

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

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BIRDI
ASSOCIATE
EDITOR

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Volume 1

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Contents

	page
THE MAHABHARATA—By George Chainey.....	5
DANIEL OR THE JUDGEMENT OF GOD— Chapter III The Fourth Dimension.....	6
EDITORIALS	8
THE GOSPEL OF JOHN— Chapter III Innocent Life.....	9
WORLD PEACE THROUGH EDUCATION.....	10
SELECTED VERSE.....	11
THE MAN OF MEN.....	13
THE BOOK OF PSALMS.....	15
LAO TZU - THE OLD BOY OF CHINA— By Fredoon C. Birdi.....	16
GOD, GODS, AND GODDESSES.....	17
TALKS TO THE YOUNG FOLK By Edith F. Sutton.....	23

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PUBLISHER'S NOTICE!

Deus=Homo

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

By

George Chainey

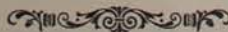
R. CHAINEY has written many books of unusual value and significance, but one who knows all of his previous work will have no hesitation in recognizing "Deus Homo" as his masterpiece, the crowning achievement of many years of truly great achievement. In it the author presents a rational religious philosophy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

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

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

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

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



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The World Liberator

Volume 1

LONG BEACH, CAL., JULY, 1927

No. 3

THE MAHABHARATA

With a Key to its Universal Meaning
By GEORGE CHAINEY

Part 3

QUALITY AND QUANTITY

THIS NUMBER of the Greatly Cherished is very largely a condensation of the entire work. To try and explain it in all its parts would be to try to do the impossible and to define the indescribable. It is a survey of all quantities as well as all qualities. It begins by telling how the great sacrifice for the destruction of all snakes, and that means the doing away of all mystery—is brought to an end by the influence of Astika who was married to the daughter of a snake in order to preserve his father-in-law from this great danger. At the beginning of the Snake Sacrifice its premature end was predicted because violence was done to a dog—that really had done no wrong. Before Mankind can know and possess the Eternal Things or qualities of boundless indefinable being we must have reached and developed the full value of time. We can only be delivered out of the long Travail of Time when the Soul, or angel of our being, stands with one foot on land and one on sea. This is to love and realize the realm of quality as well as that of quantity.

All that is spiritual is to be natural and normal, and all that is natural is to be sacred, pure and spiritual. This is the New Heaven combined with a New Earth that are to be filled with Righteousness.

To be righteous is to be just to all things without as well as within. Many people are very devoted to what they believe to be Spiritual and Eternal and yet very unlovely and very unenjoyable from a natural standpoint.

The mysteries of life are very many. These are represented by the names of the snakes that are to be

devoured in the great fire of spiritual and natural devotion. All the great history of the Bharata is told during this snake sacrifice. This sacrifice takes place after the great history of the long conflict between the children of Pandu and of Dhritarashtra. This great war is really what is called Armageddon—or the Field of God. This is life's supreme conflict. Nothing but the Right Understanding of God will ever free the world from conflict and give Peace on earth. How this is to be achieved is the one theme of the Mahabharata and of all the other greatly inspired Writings of the World. This is to be accomplished only when all the qualities of the unseen are made manifest in the daily and normal life of Man upon Earth. Those who win this war are all incarnations of the Gods. The Gods and Goddesses of all the Religions and Myths of the past or present are but separate manifestations of the One Indescribable Being we call God. The best in our world today are beginning to realize that there is dawning upon us a state of Religion that is a hundred thousand times greater than anything of the so-called Religions.

But these have all had their work to do. The history of these Religions is the meaning of the history of the great Asuras and monarchs of the past.

The many proper names of this part of the Bharata are like the long lists of the names in Our Own Bible. I hope the day will come when we can publish this great work and give the meaning of all these names as of equal value and meaning of such names in other Sacred Books.

Maeterlinck says that this One Book the Mahabha-
(continued on page 21)

DANIEL OR THE JUDGMENT OF GOD

Chapter III

THE FOURTH DIMENSION

"And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads."
Genesis II. 10.

"The altar shall be foursquare." Exodus XXVII. 1.

"Also out of the midst thereof the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings." Ezekiel I. 5, 6.

"And the city lieth foursquare, and the length is as large as the breadth. Revelation XXI. 16.



THE DAY of Divine Judgment, when it comes to our world, will be something far more than the most perfect understanding in religion. A symbolic understanding is no better than a literal understanding if it is not expressed in the living indescribable beauty of a perfect life that is like soft airs passing by.

Dura means plain, and the golden image set up therein is the last and best teaching and understanding in religion than can be achieved by established authority and external teaching. The voice of music is the voice of harmony. Whenever such voice is heard we are expected to fall down and worship the golden image or shining light of the spiritual life. There is, however, something far greater than this. Personal desire and earnest labor, night and day, to know and manifest God is the only final standard of human action and character. Life must become as pure and beautiful in our bodies as it is in spirit. We must make the thoughts we think, the words we say, and the deeds we do in every point of contact with others, an actual visible embodiment of the All-merciful and All-bountiful God. If this is our standard and goal, the fiery furnace of life's utmost discipline will bring to light the fourfold nature and perfection of the soul.

While the soul is the last division of the city that lieth foursquare, it can only be fully evolved in perfect equality with the other three. If there is anything lacking in our spiritual realization, our health of body or comprehension of mind, we are still unripe in some quality of soul.

In this test of the three friends of Daniel he is not mentioned because he is the fourth dimension of the soul. When the three states of Desire, Labor and Illumination can endure the seven-fold flame of the hottest love, symbolized by fire, we shall have in all our governments and ways of serving each other, an absolutely visible state of Divine Judgment. Then all deal-

ing with crime, ignorance, insanity, will be by the most loving teachers, nurses, physicians, that can be found in our world. So long as we allow any child to remain uneducated and uncared for, or allow anyone to live in unwholesome and unhealthy conditions, we are worshippers of some golden image instead of walking unharmed in the burning devotion of the equal good of all.

In our late besotted war, born of false worship, we cast into gloomy and filthy dungeons those who had reached to this standard of service and highest excellence, because they refused to bow down to some national or religious symbol set up by established authority.

In order to fully comprehend this chapter we ought to read the song of these three in the Apocrypha of the Old Testament. There they glorify the Absolute Perfection of God and call upon everything in nature as well as in spirit to praise the Lord. When such becomes our human natural as well as spiritual desire and most constant labor we shall see the accomplishment thereof. The natural will be the expression in every department of action of the moral as well as spiritual state of our world.

Climates will change and be equalized with the attainment of the foursquare state. We must learn, however, that this can only be done in the perfect co-operation of the Desire, Labor and Illumination of the soul. Many seem to think that perfection can be reached by simply praying for, willing or thinking it. Not so. It can only come through the wholeness of man living up to God and God living in man. We have in these days many who claim that we hold everything in our own hands. The most joyless person I ever knew went around saying, Joy, Joy, All is Joy. Thousands are offering to bring prosperity to others who have not a spare dollar with which to bless themselves. Many who have sold health to others have been hiding some incurable disease of their own. The only way to health, wealth and completeness of soul, is that taken by those who enter all of life's demands of love and service with the absolute confidence in God, that is the entire meaning of this chapter. So long as we take a story like this as literal we show that we have not yet learned that God is to be praised and glorified in nature as well as in spirit.

When the Spirit of the Age shall promote these three to high honor and rule, in the province of Babylon, we shall soon know the meaning of The Fourth Dimension. This is Jerusalem—the city of Peace, that lieth foursquare. This means a state of perfect equality and co-operation in all religious devoutness towards God

and every material interest as well as a perfect marriage and love union between the broadest, most all-comprehending intelligence and loving devotion to everything that concerns the well-being of every child born in our world. Our greatest need is an enlarged and perfect system of education, where the knowledge of God shall be taught as practically as mathematics or geography, and where the development of the soul, which means the moral character, shall be as much cared for as the powers of the mind.

Along with these much attention should be given to the care and development of every organ and power of the mind. When all children are thus educated, human care and government will begin to have a right to respect itself. This foursquare life means a perfect domestication of the heavens in the earth and of the earth in the heavens. This is the land of Beulah—the married state between God and Humanity. The flames of utmost love and devotion cannot harm those who are seeking as much the perfection of visible life as they do of the joy of fellowship of God within. These flames can only hurt those who seek this state in the will or in the search for pleasure apart from the whole-hearted devotion to every simple act and duty of daily life. To long live and walk with God in understanding of all dreams and visions, is the only possible way to arrive at this fourth dimension that is visibly like unto God.

When life is truly Divine it will speak for itself. There will be no smell of fire upon the garment. There will be no taint of physical impurity. Many have thought evil of those who find body as sacred and pure as spirit. But this state has nothing to do with the vagaries of free love and occult study and use of sex apart from every other moral obligation. But these aberrations and on-sided ideals have been so many and so revolting that many are afraid of the exaltation of body into absolute oneness with spirit. But those who fall into these errors are the Babylonians who are consumed by the flames that have only redemption for those who have the perfect fourfold outlook as well as inlook upon life.

Man does not become man in character until he has these four qualities developed equally in spirit, mind, body and soul. Each division must include the whole, and must have four faces and four wings. Existence must be like a square of soldiers all marching forward but some facing each cardinal point. This is the only City of Zion or of Jerusalem that lieth foursquare. So long as we think of this city as local, either in Palestine, Utah or Illinois, we are very little removed from the

worshippers of images.

Spirit must have body, mind and soul; mind must have body, spirit and soul; body must have spirit, mind and soul; and soul must have spirit, mind and body. Each division must have the qualities of the other three.

The fourfold river must be also one. The same is true of each of the twelve qualities that make up the perfect whole. Truth must be loving and a composition of each of the twelve. Twelve times twelve, or one hundred and forty-four, is the measure of our perfection; and no one can be completely manly and Godly who does not measure up to this standard. This is the only way in which the three can become a fourth who is like the Son of God.

(To be Continued)



DANIEL IN THE LION'S DEN



EDITORIAL

THE WORLD LIBERATOR

A Monthly Journal of Reconciliation.

George Chainey . Editor & publisher
Fredoon C. Birdi . Associate Editor

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OUR COVER PICTURE

THE STAR OF BETHLEHEM

THE STAR of Bethlehem brings
the wise men of the East to
the West. These are the Law,
Truth, and Love of the Spirit that
are yet to be made manifest in the
conduct and business of every day.

Bethlehem is the place of Food—
This food is the inner meaning of all
Revelation whether of the past or the
present. We must crack the hard
shell of the letter of the Outward
appearance and get for our food the
life within. The shepherds of Beth-
lehem who keep watch over their
flocks by night are those who watch
their flocks of dreams and find the
Virgin Consciousness—Immanuel or
the Life of God Within. Only this
will bring Peace on Earth and good
will between all men, of every place
and clime.

RELIGIOUS INTERNATIONAL INTERPRETATION

INTERNATIONAL Interpreta-
tion in Religion must be ulti-
mately the power behind the
throne of International Fellowship
among all the nations of the earth.
All Leagues; all Conferences; all
Treaties, will fall short of finality
until all separation, provincialism,
rivalry, propaganda among and be-
tween the religions, shall utterly dis-
appear in the One and Only Univers-
al Religion. This must be, first and
last, the relation of the individual
both consciously and intelligently
with the One and Only Living, Lov-
ing God.

Religion is not what you believe
about God but what you actually
know and taste of God. He is just
as near us at the present moment as
He possibly can be. He is nearer to
each one of us than the air we breathe
or the beating of our own hearts. So
long as we go on thinking and feeling
that He is more in one system of Re-
ligion than another, world equity or
brotherhood by a League of Nations
is utterly impossible.

The race that regards itself as a
chosen people over all others to lead
and save the world is an impossible
Savior. God alone is Savior. "Be-
side Me there is no Savior." This is
the saving truth of all religions when
we take them as spiritual allegories
of truth instead of historical verities.
God is no respecter of nations any
more than individuals. So long as
we pride ourselves as being French,
English, American or Hindoo, we
have no acquaintance with God what-
soever. We may have very beautiful
theories about Him; write wonderful
books about Him, and yet remain
utterly ignorant about Him as the
very Life of our life, the ever-abiding

intelligence and consciousness of He-
She that filleth all space, and the
same moment is a near and dear per-
sonal Comrade more than father or
mother, husband or wife, never ab-
sent from being our strength and joy,
sleeping and waking, eating or drink-
ing, working or resting.

When men and women in all the
nations of our world thus find God,
they will meet and mingle in perfect
equality and instinctively combine to
do all that is to be done for each in
all and all in each, in all the many
great and vital things that are to be
done by a united world.

MYSTERIOUS AND INTELLIGENT DREAMS

THE DIFFERENCE between
intelligent, conscious dreams,
and dreams that are conscious,
but not intelligent, is beautifully ex-
pressed in the Nineteenth Book of the
Odyssey, as follows:

"There are two portals of unsub-
stantial dreams; these are made of
horn, and those of ivory; whichever
of them comes through the sawn
ivory, they deceive, bringing prom-
ises which will never be fulfilled, but
those which come out of doors
through the polished horn, accom-
plish what is true, when any one of
mortals see them."

The elephant is the symbol of mys-
tery. The gate of ivory here repres-
ents the strength of mystery. The
polished horn denotes the strength
of intelligence. The dreams that are
not intelligent are not fulfilled and
often deceive, because we give them
false interpretations, especially when
we apply them to material events.
Those that are intelligent and under-
stood in their eternal sense are al-
ways fulfilled.

THE GOSPEL OF JOHN

or

THE SOUL REVEALED.

CHAPTER III.

INNOCENT LIFE

"I will wash mine hands in innocency; so will I compass thine altar, O Lord." Psalm XXVI. 6.

"Who shall ascend into the hill of the Lord; or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Psalm XXIV. 3, 4.

"A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

Proverbs XXVIII. 20.

THE WORD Nicodemus means Innocent Life. This is no individual, past or present, but a quality that must be perfectly manifest and greatly abundant in everyone who shall come to Christ—the anointing presence of God by night. These are all shepherds of Bethlehem who, keeping watch over their flocks of dreams and visions, behold the heavens open and learn what makes Peace on earth, good-will among men. Nothing but the general opening of the inner internal meaning of all the world's Sacred Books, and the understanding of present living vision will ever bring either the individual or world Peace so many are seeking in other and countless ways. Without perfect innocence and natural purity pervading mind and body, no one will ever find response by seeking intelligent communion with the Living God by night.

If you are seeking power or wealth or anything short of Universal Good and Truth, you will seek and knock in vain. Those who come here must be absolutely without pride or fear. The only beloved of God in whom He can find delight, are those who are naturally pure, sincere and just. There is, however, a preparedness of Innocence that does not at first comprehend the nature of this fellowship with God. To have understanding in Revelation you must be done entirely with the old supposed supernatural fundamentals and be as much at the beginning of an entirely new attitude of life as a new-born child. No one can say just when he is ready for this. The Universal Spirit that comes like the wind comes only when the whole being is self-cleansed in its own perfect innocence and sincerity. It is Nicodemus who justifies the Christ life being found in Galilee—the circle of equal devotion to spirit, mind, body and soul. It is Nicodemus, with Joseph of Arimathea, who brings myrrh and aloes for the body of

Christ in the Soul burial. This is the holding sacred all the forms of soul life that must disappear before the larger state of The Universal and Undefinable Religion. Nicodemus and Joseph are simply whole-hearted natural innocence and sincerity in the whole tone and temper of life. Without these there can be no real understanding of God's life within and righteous displacement of all the old and worn out forms of religious life.

Perfect innocence and perfect sincerity are easily discernible. Such win the confidence of all without other reference than their own radiant, peaceful atmosphere. It is because these qualities are pushing themselves to the front that the best in our world are standing on the tiptoe of expectancy for the greater things so long promised. But these greater things are of no man's revealing. They cannot be communicated to others by any great individual discovery, like electricity, the telephone or radio. These are intellectual discoveries that are truly great but far short of the greatness of God's infinite shoreless Being.

God alone inhabiteth Eternity, and never does He become truly revealed to any but the naturally innocent and sincere. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of water and of the spirit. The water here represents the Cosmic Consciousness. Without much experience in Consciousness no one, not even the innocent and sincere, can have understanding in the things of God. To enter into the Kingdom of God is to know the meaning of what is seen in the Vision Consciousness. This is the one and only way into the knowledge and embodiment of heavenly things.

All the vast life of God within is the only measure of God in the creation of man. It is the eternal purpose of God that everyone in the world shall finally know and enjoy Him forever. This is the meaning of the supreme words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The only begotten son of God is the perfect manifestation of God to be seen, heard and touched in dream and vision consciousness with understanding. We must live in this for long learning line upon line, precept upon precept, until the very Nature of God becomes manifest in the universality of our own being. Nothing but this will

(Continued on page 31)

WORLD PEACE THROUGH EDUCATION



HERE can be no World Peace without Education; and this can only be accomplished through a great advance and change in present methods. So long as education is confined almost entirely to the development of the mental faculties it will be utterly inadequate for the achievement of Universal Peace.

The first and foremost business of every nation should be the education of every child born within its dominion or admitted therein. This should be considered far more vital than physical safety at home and abroad. The educational force should be better trained and provided for than any army or navy, police or civil service. So long as education leaves out God and the spiritual life it must be a failure in the production of Peace. God is just as much an object of knowledge as mathematics, and the spiritual life as understandable as the air we breathe. Because we cannot fully define and understand God, does not remove Him from recognition and practical knowledge any more than our lack of capacity to understand illimitable space removes space from our constant use and adaptation thereto.

How to know and live with God should be the warp and woof of anyone's life who is selected to teach and guide the unfolding life of little children. This should be our most vital consideration in all educational reforms. "As the twig is bent, so is the tree inclined."

The World Federation for Education should appeal most earnestly to every responsible nation to make its first and most important obligation to provide for the education of every child born within its care. Such education should be for all. It should begin as soon as the child can be subject thereto. This should be made a subject of diligent inquiry. The wisest and best of all teachers should have care of the kindergarten period. The instruction should cover the inner as well as the outer world, in keeping with both science and religion. Anyone licensed to teach, first and foremost, should have a rich and manifest aptitude for knowledge and consciousness of the spiritual life. This should be far more important than a knowledge of mathematics, geography or history. The very greatest men and women of genius are everywhere awakening to this responsibility. Our highest right is the privilege for each to know and live with God in a free and personal sense.

Our next and most precious possession is our own selfhood. Anything that weakens or sets this aside is unjust and immoral. Besides requiring every child to be educated under the care and inspiration of the highest and best, the next effort of each nation should be to see that poverty does not make such care impossible. Parents who cannot feed and clothe their children should be made an utter impossibility. These two evils of ig-

norance and poverty grow side by side and should be eliminated by every self-respecting people.

The most splendid beginning in this direction has been made in New Zealand. There provision is made for any honest man or married couple to secure a homestead and enough money for home, team, implements and seed for the first year; all to be paid back to the State in small yearly payments. As a consequence, poverty has been almost entirely banished. To do this with justice to all, each nation or state should reclaim and settle all land that is held unproductive for merely speculative increase of value. In our land millions of acres are lying idle and unimproved, while thousands of our workers are from time to time, out of employment and herded in over-crowded tenement houses because of the difficulty of securing a footing on the land.

It is useless seeking to perfect our educational service until this evil of neglect has been utterly abolished. We should hunt, to everlasting destruction, all that makes poverty possible, as eagerly as we should try to eradicate the cause of contagious disease, child-labor and the degradation by white slavery, the drug and alcoholic curses. There should be such a condition in every land as to make any man or woman utterly ashamed of idleness and want.

A country full of happy self-supporting homes is the best security against crime, war and famine. But these things cannot be achieved in a day or a year. We must learn to reverence and use the great value of Time. It is on the Spirit's long travail in Time that has been placed the iniquity of all one-sided states. We catch and play with eternal excellencies that are like productive seeds that have no value until they have been planted, cared for and cultivated in the unfolding years of Time. This is the One in which many see no beauty that they should desire him. This is the Ulysses - the hated - that has to undergo so much hardship and danger before he can recover wife and home from the false suitors of the many impartial or one-sided states of being. To counteract this childishness it would be very wise for the World Association of Education to call for consecrated wealth to build and establish a World Peace Home, and hold therein an annual conference of the greatest educators, writers, and workers for universal ideals. Such an assembly not to make laws, but to give advice to all the law making assemblies, would be far more potential for good than all our present legislative bodies. Ask each country and state to send thereto a few of its best from every great interest of life in state craft, economics, education, religion, art, science and literature. Let a selection for such service be a greater honor than was ever before bestowed.

(Continued on page 30)

Selected Verse

The Father's Counsel

DO THOU thy daily work in peace;
 Let all thine earthly conflicts cease.
 Lift up thine inward heart to me
 And be from sin forever free.
 Let glory shine upon thy way
 In loving deeds from day to day.
 Be not afraid, but lean on me
 That I may guide and comfort thee.
 So shalt thou learn, from day to day,
 The glory of the Pilgrim Way.

My Peace I give unto thee.

Received mystically by
 Ruby Lamont

102 Paloma Ave.
 Venice, California
 May 6, 1926

II Wonder Why

ONLY a little, wondering calf,
 Here in the crowded car I lie
 With many more, on the slippery floor,
 All sick and sad as I!

The world seemed such a happy place
 Till yesterday — all bright and sweet
 With sunny space to run and race,
 And green shade from the heat!

And water, fresh and cool and clear,
 And friendly hands to pat my head,
 And always food, so sweet and good,
 And such a soft, dry bed!

There is no water here, nor food!
 I called, and called — so did they all!
 But no one heard — or no one cared —
 And now we cannot call.

Only a little helpless calf,
 Here in a crowded car I lie,
 With many more on the slippery floor —
 And oh, I wonder why!

MINNIE LEONA UPTON, in the Vegetarian
 News, England;—

"If"

By B. F. AUSTIN

IF I can throw a single ray of light
 Across the darkened pathway of another;
 If I can aid some soul to clearer sight
 Of life and duty, and thus bless my brother;
 If I can wipe from any human cheek a tear,
 I shall not have lived in vain while here

If I can guide some erring one to truth,
 Inspire within his heart a sense of duty;
 If I can plant within the soul of rosy youth
 A sense of right, a love of truth and beauty;
 If I can teach one man that God and Heaven are near,
 I shall not then have lived in vain while here.

If from my mind I banish doubt and fear,
 And keep my life attuned to love and kindness;
 If I can scatter light and hope and cheer,
 And help remove the curse of mental blindness:
 If I can make more joy, more hope, less pain,
 I shall not then have lived and loved in vain.

If by life's roadside I can plant a tree
 Beneath whose shade some wearied head may rest;
 Though I may never share its shade, or see
 Its beauty, I shall yet be truly blest—
 Though no one knows my name, nor drops a flow'r
 upon my bier,
 I shall not then have lived in vain while here.

JOYOUS we launch out on trackless seas, carol-
 ing free, singing our song of God.
 For we are bound where mariner has not dared
 to go, and we will risk the ship, ourselves and all.
 O daring joy, but safe! are they not all seas of God?
 O my brave soul! O farther, farther, farther! sail.

WHITMAN

'Tis shown in Life's puzzles and sorrowings,
 'Tis taught by remorse with its secret stings,
 That he who grief to another brings,
 One day, in his turn, must weep.

From the past doth the present eternally spring;
 You may sow what you will, but tomorrow will bring
 You the harvest, to show you the manner of thing
 Is the seed you have chosen to sow!



THE DEPARTURE FROM TROY

THE MAN OF MEN

MAN wise in Counsel, like unto GOD; as personified in "The Odyssey of Homer"; and interpreted to the Understanding.

Book III

THE HELP OF GOD



HERE is nothing we need so much to understand as the Law of Divine Help. How much help may we expect of God? What will God do for us? What must we do for ourselves? Does the Divine aid include material things, or is it always of a spiritual nature? Does it ever take away the cause of sorrow or only give us strength to bear? These are but a few of the questions that naturally rise up in our minds.

This great inspired Poem shows us everywhere a life of fellowship between man and God. This fellowship is not simply that of God in the abstract but of God in the concrete. God comes in many forms. In this Book we are concerned mostly with Minerva. This is the Mind of God operating in Consciousness. She is full-armed from the brain of Jupiter. There is a Divine Intelligence in the life of Consciousness even when we fail to discern it. The Mind of God is with us even before we recognize or trust it. There is, however, a vast difference between this unknown operation of the Divine Mind, and this one of Conscious Realization.

From the first appearance of Minerva Telemachus begins to be truly great. Before this, man exists on the earth as a superior animal. From the very moment that he begins to know and live with God, he becomes an object worthy of respect and reverence. To pass over the sea in a dark night in a black ship with safety, accompanied by the blue-eyed Minerva, is to enter into the mystery of sleep, and dream without the loss of intelligent self-consciousness. Minerva means—endowed with Mind. It is to have both consciousness and intelligence of God. Some have consciousness without intelligence, and others have an illumined or inspired intelligence without consciousness.

The expression "blue-eyed" is sometimes translated "owl-eyed," or "cat-eyed." The meaning is "seeing in the dark." It is the sight that comes with the Consciousness of the Divine Substance. This is the Very Body of the Living God. It is a Sight greater than all that we otherwise know of seeing. It is the real Sight of which ordinary sight is but the symbol. This is no merely sentimental or poetic seeing of God. It is more than the sight of strongest religious faith and emotion. It is the beginning of God's Own Life in man.

When man is thus helped he begins to live in the great universe of God, and to pass freely into a state that is

altogether unknown to others. Telemachus makes this voyage into the unknown with Minerva, to inquire concerning his long absent father. This is the New Realization of God turning with longing towards all former states of realization. We must know the meaning of former revelation. We must know every step of the way by which we have come into this mighty glorious Life. We must know our debt to man as well as to God. We must guard the things we know and seek also to unveil all that remains hidden.

The moment we see in the Vision of God we become seekers and explorers over all seas and in all lands The Infinite without. The Light of True Vision is the foe of all darkness. The word "unknowable" ceases to exist for the soul that is consciously and intelligently born of God.

The first voyage of Telemachus is to sandy Pylos, governed by Horse-taming Nestor, son of Neleus. Nestor is the oldest councillor of the Greeks, and is called the glory of the Grecians. The Grecians are the natural powers of man that seek to comprehend the spiritual. The Oldest Councillor is the realization of Divine Counsel. The glory of the natural is the spiritual. The Divine operates even in the natural before it is realized in its spiritual nature.

Nestor, who has thrice reigned over generations of men, is the intelligence of Divine Things drawn out of the waters of Consciousness. His home is called "Sandy Pilos." This sand is the minute particles of earth or understanding, washed up through the ages by the toil of the sea. The knowledge of the Divine is thus slowly accumulated. This spirit—or state in man called Nestor—is found sacrificing to Neptune on this sandy shore.

Neptune is the operation of God in the depths of Consciousness. He is the azure-haired, because this also is a state of heavenly Vision. Minerva and Neptune are often closely related. In some presentations Minerva seems to be the wife of Neptune and yet a virgin.

The people of Nestor are seated in nine rows of five hundred each. Five is the number of Counsel, and nine of Manifestation. Nine black bulls are sacrificed by each row. This is the law of the Manifest. The dark mystery of God's Life begins to disappear in the sweet intimacy of conscious fellowship between self and God. The sons of Nestor are the other operations of the Divine Nature. All the Gods are in each. Pisistratus, the sixth, is the Understanding. He it is who welcomes Telemachus and becomes his guide in his further pursuit of knowledge.

The first thing is to feed the guests. Taking them by the hand, he gave them part of the entrails, and

poured wine into a golden cup. Each in turn is requested to pray to Neptune; first, Minerva appearing as Mentor, and then Telemachus. The entrails represent the inner meaning of things. The Wine in this Cup is the Very Wine and Substance of the Living God.

To pray to Neptune is to seek to know still more of the intelligence within this Mighty Life of Consciousness. This is no easy task. The Divine Law and Meaning of existence is not comprehended at once. We must recognize the greatness of our task as well as have confidence in its possibility of achievement. The right attitude is unfolded by Minerva when she bids Telemachus trust in the help of God. "Thou wilt thyself perceive some things in thine own mind and the deity will suggest others." This is the law. No one comes to this state of inquiry without the Will of God; and God will never forsake those whom he has found worthy to see His Face and live. While some things are learned from Nestor, Telemachus must seek still further before he gains authentic news concerning his Father—the Divine Ulysses.

Of Ulysses, Nestor says: "I have never seen Gods so openly loving as Pallas Minerva openly stood before him." When at the end of their conversation Minerva departed, like unto an eagle, astonishment seized all who beheld; and the old man wondered when he saw her with his eyes; and he laid hold of the hand of Telemachus and spoke and said: "O friend, I do not expect that thou wilt be a coward and unwarlike, since the Gods thus accompany thee, who art young, as thy conductors. For this was no one else of those who possess the Olympian houses, than the daughter of Jove, most glorious Minerva, who honored also your excellent sire among the Grecians."

The desirability of such companionship is thus the very soul of this Great Poem. It is the glory of the past and the strength of the present. No man who possesses thus the Conscious intelligent companionship and help of God, can be a coward. The fame of all men hereafter will be based upon this manifest loveliness and sweet intercourse between self and God. No man can be truly great, in any final sense, until he has found this help of God.

In the inquiry concerning the fate of his father, we learn of a division among the Greeks. This division is brought about by the wrath or strength of Minerva; because many of the Greeks came to the assembly drunken with wine. This is the intoxication of Revelation without Understanding. This is the meaning of the murder of Agamemnon—shepherd of the people—by Ægisthus, after he has corrupted the loyalty of his wife Clytemnestra. So long as the poet—the Divine Bard—remained, left to watch over her in the absence of her lord, she was proof against his temptation. Only after the Poet is banished, does she fall. This is the corruption of the religious consciousness by the intellectual life that ignores Revelation and is disloyal to the Master of The Eternal Things. Ægisthus was

warned against this crime by Mercury—the Spirit of the Understanding. Orestes, the son of Agamemnon, gains honor by avenging his father, by slaying both his false mother and her murderous paramour. The religious life cannot live long without Divine Inspiration and Knowledge of the Living God. A religion of mere ethical principles and intellectual culture is of little value. There must be the very Life and Knowledge of God in conscious intelligent Vision. We must know this as the very essence of all former greatness and rescue the present from the neglect thereof.

The Vision must be open and free. This is the meaning of the heifer vowed and sacrificed to Minerva. A cow of one year old, of a wide forehead, untamed, which man has not yet led under the yoke. The horns of the heifer are covered with gold. This is the sacrifice of the form to the understanding.

We must preserve the open vision. We must persevere in this great adventure into the unknown until we understand the ways of God. Telemachus, at the time of the sacrifice, is washed by the youngest daughter of Nestor. This is the cleansing of the expanding, changing, growing life of open intercourse between man and God. After sleeping and feasting in the house of Nestor, Telemachus is ready for still greater things. Furnished with excellent horses and a chariot, and having for companion Pisistratus—the sixth son of Nestor—he can penetrate still further into the unknown life of God.

The land now sought is the wheat-growing plain of Lacedaemon, the home of Menelaus and the Divine Helen—the fairest of all women. This is representative of the true knowledge of God which is the best of all knowledge. All the great conflicts between Greeks and Trojans have been to restore Helen to Menelaus. She—the Fair One—was the cause of the war. The Supreme Beauty of the Divine Consciousness must be added to man's natural intelligence, when Life and Knowledge are most perfectly prepared to receive it. This wealth and pleasure of the Eternal is only truly possessed when the things of Time are rightly blended with the things of Eternity.

Menelaus, like Ulysses, reaches his home after many trials on land and sea. While the Divine Life and the human life are presented under many aspects, the whole theme is the mutual relation between man and God. To reach this in its perfection is the Life of all Life and the Knowledge of all Knowledge. The day will come when we shall value all things from the service they have rendered in this, the supreme quest and purpose of existence.

Perfection is, of necessity, a plant of slow growth. Still the end is in the beginning even as the end of a plant is concealed in the vital germ thereof. This glorious paradisaical state herein sung and interpreted for our world was in the purpose of God and the possibility of man's life from the very beginning.

This is the meaning of the loss of Paradise in the
(Continued to page 22)

THE BOOK OF PSALMS

Or The World Rosary of Prayer

ILLUMINATION IN TRUTH.

A Psalm of David, When He Flew From Absalom His Son

1 Lord, how are they increased that trouble me! many are they that rise up against me.

2 Many there be which say of my soul, There is no help for him in God. Selah.

3 But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.

4 I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I waked; for the Lord sustained me.

6 I will not be afraid of ten thousands of people, that have set themselves against me round about.

7 Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah.

THE NEXT drawer in this wonderful cabinet deals with the gift of Illumination in the house of Truth. It condenses what has been more elaborated in the story of Absalom—father of peace. There was no goodlier person in Israel than Absalom. He was beautiful from the crown of his head to the soles of his feet. He was proclaimed king in Hebron—conjunction between Time and Eternity. He was especially noted for the luxuriance of his hair, denoting abundance of intelligence of

Truth. He was third son of David—beloved, the Understanding that is based upon Right Division. But there is a vast difference between the glory of intelligence of Truth in the fullness of Life and Knowledge. When this glory of Truth is crowned King, then is the true King of Right Division—the beloved of God—forced out. Then does the son try to dispossess the father. Then must the shepherd of the people of Truth cry, "Lord, how are they increased that trouble me! many are they that rise up against me! Many there be which say of my soul, There is no help for him in God! Selah." Many things are good that are not all the good. Many things are true that are not all the truth. Many glory in the abundance of spiritual increase and think that everything is now to be made easy. The spirit that is faithful in all is then sore distressed. Long must the spirit pause and retire into the inner state while these partial things spend their strength or are taken by their own one-sidedness away from the earth. Absalom is caught up into the tree by the abundance of his own intelligence of spiritual things. Too much reliance on God and Revelation lifts us above the earth. Dear as such life is, it must be sacrificed to the larger need. Truth must have in it all the increase that comes of natural toil, as well as Divine Revelation. Those who close the books man writes because they have found the books God writes, have risen up against the true King and Shepherd of all the sheep. They are those who think there is no help from God for those who love and seek for the things of Time and Nature, as well as for those of Eternity and Spirit. Selah—a pause.

It is useless to say more. This must work out its own cure. The rebellion is strong and yet shall it fail. Though this true Knowledge sleep for a time, yet shall it wake and rule the world without a rival. Wait for it. It is sure to come. There is no need to fear for this. Life may be swept away from all that is material as from all that is spiritual. But not for long. We have in us this dual life and capacity, and never will man be finally satisfied with the half of the world. The spirit of discovery will awake and the work of weaving all things together into a perfect whole will never perish until the Purpose of God is achieved. The enemies of this whole-ness shall be smitten on the cheek-bone. The teeth—the dividers—are these false divisions of the ungodly. Life herein is unlike God. Salvation belongeth unto the Lord. It comes only by the full labor of Spirit in Time for the manifestation of the fullness of the Unmanifest. The blessing of this alliance shall yet rest upon God's people. The Spiritual Host shall be blessed with an alliance with natural men who have learned to live at once in the heaven and upon the earth. Man's table shall be spread with the abundance of all good things. The glory of the Lord shall appear. Life will be sublime, majestic, abundant in spiritual truth, and yet also remain true to nature. Then there shall be no more glorying in the greatness of truth apart from the greatness of its life. The perfect ideal of God must stand fast. What is good may reign a little while and the rebellion may be strong, but the better and the best of all Truth made one with Life must come at last.

LAO TZU -- "THE OLD BOY OF CHINA"

By Dr. Fredoon C. Birdi

"Go back to Mother Nature, for lying on her bosom, you will be guided on the proper way."

"He that is empty shall be filled."

"Those whom Heaven would save, it fences around with gentleness."

* * * *



WE ARE living in a wonderful age, the key-note of which is progress, particularly along material lines. It is an age of achievements, of enterprise, money, method, work, wars, possessions, stress and strife.

Notwithstanding all our so-called civilization our hospitals, sanitariums, insane asylums, jails and reformatories are full to the brim, and often overflowing.

What is the explanation? Where lies the real cause? Can the minister or the professor explain it or rectify it? They ought to do so, for they often boast of their million-dollar churches and richly endowed universities, and libraries. The poet Tennyson surely hits the nail on the head:—

"Knowledge comes, but wisdom lingers, and I linger on the shore.

And the individual withers, and the world is more and more.

* * * *

What is that which I should turn to, lighting upon days like this?

Every door is barred with gold, and opens but to golden keys."

Our trouble has been that our spiritual consciousness has not been keeping pace with our material and intellectual advancement. We have concentrated our forces too much on the artificial "Without" at the cost of the real "Within". We have neglected the essential and spiritual issues of life for transient and superficial material possessions. Instead of building and developing the Inner Shrine of the Spirit we have builded ourselves magnificent temples of bricks and stones. Our so-called civilization has been carrying us farther and farther away from the simple and natural living. The best minds are concentrating their energies on producing instruments of the deadliest type for human destruction. No wonder, then, the teachings and philosophy of the ancient sages do not appeal to us any more.

"We of the Occident," says Dr. Alfred W. Martin, "are altogether too apt to think of the Chinese as a barbarous, or semi-civilized people remarkable for the peculiar arrangement of their hair, their yellow skin and slanting eyes, their opium, debauchery, and dirt. We forget that China has her centers of culture and refinement as well as her slums, and that she is no more to

be judged by the denizens of these degraded districts than is America by the population of the corresponding quarters in her great cities. Let it be remembered that if China has her coolie cooks and laundry folk and salmon-canners, she has also her magnificent men, of the stamp of Li-Hung-Chang, who has immortalized himself in the American heart by his touching memorial to General Grant; men of the stamp of Minister Wu, who fairly electrified an immense audience in Carnegie Hall by his candid discussion, in a memorable address, of the relative merits of Confucianism and Christianity; men like Prince Pung Kwang Yu, author of a most scholarly and exhaustive essay on Confucianism, read at the World's Parliament of Religions; men of the caliber of the regent, Prince Ch'un, who, on behalf of the infant emperor, on the second day of December, 1908, inaugurated a new era in Chinese history, issuing a decree in his Majesty's name, requiring all his subjects, on pain of extreme penalty, to assist in the gradual rehabilitation of the empire.

"China is a country that supports nearly one-third of the human race and on an area equal to half that of the United States; a country with twenty-five hundred miles of coast-line and three immense river valleys, aggregating six thousand miles; a country that has witnessed the rise and fall of successive civilizations, the oldest of which antedates the pyramids and the sphinx; a country whose industry is world-renowned and symbolized by the gigantic wall,—twelve hundred miles long, twenty-five feet high, surmounted by a parapet on which six horsemen can ride abreast, built twenty centuries ago, yet its masonry still commanding the admiration of the world. Of the nature and variety of China's industry, let the achievements of Peking and Nanking, Canton and Hong Kong tell. Nay, we have but to recall the fact that many of our English words for textile goods, such as silk, satin, nankeen, are of Chinese origin, to appreciate the significance of that industry. China's watchword has been "education", and though her educational system be open to criticism, it is well to remember that it has made for efficient government, tending to the total elimination of nepotism and the spoils system by means of the civil service examination required of applicants for the great majority of governmental positions. China supports, besides a host of minor institutions of learning, the University of Peking, whose student body nearly outnumbers that of our two largest universities combined. And the fundamental aim of all her education has been not so much learning as behavior. Hence it happens that, in some respects, the Chinese as a whole are the most moral people in the world. They are taught from childhood to rely on reason rather than on

physical force for the vindication of their rights. So high is the standard of business ethics that a paper contract is not necessary to bind a Chinese merchant. Etiquette is scrupulously observed in every walk of life, making a regularly organized police force unnecessary. Politeness, deference to elders, respect for authority, are conspicuous traits in all classes of society. These, which are among the acknowledged marks of the highest possible civilization, these, we find on a national scale in China."

Lao Tzu which in the original means—Old Scholar or Boy—was born about the year 604 B.C. "He was possessed," as Lewis Browne tells so beautifully in his recent book 'This Believing World', "of one of those tremendously inquisitive speculative, adventurous intellects. He was for ever asking Why? Unlike Confucius, Lao Tzu could not blandly take the world for granted, but had to know first who was granting it, and how, and why. . . ."

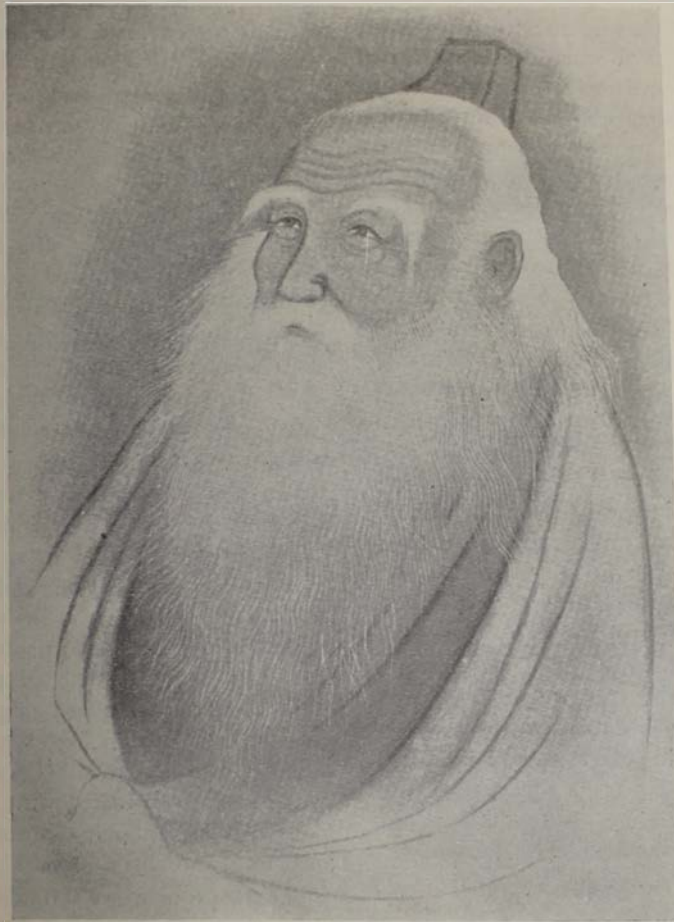
"The story is told of how in his very last days, Lao Tzu tried to flee from the province of Chou because of the anarchy into which the state had fallen. Like Confucius, the older man sorely lamented the "poverty of the people" and chicanery in the land; but unlike Confucius, he did not feel himself called upon to try to remedy these defects. He told himself that "to withdraw into obscurity is the way of Heaven," and forthwith tried to clear out. But at the frontier the captain of the garrison haled the old man and asked him to write out the philosophy of life before going into exile. And so there, in a little frontier garrison in ancient China, Lao Tzu wrote the book which is the Bible of the whole Taoist religion.

***** It is a very brief book, barely five thousand words in length, and could be set down here verbatim in less than twenty pages."

Professor Gobelenz speaks of this book, Tao Teh King:—One of the most eminent masterpieces of the Chinese language; one of the profoundest books of

philosophy the world has ever produced.

"The book consists of two sections: the first, the Tao, sets out to tell the Why of the universe, and the second, the Teh, endeavors to tell the How of life. The word Tao is almost untranslatable. A remote approximation to it is the word "Nature" or perhaps "Way". Tao is that which is behind all other things, the fundamental reality, "the Way of the Universe" . . . The outstanding characteristic of this Tao is that it does everything without giving any sign of doing anything. It is a great, inchoate, incorporeal, intangible Something that never exerts itself, and never gets excited. It simply is. . .



LAO TZU

"And in that very passivity, said Lao Tzu, the Tao sets the standard for the proper life of man. There is but one Teh, one "Virtue", for man, and that is to emulate the poise and inaction of Tao. It is vain beyond words for any individual to try to accomplish anything in a fever. Fussy meddling with the world, breathless striving to reform or debauch it, are so much sheer folly. There are but "Three Jewels" of character, and choicest of them are Wu Wei, "inactivity". The true disciple is everlastingly silent, even about Tao. He rejects all learning and scoffs at all hunger for learning. He is a thorough nihilist. . . .

He said:— "To them that are good I am good and to them that are not good I am also good; thus all get to be good."

An extraordinary spectacle, this: a decrepit

old yellow-skinned sage there in a wild frontier camp in China five hundred years before Jesus ever walked on earth, and calmly telling the world to return good for evil!

"Of religion in the narrow sense of the word, Lao Tzu said nothing. He did not believe in the gods, and he was unalterably opposed to all forms of worship. He thought sacrifice and prayer both vain and impertinent, for they endeavored to bring nature into harmony with man, when properly it was man's duty to let himself passively sink into harmony with nature.

"But in the broader sense of the word, Lao Tzu was

superlatively a man of faith. For all the eerie morbidness of his nihilistic doctrine, Lao Tzu was profoundly a spiritual being. He saw with blinding clarity—what Confucius never even remotely suspected—that all life is but an ark of bullrushes drowning in a swamp of vanity. Desperately was he conscious of the need for security, of the need for something infinite in time and space to which finite little man might cling. And that was why he was so attached to the idea of Tao, and taught that the one road to salvation for every man was utter union with that Tao. In all the mystic literature of the world, it would be hard to find a warmer or richer glow than that in the "Tao-Teh-King".

James Freeman Clarke puts it so clearly:—"From these and similar statements it would appear that the philosophy of the Tao-Teh-King is that of absolute being, or the identity of being and not-being. In this point it anticipated Hegel by twenty-three centuries. It teaches that the absolute is the source of being and not-being (just as Zoroaster's Ahura Mazda is that of Spenta-Mynuish and Angro-Mynuish). Being is essence, not-being is existence. The first is the noumenal, the last the phenomenal."

"As being is the source of not-being, not identifying one's self with being one attains to all that is not-being, that is, to all that exists. . . . Not to act is the source of all power. The wise man is like water, which seems the softest thing and breaks the hardest thing. To be wise one must be like a new-born babe. From everything proceeds its opposite, the easy from the difficult, the difficult from the easy. . . .the first from the last, the last from the first. . . .The good man and the bad man are equally necessary to each other (compare this with Zoroaster's Law of Polarity). . . .The unwarlike man conquers (compare, "The meek shall inherit the earth")."

"When the Universal Law is the law of his being, he is one with the Universe; having emptied himself, he is filled with the fullness of the transcendent Tao."

"On its positive side," writes Dr. Martin, "the thought of Lao Tzu was that man should aim to possess that inward deep morality of the spirit which makes him indifferent to rules and spontaneously intuitively guides him to what is right. Just as Jesus, in his discussion with the tricky lawyer, took the ground that he who has the spirit of love to God and love to man in his heart has that out of which all good actions will spontaneously flow, so Lao Tzu held that there is in every man the "Tao", that divine spirit which has its counterpart in the external world as the basis of Nature's order and harmony, and in devotion to which "the incomplete achieves completion, and the ideal of perfection, realization." Thus there exists "the eternal Tao," bodiless, omnipresent, prior even to God, as conditioning the total universe; the "ur-grund" of all that is. Being omnipresent, it is immanent in man as his reasoning, virtue-acting power, operating to will and to do the transcendent divine will of the Tao. Let man yield

himself to its holy prompting and "act non-assertion"; let him never interfere with Nature's way or seek to alter the nature of things, but rather practice self-surrender to the Tao, and he will find that "in quietness and confidence shall be his strength."

"Like Confucius, Lao Tzu believed that man's chief end is to produce in all the personal relations of life the moral prototype furnished by Nature's order and harmony, but he differed from Confucius as to the means whereby this end should be reached. Not by setting up a system of rules and regulations and adjusting souls to them, but rather by developing inner poise, purity, passivity, that is, self-subordination to the promptings of Tao, which makes the soul prior to rules, did Lao Tzu propose to achieve the desired end.

"Lao Tzu sought to reform each human soul at the roots of his being, to purify the heart, the inner springs of conduct, believing that all external relations would right themselves as a result. Lao Tzu determined man's life from within: Confucius, from without. The former was subjective, the latter objective in attitude and method. The one operated from the center to the circumference, the other from the circumference to the center. Lao Tzu was an anarchist in the philosophical sense, opposed to governing and in favor of spontaneity and independence in thought and conduct. Lao Tzu cared for wisdom, not scholarship and hoped to get wisdom through learning."

Lao Tzu's system called for much patient hard thinking, for analysis of the condensed ethical truths of the "Tao-Teh-King," offered, as they were, without commentary or explanation and interspersed with metaphysical argument. . . . No wonder, then, that in view of these differences, Confucius as a moral leader eclipsed Lao Tzu, though much of the latter's message is of transcendent worth and singularly suited to our own age with its passion for external results that are tangible, its devotion to ameliorating social and economic conditions as contrasted with the more radical devotion to that which is palpable and imperishable, the infinite and eternal worth in man."

But the present-day followers of Taoism have entirely mis-interpreted the deep philosophy of this great and venerable sage. Similar has been the fate of all great religions.

"And thus has time played scurvily with the work of Lao Tzu. He who declared that the wise man never accumulates has been made the prophet of a cult that seeks not save accumulation. He who declared that life is the sorriest of vanities has been hailed the discoverer of magic potions to make life everlasting. Above all he who laughed at the gods and scoffed at their worship has himself been made a god. . . . What irony! For two thousand and eighty-one years now, ever since 156 B. C., that little old nihilist, Lao Tzu, has been worshipped with sacrifices throughout the land of China!

(Continued to page 26)

GOD, GODS and GODDESSES

CHAPTER II

ZADKIEL—MAN OF GOD. SPIRIT OF KNOWLEDGE

TO KNOW God we must also know Knowledge. Knowledge in God is absolute. In man it is long relative and conditioned. For man there is no knowledge without labor. He who knows today has in some other life long striven to know. The process of learning is one of strife, while the state of perfect knowing is one of victory and everlasting peace. The Greek presentation of the Spirit of Knowledge is that of Mars—the God of War. Of this Spirit Homer sings:—

“Most Mighty Mars, weigher-down of chariots, gold-casqued, great minded, shield-bearing, city preserver, brass-equipped, strong-handed, untired, powerful in the spear, bulwark of Olympus, father of well-warred victory, aider of justice, tyrant over opponents, leader of most upright men, chieftain of valor, revolving thy fiery circle in ether among the seven wandering stars, where the flaming steeds ever uplift thee above the third chariot. Hear, O helper of mortals, giver of daring youth, gently pouring down a gleam from on high for our livelihood and martial valor, that I may be able to ward off bitter evil from mine head, and in my thoughts subdue the deceitful inclination of my soul, and also restrain the sharp wrath of anger, which incites me to enter on the chill battle. But do thou, O blest one, give courage, and grant me to remain in the harmless laws of peace, escaping the conflict and violent hate of hostile men.”

Here you will notice a confirmation of the third place in the Seven Great Divisions assigned to this Mighty Spirit. The chariot of Knowing must be pressed down

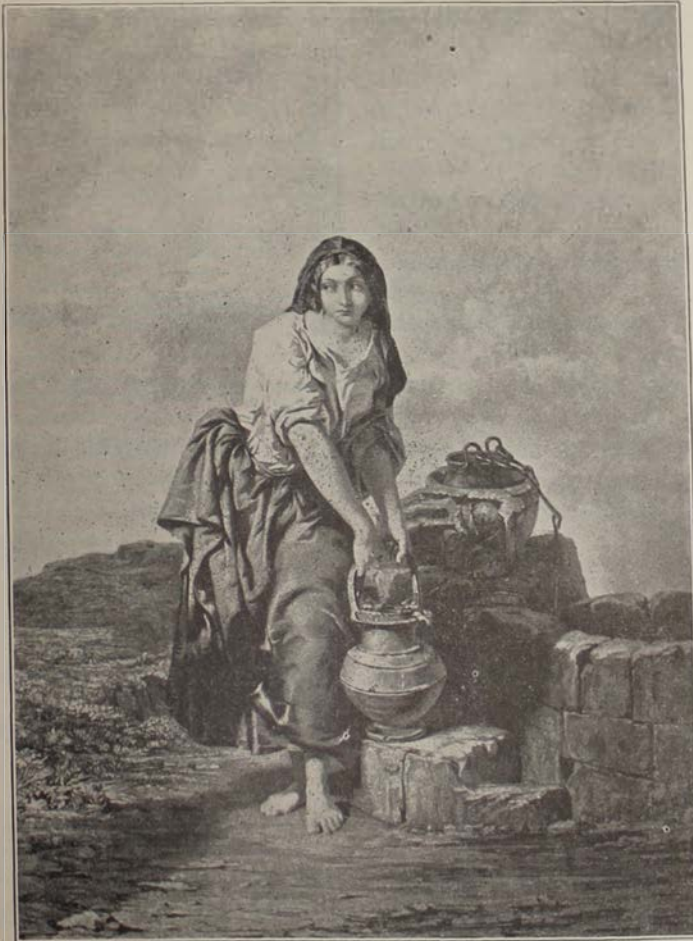
with the burden of Knowing. He is gold-casqued, for the protection of Knowledge is the nature of Divine Revelation. Had all things been given clearly, then the dignity of learning to know could never have rested on the brow of man. This Spirit is also great-minded. The more man knows in the true sense of being what he knows, the greater becomes his mind. The Divine Spirit comprehends and knows all. He is a shield-bearing city preserver, brass-equipped and strong-handed. Know-

ledge is a protector to all who possess it. It guards the sacred homes whenever men and women, intelligence and consciousness, live together. In this hymn there is the prayer for life under harmless laws of peace from this strong Spirit and God of War.

In vision this Spirit appears as the gentlest and yet the strongest of men. Only strength can be truly gentle. Fearless confidence comes only after many a well-fought battle. He who knows and knows that he knows, moves with confidence and kindness among those who only think that they know.

In the unfolding creative life of our world, the third place, or dimension, is ever assigned to the Spirit of Knowledge of Divine things that comes after light and Revelation. The Spirit waters of consciousness are brought forth by as-

piration and worship towards God. To the aspiring man there has been a division of firmament between the consciousness above and the consciousness below. Into this consciousness intelligence advances slowly with faltering footsteps. Upon this world descends the Life and the Spirit of Knowledge. This is the third day of Creation. The perfect knowledge of man will be even like



REBECCA AT THE WELL

unto the Knowledge of God. The ultimate goal of Knowledge is a state of identity in consciousness and intelligence with nature, and through nature to nature's God; each in all and all in each; man in God and God in man.

As life advances, this sense of identity continually increases. The labor to know will decrease from the dim background of fading memory into an ever-present realization. The world without, while remaining firm and stable, is yet to be found in its completeness and most perfect beauty within. Intelligence and consciousness will be, at the last, without division. The vast unknown depths of the feminine will all be known to the masculine. The heights and the depths will reflect each other in a true marriage and life shall be known from shore to shore. The mind will reach a state of peace and smiling repose in which all hidden things will be revealed to sight. The actual region of nature shall correspondingly improve. The violent extremes of heat and cold and destruction of the warring elements will all vanish before the growing harmonies of man's spiritual being. The world without and the world within will be as open books with seals all broken, whose pages will turn at every changing thought and passing mood to the things we ask to know, in order that we may do the Will of God.

This is the blissful goal towards which every advance in natural and spiritual knowledge is surely leading all the children of men. There all the weary shall find rest. Man cannot find the joy of rest save upon the background of the long strife to know and to be.

The peaceful evolution and spirit of knowing is represented in the life of Isaac, who dwells in the South Land by Beer-la-hai-roi, the well of the Living Ones. Isaac is married to Rebekah—a rope with a noose. This is the joy and strength of soul life that becomes the consciousness of knowledge. Rebekah at the well and her sweet, gracious reception to the old man asking her for water, and his ten camels in the vivid beauty of an eastern sunset, is one of the world's most popular Bible pictures. It is thoroughly Eastern in all its accessories and true to its spirit of instant and cordial hospitality.

The prayer offered by the servant of Abraham and its striking answer in the conduct of Rebekah holds the most precious thought in this beautiful picture of heavenly intercourse. This asks that the one chosen for wife to Isaac, of the women who come out to draw water, may be the one who will answer his request for water with the words: "Drink and I will give thy camels drink also." The camel is the type of the self-will and endurance of the natural man. It is one thing to satisfy the spiritual nature and quite another to satisfy both the spiritual and the natural. This is the test of the Life in Revelation fit to be the companion of Right Knowledge. The natural man is hard to satisfy in these matters. The intellect that has journeyed far and wide and browsed long upon the thorny shrubs of the desert of

(Continued on page 27)

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THE MAHABHARATA

(Continued from page 5)

rata will yet become the Bible of Humanity. But great as this book is, Humanity is too great to be dominated by only One book or by all great books. The day will come when the most undeveloped soul living on our earth will yet be visibly greater than all the books ever written or of all the so-called Personal Redeemers. There is a great difference between the present and the past. The day for the destruction of Mediationships is already here. We shall yet see that all the great sacred writings of the world have the same intrinsic meaning when they are interpreted as Revelations instead of histories.

We must remember that this snake sacrifice comes long after the great horse sacrifice that takes place before the great war. As snakes represent mysticism so does the horse represent intelligence. This horse must be followed through all the four cardinal points of East, South, West and North because these are knowledge of spiritual, mental, physical and soulful things. After this comes a strong tendency in religion towards mysticism. This is prevailing in our world today. Many new cults and theories of life are of this nature.

But these will all disappear before the right of every soul to know and to be taught of God—in the Kingdom of the Undefined. As the most ideal men and women are becoming thoroughly Cosmopolitan and International in their sense of the Fatherhood of God and the Brotherhood of Man we shall surely escape from our own narrow, shut-in states of National and Religious prison houses. We must not expect these great changes to come without the help of Time.

No one but God knows the end—not even the Son.

This means that the end cannot be known by Vision. It can only come when the earth or intelligence of mankind shall be covered with the knowledge of God as waters cover the face of the deep. Towards the end things will move with much greater rapidity than in the past. Greater changes have taken place in the past twenty-five years than in a century before.

The changes to come will be more of a religious nature than of a material and intellectual. In this book we read of a great king who induces a son—his youngest son—to exchange his youth for his father's old age. So, today, the youngest and most progressive are because of their soul development still giving much love and youthfulness to the spirit of the past. But this will all be for good. The younger son by this generosity gets the kingdom—instead of his elder brothers. These elder brothers are those who try to force their new ideas and ways into the place of the old. But those who will yet rule the world are those who recognize the value of the old and cheerfully give of their best to keep alive the very things they have outgrown. The true and final religion will be absolutely without condemnation.

The world's greatest need is the best care and education possible for every child, both naturally and spiritually. We all need the best in quantity as well as in quality. The real meaning of the Mahabharata is very similar to that of Mahanaim, two hosts, meaning thereby every natural as well as every spiritual excellence. All the advantages of material abundance will yet be with those who are possessed first with spiritual abundance—"Seek first the Kingdom of God, and all things else shall be added."

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THE MAN OF MEN

(Continued from page 14)

various Sacred Writings of the world. The Fall of man is simply the fall of Divine Thought as a seed in the ground, to bring forth finally the Eternal Purpose of God, in a perfect humanity, with perfection of all things without and within. Had God made man perfect in any other way, man would have had no noble part in the process of his creation. Our perfection is, of necessity, evolved through suffering.

Telemachus declares of his father Ulysses that his mother brought him forth exceedingly calamitous. His trials, disappointments and labors seem to be endless. All the trials and labors of man outwardly have their correspondence in man's greater toil to know and embody the Divine Perfection, until the very Nature of God shall be as visible in the life of humanity as Divine Thought and Inspiration are most potently manifest in these glorious Sacred Songs of the past. It is only in the finding of Paradise that we can ever find the purpose and nature of such Writings. It is these Writings, more than anything else, that have kept alive the moral sense, even in the night of our most materialistic darkness. The Purpose of God concerning man is too great to be unfolded, save by degrees. Nestor has ruled over three generations of men. In the war against Troy he is too old to fight, and yet he is more valuable than many warriors because of the wisdom of his counsel. The Spirit of Counsel is the Spirit of Prophecy. This is unfolded in all the great divisions of being. We have yet to explore and understand the orderly development of our spiritual consciousness. The three generations in the life of Nestor are representative of spirit, mind and body. This is the order of our spiritual evolution. What is first dimly seen in spirit must pass through mind into expression in the life of the body.

The fourth generation is the unfolding of the Soul-Consciousness. The fifth will be the blending and mixing of the four into a perfect whole. The evolutionary process of the development of the physical life is only a shadow of a greater process of the evolution of our spiritual life. This is more than an intellectual unfolding. It includes also the element of consciousness. As we have slowly unfolded the true concept of God in the Understanding, so must we develop the true Consciousness of God.

The Golden Helen—the underlying cause of all the toils and sufferings of the Greeks—is the Consciousness of God in Revelation. This beauty and joy are possessed for a little while by man naturally, in his first spiritual experiences, out of which came the undying beauty of the myths, legends, and especially of these Divine, most manifestly inspired Songs. Then she, the

most beautiful woman, meaning this most beautiful consciousness, disappears from our world. She is taken away by Paris to Troy—the city ruled over by Priam—the primeval.

This is the City of God, the Eternal. Then all the best of the Greeks—the natural powers of man—must be gathered together to go forth in the great adventure to win back to Greece this One Beautiful Woman. She is carried away by Paris, because in the contest for pre-eminence of beauty he gave judgment in favor of Venus—or Aphrodite, the foam-born Goddess. She is the beauty, the joy and delight of the Consciousness of God that is only to be the wife of man after he has reached the highest quality of Soul-Goodness. This is Vulcan the Good but the lame; for before man can have perfect understanding, he must be first imperfect or lame.

Aphrodite is represented as being born of the churning of the waters. The Seed of God has fallen into the waters; and after much churning this foam-born, most beautiful woman is born.

In the Great Epic Song of India, called the Mahabharata, the most exquisite of all joys is called Amrita and "Neitar." This is obtained by the churning of the ocean. Thus, all these Divine Songs have one meaning. They all hold for man the key to Paradise; the joy and sweetness of the taste of the very Consciousness of God.

This Divine Helen, long concealed in the Eternal state, or only perceived in momentary glimpses of inspiration by the seers and poets of the world, is yet to be the natural, normal possession of our natural lives upon earth. To recover and possess her is our highest moral responsibility as well as our greatest privilege and joy yet to be done. Nothing but the possession of this joy will ever bring man to find peace and perfect sense of being at Home.

This will be the end of mystery, and the perfect manifestation of God in Humanity and in all the ordered life of a world of all-loving, all-just, and all-possessed of the fullness of joy without alloy.

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TALKS TO THE YOUNG FOLK

By EDITH F. SUTTON

JULY FIRST received its name as the seventh month of our year, from Julius Caesar who was born about this time and who reformed the then existing Calendar, naming the seventh month after himself. This took place about forty-four years before the birth of Christ, so you see that July has been "July" for a great many years.

Now, in this country, we think a great deal of that month, for it was on its fourth day, in the year 1776, that The Declaration of Independence was signed. Now you girls and boys love to celebrate this day by setting off fire crackers. You get lots of fun out of it but, in many instances, lots of trouble. Independence is all right in its place, but "Liberation" has a higher meaning, and our new Magazine is doing its work in telling you all about it. The fourth of July especially concerns this country, but "The World Liberator" concerns every country on our planet.

Dear young folk, would you like to help in a "Liberation" that affects God's animals as well as persons? Is it not revolting to you to know of the sufferings and slaughterings of animals that take place just to give you some dead creature to eat? Until human nature becomes humane all over the world, all that you and I can do now is to refuse to let it be a part of our nourishment.

Will you read a Dream Story that may sound very strange to most of you, but some of you have big, kind, gentle hearts and do not like killing; you will understand the story and will not scoff at it, calling it silly, because you can sense its inner truth.

BILL, TOM and the LORD

A Dream-Story

My name is William Brown. I had a fairly good education but never did I expect to do the stunt of "story-writing." But I have just got to rid myself of a burden by putting it on to others. That's Bible talk, I know, because my mother, who used to read the book, had a habit of quoting what folks call "texts;" one of which was "Bear ye one another's burdens." Bless her good soul (whatever that may be,) she bore the burdens of the whole family, right enough! Not one of us, from Dad down to baby Dick, but shunted every blessed trouble upon her. And somehow she didn't seem to object! No, she just said or did the exactly right thing for each of us with a happy smile. To look at her, no one would have thought she had the burdens of half a dozen people on her shoulders all the time. I suppose it was the way she looked at things but she never failed

to send us away whistling or singing.

Now I am going to carry out her precepts and tell something that happened to me last Sunday and ask you folks who read it to take the burden of the shock it gave me and put it on your own shoulders and make the best of it!

Now for the story. Nay, friends, it is no story but the solid truth. Never was truth told plainer than what I am telling you now. As it happened only last Sunday it is still plain as daylight.

It was Sunday afternoon; I was reading in the hammock under our grand old trees. Wife and two children, Charlie and Eva, had gone to see what was happening at the lake. Charlie had said there was a kind of canoe race, I think he said, that was to take place in the afternoon, so as I had, as usual, been working pretty hard all the week, I begged off, and promised to make myself more genial in the evening. So they went off to the lake (Lake Geneva, Wis.) and I to my hammock and nap.

That nap was the cause of my writing this story. I am just reminded of another of my mother's pet sayings "Swear not at all." She said it was a real message in the Good Book. By jingo! If it's wrong to swear, why are those fellows in the Courts swearing every day of their lives, and making all the other people there swear too? I suppose they know, also, that they are swearing to lies, so they ease their conscience (it's black, not white) by fixing an appendix on to it, by saying "So help me God." A kind of salve, don't you see, to make things appear what they are not.

I, too, am going to swear right now that what I tell you in this yarn is the solid truth, so help me God.

I had been reading about vegetarianism, a subject of no earthly interest to me. Heavens! if I could count all the juicy steaks I had eaten in my life, I should be ashamed to look a "beef" in the face.

No, I had no use for vegetarian cranks, so I put down the magazine and went into a lovely sleep. It remained lovely until it ceased to be lovely! I had a DREAM—the awfulest dream I have ever had, until it came to the nice part; it seemed like a real thing what was happening, and it certainly was mighty real to me while it took place.

I dreamed that I was a **Butcher! Me a Butcher!** Why, I have never killed anything in all my life except baby kittens; and chickens for dinner. I remember one day my boy Charlie saw me in the act and he ran into the house, white as a sheet, and never a bite would he have when it came to the table. Let me say right here that I always hate the job.

Yet, in my dream, I was a butcher in the Chicago

stock yards. Never having been there, how did I get to know every detail? But I did! And I worked hard too.

Yes, indeed, I knew every detail from A to Z in the performance! In my dream I was one of the smartest fellows there; I was powerful and sinewy and fully up to the business. Well, one day after killing splendidly, it seemed as if I fell down in a faint right into a huge tank of blood, fresh warm blood. Some fellows saw the accident and rushed to me, dragging me out. They laid me on my back and turned the water hose upon me; then they rolled me over and did the same to the other portion of my body, washing off all the blood, but making me wet. They then dragged me to where the sun was shining and put me in its rays; leaving me to dry out, having satisfied themselves that I was all right.

While lying there on my back I got to wondering why I had fainted, because I was not given to that kind of thing; when something happened! Was it a dream within a dream? But, sure enough, most of the beasts I had that morning slaughtered stood over me with human faces. One was very human, the others had more human expressions but not clearly human as the other one. The human-faced one actually spoke to me. He said very distinctly:

"Say, Bill, I guess you would have thought twice about slaughtering me this morning if you had known I was your old chum, Tom Smith."

I was startled and remembered I had spent ten years of my life slaughtering, and Tom Smith and I were chums. I noticed also that the faces of the other beasts gazing at me were somehow familiar.

(How did I know I had ever been for ten years a butcher, and knew Tom Smith?)

But in my dream I knew this had been an actual fact. I knew too that when I was last a butcher, before this time, I was saying to myself; "Beastly job this!" Then I got killed by one of the animals. It was so quick that when I died I thought I was still at the same job but hating it.

Hated it awfully and a terrible fear came upon me making me call for help.

As this was passing through my mind Tom spoke up and said: "Why, Bill, the same thing happened to me. Let me tell you about it, may I?"

"Yes, surely," I replied, Tell me everything, Tom, and maybe the same friend came to you as you came to me. Go ahead; I'm listening."

"Well," continued Tom, "Just as I had got to that point of Fear and calling for help, (like you did) I found someone standing right close to me. I don't know how he got there, I never saw him coming. Says he to me: 'Tom Smith, I heard you call. What's the matter?'"

I looked him square in the face and he was the beautiful fellow I had ever seen. His eyes were enough to melt the hardest heart in the world! Yet he said to me a common butcher, 'What's the matter?'

"Well, Sir," I answered, "The matter is that I'm sick of this job. When I got killed I thought it would be all over and I should go to the Happy Land; but here I am still with the terrible surroundings. I want to quit it, so, if you know how, just give me a helping hand."

"Yes, I both can and will. But you must go back and be a bull yourself, and know by experience just what my animals suffer."

"Your animals, Sir?" I asked rapidly.

"Yes, Tom, My animals!"

Then I got to thinking hard, then said:

"Say, Sir, begging your pardon, please tell me what makes you talk to a low-down fellow like me? Can you be what folks on earth call 'The Lord'?"

"Yes, Tom, I am the Lord!"

Down I tumbled on my knees and hid my face. He let me be still for a few moments, then I peeped up at him, still on my knees, and said:

"Say, Sir, Lord I mean, why do you talk so friendly to me?"

"Just because you are my friend," he replied, "Are you willing to learn lessons according to my law? An eye for an eye and a tooth for a tooth?"

By that time I had made so bold as to crawl to his feet and touched them! The touch of the Lord! Never shall I forget it! So I said:

"Sir Lord, I will go just where you please, and do what you please, only from now on don't be very far from me, because now I have once met you, I want to hold on. You will never give me the slip, I know. If I lose you, you bet it will be my own fault. I will be a bull, but let me be a mighty fine one, to show you have had a hand in my make-up."

For answer I was shunted down to earth and became a bull—a fine one too—representing nothing except that I was a bull.

"Then, Bill, you came along this morning and did your work on me splendidly. You released me and my Spirit flew back to the Lord. He sent me at once to you; and these other fellows too, they were humans. I have come to give you Sir Lord's message. He says: Would you like to meet Him?"

Quickly I cried out, "Yes, yes!"

The next thing I remember in my dream was Tom's Lord standing near me. So I said:

"Are you my Lord, too?"

The Lord answered, "Yes, Bill, I am. What do you think of what Tom told you? Are you willing to quit killing my animals?"

I said: "Lord, my mother used to say 'Thou shalt not kill,' was in the Bible. But I did not heed her always. Say, Lord, So help me God (not meaning to swear) I will never again do this kind of a job. May all your animals forgive me!"

Then Tom's Lord (he was mine too, now) and I had a heart to heart talk. Never will I give out all he said

to me; you see it was my own lesson that he was teaching me. But afterwards I said:

"Lord, I'll have no hand again in this kind of a job, either in the killing or the eating. It strikes me they are both ONE. The killer and the eater are ONE! Lord, be thou my Guide!"

In answer His blessed Hands rested a moment on my head, and my sight seemed changed. I could see with eyes that were not physical eyes. My eyes could never more be blinded.

I awoke and found myself still in the hammock. I had shaken off the burden of past killings, so, my butcher friends, just get hold of this story and learn that such jobs as yours are ugly jobs and you had better shake off the burden of them as I have done.

Here I am talking of myself as a "butcher" and yet it was only in my dream. Hold on! Only in my dream? I guess some time or other I had really lived it all, and this experience was a flash from the great Past!

Presently wife and the children returned. They ran up to me, but halted. How they did stare. Wife said, "What is the matter Bill?" The children said, "Dad, you look altered."

I thought the best thing was to tell them the whole thing from beginning to end and take my chances of what they would think. They listened awe-struck. I asked wife what she thought about it, and what do you think she said? Yes, said and did? She laid her cheek on mine, saying:

"Bill, may God bless you as I bless you, and lots more too. You ought to know that Tom's Lord and yours is

mine too, and the children's. What do you think, Charlie and Eva?"

They answered without hesitation:

"Mother, we are with Dad and you, heart and soul." Charlie, however, gravely added:

"Dad, we have had a large piece of beef come in this morning; what shall we do with it?"

"Ask your mother," I replied.

Wife she up and spoke strongly:

"Why, it seems to me there's only one thing to be done. Give the poor beast, or what is left of him, decent burial."

And so we did.

Signed, WILLIAM BROWN,
(The End)

This story will not interest the really little ones, but in the next issue Granny hopes to bring pleasure to you all, big and little. However, even the very little ones can be shown the beauty of taking care of pets, playing with them, and not forgetting their needs. They would not like their kitties and doggies to be killed and cooked for dinner, would they? So be good to all animals, please, and you will be blessed for all your kindness.

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LAO TZU—"THE OLD BOY OF CHINA"

(Continued from page 18)

It may not be amiss to give a few excerpts from the philosophy of Lao Tzu, 604 B. C.:—

"He who knows the Tao does not care to speak about it; he who is ever ready to speak about it does not know it."

"These two things, the spiritual and the material, though we call them by different names, in their origin are one and the same.

"It is the way of Heaven not to strive, and yet it knows how to overcome; not to speak, and yet it knows how to obtain a response; it calls not, and things come of themselves; it is slow to move, but excellent in its designs."

"Cast off your holiness, rid yourself of sagacity, and the people will benefit a hundred-fold. . . . Renounce your scheming, and abandon gain, and thieves and robbers will disappear."

"If you would take, you must first give."

"Those who know do not speak; those who speak do not know."

"Do nothing by self-will, but rather confirm to the Infinite Will, and everything will be done for you."

"All things in Nature work silently. They come into being and possess nothing. They fulfill their functions and make no claim."

"He that is empty shall be filled. He that is worn out shall be renewed. He who has little shall succeed. He who has much shall go astray."

He who, conscious of being strong, is content to be weak,—he shall be the paragon of mankind. Being the paragon of mankind, Virtue will never desert him. He returns to the state of a little child."

"He who is great, must make humility his base. He who is high, must make lowliness his foundation."

"Be gentle, and you can be bold; be frugal, and you can be liberal; avoid putting yourself before others, and you can become a leader among men."

"The best soldiers are not warlike; the best fighters do not lose their temper. The greatest conquerors are those who overcome their enemies without strife."

"He who strives his utmost after tenderness can become even as a little child."

"Among men, reject none; among things, reject nothing. This is called comprehensive intelligence."

"To rest in weakness is strength."

"The mind directing the body is called strength."

"To the good I would be good; to the not-good I would also be good in order to make them good."

"Requite injury with kindness."

"The Sage never effects to do anything great, and therefore he is able to achieve his great results."

"Use the light that is in you to revert to the natural clearness of sight. Then the loss of the body is unattended with calamity."

"True words are not fine; fine words are not true."

"Birth is not a beginning; death is not an end."

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GOD, GODS AND GODDESSES

(Continued from page 20)

the letter and the dry provender of former harvests, will be slow to be satisfied with the most beautiful vision. If the seeker after life finds the life that God has purposed, it must be its own surety in its capacity to satisfy the largest thirst of the natural as well as the spiritual man.

This is the test by which Rebekah is judged and chosen. If there be any doubt; if there is room to carp and criticize; if there is hospitality for the man and not for the camels; or straw for the camels and no provender for the man; the journey of life has not yet reached its successful goal.

Of this union between Knowledge and Life come the two great peoples and states of spiritual and natural knowledge represented in the life of Israel and Edom.

To know the inner meaning of all these great symbols of human progress is the highest form of all knowing. He who so learns does not neglect other forms of learning. He is continually admonished to look without as well as within.

In the Great Divisions of the Spirit as represented in the Seven Churches of Asia, the Church of Knowledge is called Pergamos—exalted nature. In and through Knowledge nature passes into Life. All things of earth are to ascend into heavenly places and all things of heaven are to descend into man's intelligent conscious being. Religion is the relating back of all that has gone out from God to God. The material life and the spiritual life for a time seem to be wholly antagonistic and journeying in opposite directions. They are like two men starting to journey around the world from opposite directions. For a long time the distance between them is continually widening. Then there is a long time when they are continually approaching each other. The day

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will come when they will stand together, hand to hand and heart to heart.

This is no fancy picture. The world has outlived the day of the first half. There is no longer a sense of antagonism between material and spiritual interests in life. In countless ways these are seen to be drawing nearer to each other. In all education we are learning the value of doing and living as the purpose of knowing.

Matter is known to be sensitive to spirit. The thing that is done cannot perish. Through science we find the reality of spirit and through spirit the highest value of science. Whoever improves nature does thereby add something to the spiritual consciousness of humanity; and whoever discovers and enacts some great law of the spiritual realm is thereby improving all that is natural. The discovery and knowledge of things is ever drawing nearer to the life and realization thereof. "The days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt." The intelligence of the world must be prepared, as the soil by the plowman; and the seed must be sown in tears and uncertainty of a harvest.

There is a vast period of preparation for the seed of Divine Knowledge; and this is sown at first long before it is realized as life. In the perfection of nature these periods of separation are to disappear. As soon as we know we shall feel and live as we know. The perfection of goodness will be the continual pride and joy of the intelligence that knows. In this picture the new joy of vintage seed is planted upon the in-gathering of the old; and the joy of the vintage, that was once late in the season is mingled with the joy of the early spring.

This same state of life is beautifully described in the Odyssey, in the description of the garden of King Alcinous:—

"In this garden tall flourishing trees grew, pears, and pomegranates, and apple trees producing beautiful fruit, and sweet figs, and flourishing olives. Of these the fruit never perishes, nor does it fail in winter or summer, lasting throughout the whole year; but the west wind ever blowing makes some bud forth and ripens others. Pear grows old after pear, apple after apple, grape also after grape, and fig after fig. There a fruitful vineyard was planted: one part of this ground exposed to the sun in a wide place, is dried by the sun: and some grapes they are gathering, and others they are treading, and further on are unripe grapes, having thrown off the flower, and others are slightly changing color. And there are all kinds of beds laid out in order to the furthest part of the ground, flourishing throughout the whole year: and in it are two fountains, one is spread through the whole garden, but the other, on the other side, goes under the threshold of the hall to the lofty house, from whence the citizens are wont to draw water."

This is also an inspired picture of what life is to be

LOOKING BACKWARD

There is no looking backward from any unrealized future. We can only look backward from the present moment. To look backward, is to cling to the old ways of Religion, when they are no more capable of ministering to our immediate needs. If, when the call comes to follow the gleaming stars of truth shining above the great sea of Consciousness, we fear to leave the familiar for the untried and unknown, we must sink down into a still lower depth of realization of the emptiness of the external and historical interpretation of Religion.

For the timid and the fearful, the things known must become more dreadful than any conception of what may be within the unknown. Where attraction fails, repulsion begins.

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when nature shall unfold all her excellence; and the heavenly life of the joy of vision day and night shall pervade all our waking and sleeping consciousness of being.

This is the end of captivity to any special or one-sided state of life. There will be no more crowding and striving in advance of being. We shall be content to learn and know more by the method of living. There will be no more shirking the work of the world in our intoxication with spiritual joys. The consciousness of life will flow equally between the within and the without. Instead of striving and seeking to be good naturally, even as flowers are beautiful and birds are happy in the joyous spring-time.

"God has said, I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof: they shall also make gardens and eat the fruit of them. And I will plant them upon their land which I have given them saith the Lord thy God." This is the Land flowing with the milk of pure abundant philosophy, or knowledge, and with the honied treasures of the sweet consciousness of heavenly and natural life thoroughly understood. This is both the knowledge and the life of all these great divisions of Spirit.

I am not trying to interpret these that we may know them, but that we may both know and live them even from the first to the last. We cannot learn these things theoretically alone. We must learn them by living up to God and opening all our being to the incoming of the Joy and Presence of The Living God.

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(Continued from page 10)

This Congress should give its most careful advice for systems of study, for young and old, and especially the wide division of time in every school between intellectual, physical, moral, social and religious training. The supreme good of all education should be to divide and blend all means of improvement for the equal development of spirit, mind, body and soul.

This alone is the meaning of the city that lieth foursquare called by Jews Zion—the extended view; and by Christians Jerusalem—Habitation of Peace. So long as we think of this great state as a local place on our physical globe, we must remain utterly blind to the real value of life and nature of Peace. Of Mount Zion, or Jerusalem, God has said, "I have chosen Jerusalem that my name might be there. Out of Zion shall go forth the law and the word of the Lord from Jerusalem. Behold, I create Jerusalem a rejoicing and her people a joy. Awake, awake, put on thy beautiful garments, O Jerusalem, Beautiful for situation, the joy of the whole earth is Mount Zion, Out of Zion, the perfection of beauty, God, hath shined." These are but a few of the many rare and wondrous things God has said concerning the place He desires for His habitation. There is no material city called Zion, new or old. When the Jewish race get the material Zion they are working so hard to secure, they may be further from the real Zion—the city that lieth foursquare—than they are today. Fortunately, the best of them are beginning to see and acknowledge this. The habitation that God seeks is the men and women who are foursquare; who are in conscious and intelligent touch with spirit; broad and cosmopolitan of mind; pure and health-whole in body, and strong in the moral of every quality of soul goodness. Only such can live in God and show in word and deed that God knows, guides and lives in them. Only such are fit to guide and unfold the latent capabilities of the children that are to grow into the men and women of all nations who shall banish envy and hate; war and strife; poverty and crime, in a world of Peace, based upon just and international laws.

The scientific and religious recognition of the life within, as well as of the life without, should be the first and most devout consideration of this Peace Plan. No one is fit or worthy to have place in such a World Peace Conference and Chamber of Council for the entire world who has not reached to this state of development. This is the meaning of the Holy Spirit that comes after the New Life of Resurrection. This Resurrection, not of an individual but of the race consciousness, is only achieved after we are entirely dead to all separation of spiritual, mental, physical and soul values. This Spirit comes as cloven tongues of fire. This is a two-fold love and devotion to all things and truths within and without. This develops a Universal Speech that all understand because it is the finding of what mankind has so long been desiring, seeking and laboring to discover. But

this speech is only understood by those who have come to worship at Jerusalem, because this is the uplift of our world into a state of life that lieth foursquare.

Besides holding such an assembly as the one proposed, it would be well to establish a small experimental school of all that is highest and best from this standpoint, as a supplement to the work of the Conference. For this purpose a group of children should be selected that are noted for their intuitions and conscious experiences of the world within, independent of all our so-called religions, but thoroughly and naturally religious. Such children should be selected of all nations. From a personal standpoint the Indian Poet Tagore comes the nearest to this order of realization in his school in India.

One of the greatest teachers along these lines was Delsarte, of France, and in this country much has been done to make his discoveries of service in private schools. But the very best methods of instruction in these advanced schools for life and expression, (of which the Emerson School in Boston is the best known and most efficient) should be taken into Universal Education. In every School there should be a thorough system of physical breathing and artistic exercises, not for the development of mere physical health, but for the embodiment and most perfect expression of all the qualities of Universal Being. No time should be wasted in school hours for mere reading and memorizing, but all should be spent in drill for the embodiment, experience and expression of what has been studied out of school hours. A very great increase of results would be gained in all our schools by this reform. Our greatest waste of all that is best and most vital is our excessive valuation of mere muscular strength. All our newspapers are, to any well grown individual, utterly degraded, and at least half wasted by the space and interest given to the department of sport. This is another form of intoxication the race must eliminate by right ideals and methods in Universal Education.

Before World Peace can become an actualization we must, in all education, realize and make a part of all development that state which today is greatly thought of as Cosmic Consciousness and Human Solidarity based on the fact that the well being of each is waiting equal good and justice to all.

To reach this end, not by any sudden jump or miracle, but by a graded education of all that lies between the childhood and grown up state of Humanity, is really the purpose of all education. As this is the goal, not of Occident or Orient, of Europe or America, we can best uphold and establish this claim by a brief survey of the one meaning pervading the Great Sacred Books that hold the highest and deepest devotion of East and West, North and South.

(Continued from page 9)

ever banish death and make man immortal upon earth in the world to come; the dispensation that shall be without end.

But this life of God has its four great divisions of spirit, mind, body and soul. These are each so great in themselves that, as we pass through them, we mistake each for the Whole of Life. This is why the Christ life is represented as suffering death in each division. This is to die to spirit separated from body; mind from soul; body from spirit and soul from mind. The utmost spiritual rapture in vision cannot build up man in the likeness of God. Many in the East who are filled with this, sit around in filth and do nothing to help the world. Thousands who, in character, are goodness itself, yet have no real intelligence and are thus of little help to our world. No religion is great enough to contain this fourfold life. The Christ-life cannot be taught by anyone. This is always absolutely an individual experience and personal discovery. Thousands are claiming to so teach psychic or dream analysis, or by some method of meditation and definition of the Nature of God. No one can define God. It is said, God is Love. But He is just as much Truth and Law, and countless other qualities. You can no more receive God through another than you can experience reciprocal love through another. Here each must go alone. But whoever doeth the Truth—and that means, whoever is naturally innocent and absolutely true and sincere—cannot help coming to the light, for this is the whole meaning of Nicodemus—innocent life—coming to Jesus by night.

What is told here also of the work of John is of direct relation thereto. To be baptized by John is to persevere in seeking to understand the life of God in the water or consciousness of life within. There comes a time when the work of John diminishes and that of Christ increases. This is the increase of vision into a perfect balance between the consciousness of being. John baptizes in Enon—springs, near to Salim—perfection. This is consciousness very near to the balance with understanding. This is the baptism of The Holy Spirit—the Whole of Life. When this comes it is symbolized by cloven tongues of fire, and by a speech that all understand. These cloven tongues are the dual state of everything that is spiritual. This Universal Speech, when it comes, will be the simple, natural utterance and glorious service of Religion a hundred thousand times greater than any religion, be it of East or West, North or South.

Many have tried to tell the meaning of Christ. Strauss tried to explain it from the mythical standpoint. Renan gave a very fascinating view from the purely human and romantic side of life. But neither myth or romance can tell what God Himself will tell to every soul who comes to Him by night in absolute Innocence and Sincerity. If we would know and live with God we must wash our hands in innocency. Only thus can we comprehend the fourfold state that is called Zion

and God's Holy Hill. It is the innocent or pure in heart that see and commune with God. These never swear deceitfully, professing one thing but believing another. The only possible sense of innocency is to be free of any sense of wrong to another. So long as we live selfishly, requiring for our food or pleasure the moral degradation of another, we have no sense developed that can even feel after God. Thousands, yea, millions are seeking what they can never find until they learn to live innocently, harmlessly and justly to others in all the conduct of daily life.

Absolute innocency and sincerity are our own natural and highest moral responsibilities. Having made ourselves strong in these, we can then begin to find instruction by night and become one of the shepherds of Bethlehem. Then, though we are born again into a new life, we turn from the old forms and ways of our childhood with love and reverence, for innocent life is without condemnation of others. Those who find God will know that, in time, all must seek and find the One and Only Savior of Undefined Religion.

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AN APPRECIATION

My dear Mr. Chainey:

Your letter was so valued, but I waited until your books came to acknowledge same. Certainly I am most grateful to you for these while waiting, for I was most attracted to the Deus-Homo for it seemed to be what I have been longing for, the expression of this Knowledge, and it has been revealed to you. You have ascended and are a guide in unfolding. Now it is evident who it is who has "long loved and sought the Sacred Eternal Presence."

Daily do I desire the immortal joy of the Inflow of a vibratory Touch from that Presence.

I have been most enlightened and absorbed in your "Immortality," and now, "Time's Garland of Grace," which I am in the midst of and only stopped when the thot came that I was not expressing the gratitude which I have for you, until these written words and my thot of appreciation of your work is sent to you. And these so mildly express the value of what you have accomplished and so I must leave it to time to express more.

In noting on your Sample Chapter mention of "The Unsealed Bible," do you still offer this? I would like so much to read it, and in fact, all you have written and will send for some later. If the oil has changed your income, you can have the hope of another flow coming in, but the Metal Markets have cast me in bondage and so I too, know changes and bondage, a seeming cut off from supply and meeting with Earth's trials. Why? Who can fathom these?

I also noted your Home Student Course, and I have a young son, past eighteen, whom I would like to have this opportunity. Perhaps next va-

cation, if you have same, or have you abandoned that plan to give your time to your "Liberator?" It is a larger field to speak through.

And now I hope I may tell you again how much I value your work and will always want all you have revealed. With every kind thot for you

In sincerity,
Auraly Gordon
Tombstone, Arizona

EAST AND WEST.

THE NIGHT I sought to interpret, "We have seen his star in the east," I saw Lord Roberts marching and fighting at the head of his English and Indian troops in India. Then I saw Hindoos passing in and out of our Chicago library. The East must come to the West and the West must go to the East. India needs what she is receiving through England; and we in the West need what we are receiving from the highly developed Spiritual Intelligence of the East. We must, in the final state, bring together all the excellencies of East and West, North and South.

In the working of this law, America has been pushed into the East; and in spite of the little Americans and theorists, who think they can arrest and change the destiny of the world with some pretty little sentiment, or word formula, our mighty energies towards world influence and power will go farther than the Philipines.

In the beginning of the Chinese trouble, I was talking with the Empress. Among other things she said: "I had to resist. Heaven made me, because that is the only way in which my country could secure the benefit of the administration of the Western Nations."

God is in all these things. When

we know that life is continuous; that nothing is lost; and that all the strife and suffering of time will be found in the brightest excellencies of our Immortal Life, realized on earth, we shall cease to find fault with the things that cannot be helped.

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Tschar

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CONTENTS

Prelude: A Silver Trumpet

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

ILLUSTRATIONS

Psyche—Listening In
The Lost Eden
Woman Clothed With the Sun
Two Turtle Doves
The Three Wise Men of the East
Psyche—the Soul—Made Immortal
Queen Esther—A Fountain of Light
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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.

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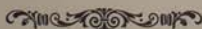
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