousness as fully as he has labored to know and develop the intellectual life. When the harvest is ripe the vintage will follow.



EDITORIAL



BARUCH SPINOZA

ELSEWHERE in this number the reader will find a picture of Baruch Spinoza, one of the world's greatest liberators and philosophers. He found God and the real happiness of life within himself. Schopenhauer called him the God intoxicated. I should call him just as much intoxicated with nature and humanity. While persecuted by Orthodox Religion, he remained the gentle, forgiving and most loving servant in all he did, thought or felt, of the entire human race.

We intend hereafter to give in each number a picture of one of the world liberators. If our readers will keep these, they will have a collection of the great glory of our world. These, however, will be of real human beings and not Gods and Goddesses, the revealed qualities of The One God and Savior of each in all and all in each in a world or dispensation without an end. This will be the New Jerusalem of heaven in earth and earth in heaven; eternity in time and time in eternity; man in God and God in man.

§ § §

THE NIGHT SCHOOL

IN the last Liberator I spoke of "The Night School" as a subject of supreme importance. When I was first received into this school I found in the library "THE UNSEALED BIBLE, disclosing the mysteries of life and death"—a work on which I have been engaged for the last forty years, two of which I spent in Jerusalem. All my books and magazines have been the product of this school. This school is called, in the Bible, The College in Jerusalem. The only person mentioned in this connection is Huldah, the prophetess. The word Huldah means weasel, because the weasel gets into the poultry house and simply drinks the life blood of those it kills with-

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The Editor of The World Liberator is the writer of every article that is not signed by or accredited to others.

out consuming the form.

When I first began to attend this school I tried to preserve the forms until I was admonished that the world's need is not the form of vision but the right understanding. Those who can attend this school must interpret all the great Sacred Books of the world. We must deliver these with such interpretation from the literal and historic view that killeth; with the spiritual that giveth life. The world's greatest need today is this substitution of the spirit for the letter.

Besides the book on "Jerusalem—The Holy City," I have others of equal importance ready for publication. In another column the readers will find my appeal to the progressive and benevolent people of the Jewish race, but all nations and all religions are equally concerned with this subject containing the greatest possible good for the greatest number. No world peace in religion or politics is possible from any other standpoint. Nothing can ever blend all religions into one but this way. God in the greatest and ultimate sense is the only Savior. No man cometh into the Father save through the Son, and the one and Only Eternal Son of God is a manifestation of God in vision by night or

day. All the great Sacred Books of the world are penetrated with this one and only way. The great religions can never be blended into one by any other means. It is because of this I am inviting the best and noblest of all people West or East, North or South, to help us publish these books in every great world centre. As an aid to this I shall hereafter publish the World Liberator bi-monthly and each issue will be specially devoted to some great world centre. The next will be devoted to India; then China following with Buddhism, Islamism, Parseeism, and afterwards a condensed interpretation from this standpoint of the great world epics.

If the reader cannot spare money in this great cause, we invite everyone to help us increase the circulation of the World Liberator by sending us names and addresses of all they know who are awake to their moral responsibility to seek the good of each in all and of all in each.

§ § §

AN APPEAL TO PROGRESSIVE JEWS

WHILE a Unitarian Minister in Evansville, Indiana, I preached a sermon on the absurd folly of trying to convert the Jews to Christianity. I showed by actual statistics that the Hebrews as a people represent a higher state of civilization than Christians. Their home ties and family affections are more stable; their poor better cared for; their percentage of criminals far less. These facts being undeniable, why try to induce them to change their religion? The next day I found a letter in the morning papers thanking me for the sermon and inviting me to repeat it in their own Synagogue, which I did, to a very large congregation. Later I was even implored to become their rabbi.

Some time after this, under Divine

A Prophecy Fast Being Fulfilled



VISION of the future arises. I see a world where thrones have crumbled and where kings are dust. The aristocracy of idleness has perished from the earth.

I see a world without a slave. Man at last is free. Nature's forces have by science been enslaved. Lightning and light, wind and wave, frost and flame, and all the subtle powers of earth and air, are tireless toilers for the human race.

I see a world at peace, adorned with every form of art, with music's myriad voices thrilled, while lips are rich with words of love and truth; a world in which no exile sighs; no prisoner mourns; a world on which the gibbet's shadow does not fall; a world where labor reaps its full reward, where work and worth go hand in hand.

I see a world without the beggar's outstretched palm, the miser's heartless, stony stare; the piteous wail of want; the livid lips of lies; the cruel eyes of scorn.

I see a race without disease of flesh or brain—shapely and fair, married harmony of form and function; and, as I look, life lengthens, joy deepens, love canopies the earth; and over all, in the great dome, shines the eternal star of faith.

—ROBERT INGERSOLL.

direction and most manifest providential care, I spent two years in Jerusalem studying the inner and Eternal verities of both religions, along with those of the Mohammedan Faith, at that time in charge of the most holy places of both Christians and Jews, in order to keep peace in the land. Of course these things are now changed since Palestine is under the supervision of the British Empire. But one of the darkest shadows resting on any people is the general reproach that the Jews did not know the Son of God when he appeared in person among them and that all they could do was to crucify Him, with many other means of physical torture.

After studying this subject in every possible way—both within and without; in books and on the ground—I am thoroughly persuaded there is not one word of truth in the historical interpretation of Christianity. The Christ of Christianity is exactly the same as the Messiah of the Jews. Both mean "Immanuel—God within."

There can be no wholeness of life nor any true happiness in any human being until he or she discovers this life within and lives from being taught of God. But the Universal Spirit of life is too great and won-

derful to be seen, save from its own likeness or manifestation in dream or vision and this is the only Son, or very likeness of God. Without this no one can come to the actual taste and knowledge of the Eternal God.

To make this known to our world, as far as anyone can make it known, so as to help others, is the chief purpose of all my books and magazines, but most especially of "Deus Homo." I have another book of still greater value, soon to be published, to be called: "Jerusalem—The Holy City." But this is no material city but the lives of all men and women who are just to every interest of Spirit, Mind, Body and Soul. These alone are David—The Beloved of God. God has no other habitation than this wholeness of life. This book will, I thoroughly believe, do more than any other work—or all works put together—to lift this dark and loathsome shadow from the consciousness of the Jewish Race and enable Christians to worship God in Spirit and in Truth.

While the spirit of love and devotion toward the old and literal Jerusalem is not to be condemned, the real Zion—or life-extension into the Universal—can never be realized save in this New Jerusalem of the posses-

sion and joyous consciousness of the very life of God within. As long as Christians worship and uphold the man and historical Christ of history they cannot possibly know the peace that passeth understanding or the life of God within. Nothing but the real Messiah or Christ within can ever take away the reproach of the Jewish people that they rejected and put to death the only man who ever made God manifest in the flesh. It is to help on this glorious consummation that I want to give the world the help of the book containing the great and glorious meaning of Jerusalem. I want to publish this book as soon as possible and send a copy to every one of the 6000 Public Libraries in our land and then secure its translation and publication in each of our world centers. For this a large sum of money is needed. We are therefore extending the glorious privilege to all who read this to send us any sum he or she can spare for this purpose. All so given will be spent in this great defusion. Make all checks or money orders payable to George Chainey and send letter to 362 Ximeno Avenue, Long Beach, California.

JERUSALEM ON THE EAST

or

Man's Divinity

GENESIS. CHAPTER 49.

1. *Jacob's dying blessing.* 29. *Charge as to his burial.* 33. *His death.*

1. And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

2. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3. Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.

4. Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

5. Simeon and Levi are brethren; instruments of cruelty are in their habitations.

6. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.

7. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8. Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

9. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

11. Binding his foal unto the vine and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12. His eyes shall be red with wine, and his teeth white with milk.

13. Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

14. Issachar is a strong ass couching down between two burdens:

15. And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16. Dan shall judge his people, as one of the tribes of Israel.

17. Dan shall be a serpent by the way, an adder

in the path, that biteth the horse's heels, so that his rider shall fall backward.

18. I have waited for thy salvation, O Lord.

19. Gad, a troop shall overcome him: but he shall overcome at the last.

20. Out of Asher his bread shall be fat, and he shall yield royal dainties.

21. Naphtali is a hind let loose: he giveth goodly words.

22. Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

23. The archers have sorely grieved him, and shot at him, and hated him:

24. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

25. Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27. Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28. All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

30. In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

31. There they buried Abraham and Sarah his wife; and there I buried Leah.

32. The purchase of the field and of the cave that is therein was from the children of Heth.

33. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

JERUSALEM is said to be foursquare and the length is equal to the breadth. These four divisions are not of any literal city in Palestine nor any other part of our world, but relate to the four great cardinal points of the universal, and these correspond with Universal Spirit, Mind, Body and Soul. These concern both the race and each individual. As an introduction and brief prospective of a book I intend to soon publish, I am presenting herewith an interpretation of the four greatest chapters in the entire book we call the Bible, meaning the one book distinct from all others. While this is true to both Jews and Christians, there are other books that are "The Book of Books" to other great aggregations of mankind. It is our full intent to make the one and common meaning of all these books known to the readers of our "World Liberator."

The twelve gates of this great habitation of peace, the chosen dwelling place of God, are twelve qualities that are to be the visible manifestation of the very nature of God that are to be made visible in the perfect life of man in God and of God in man. But this supreme achievement can only be accomplished in the way fore-ordained. It is eternally purposed just what qualities shall be cast out and also what shall be evolved to everlasting perfection. This first great summary of the twelve tribes or qualities of perfection relates to the great spiritual division. Jacob—the supplanter—is the power of the spirit that is to overcome the dominance of the natural. This is symbolized in the mutual relations of Jacob and Esau, called also Israel and Edom. This supplanting is not a state of destruction but of construction. It is the ingrafting of a superior and better

fruit into a young and growing tree. Life in its completeness will be naturally spiritual and spiritually natural.

In the chapter before this we have the blessing of Jacob upon Manasseh and Ephraim. Joseph would give preference to Manasseh, the firstborn, but Jacob very intentionally bestows it upon Ephraim. Manasseh is the quality of Law, while Ephraim is Truth. This is the double state of intelligence and consciousness. The father of these two in Egypt is Joseph who is sold into Egypt or mind, as a slave. All the greatness of the spirit in the life of mind begins with the sincere. These are long regarded as vain dreamers and disturbers of the established order, but the time comes when such will be the only possible saviours of the life of mind from a state of starvation.

We have before us in this chapter the nature of the twelve qualities of the spirit in its supplanting power in the South—or mind. The way therefor is opened by all sincere seekers and discoverers of Law and Truth. But the very beginning of the spiritual life is Reuben, the quality of Desire. This is the first born of spirit and the very beginning of its strength, but in its youth it is unstable as water, hastily changing from one state of adventure for another. It also claims the prerogatives of its father, instead of being content with its own. In the Gospels this quality is called Judas, for it is only Desire in all its strength that can give us to the labor of the cross to bring all the great divisions of life into a perfect whole. Simeon—Hearing—and Levi—Illumination, are brethren, but these are instruments of cruelty and oppression until they are equally divided with and blended into all the rest of the twelve. Judah is the gift of labor. Judah—praised—is the most praiseworthy of all the twelve. This is the power and patience to labor to understand the mighty life of God, not only in all natural ways, but also in the far greater life of Divine Manifestation in dream and vision. The Sceptre of superiority over all others will not depart from Judah until Shiloh—sent forth—comes. This simply means that we must seek to know and be all that is Divine until the very life and glory of God are made normally visible in the life of humanity, not in a world of war, but of universal peace and brotherhood wherein each will live for the good of the race. The clothing of this state will be red with the wine of Revelation and the teeth white with the milk of a pure philosophy or understanding. Zebulun—the glorious sense of touch and very taste of God—will dwell at the haven of the sea, the bliss of a peaceful alliance between the intelligence and consciousness of being. Issachar—Sight—is a strong ass couching down between two burdens, the vast abundance of the natural in the spiritual and of the spiritual in the natural. This state to Sight is both good and pleasant, even though it is one of constant service to the other qualities of life. Dan—representing the psychic—is not spiritual and yet it long governs in the spiritual

life as though it was. It is not permanent, but a passing gift. It is like the umbilical cord between the child and its mother. When the child is born, this is cut off and thrown away. It is compared to a serpent that bites the horse's heels so that its rider falls backwards. The horse here represents the intellectual life that is for a time thoroughly upset by the psychic. There is no use or place for Dan in the Beulah Land of the perfect union of revelation with understanding. Gad, the great gift of the power to be obedient to your own consciousness, is long upset by the various powers or troops of established authority, but this will finally be overcome and blind legal authority made to yield to all seeing and practical justice.

Out of Asher—Prayer—shall come the true bread of life, for all nature is seeking or asking for spiritual things as truly as the spirit is seeking to find expression in all natural ways.

Naphtali—Discernment—is as a hind let loose to range over all the high places of life. The day will come when all the dry facts of knowledge will be clothed with the goodly words of revelation interpreted into its one Eternal meaning. Then will life be clothed with perfect sincerity like a goodly bough by a well whose branches run over a wall. Nothing is so beautiful and wonderful as Sincerity. This is clothed with a coat of many colors; it is found in all nations and in all religions. No strife of contention and dispute can overcome sincerity until it shall bring forth all the perfection of Universal Law and Truth. This great blessing of the spirit in the life of mind shall surely prevail over all its progenitors, for it is buried in Hebron, the state of conjunction between Time and Eternity.

Benjamin—Love—who has long ravined as a wolf shall yet divide the spoil. Nothing is so hungry as a wolf—nothing is so hungry as love. This hunger must increase in every human heart until it shall devour all selfishness and gain the perfection of reciprocity of each in all and of all in each; man in God and God in man. The struggle and hunger for God will all be forgotten when we find the Amrita and live in constant enjoyment of the Actual Taste of God.

—§—

Song of Gitanjali

By Rabindranath Tagore

Here is thy footstool and there rest thy feet
where live the poorest, and lowliest, and lost.

When I try to bow to thee, my obeisance cannot
reach down to the depth where thy feet rest
among the poorest, and lowliest, and lost.

Pride can never approach to where thou walkest
in the clothes of the humble among the poorest,
and lowliest, and lost.

JERUSALEM ON THE SOUTH

or

The New Humanism

DEUT. CHAPTER 33.

1. And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

3. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.

4. Moses commanded us a law, even the inheritance of the congregation of Jacob.

5. And he was king of Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

6. Let Reuben live, and not die; and let not his men be few.

7. And this is the blessing of Judah; and he said, Hear, Lord, the voice of Judah and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.

8. And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

9. Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children; for they have observed thy word, and kept thy covenants.

10. They shall teach Jacob thy judgments, and Israel thy law; they shall put incense upon thine altar.

11. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12. And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.

13. And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.

14. And for the precious fruits brought forth by the sun; and for the precious things put forth by the moon.

15. And for the chief things of the ancient moun-

tains, and for the precious things of the lasting hills.

16. And for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

18. And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

20. And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21. And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

22. And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

23. And of Naphtali, he said, O Naphtali, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south.

24. And of Asher, he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

26. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.

27. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

28. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

29. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

WHILE the blessing of the twelve tribes or qualities of man's dealing is great beyond all explaining this one of Moses is still greater.

Here the Lord or visible manifestation of God in the life of Humanity comes not only from Mount Sinai, the state of Illumination, but also from Seir, the Rough, or the state called Esau and Edom the natural man. The Divine is to be actually revealed and made understandable in the mind of man. This means a state of excellence such as is beginning to be glimpsed by a few in what we are calling The New Humanism. It is not enough to be divine within, we must also be divine without in every possible excellence of the natural man. Science must be religious and Religion scientific. Man must not only possess the joy and very taste of God in Himself, but he must be a constant joy and blessing to all with whom he comes in contact. This

Divinity must also include the Mount of Paran or the Caverns of all the shut in places of the Cults and Religions. These must all come out into the open of the Universal. They must free themselves from all intolerance and every claim that they are the only pebble on the beach. But this spirit of tolerance and reciprocity between all the Religions is already breaking upon our shores with the immeasurable laughter of the seas. All nations and all Religions are crying out for the abolishment of war and strife; instead of trying to proselyte we are learning to do good to all by the destruction of ignorance and poverty. This is the blessing of Moses—drawn out—because he is the Spirit of counsel and symbolic meaning of Revelation, adopted and educated by the daughter of Pharaoh, the highest possible grace and culture of the human mind. This state of life and service finds God in the Burning Bush, the symbolic

and indestructible meaning of all Revelation. Everything historic is destructible. All the great sacred books of the world in their symbolic sense are glowing with the indestructible fire of both Human and Divine Love.

Reuben—Desire—is to still live even when it is dead to self, because man will only desire and delight to do the will of God. This is why the place of Judas is taken by Matthias. Levi or Illumination is no longer a state of danger, but one of universal perfection aglow with the Urim and Thummim, meaning the lights and perfections of the Divine made actually visible in the life of man on the earth. All opposition to this twofold state of excellence must soon and surely perish out of our world. Benjamin—the Beloved Gift of Love—is no longer in torment with hunger, but abundantly fed and satisfied. Between the shoulders of this twofold state of all Truth Loving and of all Love Truthful. This blessing of Joseph—Sincerity—in law and truth includes all the abundance of the Heavens in the Earth and of the Earth or understanding of man in the Heavens.

To the perfectly sincere seeking all of Truth, not simply to know, but to do, must come all precious things until the fullness thereof. All such are the ten thousands of Ephraim and the thousands of Manasseh. Zebulun—Touch—rejoices in going out into the delight

of fellowship, in the very taste of joy of life both with God and Humanity. All the joys of Touch in the sweet comradeship of human love are but a drop out of the vast abundance of fellowship in Revelation with the living, loving God. Issachar—Sight—rejoices with Touch in his tents because these represent ever advancing progress up the lofty mountains of Universal Intelligence and the abundance of the seas of the Cosmic Consciousness. Gad—Obedience—is one of the greatest and noblest qualities in any life. Through this we have the joy of the most perfect companionship with the giver of the Law of Life. At this time even Dan, the Psychic, is as a strong lion leaping forth from Bashan, the fruitful land on the other side of Jordan. While Dan has no place in our final perfection the Psychic is of great service in bringing together the two worlds of the seen and the unseen. Naphtali—the power of discernment—is full of the blessing of God Revealed. Asher—Prayer—seeking for fellowship with God and the good of all, is blessed with many children or increase, for there is no conception of God like unto Jeshurun—Uprightness.

The Divine needs the human as truly as the human needs the Divine. Happy indeed is Israel because this is no one race, but every man or woman of every race who lives and rules with God, not in faith or worship alone, but in everything they do or experience in the actions of the day or in dreams by night.

PARADISE

OR

THE GARDEN OF THE LORD GOD

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JERUSALEM ON THE WEST

or

The Redemption of the Body

JUDGES CHAPTER 5.

Song of Deborah and Barak

1. Then sang Deborah and Barak the son of Abinoam on that day, saying,

2. Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.

3. Hear, O ye kings; give ear, O ye princes; I even I, will sing unto the Lord; I will sing praise to the Lord God of Israel.

4. Lord, when thou wentest out of Seir, when thou marchest out of the field of Edom, the earth trembled and the heavens dropped, the clouds also dropped water.

5. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel.

6. In the days of Shamgar the son of Anath in the days of Jael, the highways were unoccupied, and the travelers walked through byways.

7. The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8. They chose new gods; then was war in the gates; was there a shield or spear seen among forty thousand in Israel?

9. My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord.

10. Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

11. They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates.

12. Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13. Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty.

14. Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machur came down governors, and out of Zebulun they that handle the pen of the writer.

15. And the princes of Issachar were with Deborah; even Issachar, and also Barak; he was sent on foot into the valley. For the divisions of Reuben

there were great thoughts of heart.

16. Why abodest thou among the sheepfolds to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.

17. Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches.

18. Zebulun and Naphtali were a people that jeopardized their lives unto the death in the high places of the field.

19. The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20. They fought from heaven; the stars in their courses fought against Sisera.

21. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22. Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones.

23. Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.

24. Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25. He asked water, and she gave him milk; she brought forth butter in a lordly dish.

26. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27. At her feet he bowed, he fell: where he bowed, there he fell down dead.

28. The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariots?

29. Her wise ladies answered her, yea, she returned answer to herself.

30. Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil?

31. So let all thine enemies perish O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.

THIS song of Deborah—Bee—celebrating the victory over Sisera—Mediation—is the great rejoicing of our work when life shall be full of the natural sweetness and light of the end of all mediation between the body and the spirit.

The companion of Deborah is Barak—Lightning; the son of Abinoam—my father is delight. Lightning is the light of heavenly illumination born of long companionship with, and the unspeakable delight of, the actual taste of God. This is impossible save in a very refined state of the body, undergoing regeneration and being clothed with Immortality. This is the time when God begins to be seen in Seir and Edom, the life of nature and of humanity. The wonders of Science are becoming as great as those of Religion. Then the lofty mountains of Sinai melt away and the Divine descends to dwell in the cultivated lives, homes and fields of earth. Instead of seeking God sitting on a throne in a far away

heaven we seek Him in our own consciousness and in the loves and deeds of men and women.

Before this there is a time of Shamgar—destruction—the son of Anath, meaning the assignment to damnation in eternal hell of all who do not believe as you do. This is also the time of Jael—the wild she goat—the state of free thought and individualism, climbing all the mountain heights of freedom and personality. These are the byways that take the place, for a time, of the highways and of established authority in religion. For a time man chooses new Gods of liberty, science, ethics, and no defence for the eternal verities of life can be found until Deborah and Barak arise, for these are the perfect union of sweetness and light, science and religion. When these come forth it calls for utterance from all who ride upon white asses, meaning intelligence blended with consciousness. These are those who dwell in states of consciousness far from the noise of either

national or religious strife and intolerance.

Now do the great qualities of the Spirit begin to offer themselves willingly to the support of Deborah and Barak, who thereby gain dominion over the mighty. Let all who have human sweetness and all who have Divine Illumination meet and mingle together; let each awake to the glory of the other and go forth to overcome Sisera and establish perfect unity of the body and mind; these two must go together.

But the glory of the victory belongs to Jael—the wild she-goat. This is the courage to seek and know the truth for yourself. No one can really know God through another. This destruction of Sisera by Jael is no betrayal of hospitality but the way of doing more for others than they ask. We must destroy the very

life of the state that seeks to be to us in the place of God. In all our world today, the free happy Jael, knowing God for themselves, are driving the pegs of progress through the heads of those who think they alone can teach you to know and live with God. This is the birth of Religion a hundred thousand times greater than any so-called religion. Religion in its most real sense is to be related consciously back to your source—the all-pervading life of a living, loving God. The Lord God, the Manifest and the Unmanifest, are there whenever this one state has opened the door to human sweetness and delight. This glorious song of Deborah is a song of all songs and the very beginning of the perfect sweetness and light soon to dwell in every loving soul among all people.

Selected Verse

My Native Land

A SONG

(To be sung to the music of "America the Beautiful")

By Fanny Bixby Spencer

My native land is all the world,
I know no lesser scope
Than vibrant earth and ocean spanned
By brotherhood and hope.
Upon a common soil sustained,
'Neath one all-nurturing sun,
Humanity in every aim
Must win or lose as one.

Where'er the mind of man hath scaled,
I count my country's gain,
And where my brother's blood is spilled
I touch her carnal stain.
Writ clear upon the scroll of time
Her cosmic growth I scan,
As God-lit thought reveals the law
Of love of man to man.

Where is God?

By A. M. Alcorn

When you hear the thrushes sing,
Lilting, darting on the wing,
Telling you that it is spring,
That is God.

When you see the ripening grain,
Freshened with the dew and rain,
When you see the bluebells nod,
That is God.

When you understand and know,
How to ease another's woe,
Seek and find and tell him so,
You are God.

The Spirit of Love

By Martha Shepard Lippincott

Does anyone know where the spirit of love
Is hiding itself today,
And why it is not coming back to the world,
In hearts of mankind, to stay?
It used to be filling the hearts with its joy.
And life was a dream, serene;
But now only vanity, selfishness, greed,
In many a heart is seen.

O, spirit of love, we are longing again
To know all the joys of old.
We're tired of the things that will make all our hearts
Be seeming so hard and so cold.
Come back and awaken the joys of the soul
That fill all our hearts with peace;
'Tis only the spirit of love that can make
The joys of this life increase.

God's Very Own

By Myra Waddell

Mountains high and mighty,
Fitted like a throne,
Children playing lightly,
On some grassy zone,
Flowers bending slightly,
By the breezes blown,
These all small or mighty,
Are God's Very Own.

Pines and lakes and rivers,
Grouped around His throne,
Indians with their quivers,
Hunting all alone,
White Man with his flivvers,
And a telephone,
These, from men to rivers,
Are God's Very Own.

JERUSALEM ON THE NORTH

or

The Four-Square Life

REVELATION. CHAPTER 21.

1. *A new heaven and earth.* 10. *The heavenly Jerusalem.*

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things: and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

11. Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12. And has a wall great and high, and had twelve gates, and at the gates twelve angels, and names writ-

ten thereon, which are the names of the twelve tribes of the children of Israel:

13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and breadth and the height of it are equal.

17. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald.

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

22. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25. And the gates of it shall not be shut at all by day: for there shall be no night there.

26. And they shall bring the glory and honour of the nations into it.

27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

JERUSALEM on the north is the attainment of the soul, the completion of the moral nature. When this is evolved we find ourselves in the life universal of spirit, mind, body and soul. Some things are good, other things are best, some things are better than the best, but the things yet to come are better than the best, but the things yet to come are better and greater than anything we ever dreamed of, hoped or even wished for. When we bring all the tithes into the storehouse, and that means to acknowledge God in all our ways, He will pour us out a blessing larger than we can contain. We must yet grow a great deal before we can absorb the meaning of this chapter that tells us there is to come a time when we shall live in our bodies here on earth with those whom we love without pain or knowledge of death, sorrow or crying for anything in heaven or earth. This book of Revela-

tion is the great summary of all the other books. This chapter is the condensed meaning of this great book and most wonderful of all that is wonderful, the grand summary of the whole process of man's creation. This brings us to a new heaven or a new Revelation and a new earth or state of human intelligence. For the first states of mystery and of false understanding are all passed away and there will be no more sea. This does not mean the passing away of the natural sea, but of that state of accepting Revelation in its literal form instead of finding its hidden and symbolic meaning. This is the sea in which life is hidden until we fish for it and capture the inward sense. When we have done this we have unsealed the books and created all things new. All the Religions will then pass out of all their gloomy dungeons and provincial limitations into the glorious sweetness and undefinable state of a fourfold

perfection far greater than all that we have before called great. God shall then indeed be able to dwell with mankind both consciously and intelligently. This is the only life that will ever bring peace on earth and good will and friendliness among all peoples. The glory of this great expectation is even now beginning to breathe through our world like some new great song of mingled sweetness and light. The actual knowledge of, and bliss of, the companionship of God, will be as normal and natural as our human friendships and loves of each other. All the words of this great chapter are veritably true and faithful. The kingdom of God in all natural ways will truly make all things new. But we must overcome all our fears, all lack of perfect honesty and sincerity and every state of deception and of false dealing with our fellow men. Justice must give place to all blind legality. This Kingdom is to be the reign of David—the beloved of God, for the David of these writings is no mere man or ancient King but the state of Justice that slays with the stone picked out of a brook—the great giant of the sorcery of words without the doing thereof. This will be the Kingdom of the Undefined and undefinable that hitherto all the builders have rejected, that is now to become the chief cornerstone and foundation of all life. All the twelve gates will be shining pearls from out of the long travail of mankind, for Truth and the right use of all things. Every great quality of the twelve will rest upon a foundation of shining, glowing consciousness and taste of the

very Presence of God within. This alone is the new Jerusalem. This state is positively greater than any organization, race or known religion. These will all flow into and be merged together in the greatness of the reign of Divine Justice and sweet lovable immeasurable sweetness of a New Humanity.

The Angel in each of these twelve gates or qualities is simply the Divine in the Human and the Human in the Divine. The measure of this state is one hundred and forty-four cubits because this is twelve times twelve. This is each of the twelve qualities blended together. This is why in the one hundred and forty-fourth Psalm of David, there is no breaking in nor breaking out, and happy is that people whose God is the Lord. These Psalms all represent this twelvefold state of the Tribes of Israel and Apostles of the Lord.

After the book to be called Jerusalem, we propose to publish The Glorious Meaning of these Psalms as a world Rosary of Prayer. The final six Psalms after the one hundred and forty-four, like this great chapter, show what the life of Humanity will be when everything that has breath shall visibly be a Revelation of Divine and Human Perfection. The sweetest moment in all Romance, the great end of every picture, is when two pure and noble souls having overcome all separation are folded together in an unbreakable unity of life. This is only a drop out of the great sea of Eternal joy and stream of life and love for all, flowing from the throne of God, set up in the hearts and minds of a redeemed Humanity. Amen.

A REVIEW OF "DEUS HOMO"

FROM The Rally (London) comes this review of "Deus Homo; or the Perfect Life of Man in God, and of God in Man," by George Chainey:

"To anyone who has followed the writings of this profound teacher for the past twenty years, this volume will come as the apex and the consolidation of all that has gone before. It is a study of the Four Gospels as a four-fold revelation from God, 'setting forth in symbolic language the qualities and nature of Perfection.' While deeply serious, the spirit of the book is instinct with an irradiating joy and exultation, for it speaks throughout of 'a day of reconciliation and peace to come between all things in earth and things in Heaven . . . All things on earth are the things that man has worked out by his own intelligence; while all things in Heaven are the things that have been revealed in Revelation. Among the great things on earth are the Religions. Among the things in Heaven is Religion . . . Among the things on earth we find the Historical Christ, among the things in Heaven—the very greatest of all things in Heaven, because He Himself is the full embodiment thereof—is the spiritual and eternal Christ.' . . .

"As the first chapter deals with 'The Imperfect in Everything' so the last word is 'Reconciliation or the

Perfect in Everything.' Every state and incident in the life of Jesus is dealt with exhaustively in its four-fold aspect. Especially valuable to some will be the chapter on 'the Miracles of Healing by the Perfect.' 'The Christ-healing of our many spiritual, mental, physical and moral diseases will pass into the world as a contagion of impulse in all to seek after the full consciousness and understanding of the Nature of the Living God. There is no cosmic treating that does not spring from this source.'

"The book is illustrated by world famous pictures of the life of Jesus Christ, the selection of which are most interestingly dealt with and explained in the chapter called 'The Perfect Art.' The whole book is a wonderful example of transcendent mysticism, together with the simplest, truest, practical teaching open to all to follow.

"The only way to chase away the imperfect in others is to fill our own consciousness and environment so full of the radiant spirit of right embodiment, that things contrary to it will hasten to flee away. There is nothing that comes near to likeness to God than the

(Continued to page 34)

(SOON TO BE PUBLISHED)

Jerusalem = the Holy City

By George Chainey

CONTENTS

| CHAPTER | Part One | PAGE |
|---|----------|------|
| 1—THE SUBJECT IN GENERAL..... | | 1 |
| 2—THE HOLY CITY AND ITS KING..... | | 13 |
| 3—THE CITY WITHOUT NIGHT..... | | 23 |
| 4—THE HOLY CITY AND ITS SUPREME MYSTERY..... | | 33 |
| 5—THE HOLY CITY—OR STATE OF LIFE'S SUPREME JOY..... | | 46 |
| 6—THE SCHOOL IN THE CITY..... | | 60 |
| 7—THE CITY IN SONG..... | | 69 |
| 8—THE HOLY CITY AND THE TEMPLE WITHIN..... | | 83 |
| 9—THE HOLY CITY—THE GATE OF ILLUMINATION AND FOUNDATION OF JASPER..... | | 97 |
| 10—THE GATE OF LAW AND FOUNDATION OF SAPPHIRE..... | | 111 |
| 11—THE GATE OF TRUTH—FOUNDATION OF CHALCEDONY..... | | 125 |
| 12—THE GATE OF LOVE AND FOUNDATION OF EMERALD..... | | 141 |
| 13—THE GATE OF OBEDIENCE AND FOUNDATION OF SARDONYX..... | | 157 |
| 14—THE GATE OF PRAYER AND FOUNDATION OF SARDIUS..... | | 167 |
| | Part Two | |
| 15—THE GATE OF DISCERNMENT AND FOUNDATION OF CHRYSOLEITE..... | | 1 |
| 16—THE GATE OF SIGHT AND FOUNDATION OF BERYL..... | | 15 |
| 17—THE GATE OF HEARING AND FOUNDATION OF TOPAZ..... | | 28 |
| 18—THE GATE OF TOUCH AND FOUNDATION OF CHRYSOPRASUS..... | | 44 |
| 19—THE GATE OF DESIRE AND FOUNDATION OF JACINTH..... | | 58 |
| 20—THE GATE OF LABOR AND FOUNDATION OF AMETHYST..... | | 72 |
| 21—THE CITY OF PROMISE..... | | 99 |
| 22—THE CITY OF FULFILMENT..... | | 123 |
| 23—THE CITY OF GOD..... | | 154 |

ILLUSTRATIONS

| CHAPTER | |
|--|----------------------------------|
| 1—Christ's Triumphant Entry into Jerusalem. | 11—The Wise and Foolish Virgins. |
| 2—Saul and David. | 12—The Good Shepherd. |
| 3—The Shepherds of Bethlehem. | 13—The Woman of Samaria. |
| 4—Jerusalem From the Mount of Olives. | 14—Star of Bethlehem. |
| 5—The Golden Gate | 15—The Riddle of the Sphinx. |
| 6—Jacob's Dream | 16—Madonna, Jesus and John. |
| 7—David Chasing Away the Evil Spirit From Saul. | 17—Moses in the Bulrushes. |
| 8—The Mosque of Omar. | 18—Madonna and Two Turtle Doves. |
| 9—The Wise Men of the East. | 19—Madonna and Child. |
| 10—David The Shepherd Lad. | 20—Mary Magdalene. |
| | 21—The Child of Promise. |
| | 22—The Divine in The Human. |
| | 23—International Unity. |
| | 24—Song of Miriam. |

JERUSALEM

THE CITY OF GOD

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

REVELATION XXI. 22, 23.

BEYOND all promise and beyond all fulfillment stands the Glorious City of God. "There is a river, the streams whereof shall make glad the City of God. As we have heard so have we seen in the city of the Lord of Hosts, in the city of our God; God will establish it for ever. Glorious things are spoken of thee, O city of God. For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell for I have desired it."

These are but a few of the glorious things said about the City of God. No one can know the meaning of these words until he has found his own highest moral responsibility and learned to live in God, both intelligently and consciously; equal in spirit, mind, body and soul; and then realized, in the whole of his conscious being, the Presence, joy and constant guidance of a living, loving God; not as a cold and self-unknowing existent Principle, as so many have imagined, but of a self-conscious, infinitely intelligent Personality—a nearer and dearer companion than was ever known in human friendship, love and marriage.

In this state God ceases to be a Mystery, and becomes the simplest, most familiar realization, nearer than the air you breathe or the heart that throbs in your breast. There is no fanaticism in this, because you are no longer thinking of your own interests, but of the common good, and of all the vast, varied concerns of your great human Brotherhood. There is no attempt even to persuade others to seek and find this goal, for you see clearly that the whole stream of Time, with all its vast and varied action, has no other possible meaning but to bear everyone launched thereon to this ultimate gladness of the knowledge and conscious Presence of a Living God.

You know that if any are too low down as yet to be enticed by the joys of true living, that they are under the preparatory ministry of all the vast army of sorrows, sickness and tragedies of mortality.

The real City of God is no place or state external to God, but in very truth, God Himself. Justice and judgment are the habitation of His throne. David—the Beloved of God, the man after God's own heart—is simple, true and lasting Judgment between man and man.

Zion—the City of God, His chosen habitation—is no external city, mortal or immortal, but a state of human consciousness and intelligence pervading the whole conduct of our daily lives. Every true man or woman, worthy to be esteemed as such, is far more in himself or herself than the house in which he lives, all that he owns, or the city or even nation to which he belongs.

Unless he has passed beyond all these and is known and loved as a simple, straightforward, sane, right-thinking and right-doing man or woman, he is as yet of little value in the real things and worth of life.

The great majority of so-called religious people still think the City of God is in some other state or world, and that in such state or world they will see and know God and Christ as a great external personality like themselves, sitting in royal splendor with Christ at His right hand, and the beautiful human mother of that One special Son, sitting in lowly sweet humility at their feet, and with them those that are saved by believing in the right doctrine and living right lives, standing or sitting around, playing on harps or waving palm branches. The savage in the forest, sacrificing to image of wood or stone, is little farther from the truth. The City of God is right here and now, and we are only ignorant of the fact because we have not yet evolved to the fourfold state; especially to the greatness of soul or character that makes the only condition in which we can be naturally conscious of the sweet, joyous, Infinite Presence. This is not a purely spiritual state apart from the natural, but a realization or attainment as natural as the presence of music or the vivid imagination of the poet or creative novelist. But the forms of the Divine Presence are not those of the human imagination, but the actual creations, in form, of the Divine Thoughts and Qualities, now you have grown sane and pure enough in all your being to have sweetheart, delightful comradeship with the author of your Being.

Nor is this joyous, shoreless, yet Personal Presence of the Living God your own selfhood. All the infinite form world of Vision is the Only One who can truly say to you "I and my Father are one," "He that hath seen me hath seen the Father." Playing at being God ourselves is about the last and biggest mistake man can possibly make. This makes us the worshipers of self, and is what is meant by man putting himself in the Most Holy Place.

The sweetness of all that is sweet; the strength of all that is strong, is the finding and realizing The Presence beyond your utmost attainment of Creation's separate Lord and Self. God still abides in Himself even when He has found room enough in the souls of just men made perfect to come into visibility, hearing and touch with all the glorious form world of His own manifold Being. But before we can share this wondrous state we must have arrived at both Human Justice and Charity.

To see the many who have not arrived; to be able

to distinguish between truth and error, is entirely free from fault-finding and unfriendliness. We must have in us the spirit of patience, gentleness and even friendliness for those who are still in these green and undeveloped states.

One of the greatest things said about this finality of life in the City of God is the declaration of the Seer: "And I saw no temple therein." There will be for all such as have arrived no place nor time set apart for prayer or worship. All life of thought, emotion or action will be equally pervaded with the sense of life's worth. Here is where the great law of Oneness will come in. Here you will be just, kind and considerate for all that lives and breathes.

The generation of mankind that reaches to this city without a temple will be busy day and night in communion with God and in doing His plainly revealed Will in helping to turn the natural world into one vast beautiful garden of use and pleasure. The streets of this city are paved with gold, because this is the pure gold of Revelation that is beneath the feet or understanding of mankind instead of above as an impenetrable mystery. It will be just as natural now to see and understand the vast glorious form world of the Vision of God, by day or by night, as it has been and will still be to see and mingle with the forms of men and women about you.

The coming of this great change in the realization of life's Perfect Day will be no great shock, change nor catastrophe. The light of this all-radiant joyful Day will be from the Lamb as well as the Glory of God; and the Lamb is the natural growth and development of the Vision state in Time. Here, for long, the forms of the very Life of God yield up their lives as sheep at the slaughter for human food and clothing. This is the long travail of the Spirit in Time on which is placed for its removal the iniquity of every one-sided state.

As the Christ in the Gospels is represented as dying in each great division, so does Vision die and pass from spirit to mind; from mind to body; from body to soul; and then from soul to the four states blended into one perfect and harmonious whole.

Before we can make God visible in the very life of the body we must be long seated at the right hand of God. This is to be in Vision and at the same time natural and normal; knowing that we are being taught of God to understand the inward meaning of all this vast, glorious form world within. All this is both natural and spiritual. All this is the most natural and God-given right for every child to know. All this will yet be fundamental in the education of every child born into our world.

At present when children are naturally born into this state we smother it out of them with science divorced from Religion and with Sunday Schools that have neither science nor religion. But all the mighty kingly powers of human government, of education, of helpfulness to others in love and charity, will yet bring all their glory into this right understanding and universality of The City of God.

No abomination of man making himself God, and no mere invention of man's mind without Divine Illumination and right Understanding, can ever enter into the City of God. That which is written in the Lamb's Book of Life is that which is by nature Eternal, but only brought into manifestation by man's noblest doing and faithful toil to become in all things, thoughts and actions just what is like unto the perfect things and glory of life first seen within in fellowship with God.

This Writing is what existed in God's Own Nature forever and forever; and no man ever invented or wrote a single word in the Lamb's Book of Life. The first-born are God's. Man originates nothing. He simply discovers and uses what God is. To offer to God His own eternal excellence is to make the offering of Cain. To offer the Lamb of Abel—life and truth—is to offer to God all our spiritual, mindful, physical and soulful endeavor to know Him as He is, and to be like Him in universal Love and Service that, like the sun or the rain, is for all on the same terms.

The Light of the City of God is of the Lamb—all the toil and love of man for God and man through all the Ages as well as of the glory of God.

There is a River of Life pure as crystal that maketh glad this City, that proceeds out of the throne of God and of the Lamb, for this is the twofold stream of Eternity passing into Time, and of everything improvable by Time flowing into Eternity. When these two are fully blended we shall know the city without night. This does not mean an unnatural and sleepless state, but a state of sleep in which we know and are conscious of our own selfhood, and know that in the glorious, wondrous shadow world of dreamland that we are being taught and receiving into ourselves more and more of the qualities and supreme perfect character or likeness of God.

No school of man's devising and upholding will ever be perfect and really efficient until it is supplemented by what we can learn in this way in the College at Jerusalem. We are told that in this state of life there will be no more sea. This does not mean that the glorious seas of earth, so large a part of nature, are to be dried up, but that the life within, so long hidden like the vast life within the seas, will be no more hidden. Man having found this glorious city will have all the bright shining stars of the Truths and Qualities of God's Own Being under his feet or understanding. This is the earth in the heavens and the heavens in the earth; and now nevermore shall man walk alone, for having learned to live in God, God shall evermore dwell in us.

In the midst of this golden street, the place broad enough for all feet, and on either side of the double river of universal conscious gladness in all natural and spiritual states of consciousness, grow the twelve trees of the twelve glorious qualities that are personified by the twelve tribes and twelve Apostles. Do not think any more that these are twelve tribes of men or twelve individuals, however glorious, but rather let us know them to be the twelve promises and the twelve states of fulfillment of Law, Truth and Love in Spirit; of Obedience,

Prayer and Discernment in Mind; of Sight, Hearing and Touch in Body; and of Desire, Labor and Illumination in Soul. These are qualities and never quantities. These do not ripen individually one a month, but each in its own month produces all the twelve in one harmonious Whole.

Besides these fruits of these trees there are the leaves that are for the healing of the nations. The leaves of a tree are the lungs without which the tree cannot live. This is the devotion of each to all and of all to each. The nations or parts of life can only truly live in this relation with the whole. The nations of our earth that cannot advance into a true and just international accord must disappear like dead and withered leaves. The Americanism that cannot live in true Internationalism is a relic of barbarism, like cannibalism. All the glow and stir of human hearts and minds towards world peace, international justice, is the flowing stream of Time rushing on to meet and mingle in every drop of its vast, pulsating heart with everything that has been written from Eternity by the finger of God in the Lamb's Book of Life.

Each of these trees of life bears a twelfefold fruit—the full value of life. The whole of life is 144. To this we must add three ciphers to represent the infinite values of the Might, Counsel and Understanding of God; for herein is symbolized the stature of what man will be in all the world when, to all that he can do of right, he seeks to find and lives in this glorious City of God. This is no city of man's building, like the old symbolic city of Jerusalem, nor is it Mecca, nor Benares, nor the city called Zion City in Utah, nor the later one in Illinois. All these ideas are as far away from the true Zion as light is from darkness; or as far away as the light of a tallow candle to the all-shining sun of noon-day. The true Zionism has nothing to do with that of the so-called Zionism of the Jewish people. The best of these are coming to think and see that this, in the light of the real progress of our world in all that is brightest and best, is most utterly ludicrous, absurd and impossible of attainment; and if attainable, a boundless disappointment to the real hunger of the human heart for a city not made with hands. I have lived in the old city of Jerusalem, and many of the saddest things I ever saw were the pitiful looking creatures coming there from various parts of the world, thinking that in some wonderful way there was a short and easy way from here to the City of God.

The City of God is in any one spot as much as another. It is wherever men and women have found in spirit the supreme qualities of Law, Truth and Love; and learned in Mind to be obedient to Law; prayerful in all Truth; and discerning in Love; until they have come to see, hear and touch God in the life of Vision and Dream; causing Desire, Labor and Illumination to become the very warp and woof of their own souls or moral character; for only thus can anyone have a soul.

When these twelve qualities are developed in any man or woman, there and there alone is the City or

Dwelling-place of God. This is the one and only Jerusalem or Mount Zion, of which all glory is spoken and which is the only state in which Immortal Life is promised or ever possible.

Would you, O my brother or sister, find this City of God? Look not for it in Pope, Archbishop, Bishop, Priest, Right Reverend or wrong reverend of any order. These will all disappear as soon as this city truly appears to our world vision. Look not for it in your towering cathedrals, costly churches or lowly uninspired meeting houses, for this city hath no temple. The longer you linger to pray in these the farther will this city be in the dim distance instead of close at your doors, calling you to come into its palaces and gardens of every possible delight, both of nature and of spirit. Think not to find this city in any new league or association, for none of these yet ever devised by human love and service has been large enough to make room for the Universal Standard of The City of God.

THE PATHWAY OF THE NEW AGE

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THE MAN OF MEN

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

Book XI

THE LAND AND SHADOW OF DEATH

WE now enter that part of life that has its symbolism and beauty in the fact and nature of Death. When we truly know Death we shall find it as beautiful as Life. All things are included in God. Life includes memory, reflection and perception. The Divine Memory holds all that has been. The Divine Reflection, or Glass of Vision, holds all that is. The Divine Perception foresees all that shall be.

Man is to be created in the image and likeness of God. Our intelligence and consciousness are to become like unto God's. The life of man, in its perfection, shall also include the memory of all that has been. This land of the symbolism of Death will be the last mystery for us to fully comprehend. It is easier to get a reflection of present states of being in Revelation, or a perception of what is to come, than any clear and intelligent consciousness concerning the dead things of the past.

Pluto—the Many Receiver—is, like Satan, a portion of the life of God. To Pluto is given, by lot or destiny, the underworld—the dim, shadowy realm of the past. This is long a state of Cimmerian darkness on which the sun of greatest intelligence of heavenly things does not shine.

The wife of Pluto—the consciousness of this state—is stolen from the upper world. This is Proserpine, the daughter of Ceres. She is taken from the earth when but young, while she is playing, and gathering flowers with the other Goddesses, or daughters of the Ocean, the heavens and the earth. From Proserpine come the visions and counterparts of the dead in the land of dreams. She spends part of her time with her mother Ceres in Heaven, and part of it in Hades with the dark-visaged Pluto.

The life of Hades is, in some respects, greater and more wonderful than that of Heaven. The final perfection of man's life will be more than the union of heaven and earth. When this grows too small to interest us, the life of Hades will enlarge and glorify it. In the story of Psyche and Cupid, one of the most beautiful of all Revelations—the fading beauty of the heavenly Venus—the secret joy of the inner world is restored and enhanced by the box of beauty obtained by Psyche from Proserpine. Fearful and fear exciting as is the land of death to our mortal sense, the symbolism

thereof holds the joys too great for any present measure of life to retain. It is only in the end of Time, when we have grown to our fullest estate, that our capacities will be great enough to include the past with the present, and both with the future.

This land of Hades lies beyond the North, and also beyond the South, the West and the East. It is a state greater than spirit or body, soul or mind. It begins at the end of the extreme boundaries of the ocean. Through it flow rivers of blackness, and also of fiery flames. Here are yet greater Mysteries in Consciousness than the Cosmic Consciousness, symbolized by the ocean. Here are fiery streams of love and intelligence of things that are long absolutely hidden from all that live upon earth.

Of the people of this land it is said: "The shining sun does not behold them with his beams, neither when he goes towards the starry heaven, nor when he turns back again from heaven to earth." Beyond Revelation and beyond its understanding, lies this greater mystery. Both hell or hades and death are yet to give up all their concealed treasures into the life of man, when, by loyalty to the things of heaven and earth, he has become noble enough to possess the mighty accumulated wealth of the vastness of the past.

While the language of Revelation and Understanding is dark and mysterious to most; all that can be told of this shadowy world must seem still more incomprehensible. As king of the underworld, all that lies beneath the surface, Pluto is the keeper of the Reserves. If a man possessed all the gold and silver gems and other precious things that remain undiscovered in the bowels of the earth, he would be richer than all men. This is like the immense treasure that is hidden in the realm called Hades, the Underworld. It is because of this that the name Pluto, in the plutocracy, has become associated with vast wealth.

Proserpine or Persephone, the unseen, is the psychic state of consciousness. Pluto, in the ultimate, is the material. It is through the psychic that the material will become one with the spiritual. All present and potential wealth of possession and experience in material life will yet become wholly one with the spiritual life. Because Proserpine eats the seed of a pomegranate, she

cannot be wholly delivered from the underworld. She must spend half her time with Pluto, her husband, in Hades, and the other half with Demeter or Ceres, her mother, in heaven. As the wife or consciousness of Pluto—spirit in matter—she is queen over all the dead. So long as the Psychic is unseen, this vast wealth and meaning of the past will be obscure and hard to understand.

The many strange things of so-called spiritualism rise out of this reality, though for the most part they are wholly misunderstood. The day will come when the unseen will be seen, and we shall possess the service of the Psychic and all that it holds, just as naturally as we now possess the advantage of material enhancement of the pleasure of life in the post-office, the telegraph and the telephone.

The Christ or Perfected Man, escaped from the power of death, must go down and add to his spoils the treasures of the mighty realm of Hades. In the greatest poems of the world, like this of Homer and of Dante, man, while yet living, is represented as entering this mysterious land. The greater the treasure, the more it is guarded. The fearful sights and sounds that send shudders of terror through every heart capable of fear, are but the mighty guardians necessary for the safe keeping of these greater treasures and joys of boundless, laughing Being.

On the mimic stage of dramatic representation it is the saddest looking face that is most skilled in the comic art. So the greatest fount of our immortal joy will yet flow from these dark or fiery streams of Styx and Acheron. It is by the awful river of Styx that the Gods swear. This is the measure and obligation of the Divine or Perfect. God would not be God were it otherwise. Creation will remain unjustified until every tear of sorrow has been turned to joy, and all the shadowy land of death shall be added to the joy of immortal life.

When the human heart refuses altogether to let go its dead, it whispers of no false hope nor deceitful lie. The Perfect Consciousness will include all that has been as well as all that is or yet to be. The great



THE SIRENS

purpose of this visit to this mysterious realm is to enquire of the blind poet Tiresias concerning the future. The full knowledge of the future is fast bound with the knowledge of the past.

The past or beginning of Revelation without understanding is also the prophet of the future as well as of the present. The full understanding of Revelation in life must even disclose what is to come as well as what has been. The offering required for this knowledge is a male sheep and a black female. These are placed in the ship of adventure into this land of darkness by Circe. The Mighty Vision of all that is to be must include the mystery of death as well as of life.

Libations, or ministry of life in Revelation, must be offered to all the dead. We must include in our love and comprehension all the former states of existence in the changing, growing life of Religion. We must know that all the ways of God are just and right, and that the sad

griefs of Time are all essential to the full realization and perfection of the joy of immortal being.

This Vision of the past is made safe by digging a trench a cubit each way. Into this four offerings are made; one of mixed honey; another of sweet wine; a third of water; and over all must be sprinkled white meal. The mixed honey is the blended sweetness of many a state of soul goodness. The sweet wine is the sweet life of God in the Spirit. The water is the pure consciousness of the body, that flows and mingles joyously with the life of the Spirit. The white meal is the right division and understanding gained by many toils in the division of Mind. All these offerings must be made before we can have real profitable fellowship with the life of God that includes the meaning of death.

Tiresias—the Spirit's fore-knowing—can only speak of the future after he has partaken of the strange four-fold offering. The honey must be mixed. There must be both human as well as Divine sweetness. We must eat our honey with the honey-comb. The wine must be sweet. Life must be well ripened in the sunshine of

Heavenly Knowledge. The water must be added and also the white meal. All these things are beautiful and rational when understood.

The future of man's toil on earth is here unfolded. The journey is yet long. If the life of the oxen of the sun could be spared on the Trinacrian Island it would be shorter. Fortunately they are not spared. The companions of Ulysses are not fully wise. Labor is stronger and greater than other states. Fullest Wisdom can only come by the acts of wisdom. All that is not made perfect by act as well as by knowledge, must suffer death. Life, in its final state, must be the combined fruit of every excellence. Man must come late to his own home and find many partial states of knowing, seeking the joy that belongs only to equal knowing and doing.

The last journey of Ulysses lies beyond this. He is to go to a land where the inhabitants know nothing of the sea and eat no salt. The laboring oar will be mistaken for a winnowing fan. This is the state in which there will be no grossness of materiality and no hard labor to find the Truth. The work of this time will be but the winnowing away of the husks of the outward appearance. A beautiful easy death in a lovely old age will then come to the spirit of Toil.

In the perfect state there will be no sense of labor. Life will be set fast beyond fatigue as well as death. Perfect Love will be the fulfilling of the Law. Life will be without sense of responsibility when the perfect possession of past, present and future leaves us without a desire apart from God's. In the beginning of this we shall both know the end and honor the State and Time of Desire.

This is represented by Elpenor. Elpenor is the same as Judas; who also falls down and kills himself. Ulysses promises to give him honorable burial. The true understanding of Revelation will rescue Judas from execration. Without the energy of Desire and its intoxications, man's life would lack one of its most potent agencies of progress. All these great Truths in Homer are paralleled in the other great, inspired Poems and Sacred Books of the world.

After Tiresias, Ulysses consults his mother, who informs him of the state of his home, his father, wife and son. He is much grieved in heart, because when he tries to embrace her with his hands she escapes from him like unto a dream or shadow. The forms of dead states are not like those that are alive. They must have no longer flesh and bones. Here the state of the dead is only to be understood from the standpoint of correspondence. This mother of Ulysses is a former state of earthly religious consciousness.

His father Laertes still remains among the living, sleeping during the winter, with the servants in the dust before the fire, clothed in sad garments; and in the summer he makes his bed on the ground upon the leaves of the wine-producing vineyard. The earliest state of religious consciousness that gave birth to the labor to comprehend Eternal Things is dead by the intensity of its own devotion. The Old Intelligence in Religion,

while caring for the life of Revelation, spreads its bed upon the leaves—the doctrinal and material forms. The old beauty of devotion in connection with the faith in God and Revelation, is no longer alive on the earth. When we try to grasp this in our hands, it eludes us as something unreal.

After his mother disappears Proserpine sends to him fourteen different women. These are the separate states or degrees of development in the evolution of the full consciousness of life. The purpose of God is too great to be reached in its completeness from the beginning. In one age we realize the consciousness of Illumination. This is Tyro, who loves the stream Edipeus, which flows far the fairest of rivers upon the earth. This is the stream of Illumination. At the mouth thereof she is mingled with Neptune, because this is the mingling of the human with the Consciousness of the Divine.

In another Age the consciousness of Law is unfolded, and then Truth and Love. Love is the mother of Hercules, the strongest of all men.

Consciousness, in the division of Obedience, marries ignorantly her own son, who killed his own father in ignorance. Coming to a knowledge of this, Epicaste goes down to Hades by suspending the cord on high. The consciousness of one Age may be married to the intelligence that is its own son and the murderer of its own father. The two sons of Consciousness in Sight would master the secret of Revelation too soon, and hence they are slain by Apollo—the Spirit of Wisdom.

To interpret the full meaning of all these women who appear to Ulysses would be to recount the history of our world. In the fullness of life all these partial states will be known and understood. The life of the past will then be added to the life of the present; and these two will consciously possess the Eternal Things yet to be. The full promise of life will be always present in the immortal state. In this Day man may be as one who stands still and yet continually moves forward. Though ever at rest life will be glorious in action.

The Law fulfilled is by no means the end but rather the beginning of the Perfect Glory of Life. All the past will live again in the fourfold united consciousness of body in spirit; spirit in body; mind in soul and soul in mind. The life of Revelation and of Understanding pass through many degrees of unfoldment on the way to this great fulfillment of God's purpose in Creation. Though on the way to this end our Desire leads us through this land of the very shadow of death, we need fear no evil. This is not the seeking for knowledge from the individual dead, but the great labor to know and understand the Mighty Life of God in Humanity, and the life of Humanity in God, in all the past as well as in the present and future. The truly great pass from the merely personal to the universal spirit. We have to learn to think and feel even as God thinks and feels.

The Scriptures of the world all concern this universal life. They are the history, not of individuals, but of the race. They tell us how God has descended to man

and how man has ascended to God. This is the meaning of the loves and espousals between the immortals and mortals. These marvelous things are all true when we understand the point of view from which they are written. The man of many toils who has learned so to look at life appears worthy of all honor.

The Phaeacians are called upon to bestow more presents. Alcinous, the King, is so delighted with the interesting story of Ulysses that he entreats for more; and hence Ulysses relates his further experiences with the shadowy realm of the dead. He tells of Agamemnon, Achilles, Ajax and others of his companions among the Greeks. He tells also of Minos, Orion, Tityus, Tantalus, Sisyphus and the mighty Hercules. The nature of what is seen is suggested in these words: "I perceived the might of Hercules, an image; for he himself amongst the immortal Gods is delighted with banquets."

This mighty Work of Homer must itself be understood as an image. It is a story in symbol of the creation of man in all the great toils and travail of the Spirit in Humanity for the realization and manifestation of God. We are like children educated and delighted by stories. In these Divine Stories and Entertainments, we catch glimpses of the wonder and beauty of life. All romances, all poetry and epic songs are but the reflex of the one great romance, poem and epic song of the story of man's creation.

There is a Romance greater than all romance; there is a state of Harmony greater than all song; there is a Sublimity of Life in Action higher than that portrayed in the greatest epics of loftiest song. This Romance, this Poem of all poems, Song of all songs, is man's life all woven together of earth in heaven and of heaven in earth. So long as we have only understanding, or only vision, or only determination without love, we are as Tityus, Tantalus and Sisyphus.

When our labors are complete, our life on earth will be an image of our life in heaven. In the perfected state, all the partial and evolutionary states will be justified by their contribution to the Mighty Whole. Of this night of entertainment by Ulysses, the king says: "This is the passing away of the oblivion of sleep in the entrancement of Divine Entertainment. In the Perfect State Day and Night will be one. The Day will be full of the repose of Night and Night filled with the action of the Day. Each State will glorify the other."

Of Ulysses, the Queen says: "O Phaeacians, how does this man appear to you to be, in form and size, and in equal mind within?" All that is without passes to the within, and all that is within passes, by equal sure law, into expression without. All the sad griefs and toils of Time are the necessary means for the creation of this final state. The profit of this great poem is not so much in the exact meaning of all the incidents therein, as in the tone and temper of this Jove-born son of Laertes—the much contriving Ulysses.

To lift up our life into God's life and to make God's life manifest in our life is the one purpose for which those Mighty Songs have been inspired of God.

Only in quiet perseverance and noblest endurance of all that life holds can we gather together the lessons of the past; the realities of the present and the quiet assurance of all that is yet to be. If we learn the lesson and truly absorb into our moral nature the character of the Divine Ulysses, then henceforth all difficulty and trouble will be bravely met as the gift of God; holding for us the, as yet, undeveloped or unpossessed good.

Hell or Hades is but like a cellar in a house that has been left dark and dismal; that shall be reshaped and made as beautiful as any other part of the house of life. The things most feared and dishonored are yet pregnant with our greatest joys of the Eternal Good. Before we can gain the Perfect Victory and establish between all states of Being a final and everlasting Peace, we must call up the Reserves that have been preserved in the Infinite Wisdom of God for this very purpose and time.

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THE BOOK OF PSALMS

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ILLUMINATION IN DESIRE

INTERPRETATION XI. PSALM 11.

To the Chief Musician, a Psalm of David:

1. In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?

2. For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

3. If the foundations be destroyed, what can the righteous do?

4. The Lord is in his holy temple, the Lord's

throne is in heaven; his eyes behold, his eyelids try, the children of men.

5. The Lord trieth the righteous; but the wicked and him that loveth violence his soul hateth.

6. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup.

7. For the righteous Lord loveth righteousness; his countenance doth behold the upright.

THIS psalm is wholly dedicated to the Chief Musician—the Holy Spirit. Unless Desire be completely harmonized with every other gift, its operation will be fraught with disaster. While Desire is the firstborn and beginning of the Spirit's strength, it leads to the defilement of Revelation when it ignores labor and abrogates to itself the prerogative of the Spirit of Might. When Illumination dawns upon Desire the whole wealth and meaning of existence seems to be within your grasp. The Mountain of the Lord—Zion, the fullness of the extended view and comprehension of all things, seems to be very near. But spiritual distances are like material distances in the Holy Land, very deceptive. What seems close at hand is yet a long way off. The Spirit here warns against this deception. "In the Lord put I my trust; how say ye to my soul, Flee as a bird to your mountain?" Why hold out so dangerous a prospect? Why encourage hope for perfection without labor and the strength that comes only of experience? "For, lo! the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart." Wicked and false desires are quick to arise. These, in all manner of hidden ways, are ready to shoot into the heart, which while pure in its intention, may be deficient in strength and unwise in method. Those who think to arrive at perfection without toil, or to redeem the world from all evil in a day, will see their desires perish like birds shot down by a skilful hunter. "If the foundations be destroyed, what can the righteous do?" Right motives cannot take the place of right deeds. Divine success is just as much subject to conditions as any human enterprise. "The Lord is in His holy temple, the Lord's throne is in heaven; his eyes behold, his eyelids try, the children of men." We are disciplined by vision, and upon the sobering of the face thereof. All intelligence is beneath the care of the watchful eyes of the Heavenly Host. Man can only be built up into perfection on the foundation of the Everlasting Law. The foundations of the Heavenly City in the four-square perfection are twelve, not one. Man must build upon these, not in Knowledge only, but in Life also. These twelve must be made good in deed as well as in word. All success must be measured by this standard. "The Lord

trieth the righteous: but the wicked and him that loveth violence, his soul hateth." The righteousness of every desire must be tested by its conformity to the fullness of the purpose of God. The fruit of the Tree of Life may not be plucked save by those who grasp and bind together all the cardinal divisions. Every false desire will be caught in some snare or net of captivity. God will spread His net over all, and no man will escape until he has made captive his captivity. The power of Revelation and of matured intelligence will conspire to the same end. "Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest. This shall be the portion of their cup." Brimstone is the inflammable material within the earth. It represents the fire of natural intelligence. The rain of fire and brimstone is the mingling of Revelation with Intelligence. This will be a destroying tempest against all wicked or one-sided desires. Man shall be heartily ashamed of coveting an unearned perfection, and also of the folly of exertion, contrary to destiny. This tempest will bring down everything that is false in our expectations. "For the righteous Lord loveth righteousness: his countenance doth behold the upright." Uprightness is a plumbline between the heavens and the earth. True uprighteness unites Revelation with Understanding. The living forms of truth are the nourishers of the Spirit's life, as truly as intellectual culture is necessary for the abstract grasp of principles in the mind. We must eat the perfect fruit of the soul as well as the vegetation of the cultivated intellect. We must discover secret things and give them the glory of visible form in the body's life as well as of substance in the within. While the way is long, nothing short of perfect union of Revelation with Understanding, shared equally by our Intelligence and Consciousness, will ever make man the possessor of the fullness of the Heart's Desire. It is useless to pray or cry for perfection outside of the long labor and travail of the Spirit in Time. The building of God cannot stand save on the strong foundations of the depths, filled with a strength equal to the weight that is to rest upon them. Only the best product of nature can hold up the glory and greatness of the wealth of the spiritual. We but tempt ourselves into danger, when, in our impatience, we think to escape the law.

DANIEL

or

The Judgment of God

Chapter X.

THE SON OF MAN

"And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee." EZEKIEL II. 1.

"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle." REVELATION I. 13.

"And I looked, and behold a white cloud, and upon the cloud sat one like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." REVELATION XIV. 14.

* * *

THE reign of Cyrus—sun or throne—is the reign of a universal order of intelligence in both Revelation and Intelligence. It is under Cyrus that the Jews are returned from captivity and the reconstruction of Jerusalem takes place, as related in Ezra and Nehemiah. The reign of Darius—to search or inquire into—is the reign of science before it has included religion and heavenly things.

The third year of Cyrus is the birth of the great knowledge, both as knowledge and life of things within and without. This, at its beginning, is one of the sad times of the soul, because of the great unreadiness of the many for these greater things of life.

For three weeks Daniel is in mourning, eating no pleasant bread, nor flesh, and drinking no wine. This is the failure under intellectual dominance to give share to the great and equal interests of soul and body. The Vision that comforts Daniel is that of Gabriel—Strength of God, the Holy Spirit. The helper of Gabriel is Michael—like unto God—because this is Revelation. The two-fold operation of Revelation and Holiness or Wholeness, is one of the greatest things we can realize. Man has accomplished much by the help of Revelation in spirit and mind. But when Revelation pervades the body and soul, the great things we have never even hoped for will come to pass.

Gabriel is clothed with linen and his loins girded with fine gold of Uphaz and Ophir. This is a place in the south of Arabia whence the products of India were brought into the west, because it is only when we begin to experience Revelation in the life of the body that we begin to know the true joy and strength of life. To gird the loins with this gold is to have this Revelation from God in the perfect combination of Universal Intelligence with the Cosmic order of Consciousness.

Many who have experienced one touch of this have taught all kinds of absurdities and impossible good to be gained by certain uses of the natural sex function. It would be a waste of time to mention these in order and

to deal with them individually. While there are glories past all description in the girding of sex with the gold of Ophir, they will never be experienced by any abnormal and specialized use of sex apart from the utmost development of the moral nature. Many of the saddest lives in our world today are those who have been perverted and led astray by these false claims concerning initiation that have been the stock in trade of many teachers and cults. I would say to all, "Shun them as you would poison or fire!"

This gold of Uphaz comes from Arabia. This means that the spiritual consciousness can only grow in most pure and highly cultured states of nature. The spiritual redeems the natural and then the natural redeems the spiritual. The presence of the spiritual life in the body is the meaning of the arms and feet being like unto polished brass. This means that in the state of Holiness—and that simply means "The Whole of Life"—we shall be just as conscious of the vast life within as we have been of the life without. This is the day to come when we shall be knowingly and consciously guided of God in all our material as well as spiritual well-being. With all our inventions and applications of material laws, and nature's vast resources, we have but touched the hem of the garment.

The Great Deliverance of this chapter comes to Daniel when one like the similitude of the sons of men touched his lips. The sons of men are those who in their outer lives, in all that they do visibly, show to others the very qualities of the sons of God.

The Son of man will never be seen nor known until we see in the very business and conduct of all material interests, as well as spiritual, the very nature of God. What this is to be is symbolized in the great Book of Ezekiel—the son of man—the promise of God's life in the body, and in the Gospel of Luke, the promise fulfilled.

In this Gospel the Sermon on the Mount is given on the plain, because this is the day to come when all the things done in the name of business and commerce will be just as sacred and clean as all we have done in the name of Religion and God. But the time for this achievement is represented as long. It cannot come by any solitary teacher or religion, but by a combination of all the many agencies of progress in government, education, art, literature and invention, all supported and

(Continued to page 32)

THE GOSPEL OF JOHN



or

The Soul Revealed

Chapter XI

THE GREAT DUALITY

"I will ransom them from the power of the grave;
I will redeem them from death: O death, I will be
thy plagues; O grave, I will be thy destruction: re-
pentance shall be hid from mine eyes." HOSEA XIII. 14.

"The last enemy that shall be destroyed is death."

I CORINTHIANS XV. 26.

"And when all things shall be subdued unto him,
then shall the Son also himself be subject unto him
that put all things under him, that God may be All
in All."

I CORINTHIANS XV. 28.

THE greatest of all Dualities is the double consciousness of Nature and Time; Spirit and Eternity. These two states of consciousness are represented by Martha and Mary. The equal love and devotion is represented by Lazarus. There is a time when this dual love is sick; and also a time when it is dead and buried four days, or rather epochs, and then brought to life again. This is the same Lazarus who, in Luke, is represented as a beggar feeding from the crumbs that fall from the table of the rich. This dual love of nature and spirit suffers much neglect in our world. Many love the natural and not the spiritual; whereas many love the spiritual and not the natural.

One of the last wonders of the Soul Revealed will be the resurrection of the mighty dual love of the natural in the spiritual and of the spiritual in the natural. So long as man lives and loves alone or impartially in either nature or spirit, humanity will suffer death. It takes many lives of the best that can be achieved in Time to show forth the fullness of the eternal and spiritual life. Even the realization of God within must die so long as there is any lack of the fourfold state in either spirit, mind, body or soul. This is why the Christ must die in each of the four Gospels, for only in their perfect equalization can anyone attain to the last great victory over death. As long as death lasts it is necessary for the fuller revealing of life.

In the Hindoo Scriptures Death is represented as spending many years in devotion to make her worthy of this great service. Think of realizing all the tears, sorrow, suffering in total that is transpiring every moment in the many chambers and fields of death in all our world. Even those that understand and know the glorious purpose therein must suffer and weep in sympathy with those who do not feel and know this glorious purpose.

The future of the abundance of life yet to come is so bright and radiant, that it would utterly blind and annihilate us but for the dark background prepared therefor.

The death of Lazarus, the love of the great duality,

prepares the world for the restoration of this two-fold love and devotion. Before this can take place we ourselves must roll away the stone, for this stone is the doctrinal state of religion that has for so long held this state in the dark cave of death. After this we must loose him from the grave clothes and let him go. These are the coverings of the letter of Revelation that so long conceals the glorious hidden meaning thereof. Great as this resurrection is, there is still a greater after the death of this one that gives this resurrection. In the development into reality of the very life of the soul or moral nature, it is absolutely necessary that the manifestation of God shall disappear for a time in this division that there may be a perfect equality of life in spirit, mind, body and soul. Nothing but the coming of this fourfold state can bring anyone to real Immortality; for this is only promised to this state of life. Any immortality, short of this, would be a cheat, and, at last, a disappointment.

The day must even come when the kingdom of the Son or Manifest must be given up that God the Father or the Unmanifest, may be All in All. All established authority in religion must disappear that the free fellowship of the individual soul with the Absolute and Eternal God may fill the earth from pole to pole. Could we have, at one time, all the beauty of spiritual vision; all the conscious knowledge of things knowable; all the sense of Immortality in the body, and all the service and moral beauty of the Soul revealed, all this would be out-weighted by the sense of the ravishing, unending and indestructible Presence of the Absolute and Eternal Godhead.

This alone is the day and state when God shall be All in All. Then in all the life of nature; in all the common and passing events of each day, as well as in the unending instruction from the very Voice of God by night; the day that will be neither night nor day, but one undivided day—we shall know and live in the abundance and joy of life past all picturing or defining.

It is the high priest—or very highest illumination—

(Continued to page 32)

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TALKS TO THE YOUNG FOLK

By EDITH F. SUTTON

DEAR YOUNG FRIENDS: Let us go back in thought for a little while to Old England, where the month of September used to be one of exceptional delight. It is so long since I left the country that I do not know if the same kind of gleaning goes on in these days. But it is of some real interest to note how children in the past used to think it a great joy and privilege to help their parents when the opportunity came.

In the days gone by, children delighted in going "gleaning," that is, they pick up all the small ears of wheat and put them in the rough bag or pocket that mother had tied round the waist of her child, together with a pair of old scissors dangling by its side, to cut off the straw, for only the ears are to be placed in the gleaner's little bag. Now, in England, the "corn" is not like the corn of America. We used to call our wheat "corn"; and an ear of corn meant the tiny little ears of wheat which are threshed out to make bread. It is the droppings of this wheat that children pick up one by one, until the bag is filled, when the children empty them into a "poke" which, when filled, is very heavy, and mother carries it home on her head while the little tired children trot home by her side. The men are all busy with the reaping.

When the last load of harvesting is brought in, everybody follows the wagons, all laughing and singing. One of the verses they sing is:

"Harvest-Home, Harvest-Home,
We have plowed, we have sowed,
We have reaped, we have mowed,
We have brought home every load,
Hip, hip, hip, Harvest-Home!"

During the gleaning operation all the villages look deserted, for every available man, woman and child go to the Harvest pickings, and the villages are left with all the old people and small infants, who watch eagerly for the last load, saying: "Glory be to God for this our Harvest-Home." Very few children in this country of America know the history of how bread is made, from the first sowing of the grain. We take things for granted too much, and little think of all the labor connected with our food and clothing.

—§—

LABOR—A JOY

Dear young friends, are you enjoying your school life? Do you like school better than play? Sometimes play is very hard work, is it not? How tired you get sometimes after it! Yet school is good and play is good. Remember, it is not so much what you do as HOW you do things. When I was a little girl (and often very sad) I tried to be good; and when I grew up into my

"teens" I resolved that whatever I did I should try to do it all for God. So I illuminated a text, and had it framed and hung on my wall to help me remember. This text was only two words, "FOR THEE"! and it helped me more than I can tell you, for I had many things to do that were not pleasant to me. But always I could look up and say, "For Thee, Dear Lord, for Thee." And I got so happy that I used to find myself smiling over the unpleasant thing I was doing.

A little while ago I received a "Prayer-Hymn" that was written by a girl of nineteen who was in domestic service. It is only recently written, and I want you all to read it, and please show it to your friends, because it contains the most beautiful Spirit of Labor that I have ever read from one so young.

A PRAYER HYMN

"Lord of all pots and pans and things, since I've no time to be
A Saint, by doing lovely things or watching late with Thee,
Or dreaming in the dawnlight, or storming heaven's gates,
Make me a "Saint" by getting meals and washing up the plates.

Although I must have Martha's hands I have a Mary mind,
And when I black the boots and shoes, Thy sandals, Lord, I find.
I think of how they trod the earth, what time I scrub the floor;
Accept this meditation, Lord, I hav'n't time for more.

Warm all the kitchen with Thy love and light it with Thy peace;
Forgive me all my worrying and make all grumbling cease.
Thou who didst love to give men food, in room or by the sea,
Accept this service that I do—I do it unto THEE.

—M. K. H. in the Westminster Record.

In the earlier issues of this magazine I invited my dear young readers to send me some of their original verses, but they seem slow in doing as I ask, or else they think they have nothing worth while. But, my dears, you young men and women surely have some beautiful thoughts to pass on. Please prove that you are in touch with the Divine and give us the benefit of it. Please give your name and address and say if you wish it published only with your initials.

—§—

CHILDREN'S SAYINGS

The Clock Striking Less Than One

Several years ago a mother was having a talk with her children about God. It came about by one of the bigger boys saying that he did not think that God could do impossible things. So his mother urged him not to limit God's power in any way, assuring him that she believed God to be all-powerful and so, able to do anything. However, the boy replied, "Mother, I will tell you one thing that God cannot do. He cannot make our old hall clock strike less than one!" The mother

was silent for a few minutes thinking deeply. Presently she replied, "Sonny, you are right. God never breaks His own laws and it would be wiser if I had said that God is all-powerful and can do anything He wishes." And yet even here we must remember that although God wishes us to be good and true, He does not force us to be so. No, He gives us moral responsibility, and we have to decide for ourselves and make our choice between good and evil. And when we choose the good, there shines the dear heart of God ready to bless and help us.

"Choose you this day whom ye will serve."

—§—

Turning a Pebble Into a Live Baby

When I was a little girl about ten years of age I was walking with my younger sister in our beautiful garden, and she looked up at me and said: "Edith, do you think there is anything that God can't do?" "No, Emmeline," I replied, "I believe God can do anything and everything." So she smiled up in my face with a comical expression and said: "Tell me something that you think He can do that would surprise me." So I picked up a pebble from the path and said: "See that pebble? Well, if God wanted to He could turn this pebble into a real live baby." Emmeline burst out laughing and said, "Edith, how could you be so silly? God could NOT turn that pebble into a live baby, and YOU KNOW IT." I felt deeply mortified as Emmeline ran away in fits of laughter and went to her sister Clara and told her what I had said. Now Clara was a very wise sister and only said: "Emmeline, if I were you, I would not laugh at Edith, because she really believes in what she said, and your laughing at her will hurt her feelings. What Edith really meant was that God can do anything that He wills to do, and nothing that He does against His own laws. Go back and tell Edith you are sorry you laughed at her." Emmeline and I became the closest, dearest sisters and when we grew up she became a "Sister of Mercy" under the name of Sister Faith.

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DANIEL

(Continued from page 27)

blended together in a state of Religion a thousand times greater than any religion.

This day is long because Gabriel—the Whole of Life—is long withstood by the Prince of Persia. This is the shutting out of knowledge of God from education and business. But gleams of interest in the Whole of Life are beginning to appear. We must stop contradicting in our Sunday Schools what we teach in our day schools. The Holy Spirit has already touched the lips of the moral life of our world.

Michael—Revelation from God—will also appear in the life of the body. All the business of our world, in every department, will be conducted and managed by men and women who reveal the Divine in body as well as in spirit, and in soul or moral character as well as in a universal completeness of mind.

The Son of man will appear at last in the midst of the seven candlesticks—the shining radiance of Light, Revelation, Knowledge, Might, Counsel, Understanding and Wisdom. He will be seated on the white clouds of the allegorical meaning of all Revelation crowned with the shining, victorious life of God, and with a sharp sickle gathering in all the mighty harvest and achievements of the Spirit in Time made one with the uncreated excellence of the Eternal Purpose of God in Creation. To this life, when it is achieved, there can be no end. When man is once Immortal, death will be as unthinkable therewith as annihilation or end to space.

GOSPEL OF JOHN

(Continued from page 28)

that reveals this as the fixed and eternal law. God Himself has made it impossible for us to arrive at the highest and best without this equal love and devotion to this greatest of all Dualities. There must be the love and devotion of man, uplifted by every natural excellence in Time, into God before we can have the very seen and felt Presence of God in every quality and excellence of His Own Infinite and Eternal Being. Many are proclaiming that there is nothing but God; that we are His Image and Eternal Creation. These are the spiritual thieves that rob humanity of its noblest crown. Others scoff at the idea of there being any separate God or Creation's Sovereign Lord, save that which has been evolved in the intelligence and consciousness of Humanity. These are the two thieves to be crucified whose legs, or false understanding, will be broken.



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LETTERS TO THE EDITOR

A Minister Speaks

FROM K. M. Wegkamp, D. D., Toronto: Incidentally I picked up your publication, "The World Liberator" of May-June. In it I read with much interest "An Appeal to Progressive Jews," and more specially your persuasion in the following words:

"After studying this subject in every possible way, both within and without, in books and on the ground, I am thoroughly persuaded there is not one word of truth in the historical interpretation of Christianity, etc."

My question is this, can you kindly send me some more explanatory matter on this particular subject, as it is of the highest importance to know for a certainty that our higher critics deny the very existence of the person of Jesus. Has your individual investigation led you to the same conclusion? To be certain on this matter would be of tremendous value in defending modernism and rid ourselves with greater positiveness of the absurd dogmas attributed to Jesus as the Son of God and Saviour through vicarious atonement, which I do not accept. The Orthodox churches seek more unity with each other to strengthen their stronghold and retain the old dogmas. It is therefore of vital importance to have our teachings as liberals well defined. This is the main reason to ask you for the above information. The statement you made about the Jews is quite correct. Their morals are superior to the gentiles or Christians. I lived with them for many years in Europe.

A Friend in India

FROM S. Vaidianathan, South India: I feel extremely glad to have received a copy of your fine periodical entitled

"The World Liberator" for May-June, '28. The contents are most splendid and inspiring. I take great pleasure in sending you herewith a copy of the "Kalpaka Magazine" for July, '28, containing my article on Maya, entitled "Is Maya Real." I trust you will read this article with interest. I intend publishing a series of articles under this head in this Kalpaka. May I know whether you would like me to write for the Liberator on topics of practical and applied metaphysics and psychology.

You will be glad to learn that we are the organizers of a spiritual movement in this country known as the Brahmaswarupini Mission, which means, Father-Mother Spirit, based on the application of the fundamentals of universal religion, love, philanthropy, self-sacrifice and service. We recognize the good in every religion, as our conceptions are universal. We have a spiritual healing temple in which healing along metaphysical and spiritual lines is given to those who approach us for relief, and we do not receive anything from the public for this kind of service. We believe that we are mere channels and that healing in every instance is performed by the Divine Spirit. We are doing all this work with a great deal of self-sacrifice, as we feel we are working for the spiritual advancement of the human race. In connection with the work we are doing here, I wish to make a request to you. We have recently reorganized our library associated with our mission, but owing to financial difficulties we are just able to keep the library up to the standard, and also we are unable to make any large purchase for the same. We shall be very glad and feel grateful to you for any help you can render us in this connection. There are only a few hundred volumes in our library and we need a great deal of public co-operation to make

this a success. We place only books and periodicals directly related to metaphysics and philosophy in our library. This is freely open to all. We wish that you should render some help to this philanthropic undertaking. Several friends have contributed their quota of help to this organization and we feel we are indebted to every one of them. You may help us by way of sending some of your books as free gifts for the library and also send us a copy of your periodical, "World Liberator," regularly every month. May we suggest the following books for our library:

Genesis, or the Book of Beginnings; Revelation, or the Book of Consummations; The Ten Commandments; Man's Universal Possessions; Paradise, or the Garden of the Lord God; Deus Homo, or the Life of the Perfect.

Thanking you very much in anticipation and appreciation of your gifts for our library.

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FROM Richard F. Bailey, 756 South Spring Street, Los Angeles: This will acknowledge receipt of two copies of Worth While and one copy of the World Liberator. In this day of intense commercialism it is indeed refreshing to have the pleasure of reading a periodical that deals almost exclusively with the beauties of life. I have not as yet had an opportunity to read the publications thoroughly, but if they give me as much pleasure as your two books, "Paradise" and "Deus Homo" did, then there is in store for me this evening some very enjoyable reading. It is very obvious from the testimonials that your writings are doing a wonderful service and I hope you will permit me to add one more testimonial in appreciation of the work you are doing.

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A REVIEW OF "DEUS HOMO"

(Continued from page 17)

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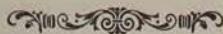
R. CHAINEY has written many books of unusual value and significance, but one who knows all of his previous work will have no hesitation in recognizing "Deus Homo" as his masterpiece, the crowning accomplishment of many years of truly great achievement. In it the author presents a rational religious philosophy 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, epical, 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."

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