

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



DEPARTMENTS
INTERPRETATION
OF THE
UNIVERSAL
STANDARD
BY
GEORGE CHAINEY
EDITOR

THE EAST
AND WEST

SCIENCE
AND
RELIGION
BY

FREDOON C.
BIRDI
ASSOCIATE
EDITOR

JUNE
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PARADISE

or THE GARDEN OF THE LORD GOD

By GEORGE CHAINEY

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

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TESTIMONIALS

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

JEAN MARIE EGTS

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

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

E. A. W. HOSWELL

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

SARAH PEASE

Dear Mr. Chainey:

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

HELEN HATCH

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

J. A. SMITH

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THE MAHABHARATA

With a Key to its Universal Meaning
By GEORGE CHAINEY

PART II

AMRITA



THE central fact in this Part II of The Bharata, is the story of The Amrita. This is the very taste and joy of God, the World of life within. How this is to be gained is the one most supreme thing to know and to experience. It is one thing to believe in God; it is still another thing to be intelligent of God. It is quite another thing to be conscious of God. The Believers are many. The Knowers are many. The Conscious are many. But the very Taste of God is, as yet, only experienced by a few. The Believers are the vast army of the simply religious, held fast in some prison house of the religions, creeds and sects, and fettered with the literal and historical interpretation of the Sacred Books—or Revelations of Eternal Things.

The Knowers are the great army of savants and scholars who are beginning to comprehend with intelligence the inner sense and reality of the far greater world of Eternal and Divine Qualities within.

The Conscious are those who have gone beyond the intelligence and understanding into the actual experience of the Inner World in some degree of Vision Consciousness. These are the mystics; the new and larger aggregation and cults of New Thinkers, Christian Scientists, Theosophists, Rosacrutionists, Rama Krishnaites, Sufis, etc., etc.

But the actual taste of God—the Amrita—cannot possibly be defined or organized into any cult, either new or old. You may for a time work in some organization because you recognize that all such have some contribution to make to the Perfect Whole. The taste of God comes only when God has become to you a Liv-

ing Presence beyond all describing, and yet understood both intelligently and consciously.

This that is called Amrita is both understandable and yet indescribable. This seems like an absurdity and contradiction. If you are taught of God, surely you ought to be able to teach and describe to others what you are taught. But you can no more do this than you can eat for another. If you are a great genius; a great painter or writer, you can teach the mechanics of painting or writing; but this does not guarantee a great speaking picture or captivating book.

The actual taste of God symbolized by the stone cut out without hands is the stone which all the builders of Religions have long rejected that is now to become the chief corner-stone and foundation of all Worth While Religion. As there are two states of Intelligence so there are two states of Consciousness. These are represented by Kadru and Vinata. Kadru—the inner Consciousness—brings forth a thousand eggs. These are placed in vessels representing doctrines, and at the end of five hundred years become snakes, meaning mysteries. Every doctrine of religion becomes, through faith and devotion, a state of mystic conscious life within. An age of mysticism follows a period of doctrine in every religion.

Vinata—the natural consciousness—brings forth two eggs. These are also placed in warm vessels of devotion. When at the end of five hundred years Kadru obtains a thousand offspring Vinata is jealous and breaking one of her two eggs finds only an embryo with the upper part developed but the lower undeveloped. This child rises to the sky and becomes the charioteer for the sun. This is the greater intelligence of spiritual and heavenly

things than of natural, causing the long separation and hostility between science and religion; the good of the visible world over-shadowed by devotion to the Invisible.

Vinata is told that if she will wait five thousand years she will be the mother of an Illustrious Child. When this one is born it is a great bird and called Garuda, the Bearer of heavy burdens. This bird simply represents Vision Consciousness together with the understanding thereof. This is the only power that can bring the actual taste of God, called Amrita, from Heaven to Earth. By this great achievement he sets his mother free from being enslaved by the mother of the snakes. While the snakes do not become immortal, their tongues are divided. This means Religion will become both spiritual and natural. But before Garuda can obtain the Amrita he must increase his strength by devouring many snakes. In this process he is warned not to do harm to any Brahmana. Brahmana is spiritual Truth. Every spiritual Truth becomes a part of the consciousness of life.

The four castes of India simply represent the four divisions of spirit, mind, body and soul. The Brahmanas are the Spiritual Truths; the Shatryas are the mental states; these are the warriors. All real strife is of the mind. The Vasayas are the traders, the material conditions that are continually exchanging one value for another. The Sudras—the lowly servants—are the soul states of conscious service for the good of others. The last shall yet be the first. The soul state of perfect love and service is the very greatest of all. Nothing can bring us to perfection until we rise above all condemnation of others and learn to live each for all and all for each. This is the meaning of the arrest of the great snake sacrifice before it was completed. So long as we do violence in any way to human love and service we cannot possibly attain to the natural understanding of the very Life of God Within.

The most important part of The Bharata is what is known as The Song Celestial. This has been re-written into English by Edwin Arnold. This relates the wonderful conversation between Arjuna and Krishna. These two are the supreme agencies in winning the great battle between the forces of Justice and blind legality in both spiritual and natural life. Arjuna is the highest perfection of the Soul—the strength of character. This perfection is the Destiny of Humanity.

Krishna is man consciously and intelligently taught of God. Krishna is the driver for the chariot of Arjuna. But these two together win this great victory because upon their banner rides both Garuda and Hanuman the monkey. Garuda is the power of Vision, while Hanuman is the power to understand the mean-

ing of the Vision. As a monkey cracks nuts and throws away the shells so must we get at the inner meaning of the dream or vision. This is the supreme thing. We must break through the letter of all the Sacred Books of our world.

The greatest fact in this Book II is the churning of the ocean by the Gods for the production of the Amrita. This has the same meaning as the Heavenly Venus or Aphrodite—the foam-born Goddess. The Amrita is also called Nectar and Ambrosia. This is the Cup of Ambrosia that gives Immortality to Psyche—the soul, in the beautiful story of Psyche and Cupid. Love pure, natural as well as spiritual love, must be brought together before we can know the very taste of The Living Loving God.

The wonderful story of Astika and his marriage to the daughter of a snake of the same name, simply means the union of natural and spiritual love. Astika brings the great snake sacrifice to an end before the best of the snakes falls into the fire. This simply means that no outward or doctrinal system of religion can ever do away with the great indescribable mystery of God's own Life Within. This sacrifice comes to an end because violence is shown to a dog that has done no harm. This is like Caleb of our own Bible—the dog of God. As a faithful dog will follow its master so must man follow God until he arrives at a satisfactory understanding to himself and for himself.

Mystery is like space. You cannot think of an end thereto, and yet you can feel perfectly at home therein when you understand the four points of the compass and steer your ship by the North Star of perfect Soul Goodness in all your dealings with your fellow man. But many people are like the mate that was told by his captain to keep the North Star in front of him. When the captain came and found that the North Star was behind him the man declared he had simply gone past it. So many go past practical and natural goodness and purity by some separation of the natural from the spiritual.

When I was devoting all my time to our own Bible, the Gods and Goddesses came to me in their Hindoo forms and names and pouring down the Bharata and other Sacred Books at my feet, said: "You must interpret these also." One of them, pointing to some enormous cesspools overflowing with filth, said, "This is the condition of my country because of the literal interpretation of these books." We therefore know that the best way to free India and all other parts of the world from bondage is to reveal the spiritual, natural and eternal meanings of the Sacred Books. These are our very dearest possessions, and we therefore earnestly entreat our Readers to help us enlarge the influence of The World Liberator.

"A PERSIAN MYSTIC'S GLIMPSE OF ILLUMINATION"

RENDERED INTO ENGLISH AND INTERPRETED BY

FREDOON C. BIRDI

(1)

"O Thou, whose glorious face is the envy of the most beautiful ones! how much so ever I praise thee, still thou art beyond all praises."

(Even just a glimpse of illumination fills a man with so much ecstasy and rapture, that he never forgets that thrill, and often it becomes a turning point in his life.)

expectedly that I am almost taken by surprise and overpowered completely, and have lost my heart and soul at Thy feet."

(This condition of Divine Illumination often comes when it is least expected, and takes its subject almost off his feet, so that, sometimes he falls into a fit of ecstatic laughter, and on other occasions he indulges in rapturous wailings.)

(2)

"To find Thy compeer I have searched the whole blue-vaulted sky, scrutinized even the glorious Sun and the resplendent Moon, aye, even dipped into Venus and Jupiter, but all to no purpose—for Thou art incomparable."

(Even a moment of the cosmic conscious state is a unique never-to-be-forgotten experience. It is a sort of etherial and heavenly condition that cannot be translated into our material sensations and experiences.)

(5)

"I have seen the precious rubies of Badakhshan, and I have handled the priceless pearls of Aden, but Thou! O Beloved! art a unique Jewel, beyond all praise or price."

(This cosmic conscious experience is so different from all that it cannot be compared to any. It can only be known and understood when you have gone through it yourself and felt it in your very soul.)

(3)

"I become Thou, and Thou becomest me; I become soul, and Thou becomest the body, so that none dare say that I am this and Thou art that."

(This is the mystic's way of putting the Christ's "I and my Father are one," the Buddha's "Divine Unity," the Zarathushtra's "Soul of Nature;" when the individual soul unifies itself with the Universal, and so is in tune with the Infinite.)

(6)

"I, a poor and humble wanderer, have accidentally stumbled into your city, so now, in the name of Heaven, have pity on me, and give me another of your sweet and benign glances."

(One experience of this kind very often convinces a man, and shows him the real difference between Reality and Unreality, Spirit and Matter, Truth and its Opposite, and thereafter he views life through a clear perspective; and so nothing short of this real experience ever afterwards satisfies him, for, now he has learned to give true valuation to things according to their bearing upon the real, universal and eternal ideas.)

(4)

"Thou hast dawned upon me so suddenly and un-



EDITORIAL



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OUR COVER PICTURE.

PROBABLY nothing in the a-
chievements of mankind is do-
ing more to liberate our world
and bring to birth a Universal Stan-
dard of Peace and Brotherhood than
the International Postal Union. Our
cover picture this month is of the
monument that shows the Human
Race with clasped hands around the
world. Think of the countless un-
number of human beings kept in loving
touch every morning by the post-
man's knock. The same fee that car-
ries your love greeting to your nearest
neighbor, will also carry one across
the globe to your home town. When
all political ideals and methods of co-
operative service are lifted to the sim-
plicity, cheapness and universality of
the Post Office, the kingdom of God
will be surely established on Unshak-
able Foundations.

THE JUDGMENT DAY

Behold, he cometh with clouds.—

Revelation I. 7.

VERY many foolish and super-
stitious ideas prevail concern-
ing the Judgment Day. This
most glorious dawn of a New Age is
associated in many minds with the
greatest possible calamity.

The coming in clouds is simply the
coming of the glory and reality of
the Presence of God within in the al-
legorical and eternal meanings of all
Revelation, to take the place of the
historical and literal sense. Many
are teaching that millions now living
will never die because of the literal
coming of a man in the clouds to
set up a kingdom on earth. Nothing
that man ever believed could be more
unnatural and un-Godlike. From the
true standpoint, fire and brimstone
simply mean increase of human love
and strength of brain that will to-
gether destroy all the narrow, igno-
rant and creedal states. The only ven-
geance of God is towards wicked-
ness. He declares that He will pur-
sue wickedness until there shall be
none. It is only those who think
God condemns anyone to hell who
are living in hell, and they are there
simply because nothing but this will
ever destroy the qualities that keep
them the companions of the Devil
and his angels. This Devil—Satan—
the first Light-Bringer, is the first
dim and mysterious states of Revela-
tion that are man's first promptings
to seek and know and live with God.
But all these early states must be
overcome and left behind us in the
process of our creation.

The Judgment Day that is even
now at the dawn is the beginning of
true Justice or equal devotion
towards every interest of spirit, mind,

body and soul. In Palestine, the so-
called Holy Land, the sheep and
goats follow one shepherd. The
sheep symbolize the soul qualities of
love and service of each to all and
all to each. The goats are representa-
tive of the mountain climbing and
combative qualities of the intellect.
One is just as essential to human
perfection as the other. We must
be equally scientific as religious, and
before we can gain immortality of the
spirit and flesh made one, we must
go a long way from our present
modes of taking care of the body.
So long as we live on death we must
die. So long as we are not nourish-
ed in spirit, mind, body and soul
with the Living Bread and Life of
God in dream by night or vision by
day, we are unready for the world
without end.

This great Law and Eternal Mean-
ing of God's Purpose in creation, is
the simple and practical meaning of
the following passages from the Bib-
le: "For God speaketh once, yea
twice, and man perceiveth it not. In
a dream, in a vision of the night,
when deep sleep falleth upon men, in
slumberings upon the bed: Then he
openeth the ears of men and sealeth
their instruction * * * If there be
a messenger with him, an interpre-
ter, one among a thousand, * * *

Then he is gracious unto him, and
saith, Deliver him from going down
to the pit. I have found a ransom:
his flesh shall be fresher than a
child's: he shall return to the days of
his youth." Job XXXIII. 14-25.

"That in the dispensation of the
fulness of times he might gather to-
gether in one all things in Christ,
both which are in heaven, and which
are on earth; even in him." Ephesians
I: 10.

"Behold, how good and how plea-
sant it is for brethren to dwell to-

gether in unity. * * * It is like the dew that descended upon the mountain of Zion: for there the Lord commanded the blessing, even life for evermore." Psalm CXXXIII 1-3.

THE NEW UNIVERSALISM

THE Universal should not be confounded with sectarian and doctrinal Universalism.

The Universal includes all that is within and all that is without.

The Universal cannot be realized by the Head without the Heart, nor by the Heart without the Head.

The Universal is not "a religion," but it is RELIGION.

The Universal is Yea and Nay, being both positive and negative. It is Humanity Negative to God's Positive in the Divine Negative.

To think and feel universally is to have fellowship with God and man.

The attainment of The Universal in Thought, Feeling and Conduct is the fulfillment of God's Eternal Purpose in Creation.

The Universal is the simple made great and the great reduced to simplicity.

The Universal ceases to be The Universal if organized into a party or sect.

The Universal is Man's True Self. He who is true to this Self cannot be false to any man.

He who governs Thought, Emotion and Conduct by devotion to The Universal, will be saved from all forms of evil.

The Universal cannot be rejected because its Spirit includes every form and degree of rejection. This is The Holy Spirit against which there is no sin.

The Universal shares the responsibility of all Virtue and of all Sin.

As there can be no Virtue unrelated to all Virtue, so there can be no fault unrelated to all that is faulty.

Let everything be judged, accepted or rejected by this Standard of The Universal.

Let the roll of the Law of The Universal be fully and clearly seen. It is Each in All and All in Each; Man in God and God in Man.

The first fruits of its coming will be:—

The Interpretation of all Revelation into its One and Universal Meaning.

The growth of all the religions into RELIGION.

The growth out of all national and racial ideals into the Ideal and Feeling of Humanity; a League of Nations and Republic of the World.

The creation of an environment that will make it possible for Each to share the good of All.

The evolving of all things effected by Time up to an Eternal Excellency.

The Drawing out of all that is Eternal by Nature into expression in Time.

The naturalising of all things spiritual and the spiritualizing of all things natural.

The unification of all Values.

The breaking down or wearing away of all barriers between things called secular or sacred.

This Great Work of Reconciliation is the fulfilment and consummation of all that Humanity has dreamed or hoped for. All desire, in some way, to go to heaven. The only way in which any soul of man will pass into heaven will be through opening the door of true intelligence into the Consciousness of The Living, Loving, Universal God. This cannot be done without the mental and moral use of the Key of The Universal Standard. The world is awakening to this Mighty Issue.

The sense of Human Solidarity and Brotherhood, outside of all lesser fellowships, is everywhere sensed and spoken of.

Every enlargement of the Spiritual Consciousness creates new responsibilities and new methods of service.

Universal Consciousness absolutely and unequivocally demands Universal Mutuality and Economical Exchange of all Values.

To achieve this end many are waiting and looking for a Revolution, a New Government, or a New Religion. All that the world is thus looking and waiting for is already here and only needs acceptance by the translating of the ideal of The Universal into the daily conduct and practice of life.

"They fought from heaven; the stars in their courses fought against Sisera"—mediation.

"When the morning stars sang together and all the sons of God shouted for joy."

"The earth shall shake before them; the heavens shall tremble; the sun and moon shall be dark, and the stars shall withdraw their shining."

"We have seen his star in the east, and are come to worship him."

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

All these mighty utterances of the Spirit are but the forerunners of the Dawn of The Universal.

All the mediatorial work of the religions will fade away like mists before the coming of the Day of Universal Reconciliation between the heavens and the earth.

As the morning stars and eternal sons of God forever sing and rejoice by nature, so shall all life be One Great Song and epical flowing Stream of Immeasurable Joy. All former lights of separation will be darkness contrasted with this great White Light of the perfect blending of day and night, Time and Eternity.

All the glory and attainment of the West of material Values will shine as a star in the life of the Spirit, and all the wealth of Spiritual Law, Truth and Love, will be thrown into the lap of the Virgin Mother—the hitherto unknown Consciousness of The Universal.

(Continued to Page 23)

DANIEL OR THE JUDGMENT OF GOD

CHAPTER II

THE KINGDOM OF THE UNDEFINED

LET the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." Psalm XCVI. 12, 13.

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Deuteronomy XXXII 8.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi III. 10.

The real greatness, wonder and joy of life is in the teaching of religion for a time like the haunting of some great and forgotten dream. The people who still go to church and follow the lead of the religions are all asking in a dumb and most unconscious way for something they never get.

Nebuchadnezzar demands of the magicians, astrologers and wise men of Babylon to tell him his forgotten dream together with the interpretation. Unless they can do this they must be swept out of existence. This is the demand of religion today; of all its Popes, Cardinals, Archbishops and Bishops; right and wrong reveals of every order. There is everywhere today a strong conviction that unless the established ways of religion can do for us something a great deal better than they have done that they must be relegated to the scrap heap of Time. In vain will they cry out that "There is not a man upon earth that can shew the king's matter, except the Gods whose dwelling is not with flesh." Because of the utter incompetency of the religions to satisfy those who crave to know the real meaning and use of life, the sentence of destruction is already gone forth to make an end of all the old ways of teaching and worship.

But fortunately the day has come when, in a few, the soul of perfect goodness has been so far unfolded that they have actually learned how to gain to the very Presence of God, even in the flesh. This flesh, however, is not the common flesh nourished by the many partial and incomplete ways in religion. The flesh that realizes this Eternal Presence is that which is nourished on water and pulse, and this means, the flesh or outer consciousness of those who have learned to see and hear in conscious dream and vision without loss of per-

sonality and power to be instructed therein. This is no miracle or sudden attainment but one of many years of silent growth and development.

There is a great difference between what is commonly understood of dream and vision and that of actual conscious intelligent reception from Creation's One and Only Sovereign Lord. It is when man can understand the meaning of what he sees that he can experience in the flesh the static universal Body of God. The form of a vision received from God is created out of the Ether—the Universal Body of God. All Revelation is created in this way from the Body of God. All the mighty Sacred Books of the past have come from this Source. God is just as real and infinite in body as in spirit. All the Gods, Goddesses, Archangels and Angels, genii, nymphs and even fairies, when they are revealed, are portions of the Omnipresent God that fills all space and holds all the worlds and systems together.

The Universe of Qualities is far greater and more real than the Universe of Quantities. When Arioch, the lion-strength of the Spirit, goes forth to make an end of all the old and established ways of religion, Daniel is the one state in the realm of soul that says "stay." The Day has come at last when we have found our way into the Divine Presence and can bring from communion therewith the one and only answer that can satisfy the Hungry Heart of Mankind. But those who will bring this help are not those who do it in their own name and strength. This is a co-operative state between God and man. It must desire the best and long labor to achieve it as well as gain Illumination or response from the very Mind of God.

This is why Daniel must have herein the co-operation of his three companions, who are the three Gates of the Soul, Desire, Labor and Illumination. This answer comes not in one night but in many years of earnest seeking and living intelligently in the night in countless dreams and visions. The time for such preparation is given in the former chapter as three years, or three decades. In another place the time required for such education is a time, a times and a half time. A Time is ten, a Times twenty, and a half-Time five—making thirty-five. It generally requires thirty-five years of constant growth and change for the better to get out of the old ways of religion. It then requires as much time and perseverance to get at Home in the new, so as to make the vision known with the right interpretation thereof.

Both the present and the future state of the world to come in religion are clearly learned in this vision

consciousness of fellowship with God by night. Those who gain this all-sustaining knowledge take no pride therein. Such knowledge cannot be gained by the false assumption that you are God; but from the all-mercifulness of the God of Heaven. This is not the work of one but of four working in unison. When obtained, the whole being is overflowing with love and gratitude to Him who changeth the times and the seasons; who giveth wisdom to the wise and knowledge to them that know understanding; who revealeth to those who understand the deep and secret things.

Before making this forgotten dream known, all that is both known and unknown, it is made clear that the revealer does not consider himself apart from, or superior to, the rest of mankind. There is a vast difference between those who know and those who only think they know. The first are hidden and retiring, while the others are proclaiming themselves as the one and only. Nothing is so modest and gentle as the character of those who have really won to the very innermost of omniscient and omnipotent Being. It is only through the souls—and that means the moral character—of those who have gained heart to heart comradeship with the living God, that we can learn both what is incomplete and whole and complete in the understanding of religion. Both of these are, for a time, like a forgotten dream.

The incomplete is represented in the four divisions of the great and shining image, for this is the symbolic presentation of the four great divisions of life in spirit, mind, body and soul. The head of gold is the spirit; the breast and arms of silver, the mind; the belly and thighs of brass, the body; the legs of iron and part of the feet, the soul. The feet being part of iron—the strength of soul—and part of clay, representing the intellectual state, is the point of destruction and illumination of all the one-sided states of being. In the golden head we have spirit separated from body, the bright state of Revelation worshipped as a miracle of the past but not of the living present. Out of this golden head have come the great Religions and ecclesiastical, established systems that hold themselves apart from, and superior to, all the other many gifts of God and agencies of human progress.

Here the church would lord it over the state, while in its most modern form spirit is regarded as all and matter as nothing. In the arms and breasts of silver we have, in the mind, the light of science and education without actual personal knowledge and comradeship with God. In the belly and thighs of brass, we have the false strength of the idea that God is in the process of making and that man himself is becoming all that he simply imagined God to be. This state is very prevalent and is the inspiration of such egotism and national pride as begets both war and equally cruel and self-destroying poverty begotten of human pride and selfish personal aggrandisement. In the legs of iron, we

have the strength of morality and the wide diffusion of human love and service. But the moral and intellectual states, however highly developed, do not mix well together. The highly cultured of intellect are not often associated with the world's real needs; while goodness alone often wastes its time and power to but little real advantage. Intelligence overrides justice and real goodness with countless laws and legalities that defeat all the moral purposes and promises of government. But this impotence of morality and intelligence, unmixed and unmixable, marks the time of the end of all these old states of separation.

Now comes the wonderful service of the stone cut out without hands. This is the beginning of the Kingdom of the Undefined. Just as soon as man really finds God and experiences even a little of the true greatness, joy and wonder of the life within blended with the life without, he begins to discover that no established religion or known creed has or ever can reveal what is revealed by God alone to the individual devout and intelligent soul. A stone cut out without hands is one that is shaped by the waves of the sea in countless swelling tides. This is the pebble also out of a brook; the stone with which David—justice—slays Goliath—the sorcery of words apart from life. This is the realization of Truth shaped into being by the vast seas of Cosmic Consciousness, intelligently explored in dream and vision with understanding.

When this Kingdom of the Undefined touches the defined states of religion, they are all broken to pieces and blown away out of all possibility of even being found again. This is the Kingdom that is to endure forever. This is the state to which our world is just awakening. This is the feeling that is creeping into the hearts of thousands, yea, millions, making them feel the utter emptiness and incompleteness of all the established ways of religion. These are only holding on with a little show of strength, because some of the leaders are brave enough to drag in the modern as something superior to what so many still continue to call fundamental. But this is only the beginning of the end.

The best is for the best and the rising generation is surely leaving the old measurements of life. The Picture shows, the radios, the autos carrying them into the heart of nature, are only hints of the greater realizations of the wonder and beauty of life, pushing into our hearts and minds, from this expanding and growing power of the Kingdom of the Undefined, and the absolutely undefinable greatness of real life. He who knows God also knows that it is absolutely impossible to convey such knowledge to another. He who realizes the Presence of God, in spirit, mind, body and soul, cannot for a moment stay within the ideal of any national spirit or historic religion. Whoever knows the Universal God will be a spontaneous servant and seek-

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THE SOUL OF ISLAM

By Dr. Fredoon C. Birdi

I SWEAR by the splendor of light
And by the Silence of night
That the Lord shall never forsake thee
Nor in his hatred take thee;
Truly for thee shall be winning
Better than all beginning.
Soon shall the Lord console thee,
And fear no longer cajole thee.
Thou wert an orphan boy, yet the Lord found room for
thy head.
When thy feet went astray, were they not to the right
path led?
Did he not find thee poor, yet riches around thee spread?
Then on the orphan-boy, let thy proud foot never tread,
And never turn away the beggar who asks for bread,
But of the Lord's bounty ever let praise be sung and
said."

—Sura 93 of the Koran

I N THESE, our monthly talks, on the great Religions and Philosophies of the World, we are thinking of Things from the Universal standpoint. We are looking into the Soul of Things divested of all accretions, creeds, dogmas, non-essentials. "The Soul of Things is Sweet, The Heart of Being is Celestial Rest," thus sings the poet of "The Light of Asia." Consequently we see in all the good, the whole good and nothing but the good. A Supreme Law rules and controls this Universe.

"God sends His teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race:
Therefore each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge, reverence,
Enfolds some germs of goodness and of right;
Else never had the eager soul, which loathes
The slothful down of pampered ignorance,
Found in it even a moment's fitful rest."

—James Russell Lowell

"Each religion has its own mission in the world, is perfectly suited to the nations to whom it is given, and to the type of civilization it is to permeate, bringing it into line with the general evolution of the human family. The failure to see this leads to unjust criticism. * * * It has been well said that while in things essential there should be unity, in things non-essential there should be liberty, and in all things there should be charity. Were

that wise rule followed by each, we should hear less of the religious antagonisms and sectarian disputes that bring shame on the very word "Religion." Thus exclaims a great soul.

"About the year 570 A. D., Abdullah, the son of Abdul Muttalib, a Mecca merchant, went on a trading trip from Mecca to Medina, and died there. A few months after his death his wife, Amina, gave birth to a boy who was named Mohammed. One hundred years later the name of this Arab, joined to that of the Almighty, was called out in ten thousand minarets, five times daily, from the Persian Gulf to the Atlantic, and his new religion was sweeping everything before it in three continents.



MOHAMMED

"Who was this hero-prophet? What was his environment, and what the secret of his genius? What is the explanation of this marvel of history?" asks Zwemer in his "Moslem World."

I will let Thomas Carlyle answer him from his "Heroes and Hero-worship," for only a great Soul can look into another's greatness and appreciate it, as the deep calleth unto the deep. So says Carlyle:

"A silent great soul; he was one of those who cannot but be in earnest; whom Nature herself has appointed

says, contented enough to dwell there, this man could be sincere. While others walk in formulas and hear-not screen himself in formulas; he was alone with his own soul and the reality of things. The great Mystery of Existence, as I said, glared in upon him with its terrors, with its splendors; no hearsays could hide that unspeakable fact, 'Here am I.' Such sincerity, as we name it, has in very truth something of divine. The word of such a man is a Voice direct from Nature's own Heart. Men do and must listen to that as to nothing else; all else is wind in comparison. From of old, a thousand thoughts, in his pilgrimings and wanderings, had been in this man: What am I? What is this unfathomable Thing I live in, which men name Universe? What is Life; what is Death? What am I to believe? What am I to do? The grim rocks of Mount Hara, of Mount Sinai, the stern sandy solitudes answered not. The great Heaven rolling silent overhead, with its blue-glancing stars, answered not. There was no answer. The man's own soul, and what of God's inspiration dwelt there, had to answer.

"It is the thing which all men have to ask themselves; which we too have to ask, and answer. This wild man felt it to be of infinite moment; all other things of no moment whatever in comparison. The jargon of argumentative Greek Sects, vague traditions of Jews, the stupid routine of Arab Idolatry: there was no answer in these. A Hero, as I repeat, has this first distinction, which indeed we may call first and last, the Alpha and Omega of his whole Heroism, that he looks through the shows of things into things. Use and wont, respectable heresay, respectable formula: all these are good, or are not good. There is something behind and beyond all these, which all these must correspond with, be the image of, or they are—Idolatries; 'bits of black wood pretending to be God,' to the earnest soul a mockery and abomination. Idolatries never so gilded waited on by heads of the Koreish, will do nothing for this man. Though all men walk by them, what good is it? The great Reality stands glaring thereupon him. He there has to answer it, or perish miserably. Now, even now, or else through all Eternity never. Answer it; thou must find an answer—Ambition? What could all Arabia do for this man; with the crown of Greek Heraclius, of Persian Chosroes, and all crowns in the Earth; what could they all do for him? It was not of the Earth he wanted to hear tell; it was of the Heaven above and of the Hell beneath. All crowns and sovereignties whatsoever, where would they in a few brief years be? To be Sheik of Mecca or Arabia, and have a bit of gilt wood put into your hand—will be that one's salvation? I decidedly think not.

"La-elahe-lil-lil-lah." There is no God but God (God is the only Reality); "Allah-o-Akbar," God is Great; and "Islam," Obedience, Resignation, Peace. These are the Key-notes of this great religion. Let us, for

a moment, with Carlyle, enter into the soul and spirit of these words of power and faith:

"Mahomet had been wont to retire yearly, during the month of Ramadhan, into solitude and silence; as indeed was the Arab custom; a praiseworthy custom, which such a man, above all, would find natural and useful. Communing with his own heart, in the silence of the mountains; himself silent; open to the 'small still voices;' it was a right natural custom. Mahomet was in his fortieth year, when, having withdrawn to a cavern in Mount Hara, near Mecca, during this Ramadhan, to pass the month in prayer and meditation on those great questions, he one day told his wife Kadijah, who with his household was with him or near him this year, that by the unspeakable special favor of Heaven he had now found it all out; was in doubt and darkness no longer, but saw it all. That all these Idols and Formulas were nothing, miserable bits of wood; that there was one God in and over all; and we must leave all idols and look to Him. That God is great; and that there is nothing else great. He is the Reality. Wooden Idols are not real; He is real. He made us at first, sustains us yet; and we and all things are but the shadow of Him; a transitory garment veiling the Eternal Splendor. 'Allah Akbar, God is Great;'—and then also 'Islam,' that we must submit to God. That our whole strength lies in resigned submission to Him, whatsoever He does to us. For this world, and for the other. The things He sends to us, were it death and worse than death, shall be good, shall be best; we resign ourselves to God. 'If this be Islam,' says Goethe, 'do we not all live in Islam?' Yes, all of us that have any moral life; we all live so. It has ever been held the highest wisdom for a man not merely to submit to Necessity,—Necessity will make him submit,—but to know and believe well that the stern thing which Necessity had ordered was the wisest, the best, the thing wanted there. To cease his frantic pretension of scanning this great God's World in his small fraction of a brain; to know that it had verily, though deep beyond his soundings, a Just Law, that the soul of it was Good—that his part in it was to conform to the Law of the Whole, and in devout silence follow that; not questioning it, obeying it as unquestionable.

"I say, this is yet the only true morality known. A man is right and invincible, virtuous, and on the road towards sure conquest, precisely while he joins himself to the great deep Law of the World, in spite of all superficial laws; temporary appearances, profit-and-loss calculations; he is victorious while he co-operates with that great central Law, not victorious otherwise;—and surely his first chance of co-operating with it, or getting into the course of it, is to know with his whole soul that it is; that it is good, and alone good. This is the Soul of Islam."

"As-Salam-Alaikum:" Peace be on you: Your Salutation shall be Peace.

Mahommed first recognized the Unity and Reality of God; that there is nothing else but God in this world, and that God is the greatest of all created things. Consequently it behooves us to obey His laws and resign ourselves entirely into His hands. Then All is Well; there is no fear; no worry, no anxiety any more, for then the everlasting arms are always around us, and so comes in Peace, Perfect Peace.

He says, "Your salutation shall be Peace." Salam, Have Peace!—the thing that all rational souls long for and seek, vainly here below, as the one blessing. "Ye shall sit on seats, facing one another; all grudges shall be taken away out of your hearts." All grudges: Ye shall love one another freely; for each of you, in the eyes of his brothers, there will be Heaven enough.

"On the whole, we will repeat that this Religion of Mahomet's is a kind of Christianity; has a genuine element of what is spiritually highest looking through it, not to be hidden by all its imperfections. The Scandinavian God Wish, the god of all rude men,—this has been enlarged into a Heaven by Mahomet; but a Heaven symbolical of sacred Duty, and to be earned by faith and well-doing, by valiant action, and a divine patience which is still more valiant. It is Scandinavian Paganism, and a truly celestial element superadded to that. Call it not false; look not at the falsehood of it, look at the truth of it. For these twelve centuries it has been the religion and life-guidance of the fifth part of the whole kindred of Mankind. Above all things it has been a religion heartily believed. These Arabs believe their religion, and try to live by it. No Christians, since the early ages, or only perhaps the English Puritans in modern times, have ever stood by their Faith as the Moslems do by theirs—believing it wholly, fronting Time with it, and Eternity with it. This night the watchman on the streets of Cairo when he cries, "Who goes?" Will hear from the passenger, along with his answer, "There is no God but God." Allah Akbar (God is Great), Islam (Resignation, Peace) sounds through the souls, and whole daily existence, of these dusky millions. Zealous missionaries preach it abroad among Malays, black Papuans, brutal idolaters;—displacing what is worse, nothing that is better or good.

To the Arab Nation it was as a birth from darkness into light; Arabia first became alive by means of it. A poor shepherd people, roaming unnoticed in its deserts since the creation of the world: a Hero-Prophet was sent down to them with a word they could believe: see, the unnoticed becomes world-notable, the small has grown world-great; within one century afterward Arabia is at Grenada on this hand, at Delhi on that;—glancing in valor and splendor and the light of genius, Arabia shines through long ages over a great section of the world. Belief is great, life-giving. The history of a nation becomes fruitful, soul-elevating, great, so soon as it believes. These Arabs, the man Mahomet,

and that one century,—is it not as if a spark had fallen, one spark, on a world of what seemed black, unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Grenada. I said, the Great Man was always as lightning out of Heaven; the rest of men waited for him like fuel, and then they too would flame."

"Incalculably great is the debt of the world to the early representatives of Mohammedanism," says Dr. Alfred W. Martin, the erudite writer of "The World's Great Religions." "For it was they who transmitted the treasures of Greek literature from the Middle Age to the Renaissance, they who originated the graceful art-forms of which the Taj Mahal and the Alhambra are the most famous examples. It was they who contributed to the sciences of algebra and chemistry, astronomy and medicine; they who dotted the Saracen empire with universities and built at Bagdad and at Cairo the most renowned libraries in the world. When London was a city of hovels and the stench in its streets such that no one could breathe its air with impunity, Cordova was noted for the cleanliness and beauty of its streets and squares. Arabic is the most widely spoken language, and though Chinese characters are used by more people, Arabic will carry one further round the world. And with the Arabic vocabulary has gone the Mohammaden religion. Today we decorate our walls and floors with fabrics that Mohammedans taught us to weave, we regale our senses with perfumes that they taught us to make, we teach our children the higher mathematics from textbooks of which they were the original creators.

"Conspicuous in the ethical teaching of Islam is abstinence from intoxicating liquor and the practice of humaneness towards animals. Drunkenness is the vice most to be feared in tropical countries and Mohammed's opposition to Christianity was based, in part, upon its failure to put an absolute veto on the use of intoxicants, the New Testament furnishing abundant warrant for indulgence. Ex-president Eliot of Harvard University took the ground, in a recent address, that Mohammedanism is a better religion than traditional Christianity for the Afi rcnatiu?Fetaoishrdlcmfwypvbgkqjvbgkv for the African tribes because of the stress which Islam puts upon total abstinence. General Lew Wallace, for twenty years a resident of Constantinople, declared that while Christian drunkards were to be seen every day, he never once saw an intoxicated Mohammedan. A "Society for the Prevention of Cruelty to Animals" is unknown in Moslem countries except in cities overrun with Christians. In Turkish cemeteries the four corners of the slabs that cover graves are grooved to catch the rainfall so that the birds may drink and sing over the places where their human brethren

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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 II.

The Ennoblement of the New.

HERE are times when all that is really great and noble seems to belong to the past. The titles of the present are mostly related back to the merit of some distant ancestor. The most beautiful buildings; the lordly castles; the lovely gardens, are centuries old. The great poems; the sacred books; the records of intercourse between men and God, are of the long ago.

The wonders of the present; the modern inventions; the rail-roads and steam-boats; the telegraph and telephone, are so inwrought into the utilitarian and sordid greed for wealth and outward sham, that we fail to realize their greatness. Where life is clean and wholesome, where men and women are really good, it is of

such a middle-class mediocrity and common-place state of uneventfulness that we are inclined to find sin and wickedness more interesting.

Suppose we could have the world as we would wish it; suppose we could banish the sordid greed and strife for money in a beautiful co-operative, industrious commonwealth with all public utilities owned by the people, and no possibility of any one needing a home or a nourishing meal, or a chance of profitable employment, and a share of pleasure; suppose war to have ceased; courts of punishment abolished; prisons, insane asylums and hospitals emptied in a universal state of health, physical and moral sanity; would not such life be too monotonous and insipid to be tolerable? Would we not long for some of the lights and shades of the world's wicked growing time? of startling news and exciting contests of war, strikes, natural catastrophes, and the ups and downs of competitive life?



THE RETURN OF ULYSSES

This is a momentous question, and I am not surprised that many have felt that a changeless state of goodness would be more intolerable than the present state of our sinful, struggling, suffering, greedy, cheating, competitive, warring world. The newspaper that seeks to tell only the good; to keep out all knowledge of the world of sin; soon perishes for lack of readers.

A changeless, peaceful, loving gentle world; a race of men and women lifted above all selfishness and greed; freed from the intoxication of wine and lust; living on pure food and doing only those things that do good to all; a universal co-operative world would become absolutely insipid and wearisome with its lack of light and shade, if life held no other compensating states. Those who do not fish in lakes and streams must know the fascinating delight of fishing in the waters of consciousness. Those who do not know the excitement of the chase; the game of chance; or the field of sport, must have found the vast, sporting, delightful, inebriating, exhilarating, nectarious, ambrosial life of the infinite, various, titanic, sublimely beautiful, sportive life of God within. All talk about the simple life; the sufficiency of ethics and humaneness, in the place of religion, is the greatest lie and cheat of all.

This state of goodness alone is represented in Telemachus sitting among the suitors, grieved in his heart at their life of pleasure and competitive fierce struggle for the hand of Penelope. But a change comes upon him after he has held converse with Pallas Minerva, and knows her as the Conscious Life and Joy Divine of intercourse with the Living, Loving Eternal God.

Rising from his couch, after the first night of this new life, he goes forth clothed with a dignity more than human. When the mother of dawn, rosy-fingered morning, appeared, then the dear son of Ulysses arose from his bed, having put on his garments; and around his shoulders he slung a sharp sword; and beneath his shining feet he bound beautiful sandals. And he went forth from his chamber like unto a God to behold. This is the dignity of more than human greatness. This is the memory of the Mighty Event that has changed the whole tenor and nature of existence.

This New Greatness, however, is only at its beginning. It is a child as yet, in swaddling clothes. It is still too weak to strike an effective blow against the false ideals struggling for pre-eminence. But a beginning is made. The Divine is recognized and known. A new ideal and standard of action has been set up. He will go forth in adventure over the dark sea to find out, if he can, whether his father is still in the land of the living or not. He calls together the people and makes his protest against the insolence of the suitors, heard in manly words. He goes to this assembly, not only clothed as a God, but followed by two

swift dogs. These are the symbols of Time. Time has assumed a new value. The worth of the pursuit of knowledge in the night has been added to that of the day.

The first to support this demand is the old Egyptian. This is the Mind. He has four sons. One went with Ulysses and was the last to furnish a supper to the Cyclops. One sides with the suitors; but two remain to minister to their parents. These are the four states of Mind that pass through many changes, and even violent deaths, before Mind becomes permanently embodied in Soul and Soul in Mind.

Telemachus is also supported by the aged prophet who foretold the long absence and return of Ulysses. He does so by interpreting the omens shown in the heavens by two eagles. This is representative of the two-fold strength of aspiration towards God when the Old shall return to the New, and the New fully discern the nature of the Old. This will mean swift and sure destruction to the false and mistaken views of life, contending for the leadership of the world.

There is a Divine Fore-knowledge. There is a power in man to interpret the meaning of vision; for this is to have skill concerning the omens of the birds. What life is to be is absolutely fixed and sure. It must become manifestly Divine. It must include the dual wealth of Eternity in Time and of Time in Eternity. The adventurous spirit that has besieged the heavens, and conquered the Eternal, and undergone many hardships, shall surely come back laden with wealth to its own home.

But though Telemachus harangues boldly against the suitors, they are equally bold and strong in their determination never to quit his dwelling so long as a chance remains to win the hand of Penelope. Alcinoos is the boldest and most defiant. He is the gift of Illumination. This, however, may stand alone and claim in its separateness that which only belongs to the twelve in equal strength and brotherly love.

Eurymachus, the next boldest speaker to Antinous is the Gift of the Law. He defies the evil augury against them and declares that they will contend all their days for the hand of Penelope. This is the very nature of the Law. Each excellence will seek the chief place until it is taken by the only one—the union of the Twelve, for whom it is prepared.

Telemachus is not without his friends. Mentor seems to be the best. This is the moral conscience and sense of justice left in charge by Ulysses. Minerva comes to the help of Telemachus in the guise of Mentor. Divine help comes to us unseen in natural ways. The sense of freedom of the right to search, and seek to know all things is growing strong in the world. In the guise of Mentor Minerva obtains the ship and gathers together the helpers needed for the voyage to be undertaken by Telemachus.

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THE BOOK OF PSALMS

Or The World Rosary of Prayer

ILLUMINATION IN LAW

Psalm II

WHY do the heathen rage, and the people imagine a vain thing?

2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying:

3. Let us break their bands asunder, and cast away their cords from us.

4. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5. Then shall he speak unto them, in his wrath, and vex them in his sore displeasure.

6. Yet have I set my king upon my holy hill of Zion.

7. I will declare the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee.

8. Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.

9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10. Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11. Serve the Lord with fear, and rejoice with trembling.

12. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Law is the second month of the Sacred Year. The idea of Law is that of immutability. It is useless to resist it. No jot or tittle shall go unfulfilled. When Revelation with Understanding reveals the absolute and

unchanging nature of the Law, man will bow in gladness of heart to its decrees. All things are working together for the accomplishment of the undeviating Purpose of God in creation. This invincibility of destiny does not dwarf, but magnify the importance of the freedom and the co-operation of the will of man. Man's liberty to oppose is not freedom to arrest the mighty forces that are rushing with the energy of billions and billions of horse power to a fixed and predestined goal. We may move about the train, but we cannot get on nor off, for we are in and of it, and we cannot stop it any more than we can stop a planet as it falls through space in its appointed orbit. The resistance of the heathen, the natural without the spiritual, is, to this power, more trifling than a cobweb in the path of the lightning express. There is no science of mathematics fine enough to compute the measure of delay. There are many vain theories that are light and powerless as a thread of gossamer in the summer air, and yet those who have spun them imagine that out of these vanities they can weave garments with which to keep out the winter's cold. Anything is of the nature of vanity that divides man's life from God. Man is in God, and as certain as that we live, and move, and have our being here, so surely will the mighty sweep of the Divine Omnipotence live and move, and have its being in the life of man. The kings of the earth are such natural understanding as tries to make out the nature of things by leaving out God; or such poor conceptions of religion as leave out nature. Materialism and superstition in their separate counsels think to cast off the law that binds nature and spirit together. These reject, without knowing what they are doing, the power of the Anointed—or the blended—by trying to cast away the cords that bind all things together in a perfect whole. Men might as well try to cast off the binding of gravitation, or persuade all mankind to embrace death rather than life. God has filled our blood with this sap. He has given us the strong flow towards life, and all the setting towards death is but as a little swirl or temporary eddy in the fullness of nature and of Spirit, the wide-wayed Intelligence and the broad-hearted Love that surveys the whole and embraces everything that is. This is the very essence and fulfilling of the Law. This is the decree God has decreed, the purpose that has been with him from the beginning, and which, in this day of the Illumination of the Law, is born anew. "Thou art my Son; this day have I begotten thee." This is no mere abstraction or speaking in proverbs, but a living birth in every soul that fulfills the Law. To this pure Child of true understanding, wherever found, God says, "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Bring to me, God says, your desire to possess or to know, and I will give into your hands for destruction all false things, and for inheritance all that is true. Your intelligence shall reach to the uttermost. It shall embrace every department of Knowledge. You shall know, even as you are known. This anointed one is God's life born into man's. It is God's last and best gift of Himself, His true likeness or Only Begotten Son—God with us. This power will break and dash to pieces the vessels or ideas that are not large enough to hold the true idea of God and live in nature and in spirit without defrauding either. They shall be broken as a potter's vessel with a rod of iron. The desire in man will yield up these clay things to destruction. Iron represents the moral power. It is the strength of soul and mind. All false things are invited to kiss the Son. They are to die in love. If they do not choose death, yet shall they die. God

will kiss all evil into an everlasting sleep. There is not a fear or any ill under which we suffer that shall not be loved into a joy, when man shall love the Law of the Lord and trust in the Living God. This Divine Sonship is to be born in every soul. It is to come as the ripe fruit of Time over Eternity and of Eternity over Time. It is to come as the actual Intelligence and Consciousness of this mighty Law underlying creation, by which we are brought at last into the capacity to live within the delights of heaven and yet remain with firm feet planted on the earth, and taking our lawful part in all the rich and varied life of the material world. This is God's holy hill of Zion. This is the fullness of life that fronts to all the four winds of heaven. This is the Anointed of Eternity by Time and Time of Eternity. These things are bound fast together. All that seeks to separate them is a vain thing, an imagination having no basis in reality. These things are as vain as an East without a West or a West without an East. They are as deformed as a spiritual enthusiast dwelling in filth and rags, and yet drunk with heavenly delight. They are as abominable as an abundance of all earthly good, possessed in a life that knows only to eat and drink and be merry with sensuous things. The double life laughs at the poverty of the world in spiritualism without materialism and in materialism without spiritualism. One is Phariseism and the other Sadduceism. The true word of Redemption will put both of these to silence. Life is to be enriched with both the saints of the heavens and the heathen of the earth. The Son of God is all the faithfulness of the Spirit in God to bring down the Divine into the human, and all the faithfulness of the Spirit in man to lift up the human into the Divine. He who would understand must kiss this, the true Son of God, however much suffering there may be in the giving up things contrary to this Law. There is absolutely no other life for the world. What is revealed here is the only Way, Truth and Life. No Redemption can come to our world along any other lines than these, that are now clearly revealed as the unveiling of the true meaning of existence. Many are beginning to see and feel thus. The moral consciousness and intelligence of the world is already on the side of perfect freedom of the individual in communion with and direction from the One God and Father of us all. The Church of the Future must be the Church of God. Its life must be based upon association without infringement of the individual freedom. This Church will be no new body, but the best of the present, evolved up to the standard of right division between man and nature, God and Spirit. These interpretations appeal to all of every faith and creed, of every race and clime, knowing well that God cares alike for all. The wicked to be destroyed are all those views and states of feeling that are partial and incomplete. Salvation is the fullness of the heavens in the earth and of the earth in the heavens; the fullness of man in God, and of God in man; the fullness of Intelligence in the Consciousness of the night, in endless Vision, and the fullness of the beauty of Vision in the normal and waking intelligence of the day; the fullness of the Eternal things brought into Time, and the fullness of the things improvable by Time lifted up into the Eternal Life. This is the goal, not of the one or the few, but of all our race. In upholding these things, we make way for weary feet. This is Mount Zion, the city of our God—meaning fullness or the extended view. This is the New Jerusalem, descending out of heaven or revelation; the life that is four-fold, standing and advancing equally towards all the four winds of heaven—the mighty divisions and cardinal points of spirit and body, soul and mind. The great thing our world needs, and for which it waits, and towards which it is pressing either consciously or unconsciously, in all its many divisions of Church and State, religion and science, art and literature, social intercourse and individual freedom, is the sweet, divine fellowship between the people of our earth and the mighty Host of the Living Ones of the Heavenly State. These are the nourishers. This is the food of the Tree of Life now made accessible to those who shall grasp and hold together these cardinal points of existence, and wield a sword of Knowledge, flaming with Light and Love, that turns every way. These are the final things that must take the place of the transitory. Many are called but few are chosen. All are called to do some service in the right time and place, but only these great principles, alike great in their simplicity and simple in their greatness, are called to have a place in the state of final Perfection.

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THE GOSPEL OF JOHN

OR

THE SOUL REVEALED.

CHAPTER II

THE MARRIAGE OF TIME TO ETERNITY



AND the Lord had respect unto Abel and to his offering but unto Cain and to his offering he had not respect." Genesis IV. 4, 5.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isaiah LIII. 6.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven.

And swore by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth, and the things that there in are, and the sea, and the things which are therein, that there should be time no longer." Revelation X. 5, 6.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Revelation XII. 14.

The first great change or miracle to be wrought by the wide-spreading power of The Soul Revealed will be the marriage of Time and Eternity. This is the symbolic meaning of the marriage at Cana of Galilee. Cana means reeds, and these are things growing both in and out of the water—denoting the new and wonderful union of consciousness with intelligence. Galilee means circle, and this is the circle of the fourfold life of spirit, mind, body and soul. The Christ-life seems here almost ungentle to the cosmic consciousness, represented by Mary—saying "Woman, what have I to do with thee? Mine hour is not yet come." This marriage is by no means the full power of the Messianic Life or embodied state of The Whole of Life.

At the beginning of this time we are almost always a little intoxicated with this rare wine of life. This wine is created out of water, in six water pots, holding two or three firkins apiece. Six is the number of the Understanding and this is therefore a state of Vision Consciousness in Revelation and Knowledge of the inward and eternal meaning of what is thus seen and heard. This is the Bush that burns and yet is not consumed; also the pillar of cloud by day and of fire by night.

This Marriage of Time and Eternity is achieved only in a state of intelligent self-consciousness either in vision by day or dream by night. This is the best

wine at the last; the bright and joyous consciousness with understanding of the indwelling Presence of the living, loving God. This is a joy that must be experienced in order to be understood. No one can truly describe it to another. No one can initiate another therein. No one can sell the Golden Key into this supernal unspeakable joy. When this comes it will drive out all merchandise from the life of religion. This is accomplished in part with a measure of suffering. It is done with a scourge of small cords. When we find that we cannot sell nor give this joy of joys to others we are at least a little grieved thereby.

There is a vast activity along the line of money changing and selling doves and sheep. Many think to make profit by selling spiritual truth for material gain. Many try to give the ministry of love to others with more or less of self-interest and gain thereby. The greatest movements of the age are everywhere more or less, tainted with this traffic in Divine Things. All this must be driven out by the right understanding and radiant joy of God within.

This beginning of miracles in Cana of Galilee is the first of the great changes to be produced in our world by the perfection of the Soul Division. This Gospel of John differs very greatly from the three before of Matthew, Mark and Luke. These three are the fulfillment of life in spirit, mind and body. These three states are more like each other and yet all very different from this of John. In these there are many miracles, or changes, but here only a few. In these there are many parables, but here, none. Here we are brought face to face with the few and absolute demands of perfect goodness. In these three Jesus suffers; here he embraces cheerfully and joyfully the Cup His Father has given Him to drink.

All present forms of religious worship may disappear, but in the right knowledge a new and immortal state of universal worship in the Whole of Life will fill the world. Only this will banish selfishness and war in a general and co-operative life of love and service for each in all and all in each.

This great Marriage of Time and Eternity is described when the Angel Gabriel stands with one foot on land and the other on sea, and swears by Him that liveth that Time shall be no more. This, like the reeds growing in and out of the water, also denotes the union of Intelligence and Consciousness. This cannot come

until all the long suffering and travail of the Spirit has been accomplished. To do our best in Time is far more important than to now claim our Eternal Perfection. Many are under this delusion. It is easy to fall therein. But Life's scourge of small cords coming to us from the very life of God seen and heard within, will drive out these mistakes of our human frailty. It takes more than one swallow to make a summer. If the Eternal Things are before us it is because we have long and patiently planted and kept them free of weeds in well-ordered and cultivated states of spirit, mind and body.

It takes a long time to develop and distinguish Right in its eternal justice of the four square state apart from established usage and mere technical legality. This Wholeness, or completeness of life, can only fill our world through the display in human lives of the moral or soul value of all the twelve elements of Perfection represented by the twelve disciples, meaning qualities of this state of living in intelligent self-consciousness of God's own life within. Many have one of these qualities to the neglect of others. Some claim that all is Love or all is Truth. Others say all is spirit or all is mind. All these are incomplete and partial states. We may very strongly desire and wish for Perfection and yet be neglectful of the only way of life that can bring us thereto. Each of our twelve supreme qualities must be known and made visible in our lives if we are the subjects of this great and glorious Marriage between Time and Eternity.

But do not think for a moment that all the sense and worth of Time is to disappear. It is only when it is thus truly married to Eternity that you can know a thousandth part of how much joy and value of life can be concentrated into a moment of Time. Now will the hours fly by on golden wings. Now will each day be the beginning of a new and wondrous opportunity of service to the progress of our world. Now will each night be a call to meet and mingle in love's entrancements with the Infinite Host that come to you charged with new meanings to life from the Living God. Refreshed thereby you will rise like a giant filled with new wine ready for new and greater tasks. Do not think this means the loss of personality in some new and mystic sense of impersonality. The drop merged into the great ocean of infinite Being will become, for the first time, aware of its own life, enhanced by its oneness with every other drop.

The true marriage does not destroy the separateness of each, but, instead makes each greater in his or her selfhood than they could ever be in the single state.

The Great Marriages yet to bless and redeem our world will be those between men who are also womanly and women who are also manly. This enlargement of life is everywhere apparent. It is reshaping the whole conduct of life and brightening the dawn with a rare and wondrous beauty. The more truly we know and understand the Eternal Things the greater will be our pleasure and use of the things of Time.

This is the home-coming of the prodigal, or the younger son, when the fatted calf shall be killed and the sounds of mirth and joy be heard in the land. Those who have cultivated the spiritual and eternal may be jealous for a time, but without any power of excuse or justification. Nothing will now be common nor unclean. All will be equally sacred. The greatness and wonder of undefinable religion will banish all the prison houses of creeds and religions and cover the earth, and all that is done therein, with the bliss of the ever abiding Presence of The Living, Loving God.

The Spirit of Time is represented by Abel, the shepherd who offers to God a lamb. This is the only Lamb of God that taketh away the sin of the world, because this is all that can be done in Time for the perfection of every human and natural excellence. It is upon this One that God has placed the iniquity of every onesided eternal state.

Cain—possession—is representative of the eternal. He offers the first fruits. These are always the eternal things. The spirit of Cain is in those who say they are God's perfect children and yet do nothing by labor and perseverance to improve their natural lives. The first-fruits, or the ideals of perfection, are always God's. God does not ask us to give Him what He has given to us in one or five talents, but the increase thereof.

All that is told in the fifty-third chapter of Isaiah is in praise of the virtue placed upon the Spirit in Time. Few are ready to embrace this long labor and suffering to make every eternal excellence to be seen within visible in its corresponding natural excellence. Love of God is of little worth without love of man, and if the mind be full of the knowledge of all Truth, and this is not made visible in the conduct and universality of our lives, it is of little worth. When we are "The Woman clothed with the Sun", with the moon under our feet, and crowned with the twelve shining stars of all the twelve gifts of perfection, we are still in danger of being overcome and swallowed up by the floods of Consciousness without Intelligence.

A time is ten years; a times, twenty; and a half-time, five years; for it takes, at least thirty-five years to grow into a knowledge of the Mighty Mystery of God.

The Angel who stands with one foot on land and one on sea is Gabriel—the Holy Spirit—because this is the full octave of the seven notes of Light, Revelation, Knowledge, Might, Counsel, Understanding and Wisdom. But this long toil of Time does not mean that this will last forever. This only concerns our responsibility to live up to God by living up to what we learn in the Wilderness of The Unknown. The day will come when we shall be born in our world with bodies that are one in Consciousness with the Spirit. Such already exist, for I have seen and known such children.

This day is at the dawn. Many are feeling that their lives in all natural ways are directed and unfolded from

within. Then there will be nothing common nor unclean. Though all the old ways of worship disappear, the Worth of God Within, and of human life without, will simply be a hundred thousand times greater than what we have known in the past.

There is no price that can pay for the Doves of Peace and the flocks of those who keep watch over their flocks by night. These alone are the Shepherds of Bethlehem.

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THE SOUL OF ISLAM

(Continued from page 14)

sleep. The fact that not all Moslems live up to the requirements of the faith is no reflection upon it any more than Christian failure to practice the precepts of the Sermon on the Mount warrants adverse criticism of Christianity. The ideals of a religion are ever ahead of the practice of its representatives.

"Obedience is the cardinal virtue of childhood and in making Islam the central doctrine of his religion Mohammed preached a gospel exactly suited to the needs of his people: they were in the childhood stage of development in which submission to rules and the ruler is the highest virtue.

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BLESSINGS

"I pray the prayer the Easterners do,
May the Peace of Allah abide with you.
Wherever you stay, wherever you go,
The beautiful palms of Allah grow.
Through days of labor, and nights of rest,
The Love of good Allah make you blest.
So I touch my heart as the Easterners do,
The Peace of Allah abide with you."

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Selected Verse

A Gusher

By Kate Gray Chainey

What wakes us up at dead of night
And gives us all a dreadful fright,
As from our beds we quick alight?
A gusher.

What is it gives us wondrous "thrills,"
While down our spines run creepy chills,
As from its mouth the black gold spills?
A gusher.

Where once the Redman's camp fires bright
Sent forth their signals in the night,
Now myriad lights dart forth their gleam
And noises shrill and hissing steam
Proclaim "A gusher!"

Aladdin's wondrous lamp of old
Gave to its owner gems and gold;
But its renown grows dim and pale
Before that modern fairy tale,
The gusher.

But what care we for spill or thrill,
So long as they our coffers fill?
For sudden wealth will not allure
Those who reverses can endure;
A "master of himself" secure,
Can safely face
A gusher!

L'ENVOI

As earth is filled with precious store,
Silver and oil and golden ore,
Which hidden lies to mortal sight
Until man brings them to the light;
So he himself must delve to find
The wealth within his soul and mind.
The "still small voice" must be the guide
To break the crust of greed and pride.
Then shall the "oil of gladness" flow,
The "wine of life" impart a glow
Of Youth and Joy without alloy,
A never failing "Gusher!"

Pal o' Mine

By Florence D. Shreve

Pal o' mine, out in the Great Beyond,
Can you hear me calling to you?
Lonely I sit by your chair tonight,
Weary my heart with longing for you.

Oh, for a touch of your gentle hand,
Just once to feel my comforter near;
Alone, so alone you've left me, dear
Pal o' mine, I want you so.

A score of years we went hand in hand,
The child you found was a woman left;
Your every thought was mirrored in me,
Pal o' mine, I loved you so!

Life is empty since you've gone away,
Dreary the days, once happy and gay;
Rugged the road made smooth by your love,
Pal o' mine, Oh, I need you so!

God beckoned, because your work was done,
You left me a task, barely begun;
As you in life gently guided me, pray
Pal o' mine, show me the way.

A Way We Knew Not

Ruby Lamont

I said I could not let thee go,
That all my being leaned to thine,
I said because I love thee so
Forever thou art mine.
We two have walked beneath the skies
Of life together hand in hand,
With laughing or with weeping eyes,
As angels understand.
Both we have dreamed in halcyon days
Of halcyon days yet, yet to be;
Nor, knowing not God's mystic ways,
E'er dreamed we to be free.
Free of each other's love; each free
To roam th' unmeasured spaces o'er,
With not one call from thee nor me
To haste to either shore.
Aye, better thus. Thy silent star
Hath set thine eyes on yonder peak,
While my poor feet must wander far
Another mount to seek.

I said, Dear, I have loved thee so,
All life and being set in thee.
God said, Dear Child, let go! Let go!
And give thine heart to me!

(Continued from page 9)

All the shining stars of the glorious forms of the heavenly state will be the companions of our earthly lives as naturally and as normally as are the companions of our human loves and friendships.

The Universal Loving God can only live in any human life after it has become evolved to The Life Universal, for this is Mount Zion where God has commanded Eternal Life.

Before God can live in us in all His wondrous glorious life, man must do the work of Time by learning to live in God. There is an Eternal Covenant or Partnership that exists in the very nature of things. There is but one Way, one Truth and one Life. This Way, Truth and Life are not dependent on belief in any historical life or event whatsoever.

All that is essential is our seeking, finding and living in God. The only way to do this is to cultivate and develop the personal experience, natural and rational understanding of the vast, glorious, qualitative form world of the very life of God within, to be seen, heard and touched in the consciousness within, experienced either in sleeping dream or waking vision.

To find this way and to live in it, with daily and nightly ardor of devotion, is the meaning of the words: "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel." This New Covenant is the New Life of God in man that comes only after man has done his part to learn to live in God with right understanding and application of the first-born or original qualities of the vast, joyful, sportive, infinite life of God to be found within by those who are first faithful to

the obligations of Time and just relations with our fellowmen. To nourish our souls we must live in righteous love

To find God is to find Him in and service for the progress and perfection of the human race.

Heaven or Revelation with Understanding. To do this we must feed This is Immortal Life. This is the our minds with devotion to universal World to come. This is the Day of knowledge of all things; knowledge The Universal Standard .

The SPLENDOR Of GOD

In the ethereal vision—the true during the Consuming Fire of The Manifestation of God—there is al- Living God.

ways the shining of An Inward Presence, that is as the Very Face of God. Presence must be free of all egotism

The Unmanifest is thus seen within and of all sense of separation from the Manifest. In this way the Father the Destiny of the Great Human and the Son are One. This order of Brotherhood.

waking or sleeping vision is altogether different from much that is called One Religion that has room in the dream and vision. greatness of its Love, and universal-

These early forms are of a psychic, ity of its comprehension for all the intermediate and preparatory order. Religions.

It is only after much preliminary Nothing less than such splendor of cleansing of body and education of man can endure to look upon the character that man is capable of en- Ineffable Splendor of God.

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GOD, GODS and GODDESSES

CHAPTER II

MICHAEL—LIKE UNTO GOD

SPIRIT OF REVELATION

MICHAEL is the second value or operation of God's Spirit. He is the Unmanifest that is not yet One with the Manifest. There is war in Heaven, or Revelation, between Satan and his host; and Michael and his host. Michael must, of necessity, get the victory over Satan. We must not confound between Michael and God.

Michael is "like unto God" because He is the Invisible made Visible in the Glass of Vision. It is by looking into Michael that we see the likeness of God. As the still pool reflects the heavens, so does the lower consciousness receive, through Michael, the image of the Divine Nature.

In Daniel, the Book of the full promise of the Soul, Michael is called the Prince of the people of Israel, and represented as helping Gabriel—the Strength of God—to come to Daniel. Gabriel is the Holy Spirit. Michael is the Prince of the people of Israel, because Israel is "man ruling and co-operating with God." In this we are greatly aided by the perception of the Nature of God. The more clearly we see into the very character of God, which is greater than all that we see in natural or spiritual forms, the more nearly do we manifest God in the whole conduct of life.

In the Vision of God, Michael always seems to be the embodiment of life. You can imagine perfection of form without life and feel life without form. To see life embodied in form and to feel the perfection of the life therein, is one of the greatest joys

to be experienced in the Life of Vision. When you have a friend whose presence seems altogether indispensable, it is because of the energy and joy of life imparted to you by such presence. You may have a friend who is very intelligent or very good and yet feel but little loss when such are absent. To see some people is to always want to be with them. We call this quality by all kinds of names, such as: affinity, or personal magnetism.



To see Michael is to see One on whom you could look and enjoy the sight thereof for ever. He embodies the very majesty and principle of life. Whenever man shall thus look he will not need to say: "I have conquered death." Death has no relationship to this quality of life. Each

of these great Divisions of the Spirit embodies the Perfection of which He is the Messenger of God.

In the last Chapter of the Book of Daniel, we read: "At that time"—meaning, the end of time—"shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

The Last Work of the Divine Spirit in Revelation will be that of self-disclosure. The Unmanifest is long hidden even by Its own Nature. That which is most like and is not the thing itself cannot wholly reveal it. A friend like your friend is not your friend. Though man himself is to be created in the image and likeness of God, he is not God, and never will be God. Still, the powers of man in coming into self-realization will be so Divine in nature; so great in power; that it will seem to his understanding as though he is God. To himself he will seem to be the crowning flower and fruit of natural creative unconscious force.

It is of this kind of understanding it is said: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that

is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate he shall honor the God of forces." This is the elimination of the personal element from the concept of God. To such God is Principle; unconscious Force; the vast primeval Nature that has brought to birth without determination the element of self-consciousness in man. To man, in this phase of development, God is a Possession—an unconscious Force—to be trained to service for man just as he puts his hand upon electricity and other natural forces. This quality of understanding does not regard the God of Gods—the ultimate, separate, conscious Intelligence that determined both the end and the means for its accomplishment.

It does not regard the desire of women. This is the desire of consciousness. The consciousness of life within desires to be known by the intelligence. The desire of consciousness includes the personal element of God. This quality of understanding pushes away the devotional element. Devotion must be for another self. When the self of man is exalted above all, then devotion of the most pure and unselfish type, is impossible. This, however, is no finality. It is simply a phase in the process of creation. The Perfect is yet to come. Though this self-intoxication is to rule over many, and unveil many dark and hidden things, and progress so far as to plant his tabernacle between the seas of spiritual and physical consciousness in the glorious holy mountain of a great peace between material and spiritual interests, yet shall he come to his end and none shall help him.

The power that is to accomplish this is to be the standing up of Michael. In the greatness of man's own self-realization there will appear the greater Self of God. The life of Vision; the forms seen therein; are not mere dreams or pictures of a subli-

mated self-consciousness. While they may appear thus at first, the very nature of the Ultimate Supreme Conscious, Intelligent Self of God will make Itself seen, heard and felt therein. This standing up of Michael will be the unveiling of the very Nature of God in the mystery of Revelation to man's intelligence and consciousness of being. He is called here the prince of the Children of Israel, because this is the true understanding of the nature of dream and vision. But the labor to gain such Understanding is the very greatest task bestowed upon man. To gain this will be at once our greatest joy and greatest trouble. "There shall be a time of trouble, such as never was since there was a nation even to this same time." This nation is the separate life of the people of God that constitute Revelation. This nation, in process of becoming one with the consciousness and intelligence of humanity passes through many changes and vicissitudes.

Revelation bears witness to these. The last change will be the greatest of all. This is the change to come when there shall be neither male nor female, Jew nor Gentile. All the old heavens—or revelations of mystery—will pass away, and the Revelation of Understanding, and simple naturalness of heaven in earth and earth in heaven, will take their place. To acquire this condition in human life is the greatest trouble or supreme labor of the heavens. This is the ultimate, glorious Thing that God has undertaken to bring to pass from the beginning. All the earlier mysteries, incomplete or one-sided states of Revelation and Knowledge of God, had to prepare the way for this ultimate beautiful Thing that was the very Purpose of God from the beginning.

The Book in which this is written is not the Book we call The Bible; nor any other of the Sacred Writings of the World. These are the heavens that are to pass away. This Book is The Book of GOD'S OWN LIFE, which, once realized and understood in the life of man, shall abide for-

ever. This Life of God—the People of His Own Life—will never be delivered save as man completes his toil to live in God, and God reaches the end predetermined of finding a perfect reception and worthy dwelling place in the consciousness and intelligence of mankind. This will not be man grown Divine alone, but man, mature and perfect, and at the same time in loving accord and recognition of Creation's separate Lord.

The dust of the earth is man's natural intelligence. Those that sleep in the dust are the many truths of Religion and mysterious states of Revelation that have, in the growth of nature and progress of the world, gone down to dusty death. When Revelation shall live in us with understanding of its Mighty Speech and Glowing Life we shall understand the whole history thereof. We shall see even the worth of all the creeds and monstrous conceptions of the human mind and heart in the process of growth. While these will be justified and understood in their relation to the wholeness of life, we shall be heartily and righteously ashamed of many of our earlier states of thought and being in the growth of Religion. This is no shame and rejection from Divine Mercy and Joy of life of any soul, but rather the shame of every heart that ever conceived that God could cease to love and care with infinite tenderness for every form and state of conscious sentient life in all the vast realm of existence.

All the dark and mysterious state of revelation will bear some portion of this shame. The everlasting life and glory is for a state of Revelation perfectly understood. It is of Revelation — the conscious intelligent natural Presence of the life of God in the life of man—of which it is said: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Wisdom is the perfect relation between Revelation and Intelligence. This is the Wisdom by which

THE MAN OF MEN

(Continued from page 12)

The New Thought and Life of the Age must get the glory and strength that comes by hardy adventure into the unknown. As provision for the voyage Telemachus obtains twelve casks of wine and twenty bags of meal—the marrow or strength of man. The wine is the next to the best. The very best is reserved for the homecoming of Ulysses. This is the best that is kept to the last. The next to the best is for the New that still loves the past before its full life is recovered and blended with the New.

This adventure is hidden from Penelope lest she injure her beautiful form by weeping. The general consciousness does not know all the travail and hardships of the few hardy adventurers who make the great discoveries in the true wealth of existence. It is enough to feel the loss and absence of the greatness of the past without realizing all the danger lurking around the best life of the present.

While Telemachus is thus absent the suitors are planning how to bring catastrophe upon him. Minerva is with Telemachus in the guise of Mentor. Justice is with those who thus dare to leave the beaten paths and seek to know the hidden things.

The voyage of Telemachus cannot be unfruitful. A prosperous wind fills the sail, for blue-eyed Minerva sent a favorable gale, a brisk Zephyr, whistling over the dark sea. And the wind swelled the middle of the sail; and the purple wave roared loudly around the keel, as the ship made its way; and it ran through the waves passing on its way; having then bound the tackle through the swift black ship, they set crowned cups of wine; and made libations to the immortal Gods, but most of all to the blue-eyed daughter of Jove. Thus it passed along the way through the whole night and morning.

This voyage of discovery into the unknown is to give dignity to the New—the young and best life of the Age. Aided by the sense of Justice and Right of exploration, we must seek to lift the veil of darkness upon the face of the full meaning of existence. To worship in this voyage the blue-eyed Minerva most of all with crowned cups of wine, is to give the very joy and strength of life to the labor to become intelligent in the Consciousness of God. This is to seek the very highest and best. It is only thus that we can begin to know the nature of Revelation.

Minerva is present in the boat even though she is unknown. The very effort to become intelligent in the Consciousness of God is the beginning of true intelligence. Why should the long night be spent in oblivion? Why should we be content to live in ignorance as to the nature of our source? Surely the longing to know must be itself a promise of the possibility of knowing! But those who have once looked into the face of blue-eyed Minerva have seen that Eternal Beau-

ty and Strength that will never leave them until all that God has purposed and promised shall be brought to pass.

This is a state to which all must arrive. To live with God we must be able to sleep and wake, wake and sleep. This is to complete the circle of being between intelligence and consciousness, and to realize spirit in body and body in spirit. All that will constitute man's perfection is eternally present in God. This knowledge and likeness to God must become natural and normal as well as spiritual and occasional. The truly great is not of the past but of the awakening present and future state. There is a life immortal and a world to come. But this world to come is not another planet, but a New Time upon the present earth. This New Time will be the fulfillment of every promise.

This New Time begins with this ennobling of the New by the growth of the moral sense represented by Mentor—the friend of Ulysses—into the intelligent conscious companionship of God as Minerva. She is represented as a Virgin because this is to all, as yet, an unknown state of Consciousness. The unknown, so long worshipped, is to give place to the known. All that has been hidden is to be revealed.

This perfect fellowship in consciousness with the hitherto virgin or unknown Consciousness of God, is the burden and promise of this Divine Song. Oh my brothers and sisters, out of this sweetness and joy I would awaken you to reality. I would have you know that there is a flood of harmony of most epical and lofty poetry; a pulsating fullness and yet quiet static state of conscious being to which all the mighty dramas or operas, poems, epics and Bibles are in measure as a drop of water to the vastness of all the shining, laughing seas. There is an open sesame to all the stored up golden treasure and shining jewels of the purest, deepest, highest joys of God's Own Sweetest, Strongest Being.

This is the dream of all our dreams. This coming of Minerva is the apotheosis of the moral consciousness. This is the meaning of the present unrest and mighty protest of the human soul against every form or state of life that parts man from his fellowmen and devotion to the common good. Such devotion, however, is not the end; only the means to the end. Man cannot live and be at peace in such devotion. Our reforms and reformers all reveal an emptiness and incompleteness that is the common sport of those they seek to reform. But this dry root of sincerity and moral devotion to human good will blossom into this joy and fruit of sweet and conscious fellowship with the Living, Loving God.

This is The Fountain Sealed! This is Paradise Found! Could you take all sweet sounds; all pleasure of sense in form or color; all delight in the luxury of oriental landscape; all sweet odors of spice or flower or fruit; all gladness and strength of material wealth

(Continued to page 27)

THE MAN OF MEN

and prosperous adventure; all the intoxicating allurements of power and fame; all sweets of friendly intercourse of blood-relationship; and of Love's most mystic perfect, pure delights; and mingle them altogether in one ravishing cup, the taste thereof would be but the bitter of the sweet of This Cup that alone holds the Sacramental Wine of God's Own Joy of Being.

But This Cup is only for those who are prepared. Minerva is first Mentee—the king of the oar-loving Taphians, the bold sincere explorers for all of Truth to know and all of Right to be. Then she is Mentor—the fully awakened moral sense within, preparing for the voyage through the night of mystery, to know what has become of the life of man that once held fellowship with the Living God. To such as are morally ready for this voyage, not a sparrow must fall and sob out its little throb of conscious bliss of life in vain. For such, there must be no more profit of life bought willingly with another's pain. The enemy of such is not the criminal, but the crime.

Justice is not the plaything and protector of graft and spoil men call justice, by which, in every court they wrong the widow and cheat the fatherless; but that Perfect Thing that gives and lives for all in each and for each in all, for the very joy of Being. The only love in the heart or purpose in man that can mingle

and blend with the love that lives in the Heart or Purpose of the Living God, must glow in a body that is fed with food untainted with cruelty, and dwell in a mind that is charged with universal sympathy and soul-kindness, free of all condemnation.

If you would know and live with God in the perfect unity of spirit and body, soul and mind, your whole being must first be turned to Justice that will have no advantage in this or any world that is not open to each and all upon the same terms. But the fullest consciousness of the human—the most perfect sense of humanity—is not the end, only the means. The most perfect material abundance and comfort cannot save us. The true and perfect bliss of being will be untasted until we find all that is without in the life within, and all that is within in the life without. In waking we must dream and in sleeping we must wake and act. We must know both the Divine of our own self-hood and the self-hood of the Divine.

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DANIEL or THE JUDGMENT OF GOD

(Continued from page 11)

er of Universal Good. When we take this Kingdom of the Undefined into education, all our children will be taught to be shepherds of Bethlehem who watch their flocks of dreams by night. Then we shall learn more in a night than many have in a life-time. Then will mankind leap forward beyond all we have ever dreamed or hoped for.

When we take this Kingdom into our parliaments, congress and senate chambers, we will soon find how to banish poverty and neglect of the education of a single child. Only thus can come peace on earth and goodwill among men. Only thus can come the power that will ultimately banish death with real and actual immortality. The cry for justice; for international amity; for equal rights; for perfect liberty; for the open door to all opportunity, is growing louder and louder. The whole world, in every interest, must be brought into order by righteous judgment. It is eternally purposed that the qualities of the Perfect Whole shall be made manifest in spirit, mind, body and soul.

The day has come for the Tenth Value. This is the Unmanifest and Undefined Life of God. When we choose God and life we shall, of necessity, come into this great Kingdom of the universal Whole of the undefinable glory and greatness of life. This will soon draw us all out of our provincial and shut-in states of nationalism, cults, creeds and religions, into one great International League of justice between man and man, and a simple practical religion of rational and conscious fellowship with the living, loving God.

This does not mean anarchy nor lawlessness in any form, but a rational and just administration of Justice by the just, and a universal system of education that shall search out and reach every child. Instead of sects and isms every community will be a loving co-operative Brotherhood securing to each and all that which is necessary for both the individual and the common good.

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TALKS TO THE YOUNG FOLK

By EDITH F. SUTTON

MAY AND JUNE



I was the intention of this new budding Magazine to make its bow to the public on the first day of April; but circumstances came along to prevent this, so, in this issue, Granny will talk on both May and June.

Now May, the fifth month of the year, seems to have more honor paid to it than any other month in the whole year. How we do love May Day! Have any of you seen an old-fashioned May Pole? Have you danced around one? Perhaps your mothers or your grandmothers have done so! Do ask them. The commemoration of May Day is a delightful one; it seems a pity that the dear old customs should be dying out. Washington Irving, who visited England in this Century records that he had seen one!

May-Day is believed to have originated with the Romans in celebrating in honor of FLORA, the Goddess of flowers and fruits.

May-Day for this year has come and gone. It came with all its lovely blossoms smiling upon our earth. Yes, and its fruits too! The first week in May we had good-sized figs in our garden; not ripe, but on the fair road to sweetness.

In the 16th Century in England it was the custom to gather flowers and hawthorne blossoms (which is called "May") for decorating homes. Most of the girls and boys used to look forward to this day with great excitement, so much so that many of them used to spend the whole night previous in the woods, forests and places where hawthorne was abundant; and at day break they came along with their loads to decorate their own homes, and also the homes of the sick who could not gather for themselves. They would sing, "Here we are -a-May-ing."

In almost every village in Europe (perhaps especially in France and England) the prettiest girl was elected as Queen of the May. She was covered with garlands and treated to the best of everything. You surely remember Tennyson's "Queen of the May." The first verse goes this way:—

"You must wake and call me early, call me early
Mother dear,
Tomorrow 'll be the happiest time of all the glad New
Year!
Of all the glad New Year, Mother, the maddest
merriest day,
For I'm to be Queen o' the May, Mother, I'm to be
Queen o' the May!"

The observing of May-Day brought with it many pretty customs; the hanging of baskets of flowers on door knobs; dancing around the May Pole; honoring the Queen of the May; marching around singing, etc. Here is one of the old time songs, obtained from a place in Essex, England:—

"I been a rambling all this night,
And some time of this day;
And now returning back again,
I brought you a garland gay!

A garland gay I brought you here,
And at your door I stand;
'Tis nothing but a sprout, but 'tis well budded out,
The works of our Lord's hands!"

Another one runs thus:—

We are, we are those girls and boys!
We are those flowers too!
We're summer time with all its joys,
A "Dream-bouquet" come true.

The month of May is frequently called "The Month of Mary." Now Mary is known by many names. I will mention a few of them: "Virgin Mary," "The Star of the Sea," "The Mother of Jesus," "The Mother of God," the "Divine Feminine," etc. We have not space to explain all these; but I think perhaps it will help you to understand better if we take "Mary" as a Divine Symbol. Everything is dual, such as man, woman; earth, sea; head, heart (or intelligence and consciousness) yea, nay; and so on. Mary represents the Woman. She is the Mother-Love; She is the Divine Heart. Although the meaning of the word Mary is bitter, the meaning is beautiful and true, for it is by suffering that we obtain joy; by bitterness that we come to the sweet; through grief that we find peace. When we speak of the "Mother of God" we do not mean that Mary existed before God and became His mother; that would not be reasonable; but I do think that "Mary" is a symbol of the Motherhood of God. God, to be Perfect, must be our Father and our Mother, having the dual nature perfect in Himself. Let me tell you what came to me lately:

The Divine Parent

Some call Thee Father,
Parent mine;
Some call Thee Mother,
Love Divine;
Both art Thou equally,
Parent mine;

Father and Mother God,
Love Divine.

* * *

Child of Thy Love am I,
Parent mine;
Soulful and mystical,
Love Divine;
A part of Thy Nature,
Parent mine;
So worship and praise Thee,
Love Divine.

* * *

When on my upward path,
Parent mine;
I have fallen and sinned against
Love Divine;
Thou hast raised and forgiven me,
Parent mine;
Smiling and blessing me,
Love Divine.

* * *

Thine arms everlasting,
Parent mine;
Open wide to receive me,
Love Divine;
To Thy Heart they hold me,
Parent mine;
For ever and ever,
Love Divine.

* * *

So you see, dear young folks, the month of Mary brings us very close in our thoughts to our Father-Mother GOD; let us try to be worthy of so great a LOVE.

And now a few words about the Month of June. It is a Roman name akin to "young." Certainly the world looks young and green in June; don't you think so?

"And what is so rare as a day in June?
Then, if ever, come perfect days."

—Lowell, "Vision of Sir Launfal"

If any of you, dear young readers, would like to ask a question, I shall be very glad to answer it, if I can; but if your nut is too hard for me to crack, I will have to ask some one else, because Granny is not so very wise, after all. Address: "Granny" care of

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To thus see and know the very Life of God is to eat the Flesh and drink the Blood. Flesh is form and Blood is life. To eat the flesh is to sacrifice the glory of the form for the inward sense or life. This is the only way that the sacrifice of the Lamb of God can save from sin or oneness.

The Sacrament of the Church is but a symbol of the true and sacred food provided for man's immortal life. There is no more truth to the literal sacrifice of Christ, than to the miraculous birth of Buddha, or the life of the Hindoo Krishna.

All these things are revelation; and never shall man live daily and intelligently in joyous communion with the glorious Son of God, until he accepts without doubt or reserve this Final Teaching concerning the nature of The Christ.

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GOD, GODS AND GODDESSES

(Continued from page 25)

God has made the world. This is the wisdom that can say: "The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; * * * When he prepared the heavens, I was there." This wisdom has long been hidden. When God's way of creation shall at last be understood, the wisdom of all the way by which this end has been accomplished will be justified by all men. The Eternal Heart of Being will be nobly and fully forgiven for all the toil and suffering through which man has passed. As truly and fully as God is merciful and forgiving to the sons of men pursuing their wickedness, or one-sidedness, through the ages until there shall be none left to pursue, so truly and fully will man praise and forgive God for all the way He has suffered in the process of His creation.

The stars within the firmament that are to shine for ever and ever are the natural delights of being uplifted into heavenly consciousness and all the heavenly delights of God's own Being in the living beautiful forms of His Infinite Eternal Nature, set fast like jewels in the living consciousness of man. This is a state of which it is just as well, if not better to be silent than to speak. Only actual experience of what this life will be, as given by God in Vision, can even prophesy of it to our hearts. It does not say that those who have, in this way, received this perfect hope and expectation of final glorification shall go and proclaim this to others.

Turning back to the former Chapter, it says: "But the people that do know their God shall be strong and do." The translators have added the word "Exploits." The simple reading is "that they shall be strong and do." They will do things and let life be the witness of life. The Life of God is

more than the utmost glory of its presentation.

The superiority of Michael in war over Satan is the victory of the power of life over every form thereof. In the ultimate, Religion must be formless and our sense of life must be boundless. Nothing can describe the mighty energy of Life when It shall be as the Glowing Consciousness of the Unmanifest Life of God.

Of the Church of Michael, which is the second Church, it is said: "The devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death and I will give thee a crown of life." Here the reward is Life. To be in prison is to be in the bonds of a Creed; or confined to the limits of a Religion. To be in tribulation ten days is to suffer in these limitations until we reach the realization in self of the very Life of God. This is to be faithful unto death or to sacrifice every form in order to live in personal intercourse with God. Nothing but such faithfulness will ever receive this glorious abundance of life in all majestic strength and fulness of the heart's uttermost desire. Life is thus the end and reward of every other state in life.

When life is thus revealed we shall regret no suffering nor tribulation through which we have passed to reach this farthest shore and most perfect Cup of brimming Joy and everlasting Peace.

It is even to this Second Division of the Spirit of God in its passage into the life of man, that it is said in the great Law of the Second Commandment: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Could we speak to another with the very language of God, we could not reveal the full beauty of the life thereof.

This brings us to the great and final thought concerning this Second

Division of God's Spirit. It is not by what we say that we most serve God and the world, but by what we are and do. Doing is the only true witness of life. The thing we do is the only thing by which we reveal our life. Doing is personal. What you do is your own affair. Each should learn to do that in which he finds most joy in the doing, and then do it with his might. Some love to do one thing and others prefer something quite different. In this no one has the right to impose his will on another. We have not even the right to will others into what to us is the Kingdom of God. Man cannot create another life. That is the business of the individual soul and God. That is the thing of which God is jealous; and the covenant of partnership he keeps faithfully through all the generations. Those who think they can will others to perfection are a long way from discerning the true nature of existence. It is much better to will and help others to have their own will than it is to try to force our point of view upon them.

The true faith in God is large enough to include even its denial. No man can stand outside of the love and the sympathy of those who know their God. If we live thus in the love of God and love of all, then our own life must shed its light and blessing for all. By minding our own business, working our own salvation, we are doing the very best we can for all our race. The greatest business we have; our last trouble and our eternal joy is this business of interpreting God's own splendid, glorious, infinite Life of lovingness and sweetness of service. I believe that life here holds in its promise the full purpose of God concerning our world. I know that GOD IS. I know that He is nearer to us than we are now to ourselves. I know that if we are wholly faithful to this ideal of the wholeness of life, that the hills of difficulty will melt away and that all our days will flow with the sweet wine of both spiritual and natural abundance of joyful life.

RADICAL AND CONSERVATIVE

The faith of The Final Things will be both radical and conservative. It will hold fast and let go. It will give up everything that is mortal and merely transitory, and yet preserve the fruit of all time as well as everything that is by nature Eternal. In this faith there will be no compromise with anything that is merely historic and material. It will make a clean sweep, and yet do nothing to persuade any one to sacrifice these things. But God's people must be free. The day has

come when the Vision of God will not visit those who are intellectually bound. The closed up places of ecclesiastical religion will be forsaken of the Pure Joy of the Living God.

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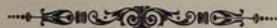
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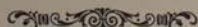
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