

The World Liberator

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



DEPARTMENTS
INTERPRETATION
OF THE
UNIVERSAL
STANDARD
BY
GEORGE CHAINEY
EDITOR

THE EAST
AND WEST
SCIENCE
AND
RELIGION
BY
FREDOON C.
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EDITOR

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PARADISE

or THE GARDEN OF THE LORD GOD

By GEORGE CHAINEY

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

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

JEAN MARIE EGTS

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

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

E. A. W. HOSWELL

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

SARAH PEASE

Dear Mr. Chainey:

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

HELEN HATCH

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

J. A. SMITH

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No.4

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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 3

LONG BEACH, CAL., AUGUST, 1927

No. 4

THE MAHABHARATA

With a Key to its Universal Meaning

By GEORGE CHAINEY

PART 4

REVIVIFICATION

THIS NUMBER of the Greatly Cherished unfolds the law of Revivification. Kacha is sent to earth for the express purpose of learning how to restore the dead to life. For this he becomes the student of a great Rishi by the name of Cukra, a Brahmana of immeasurable powers, the father of Devayani.

Besides becoming the pupil of Cukra he must adore Devayani for thousands of years in order to be able to learn the law of Revivification and teach the same to the celestials, many of whom have been slain by the Asuras—the merely psychic, spiritual and metaphysical theories of life. Strange as it may seem, all this story of Devayani and Carmishta is what is transpiring in the unfolding life of today. Devayani represents the Cosmic and Spiritual Consciousness, and Carmishta, the Natural and Psychological. The Cosmic Consciousness is yet to become one with the natural and normal state of every day life.

Through the devotion of Devayani, Kacha is restored to life many times and yet he has not learned the law of Revivification. At last he is slain, his body burnt and the ashes mingled in the wine of his teacher,—the one who knows and knows that he knows. In order that he may be restored to life the Master must die and then be restored to life by his grateful student. In this mystic, almost unbelievable way the world is to be taught the one and only way of Revivification, or raising of the dead. But we must not think of this as the Restoration of the physical dead. These are the dead states of Revelation with perfect understanding of its Inner and Eternal meaning. These are also the dead that are restored

to life in the Hebrew and Christian writings. These are just as much allegories of the eternal things as the Mahabharata. When confining myself to our own Scriptures, the Gods and Goddesses came to me in all their Hindoo names and celestial glory and pouring this wonderful book in its hundred parts down at my feet, said: "You must interpret these also. One of them, pointing to some enormous cesspools overflowing with filth said, "This is the condition of my country because of the literal interpretation of these sacred writings." This is just as true of our own country. "The letter killeth but the spirit giveth life."

I saw recently the great picture of the King of Kings in the transcendently beautiful Chinese theatre. Nothing could show any better the utter impossibility of there being any literal truth in the New Testament story of the King of Kings.

We shall never know the glory of the King of Kings and Lord of Lords as long as we take these transcendent and glorious books concerning God the only Saviour in any literal sense. The only Christ is Immanuel—God with us—while the only Jesus is the long labor and service of the Supreme Things that will finally bring us to the right understanding of both the natural and cosmic consciousness. The central fact of this story of Kacha is found in the law passed by the learned Cukra who declares that no Brahmana shall drink wine without loss of virtue. This simply means that we can only enjoy the spiritual, cosmic consciousness in a state of utmost physical quietness and purity of life. Before we can get inside of everything and obtain eternal life, we must first get outside of everything. We must seek first the King-

dom of God, and that means the right understanding of Revelation both past and present. This can only be accomplished in a state of utmost quietness and absolute personal instruction from, and fellowship between, the Natural and Spiritual. These two are often confounded together or brought into envious conditions. When bathing, their garments are mixed together and Carmishta appropriates in ignorance those belonging to Devayani.

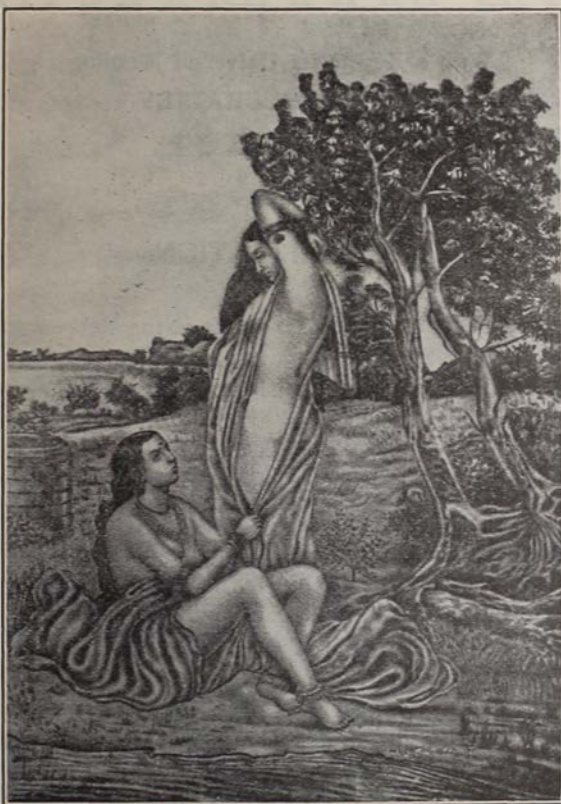
This leads to a dispute as to their preeminence. When in this quarrel force is used Devayani is pushed into an empty well. All controversy and dispute as to the rights of these two states of consciousness pushes the Truth to the bottom of the well. In this condition Devayani is discovered by the reigning King, called here Zayati, the King of Kings, and with the consent of her father taken by him to wife while Carmishta is, with a thousand other maidens placed in servitude to Devayani. The King is especially admonished not to share the honor of Devayani with Carmishta. But this command is transgressed in private by the wooing of Carmishta. For this, by the curse of Rishi, he is deprived of his youth and the pleasure of life. He is, however, shown by the Rishi that he can exchange his Age and decrepitude for the Youth of one of his sons. When requested, the three oldest positively decline to make the exchange. It is, however, done by Peru, the youngest, and Zayati enjoys this youthfulness for a thousand years and then gives it back together with the kingdom. All this is being enacted in the life of our world. The

kings of this and other sacred writings are no mortal individuals but the changing and dominating Spirits of each passing Age. The quarrel and jealousy of Devayani and Carmishta are represented by science and religion, or nature and spirit. In public life we call these modernism and fundamentalism. Of the four sons, Peru, the younger, represents the spirit of modern youth, the great majority of whom, while feeling that life is far too great and wonderful to be defined by the various religions and creeds, yet bestows its youthfulness on the old and decrepid conditions of the prevailing national and religious ideals.

The old and worn out is thus Revivified and kept in power by the love and devotion of the superior character

of the youthful present. This means that the highest and most abundant life will never come into power by force and violent means. All who pass out of these old and shut up states of Religion will do so in utmost gentleness and quietness of spirit. The religion that is larger than all the religions will not establish itself by any controversy or pushing aside of the old and exhausted. The day will come when these will gladly lay down their positions of power and influence and bestow them upon the noble and youthful spirit that has kept them in the enjoyment of life. The King of Kings and the Lord of Lords that is soon to rule our

world both within and without, is the kingdom of the Undefined. Under its influence—of a personal taste of God, all the differences between spirit and body—East and West—with those of Soul and Mind or North and South, will be utterly swept away. This New Age will come to its own like a thief in the night. It will make all things new. Jerusalem, the only Habitation of Peace, will be inhabited as a City without walls. This is the only state that God has chosen for His Habitation. This religion will be absolutely indescribable and yet be the most visible and understandable in the truth and beauty of the lives of those who will be governed thereby. This is the new name that no



DEVAYANI AND CARMISHTA

one knows but he who receives it. This is the state that is to be clothed with a garment as it were dipped in blood. Blood is life and when Humanity is clothed with the combined beauty and undivided strength of all that is natural as well as all that is spiritual, everything will be a visible manifestation of the Perfection of the One and Only Saviour, God, Himself, for besides Him there is no Saviour.

There is much more in this book, of the various kings that rule the world prior to the final reign of perfect justice and union of the new heaven and the new earth that shall be filled with the right use of all things within and without.

THE GOSPEL OF JOHN

or

THE SOUL REVEALED.

CHAPTER IV

THE DRUNKARDS OF TRUTH

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!"
Isaiah XXVIII. 1.

"Awake, ye drunkards, and weep; and howl, all ye drinkers of wine; for it is cut off from your mouth."

Joel I. 5.

"Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found."

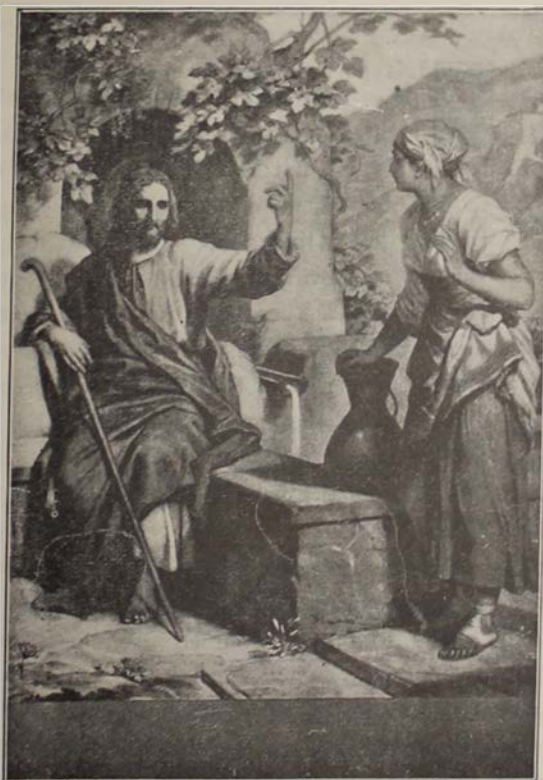
Hosea XIV. 8.

TRUTH is like some rare and well matured wine, most fascinating to the taste, but quickly and strongly intoxicating. We read much in these Sacred Writings of the drunkards of Ephraim. These are those who are overcome with the wine of Revelation apart from the Understanding. Ephraim is the tribe or quality of Truth, and this, apart from its life and completeness with all the other qualities of Truth, must be trodden under foot. Truth is very incomplete until it is understood and embodied in the whole conduct of life.

On the way to Jerusalem, the Holy City or the life that lieth foursquare, Christ must needs pass through Samaria. Samaria means, to watch, and that means, to seek truth above all things. There is no coming into wholeness without first seeking Truth. But Truth is in itself so rare and wonderful a thing that those who have possession therein are apt to think that they have everything that is. But life is many, many times greater than the Whole of Truth. The Truth seekers and the good Homes of Truth, that are many, all have time and place, but by no means include, even at their best, the Whole of Life. Many are drunken

with Truth like a miser with his riches. This land of Truth was given to Joseph—Sincerity. Here is Jacob's well—the water of Divine Consciousness that so intoxicates many that they lose sight of natural truth and the many other qualities included in the Whole of Life. However often and much we may drink of this water we must thirst again.

This story of the woman of Samaria is so truly good and romantic that it seems at first almost a sacrifice not to take it in the literal sense. But the real meaning thereof is so much greater and more wonderful that when we really grasp it we know the joy of finding the One who alone can tell us all things, both of nature and of spirit. When the Christ-life rests by this well of Jacob—the consciousness within—the disciples are absent seeking food. Those who live the Truth must also appreciate the consciousness that is for a time to supercede and overlay the natural. Jacob is the supplanting power of the spirit before it becomes Israel—man ruling with God over the natural and the spiritual in perfect accord and co-operation. Instead of thinking of this Samaritan, we must hold her as representative of Truth in all our world. She has been five times married, but he with whom she is now living is not truly her husband. This is the Spirit of Understanding. Truth has been married



to Light, Revelation, Knowledge, Might and Counsel, but has not yet reached to a true Understanding. This is just as true in natural as in spiritual things. There is as little real Understanding in the educational realm as in that of religion. When the Christ really comes he must tell us all things. The coming of the Messiah will be as much to the glory of science and education as to religion and worship. It is to this woman of

(Continued to page 25)



EDITORIAL



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A Monthly Journal of Reconciliation.

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

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

THE SHEPHERDS OF BETHLEHEM

OUR picture this month is of the
 Shepherds of Bethlehem, Place
 of Food. The Food of Beth-
 lehem is the hidden meaning of what-
 ever is seen in Dream by night or
 Vision by day. This will have its
 great beginning in our world with
 those who keep watch over their
 flocks by night. This is to sleep and
 dream, and yet be intelligent as well
 as conscious therein. To all such the
 heavens will open and reveal Peace
 on Earth and Good Will to Men. The
 food of Bethlehem, the child in the
 manger, is always the inner and eter-
 nal meaning of whatever is seen in
 dream or vision.

Only thus can anyone be taught
 of God and have for food the very
 son or manifestation of the hitherto

unmanifest and undefinable life of
 God. This is the very greatest of all
 things. Without this no one can
 taste the wonder, beauty and great-
 ness of Immortal Life. Nothing but
 this can liberate our world out of the
 gloomy prison houses of the creeds
 and the historical interpretation of
 the inspired writings of the past and
 present.

GOD

THE perfect man or judgment
 that shall rule the world in
 righteousness will not be God-
 less. He will not be God, but man
 in God, and when we have completed
 the long toil to live in God, the life of
 God in man will also be known in
 completeness. Then with the vision,
 or the Manifest, there will always be
 the felt Presence of the Eternal and
 Absolute, or the Unmanifest. You
 will be sure of self and of immortal
 life and equally sure of the Self of
 God.

The sweetest joys of our mortality
 are of reciprocal love between self and
 others like unto yourself; so the
 sweetest joys of immortal life will
 be in the conscious intelligent fellow-
 ship between yourself and God. No
 oneness can satisfy you long that is
 destitute of this duality. The oneness
 between man and God is not the mer-
 ging of identities, but the loss of all
 discords. In a true marriage wherein
 man and woman are said to be one
 flesh, the joy of their oneness would
 be incomplete without the philosophy
 that shuts out the separateness. All
 philosophy that shuts out the sepa-

rateness of man and God and the joy
 of personal intercourse leads at last to
 despair or madness. When we have
 reached the highest completeness of
 which we are capable we shall find
 our home in God and remain loving,
 gentle worshippers before His
 Throne. Though that Throne be
 within us in the mighty life of the
 Manifest, in intelligent, conscious vi-
 sion, the God within and behind all,
 will be to us as real as the Eternal
 Substance of the many forms that are
 the glorious language of His inner-
 most Thought and Love.

This final revelation of the Unmani-
 fest can only come after we have lived
 long with the Manifest. This is not
 to be known in one or two years of
 continual vision. This toil in the
 depths of consciousness to find and
 know God to the utmost is vast and
 seemingly endless. You will often
 be inclined to despair before you
 have fully solved this mystery. This
 is the labor in the deep, churning
 the mighty ocean in pursuit of nectar,
 of which all the Gods become weary
 before it is complete. The Under-
 standing of God comes only after
 much continuation. This is why
 Joshua—the spirit of the Understan-
 ding—is called the son of Nun—con-
 tinuation. This is why Mercury, the
 Greek presentation of the spirit,
 makes the lyre that charms both
 Gods and men, with the hollow shell
 of the slow-going mountain tortoise.
 Great must be the patience and many
 the toils in the depths of the sea and
 on the highest mountain of earth,
 before man can lift the veil that

(Continued to page 23)

WORLD PEACE THROUGH EDUCATION

ET us take first the underlying meaning of the Hebrew and Christian Bible. The key to this literature is in the words, "Peace on earth, good will to men." As these words have been, for many, the most precious in all books, because indicating a supernatural and solitary birth of the Divine into our world, so will they yet become a thousand times more precious when we discover that they show us the way for the birth of the Divine in the perfection of Human Solidarity, by the means of the just and right education for every child in all nations. There never was and there never will be a Christian in the highest and universal sense, who does not outgrow the miraculous and personal idea of a Man Christ. Christ — the Anointed — is always, of necessity, the anointing, smoothing, illuminating, ennobling life of God in the inner consciousness with right understanding. This is more than a belief in God, or a conviction from reason and logic that God must be. It is God seen and heard within in the countless and undefinable life of the Inner World.

This world includes form or body as well as quality or character. To be a Christian, in the true and universal sense, you must be born of a Virgin. This is the hitherto unknown Consciousness within. When this Consciousness conceives of God, being overshadowed of God in the highest sense, it must be betrothed to Joseph, for Joseph is absolute sincerity and freedom in the search for Truth, both within and without. No other view of Christianity can put anyone in just, humane and peaceful relations with all the other religions of mankind. The only thinkable and possible deliverance of mankind from war and every other form of strife and destruction, can only come in this equally scientific and religious attitude of life that will produce every natural, as well as every spiritual, excellence.

The whole story of the Christ Life, when understood, shows the one and only way by which anyone can grow up into fellowship with God and final Wholeness and completeness of spirit, mind, body and soul. These are the four cardinal points of east or spirit; south or mind; west or body; north or soul. Spirit is Law, Truth and Love. These are the three wise men who come to seek and find the Christ — or suffusing life of the God — because they have seen his star. To do this is to see that Law, Truth and Love — the eternal qualities of spirit — are beginning to appear in the conduct and acts of mankind in the life of the body. This only comes after Sight, Hearing and Touch of unseen things have begun to be the morning star of human guidance. This is the reason that in Luke the shepherds of Bethlehem are the first to learn from the opening of the heavens of this actual birth of the Divine from Mary, the Star of the Sea, or the Cosmic Consciousness. She is a Virgin because this is an unknown state until This One is discovered pregnant with this most wondrous Advent. The time has come at last when the Tree of God's Own Life can be approached with safety by the shepherds who keep watch over their flocks by night, and, in the opening of the meaning of what they see, behold with clearness the only path that can lead anyone to "Peace on Earth, good-will to men."

These, the most glorious words ever uttered by tongue or pen, are the key to the treasure of the Peace we are seeking in any and all possible ways. It is only when we find the Peace of God and the Heaven within — not by belief in anything that happened in the long ago, but in the vision of our own soul today, that Peace can come to earth. It is only when we actually know and live with God in intelligent conscious fellowship that we can have "good-will among men." The Peace we are asking for is at once the Prince of

Peace and the Peace of God that passeth understanding. The Prince of Peace is the manifestation of God in conscious dream or vision. The Peace of God is the conscious Presence of, and heart to heart fellowship with, that vast but real Presence that is far beyond all definition or manifestation.

The unspeakable name among the Hebrews was Yah-weh, meaning The Breasted God or He-She — the Woman-man and the Man-woman. All growth in this glorious realization is the only road to final and everlasting Peace. As they draw into them his Universal Intelligence and Cosmic Consciousness men will become more womanly and women more manly. It is only a race of men-women and of women-men that will make life and all social intercourse one vast felicity of human brotherhood, friendliness and most blissful ideal state that is the meaning of Beulah land.

The great purpose of education will never be achieved until its most constant endeavor, in every department thereof, shall be the attainment by the absorption of the qualities of life of a conscious and rational fellowship with a living, loving God. Here is the strength of all that is strong; the greatness of all that is great, and the sweetness of all that is sweet. This knowledge of the Living God and Revelation in the opening Heavens is no miraculous event happening two thousand years ago, but one of universal application and occurrence in every age and clime, when and wherever man is ready by moral uplift to hear the Voice of his Maker who giveth songs in the night, and to his beloved in sleep. Greater than all religions is the simple religion of such a personal fellowship with Creation's only Sovereign Lord. Such fellowship is very far away from the feeling that one religion is true and others false; and that the world can only be saved by Christianity, Buddhism, Mohammedanism, Zoroastrianism or Brahminism.

World Peace can never come to mankind save through a race consciousness of righteous men and women.

This same knowledge and fellowship with the Living God exists in many who have never even heard of your brand of religion. When humanity is finally evolved in the only possible way into the image and likeness of God, not only will the religions all disappear in Religion far greater than them all, but along with them will go all our small and petty pride of nationalism. A real grown up man or woman cannot remain merely American, English, French, German, Occidental or Oriental, but will have in him or her the very best qualities of all. The Peace of God is open to each and all of every religion or nation on the same terms. This, of itself, is a guarantee that the feet or understanding of the best are already firmly planted in this way of Peace. All the best men and women living on earth today are beginning to see and feel this because they understand and consciously receive from God that only through universal religion and science combined, unequivocally impartial and equally accessible to each and every one on exactly the same terms, can any possible human sense of International Accord and Real Brotherhood be born.

This same idea is the very soul and meaning of all our Great Sacred Books; the most precious treasure of any people. The highest education in all our great colleges and universities has drawn much of its right to be from the great classical writings of Homer, in the Iliad and Odyssey. The war against Troy, ruled by Priam—the primeval, the eternal—is the long conflict of Time and Nature to gain possession of the Eternal Heights of Being. The most stimulating purpose of all the Greeks, representing Time and Nature, is to recover the most beautiful of all women, the Golden Helen, or beauty of conscious revelation, who has been stolen by Paris from the home of her lawful husband, Menelaus. She is the gift to Paris by Venus, because he

gave to her the award of being more beautiful than either Athena or Minerva. This is to give preference to the joy and beauty of Divine Consciousness, over the labor to understand or the power to serve mankind by hunting out and destroying all that is low and bestial. But in this great war the Gods are on both sides. It is only by taking captive our love to the supreme joy, beauty and pleasure of the Cosmic Consciousness that we can finally take up with Athena—the cat-eyed—the power to watch over our flocks by night; and with Minerva, the great huntress and destroyer of all that is low and beastly. This great war can only be won in the tenth year because this is the realization of the Unmanifest within the Manifest, and the possession of religion greater than all the religions. At the beginning of this year comes the great quarrel between Agamemnon, the king or power of Authority, and of Achilles, the ruler of the Mermidons—the love and practice of personal freedom, because you are a child of God; and of Thetis—the cosmic consciousness personified by the sea; and those states of beauty of vision that are discernable only by those who keep watch over their flocks by night.

The inner meaning of all these most glorious Books will yet be the supreme and finishing touch of all Education. The meaning of the Odyssey, by the return of Ulysses—the hated—is of still far greater wonder and service.

As there are four divisions or cardinal points of being, so are there four divisions of Consciousness that must be known and experienced before we can possess them in Penelope—the weaver or perfect life of every interest of life woven into a perfect whole. Calypso—the calix or bud—is the first realization of the spiritual consciousness. Man must gain his freedom from This One by building a ship of adventure over the Unknown, with which to reach the land of Alcinous—the double state of Consciousness between body and soul. Before Ulysses landed on the Island of Cal-

ypso he had escaped many dangers, especially that of Circe—the sorceress—the fascinating power of the occult or hidden states of knowledge apart from Religion. The power that saves from Circe is the White Flower with a black root, called Molu, representing the knowledge of hidden things combined with the white state of pure and simple religion of a personal comradeship with God within. The characters of those who do not have this are in the pursuit of the occult, turned into beasts, lions, wolves, or ground groveling swine.

After sharing the bed of Circe, Ulysses must descend into Hades. This includes all the shut up and materialized views of religion. We must rescue the past from ignorance as well as the present. Hell—or the things under the earth or beneath our intelligence—must be cleansed and made part of the Glory of The Perfect Whole represented by Penelope. Penelope means turkey, because this is the largest bird domesticated upon our earth, and represents the heavenly life made perfectly natural, normal and understandable. This can only be gained by shooting the Arrow of Truth through all the twelve divisions of The Perfect Whole.

In the greatest of all epics called The Mahabharata, the very same great Truth is unfolded. This is the story of a great war between two races, represented by Dhritarashtra, a blind king, and Yudishthira, the eldest of five brothers who are all married to one wife called Krishna, representing the harmony of the Cosmic Consciousness. This must be the wife of Bhimasana—spirit; Sahadeva—mind; Nakula—body; Arjuna soul, and the elder Yudishthira, the four blended into the one state of perfect Justice. This same law of the four-fold state is the very essence of every great Sacred Book. The war that is to end all war is called Armageddon—field of God. This is no mere physical war but the great urge that is now animating all that is best in our world. We see its signs every-

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THE BOOK OF PSALMS

Or The World Rosary of Prayer

ILLUMINATION IN LOVE

To the Chief Musician on Neginoth.

A Psalm of David

1 Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

2 O ye sons of men, how long will ye turn my glory into shame? How long will ye love vanity, and seek after leasing? Selah.

3 But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and put your trust in the Lord.

6 There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

8 I will both lay me down in peace and sleep: for thou, Lord, makest me dwell in safety.

The now draw forth the fourth compartment of the mystic cabinet of secret treasure. This is dedicated to the Chief Musician, the keeper of all the wealth, to be discovered in the end of time. The Chief Musician is Gabriel—strength of God—the Holy Spirit. He is the harmony of the octave in the life of Elohim. Gabriel is the Announcer or Revealer of the Music; while the

Lord is the Music, the infinite melody and sweet blending of the heavens and the earth. This Music is adapted to be played on Neginoth—stringed instruments; while other compositions are for wind instruments. One is the harmony of soul with mind and the other of spirit with body. The heart of man is moved more especially by the cunning touch of the inspired musician on the strings of the violin or the harp, while the whole being is more stirred by the trumpet's thrilling call or the organ's flood of sound. David, the Spirit of Reception in Revelation, the shepherd of the sheep, is often in distress. Every touch of the hand of God upon the heart awakens the sense of limit until this pain is healed in the conscious embrace of the fullness of being.

From this distress man is only saved by enlargement. Each expansion is soon followed by fresh distress and harder labor, until the final travail is accomplished, and we have led all our captivity captive. Sons of men are also sons of God. But when Divine attributes are incarnated in the life of man, they cling to their own qualities instead of absorbing and assimilating those of material life and nature. These are long a stiff-necked race. Our virtues give us more trouble than our vices. They are harder to change and enlarge with increase. They turn the glory of reception into shame. They stand in the way of fuller revealing and the blending of all Knowledge with Life. They become associated with vanity and make false representations of God by thus holding aloof from nature. All is vanity and vexation that does not blend together the life of nature with the life of Spirit, by drawing man into God and God into man. Selah Let this one-sided representation cease. Let the Illumination of Love be complete. Let the espousals of the heavenly bridegroom and of the bride set apart this wholeness for

Himself. Here alone has intelligence of man true likeness with God. Here man's mind mingles with the Mind of God, and here the heart of Man in all its human and natural loves is lifted up into fellowship of touch with the Heart of God. O! the awful majesty of this blending! Let it not provoke to sin. Let no element of nature come in that is not washed in the life of the spirit and no element of the spirit come out that is not cleansed and made complete in the life of nature. Anything short of this is sin. All such sin must be washed away by the blood or life of the righteous man who is son of God and son of man. To rest upon the bed is to rest upon Revelation. To commune with the heart is to enter into the very soul and understanding of the Vision. This is the secret place of joy. This is the embrace of soul's sweetest consciousness by mind's noble strength. This is the *amrita* of the Divine Being. Here all desires obtain fruition and life becomes satisfied with life. These are the sacrifices of righteousness, the true and perfect states of revelation. Here fear is cast away and man trusts in the Lord. Self-knowledge fits into Divine Knowledge. Man is what he is because only in such nature can he receive and know the Divine Nature. But when nature stands alone it is profane and unclean. Then life is so full of materiality and vulgar incompleteness that the first discovery of such nature in the spiritual life is rejected as sin. Thus man loses faith in both self and God and says, "Who will shew us any good?" We cannot know what is good in self and nature until we recognize its Divineness; nor what is good in God and Spirit until we recognize its naturalness. The light of the Lord's countenance is this true meaning of existence. This is better than any increase of corn and wine—knowledge and revelation

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THE BATTLE WITH THE CYCLOPS

THE MAN OF MEN

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

Book IV

THE WORLD'S DESIRE

 HE quest of Telemachus brings him to the beautiful home of Menelaus during the celebration of a double wedding. This is the marriage of Hermione, the only child of Menelaus and Helen, to a son of warlike Achilles. She is said to be in beauty like Golden Venus. The son of Menelaus by another wife, is married to a daughter of Alector, born to him in his old age from a slave. The son of Achilles is the continued strength and ardor of spiritual, natural love that finally gains the higher Consciousness of heavenly things in natural ways. The daughter of Alector is the consciousness born of service.

This marriage represents one of the greatest promises made by God to man. The day shall come when all that is spiritual shall be natural, and all that is natural shall be spiritual.

Menelaus, the husband of the Divine Helen—the fairest woman in all the world—is the Gift of Hearing. In the first hearing of Revelation in natural ways, man hears without understanding. Then this beautiful wife is snatched away by the mystery of the Eternal Life. Paris, the Trojan, is representative of the dark mystery of the Eternal Things. Paris obtains Helen, because he gave pre-eminence of beauty to Venus. All the long struggle of the Greeks against the Trojans, around Troy, the Eternal City, is the struggle of man in nature to gain possession of the Eternal Things.

The principle motive thereto is the possession of the beauty of Conscious Revelation. Having once possessed this beauty man cannot remain content until he regains possession therein. As the desire for marriage to the natural life so is the desire for the heavenly Consciousness to the strength of nature. Before man can gain this lost joy of Paradise he must have gained the co-operation of all the most excellent powers of nature.

All the best of the Greeks are the helpers of Menelaus. The very best—the one whose counsel and strength contributed more than all others to the success of the undertaking—was the Divine Ulysses. The highest excellence of man is the hated task of labor and great perseverance through many difficulties requisite to success. The likeness of Telemachus to his father is immediately recognized by both Menelaus and the Divine Helen.

There are many subtle references in the text to the

blended life of heaven and earth, spiritual and natural things. The beautiful palace of Menelaus shines as though filled with the light of the sun and the moon. This is the union of the day and the night. A Divine Bard is singing, while two dancers are turning round in the middle. The guests are received with instant gracious hospitality, remembering many hospitable gifts received from other men. They are also recognized and received, because they are visibly Divine as well as human. Water for washing is poured from a golden ewer over a silver cauldron. The work basket of Helen is of silver with the lips finished with gold. This, with many other gifts, having been obtained in Egypt. Gold is representative of the incorruptible Spirit and Revelation; while silver denotes the understanding.

In the wanderings of Menelaus, he passed through Libya, where the lambs immediately became horned, and the sheep bear three times in the year, so that there is always an abundance of wool and of milk and cheese for the king and shepherds. This is the state of heavenly life and vision with Knowledge and Understanding.

In speaking of the many labors and sorrows borne in the siege of Troy, and afterwards, all are moved to tears. Pisistratus—the Understanding—protests against this encouragement to sorrow, especially at suppertime; and the Divine Helen puts a drug, obtained in Egypt, into the cup, as an effective medicine for the Mind. Whoever should drink down this, when it is mixed in a cup, would not shed a tear down his cheeks for a whole day, not even if both his mother and father should die, nor if they should slay with the steel a brother or a beloved son before him, and he should behold it with his eyes.

Helen declares that the God Jupiter gives both good and evil, sometimes to one and sometimes to another; for he is able to do all things. Jupiter is the All-Father—the Life of God in Revelation—that brings to us our greatest joys and most wearisome and sorrowful labors. This is revealed by Helen—the Consciousness thereof—that is to be the reward of the perfect union of Life and Knowledge, just alike to heaven and earth. She tells how Ulysses first gained entrance into Troy, disguised as a beggar. But she recognized him in his rags and enabled him to return in safety to the ships. The true spirit of courage and faithful toil cannot be obscured to the clear Vision of the Divine Consciousness.

When Troy was finally taken, the Greeks gained entrance therein by a stratagem. The best of them, with Ulysses, lay hidden in a hollow wooden horse. This being taken into the city they emerged therefrom

in the night and the city was won. The courage and patience of Ulysses prevented the failure of this means. Helen called to each of the Chieftains by name, imitating the voices of their wives. Only Ulysses prevented them from crying out and betraying their presence. Every state of Consciousness is in the one state. If we seek any one particular division of consciousness, then we postpone the day of victory.

The day of success comes only to those who seek the whole of the human in the Divine and the Divine in the human. This will be Religion inclusive of all religions. So long as we confound between a Religion, or our own special state of consciousness, and that of the Eternal Living God, we are putting off the day of victory over the Final Eternal Things. Only the true Universal Intelligence in man, like unto God's, and the perfect devotion to the earth as well as to the heavens, will reach the goal.

Speaking of this state as embodied in Ulysses, Menelaus says: "I have now, indeed, learned the counsel and mind of many heroes, and have passed over much land; but I have not yet seen such a one with my eyes, so kind as was the heart of patient Ulysses, and such a thing as that which the brave man did and suffered in the polished horse; when all the other Greeks heard each his own wife's voice, he also heard, but remained undeceived." This is the power to distinguish the many in the one.

The Final and Perfect Religion will include all the religions; and the Cosmic Consciousness will be inclusive of every interest of spirit and body, soul and mind. The Final Religion will preserve the personal and yet be true to the impersonal. This is the medicine that the Divine Helen puts into the sleeping cup of her household.

After this, in the beginning of a new day, Telemachus hears from Menelaus the history of his own return from Troy, and what he has heard of the fate of his father. This also includes a prophecy concerning his own future. This, we must remember, is touching the future of Hearing in Revelation, and the possession of the Heavenly Divine Consciousness. It is not decreed by the Gods that Hearing in Revelation with Understanding shall die. The Immortals will bring this "to the Elysian plain, and the boundaries of the earth, (where is auburn-haired Rhadamanthus, there of a truth is the most easy life for men. There is nor snow, nor long winter, nor ever a shower, but ever does the ocean send forth the gently blowing breezes of the west wind, to refresh men;) because you possess Helen, and are the son-in-law of Jove."

This knowledge of the Final Immortal state of Hearing in Revelation is learned from the immortal Proteus, an old man of the sea. He is an Egyptian, because this is the Divine Mind guarding the mysteries of life and death, dwelling in the depths of consciousness. He kens the depths of the whole sea. The way to gain

this help is revealed by the daughter of Proteus. God gives to Hearing a portion of His Own Consciousness. It would be impossible for any man to gain control over the Mind of God without the help of God.

The fish of the sea represent the hidden forms of life in the depths of Consciousness. The larger forms, like the seal, sea-lions and whales, represent the greater mysteries. These are all numbered or valued. It is only when Menelaus is counted among these mysterious hidden states of life that he gains the knowledge he seeks. He succeeds because he perseveres through all the changing forms of Proteus. We must not confound God with Spirit, Mind, Body or Soul, but hold firmly to the One Life pervading all. It is only by grasping and holding together all these divisions that we can obtain the Great Knowledge of how to pass over the sea with safety, and reach the final destiny of man upon earth.

This future of Hearing made perfect will only be reached after man has completed all the toils appointed to him in the Spirit's travail in Time. This is the work of Ulysses, (the Hated.) We are continually asking God to do for us what He has determined man shall do for himself.

We have now reached the limit of the enquiry by the New concerning the Old. While Telemachus is absent on this enquiry Penelope is suffering still under the oppression of being wooed by the suitors; representing the separate and one-sided states of Being. Each excellence tries to usurp the place of the whole. Penelope also learns of the absence of Telemachus, and tastes bitter grief therein, until she is comforted by Minerva, in a Divine dream. She gains this dream by seeking. She, however, prepares herself. First washing herself, she puts on clean garments on her body, and places cakes in a basket, and then prays to Minerva. Herein is symbolized the law of intercourse between the heavens and the earth. We must cleanse the body of our understanding. We must prepare our minds with knowledge, and desire intelligently for help from the Higher Consciousness that is endowed with Mind.

The union of the day and the night must be intelligently accomplished. We must do our part if we would have the best help that God can send. Things are not plainly declared. She is not told that Ulysses is alive or dead. She is not told that Telemachus will escape, but that he has for a Guide One who is able—even Pallas Minerva. But her dear heart is comforted, so manifest does the dream come upon her in the depth of the night. Many dreams are obscure, while others are intelligent. Their Divine nature is seen and felt. The heart of man is strengthened and refreshed by every realization of the very manifest Life of God. Nothing can greatly distress those who have found the secret of this daily, nightly fellowship with the responsible Heart and Source of Being.

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GOD, GODS and GODDESSES

CHAPTER IV

SALMIEL—ACQUIRED OF GOD, SPIRIT OF MIGHT



HE quality of Might is also of the Spirit. A man might be very weak in the quality of his body and yet very strong in spirit; or yet very weak in spirit, and strong in body. The Perfect Life will be strong in both spirit and body.

Salmiel is that which is acquired of God. To acquire of God does not mean the same as given of God nor the same as obtained from God. To acquire of God is to draw forth our strength of God by some law or principle of relationship and co-operation.

The value of the Spirit's Might is expressed by the number four. The number four stands in the center of the Sacred Seven. It is the meeting-ground or point of balance between the upper and lower triad. There is nothing so sacred and beneficent in its influence upon our development as the established order between Revelation and Intelligence. The might of every man in the kingdom of truth is in proportion to the right relations established between these two. It is on the fourth day that the great lights appear to divide the day from the night and to be for signs and for seasons and for days and years. He made the stars also. These are all the many attributes of God made first to shine above in Revelation and afterwards to fall into man's intelligence.

The whole purpose of Revelation would have been defeated had it been complete and apparent in its meaning from the beginning. Man must have large share of labor and honor in his own creation. Man will never display the Might that is acquired of God until he unites in all his labors the active power of thought with the interior quality of illumination. He must learn to sleep and wake and to wake and sleep. All the truths of science and religion will acquire a new lustre when they are made subject to the lights in the firmament of heaven to divide the day from the night. As the astronomer watches through the night the physical heavens; and by day corrects and adds to the precious records from which he makes his sure predictions of coming events in the heavenly bodies; so must the spiritual student of Revelation question the Celestial Host with ardor and purpose, in the thronging visions of the night; and then by day reduce the results to order and from them proclaim to the world events of truth.

The history of creation is the evolution of man's intelligence and consciousness in Revelation with Understanding, into likeness to, and fellowship with, the Universal Intelligence and Cosmic Consciousness of the Everlasting God. This is not the goal for the few but for the race. The Eternal Purpose of God concerns man rather than men. In the end each shall live in all

and all in each. The scene of this perfection will be our own beloved earth, and all its familiar ways. Here our hearts are set, and as the years come and go, all the interests of heaven and earth, of revelation and intelligence, of religion and science, are ever drawing nearer to each other. There is no state of conceivable bliss absent from these beloved shores that would ever cure us altogether of homesickness. All our growth is interwoven with earthly, as well as with heavenly, things. Here our spirits have taken root. Here our minds have grown. Here our bodies have gathered their substance. Here our souls have grown from love of family, tribe, city and nation to an undying interest in all the many and various people of our common race. One by one the gates of intercourse are opening and the divisions of our earlier years disappearing from our larger loves and more comprehensive minds. Already upon most aspiring hearts has risen the hope of a future federation of nations in an indestructible union of all our mighty hosts, devoted to concerted and friendly aims in the unity of science and the freedom of religion, in associated service under individual intercourse and personal direction from the One God and Father of us all.

God has made His covenant of partnership between Eternity and Time, the heavens and the earth, to this end. This glorious destiny is alike the child of Divine Revelation and the growth of our intellectual discernments and moral necessities. Never will we enter into the final rest, and never shall our united toils cease until all God's promises and all man's hopes and requirements are alike fulfilled.

The greatest fact in the nature of this great relationship is the principle of Love. So long as in either division there is any sense of fear or of compulsion, the predetermined purpose of God concerning the heavens and the earth remains unrealized. The meeting ground between God and man, the heavens and the earth, is a personal one. There are times in our growth when we are influenced by fear and by force. Our fears of the unknown and the compelling attraction of the mighty mystery of being long hold sway over our hearts. The ultimate goal is set fast above either force or fear.

The great leader Zerub-babel—born in Babylon—who brings back from captivity, is called the Son of Salathiel (another rendering of Salmiel.) The Son of Salmiel is that which is the outward and visible expression of this fourth value or dimension. "This is the word of the LORD unto Zerub-babel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts."

Before This One, we are told that the highest mountain shall "become a plain: and he shall bring forth the headstone thereof with shoutings, crying, 'Grace, grace unto it.'" This is the common level or meeting ground between the heavens and the earth. One is lifted up and the other is brought down. The headstone that unites the two sides of this circle is the personal element and love relationship between man and God. This love relationship is one of equal relationship between the heavens and the earth. The perfection of the Spirit's Might is set forth in the first Epistle of John. Here it is said in the fourth chapter and verse 16: "God is love: and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

The love of God and heaven proves itself in the love of our race and of every interest of earth. The love of man proves itself in the love of God. A perfect love is of necessity, without fear and without force. If I am afraid in my love, I know it is not perfect. If the one I love exercises force over my inclinations, I also know that such love is imperfect. It is false to say that we love God and heaven with all our might, and at the same time say that we do not love people, nor doing things of a material nature for the improvement of our world. The perfect Love of God is the most practical of all things. Such love teaches us how to work with our hands and how to do things. Those who have such love cannot fail to have perfect love, patience and gentleness under all conditions. This love relationship of the heavens and the earth must of necessity be the final, perfect and everlasting Religion. All envy, strife and separation of interest between the great divisions of our world will melt away in the fire of this love and personal intercourse between God and man, heaven and earth.

This nature of the fourth value is further set forth in the great drama called Revelation. The Church of Might is Thyatira—savor of labor. This is the labor of bringing together the heavens and the earth. This Church is commended for its charity, service, faith and patience. In this Church the path of the enquirer and of the answerer must finally meet. Through the ages God and man are drawing nearer to each other. Through the vast eons of time the wall of division between the inner and outer consciousness of being is slowly wearing away. While the visible expression of life is slowly improving, the inner chambers are being stored with

immortal treasure. When the veil of partition is finally taken away the restoration and consummation of all things will be accomplished. But this union must be reciprocal. The restoration can only come with the consummation.

If the earth faithfully serves the heavens, these, in their turn, must not slight the earth. If the natural ministers to the spiritual, then the spiritual must also serve the natural. If the human glorifies the Divine, the Divine shall also transfigure the human. Yet in this law of mutual service each great division has its sphere of separate responsibility. However beautiful and complete the human shall become we cannot dispense with the helping hand of God. However much God may dwell in us, we cannot lay down the moral responsibility of making our lives noble and complete in the human sense.

In the opening of the fourth seal this rider goes forth seated on a pale horse. The road to all power lies from the simplicity and unity, through complexity and variety to a greater unity and final simplicity. By the appearance of a new shade of color, however pale and uncertain, a new quality of experience and dimension of life is born. It is through these pale hints and suggestions of unknown things, that the vast and infinite variety of experience between the end and the beginning is made possible to man. In the day that man forsakes, both consciously and intelligently, the first simplicity in the pursuit of variety, death is introduced into the realm of truth. One state dies that others may have life; even as one generation dies to give room and place to its successor. Death in the realm of ideas as well as of forms is long the greatest minister to life. Without such death there could be no progress through variety to the final unity and comprehension of all things.

Hell follows Death. Death draws us on and Hell follows after. Things die and vanish from our gaze and yet pursue us being still bone of our bone and flesh of our flesh. Hell will follow faithfully upon the footsteps of Death until we have lifted up this endless variety of possibility into the great unity of the completed intelligence and consciousness of being. In that day all these ideas and feelings that have lived and died shall live again in the perfection of the whole. It is the rider on the pale horse that devours and destroys all the one-sided and partial things.

The attraction to the first pale gleam of a new color and possibility of being is the Divine Seed pushing its way up from the darkness into the light. As surely as we are drawn forward by our future so surely do we drag our past after us. Memory as well as expectation, is a natural possession, a divine gift. Life would be poor and bankrupt without the service of death and hell. Nothing is lost; not so much as a pin's point of experience. We carry our past with us. As the leaves of the former years enrich the soil and feed the life of the

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DANIEL OR THE JUDGMENT OF GOD

Chapter IV

ABOVE AND BELOW

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." Deuteronomy VIII. 2.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones. Isaiah LVII. 15.

WE come now to the only cure for the spiritual pride that glories in its great achievements and yet fails to identify the spiritual conscience with all that is Above and Below.

Life must be greatly nourished with the ability to live at the same time like a cow on the grass of the field, and soar like an eagle into the wide, shining heavens above the clouds and the highest mountains. In the place of an ancient king ruling over Babylon—mystery, we must think of the Spirit of the Age in the realm of the teaching of religion. This Age has dreams, some of which are forgotten and others, remembered but not understood. We had in the second chapter, the reproduction and interpretation of a forgotten dream. In this we have one that is remembered but not understood.

As the king appealed to his magicians, astrologers and wise men in vain, so does the Spirit of the Age, in established religion, call upon all its official teachers to deliver it from its mental torment and unsatisfied craving for knowledge of hidden things.

The help so strongly needed can only come from one source. This is from all who have grown so much in the soul consciousness that they have understanding in all dreams and visions. These alone, at this time, can bring deliverance. These are those in whom is the Spirit of the Holy Gods. Many think that such things happened in the long ago when these ancient books were written, but that they never take place in our own time. But the truth is, that there never was a time when any other law governed our world than that which governs it today. Many are coming into both conscious and intelligent touch with the real world within. Many are seeing and understanding the meaning of what they see in all dreams and visions.

In this dream the Spirit of the Age is represented by a tree, the height of which reaches to heaven and the

sight of it to the ends of the earth. This is the dominating and beneficent influence of religious teaching. The leaves thereof are fair, the fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. But good as this influence has been in the past, it is to be far better in the future. But this improvement can only come after it has lost its kingdom for a time, because of its vanity and pride in boasting of the great things it has done.

It is clearly foreseen by those who keep watch over their flocks by night, that all the established ways of religion in the religions must undergo a great change. This tree must be cut down, and yet its roots will be preserved so that it will grow again. Religion larger than all the religions will come only when all the special religions and creeds have been cut down. This king must be banished from men to dwell with beasts and eat grass as oxen, and seven times must pass over him until he learns that it is the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. During this time, by being wet with the dew of heaven and eating grass like oxen, his hair is to grow like eagle's feathers and his nails like bird's claws.

The eagle is the symbol of our loftiest and strongest flight into the spiritual world of dream and vision; while to have nails like bird's claws is to be able to dig and to get at the roots of things. Like an eagle we must be able to soar above the mountains and then dive downwards and seize upon our prey. To eat grass like oxen we must live on the Universal. Nothing is so universal as the grass. The wonderful book of Whitman called "Leaves of Grass" is the most universal of books, and has done more than any other to bring our world to the very heart and wonder of Universal Nature.

This period in the history of religion will be the amalgamation of nature and spirit or science and religion. All our churches will become scientific and beneficent centers of community well-being in all friendly and co-operative ways of social intercourse and real pleasure of life. At the same time all our schools will become religious and we shall teach every child how to know and live with God as the one greatest reason for knowing all things that are knowable. God is to be known and understood just as naturally as we learn mathematics, history or geography.

In the real and final teaching of Religion all things

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A VISION ON THE GOLDEN HILL

By Dr. Fredoon C. Birdi



ONE DAY, as I was standing by my window, I saw the sun peeping at me through the thick rows of maple trees that surrounded the house. I felt as if it was a call to me to follow the gleam. Without a second thought I took my hat, and walked in the direction of the sun. It was a familiar path I had gone over many a time in my solitary rambles across the woods.

There was no weighty thought on my mind at the moment. In fact, I felt a bit tired, due to several interviews with my patients that afternoon. The out-doors gave me a kind of relief, and I felt brisk all over.

As I was climbing the little hill I paused for a moment to watch the rather unfamiliar sight of a cow licking an old lame horse, stretched restfully on the green lawn. It seemed to be real mother instinct trying to give comfort to one in misery and pain.

The breath of the pines was wafted across the breeze and filled my lungs with strength and freedom. I have always felt a kind of kinship with the surrounding nature and many and many a time I have been drawn towards trees and flowers by some unseen attraction that I could not explain, and when standing by them I have felt a thrill and joy that was beyond all earthly pleasures and seemed to transport me to some ethereal haven of bliss.

Thus communing with and invigorated by the surrounding Nature I, at last, reached the top of the Golden Hill. It was really a sight worthy of a great artist. The mellow and golden orb of the setting sun was gradually going down behind the Catskills, leaving a glorious blaze all over the eastern sky and hills. The Snake Mountain, to my left, clearly showed its curved

lines against the beautiful blue sky. In the distance I could vividly notice the notch in the hills studded with the white spot of the Lake Mohunk House. To my right, the undulating hills and the green pastures and farms and houses of Kingston,— all presented an exceedingly beautiful and peaceful panorama. While standing there and drinking in the beauty of this fascinating scene around me, my attention was again attracted by the setting sun. I sat down watching the resplendent orb before me, now almost touching the horizon.

All of a sudden the scene before me was transformed, as if by a magic wand. Myriads of rapidly vibrating and golden sparkling clouds began to emanate from the sun, scattering themselves in all directions. It seemed as if the sun was on fire. Encircling clouds of the most gorgeous and varied colors were being shot out from the sun all around.

As I was watching the fascinating sight before me I noticed in the distance a tiny form shoot out from the center of the sun right in my direction, and in the twinkling of an eye it was standing before me. A small girl of dazzling beauty, and clad in immaculate snow-white silken robe was benignly smiling at me, and pointing with her finger to something on my left. I got up, and when I turned my eyes in that direction, what did I

see? That I was standing on the edge of very high precipice, and when I looked down, the bottomless pit made me dizzy. Right in front of me, across the deep valley, was the peak of a very high mountain, which seemed to me as if it was the top of the Universe.

"Wouldn't you like to fly with me to that mountain-top?", asked my little fairy guide smilingly.

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A Corner of the Golden Hill, Kingston, N. Y.

TALKS TO THE YOUNG FOLK

By EDITH F. SUTTON



AUGUST is so named by the Emperor Augustus Caesar in his own honor, following the example of Julius Caesar who gave his name to the preceding month, July, our seventh month.

You will find that the name August has two meanings and two pronunciations. We all know the name August (with the accent on the first syllable.) The other word is August with the accent on the second syllable. This name was assumed as a title by Octavius Caesar and his successors; it means 'majestic,' 'magnificent,' 'venerable,' 'honorable,' etc.

August comes, and though the harvest fields are nearly ripe and ready for the sickle, yet there are signs on every hand that summer is on the wane. Far as summer has advanced, several of her beautiful flowers and curious plants may still be found in perfection in the water courses and beside the streams. Amongst many wonderful plants and flowers we have the beautiful white water lily. It belongs to the same species which the Indians worshipped, called the 'lotus.' This lily disappears at night, leaving on the surface no trace of where it bloomed, to reappear in all its beauty (as it still does) on the following morning.

From the symbolic standpoint we can see Divine Truths blossom even as the Lotus. It is in the darkness of night when our consciousness is one with God in dream and vision—apart from the noise and bustle of intellectual day—that our souls commune with The Infinite and gain support and renewed health and vigor for the following day's activities. Yes, dear young folk, have you never heard Mother say to you in her morning's greeting, "Good morning, little daughter; what have you been doing to get such a sweet, happy smile, just like a lovely rose bud? Were you with the fairies last night?" And did you answer, "Yes, mother darling, but not with the fairies you are thinking of, but with such wonderful people who must have been angels; they were so much better than fairies, Mother, and they told me beautiful things and sang sweet songs to me." You older children, boys and girls, have doubtless made some study of the Orient, and learned to love the Arabian poets. They have such absolute faith in Allah (God) that they quote Allah in most of their conversation. What do you think of this verse?

"Allah gives light in darkness,
Allah gives rest in pain;
Cheeks that are white with weeping
Allah paints red again!"

In my experiences over twenty years ago in Palestine, I found the Mohammedans very childlike and beautiful in their faith, and Allah to them was very sacred, in

every sense 'August.' Once when reproving an Arab for cruelty to his camel, he only laughed at me, until I told him that Allah made the camel and when he is cruel to the poor animal he is cruel to Allah! His astonishment was great! It was a new thought to him! His treatment of the camel changed at once and he tried his best to put something on to heal the wounds.

* * * *

The month of August is also memorable as being the month in the year 1858, when the first Royal Telegraphic message crossed the Atlantic from Europe to America. But alas, the bright hopes thus raised were destined to be cruelly damped as the cable ceased to act on the third day of September. In 1866 it became a success and since that time telegraphic communication with America has been uninterrupted.

What a wonderful month this is for fruit! Girls and boys, don't you delight in gathering peaches, etc., fresh from the tree? When does pear ever taste so sweet or plum so rich and mellow as those which have fallen through very ripeness, and are picked up from the clean and green aftermath under the orchard trees as soon as they have fallen? Few that are gathered can ever be compared with these!

* * * *

A Short Story of a City Child

A little child lay on the plot of grass by the side of the stone steps leading up to her mother's beautiful City Home, in which seemed to be every possible luxury; and yet this child was sobbing fit to break her little heart. Just at that moment a lady, quite an old lady, passed by, but seeing the little girl in distress she stopped and said very kindly, "Little one, tears are not for one as young as you. Why do you weep like this?" The child ceased crying and raising herself up, stared hard at the lady, who in return only smiled but said nothing more. For a few moments both gazed at each other—the old and the young—until the little girl slowly rose upon her feet and crept towards the old lady, and on reaching her, put her dainty arms around the knees of her new friend and simply said: "I love 'oo." At that moment the hall door opened and the child's mother called: "Queenie, what are you doing? Come in to mother." Queenie loved her mother and always obeyed her. But what was she to do? She could not let go of the hand of the dear lady with the sweet voice and kind face. So Queenie's new friend walked up hand in hand to meet the mother who was coming down the steps. She said, "Please excuse me, but as I was passing along on the sidewalk I saw and

heard your little girl cry fit to break her heart. So I asked her what her trouble was. But she did not reply, and we two just gazed at each other for a few seconds, when your little girl crept up to me and told me she loved me. Love from a little child seemed so good to me. Then you called her, and here we both are. Will you allow me to remain your little one's friend?" The mother in her sweet and graceful manner and wonderful smile led the two into her home, where they had a heart to heart talk about the troubles of the weeping Queenie, who had recommenced her tears and hid her face in her mother's lap.

The lady found that the whole cause of the trouble was that the mother had been reading some lovely books to Queenie of late, all about country life, including wonderful things about animals and birds, and trees and tall ferns, not realizing that the child's imagination was so keen. That morning she had rushed into her mother's bedroom in her little nightie and sobbed. Mother took her in her arms and listened lovingly to all she had to say, which was something like this: "Mother dear, please send away mine doggie and mine pussy and mine birdies in the cage. I don't want them any more. I want the birdies right in the trees and not in a cage. I want all the doggies and all the pussies and all the little lambs that you read about last night; and I want all the booful fields, and I hate the hard pavement and all the houses and I hate lots and lots of fings, and I only want fings I love."

Queenie's mother looked bewildered as she related all this to the lady, asking her, "What would you do in my place?" The lady replied: "Let me tell you something. First, my name is Mrs. Scofield. I have a beautiful home in the country where my husband and I spend most of our time, especially now that our children have grown up and married. I know something of the lives, loves, and sorrows of children. They are very, very real. Children like your Queenie could sicken and die if not given plenty of country life. Your beautiful home here is nothing to a child. It needs nature, freedom, few clothes and even those just things to roll about in out of doors. It needs the companionship of animal life in all its many forms. It needs to understand the language of birds, beasts and flowers. (Yes, you smile, but all nature has its language but few, very few, understand.)

At this moment Queenie sprang up, threw herself at her new friend and said: "Who are 'oo? Are you my Grannie? I love 'oo." Mrs. Scofield took the little girl on her knee, and said, "Would you like to come and pay me a visit in my country home; and do you think your dear mother would come too?" Tears were in the mother's eyes and she thanked her new friend for her words, acknowledging that she had not understood the true nature of her darling.

Two years later. A wonderful friendship sprang up between the two families and Mrs. Scofield was now

always addressed by her dear little friend Queenie as "Granny." Oh! what lovely times they all had together. Queenie was so full of joy surrounded by the animals, birds, flowers, and all live things that her merry voice was like the ripple of sparkling waters. She quickly learned the language of most of the things of nature and everything loved her. She became absolutely fearless; nothing harmed her and bees and wasps actually crawled over her without stinging. Truly she was one of Nature's purest and sweetest creations.

In the winter time the Scofields generally spent several weeks with Queenie's parents, and in the summer they spent months with their dear Granny. The little city child no longer wept, and she was quite willing to put up with the city home for a time, knowing that in the summer she would be with all her live pets again.

I suppose Tennyson must have met just such a child when he wrote the following verses:

THE CITY CHILD

"Dainty little maiden, whither would you wander?
Whither from this pretty home, the house where mother dwells?"

'Far and far away,' said the dainty little maiden,
'All among the gardens, auriculas, anemones,
Roses and lilacs and Canterbury bells.'

* * * *

"Dainty little maiden, whither would you wander?
Whither from this pretty house, this city home of ours?
'Far and far away,' said the dainty little maiden,
'All among the meadows, the clover and the clematis,
Daisies and king-cups and honeysuckle flowers.'"

Longfellow writes of children:

"Come to me, O ye children!
And whisper in my ear
What the birds and winds are singing
In your sunny atmosphere!"

* * * *

Ye are better than all the ballads
That were ever sung or said;
For ye are living poems,
And all the rest are dead."

"Birds of Passage"

I once knew a little girl of under three years of age whose delight was to gaze and gaze at night up at the stars. I think of her as I read Longfellow's translation:
"I long for wings that I might catch a star!"

The "coming-in" and "going-out" of babyhood and old age is indeed a Divine Arrangement which will continue until there be no longer old age; when the Spirit remains so young that the body's feebleness has no more service. The little child must first be understood and the parents must be able to cry out with the poet:

(Continued on page 28)

IMMORTALITY or ETERNAL YOUTH

GEORGE CHAINEY

His flesh shall be fresher than a child's; he shall return to the days of his youth. Job 33:25

THE PRAYER that is breathed, whispered and uttered mostly before God in love and devotion, is for God's kingdom to come and for His Will to be done on earth as it is in heaven. It is always done in heaven because Revelation is always God Within or God with us, because this is the very Son or Likeness of the Living God, the only Christ that anyone ever knew or can know in this or any other world. The whole purpose of God in creation, from the beginning of Time, is that His own Will and Nature shall be absolutely displayed in all the life and conduct of Humanity in bodies redeemed from all the sorrowing and suffering experienced by the power of age and death and the unsolved mystery of eternal life. The only solution of the mystery of Life possible to us must come when we see all the wonder and glory of Divine Law, Truth and Love made visible in the daily conduct of a redeemed Humanity living each in all and all in each; God in man and man in God.

The Sacred Writings never promise a heaven to go to, but a realization and understanding of heaven within. Heaven is Revelation and to have kingship over Revelation is to have understanding that passes beyond the letter that killeth to the spirit that giveth life. This means the expansion of our human intelligence into a state of universal comprehension and understanding married to an equally Cosmic Consciousness.

This subject of Immortality, next to God, is the very greatest by far that we can aspire to and essay to understand. It must be viewed from many different standpoints. It can only be touched in Truth after we have learned to live in sweet heart comradeship with the Living God. "Blessed are the pure in heart, for they shall see God." The pure in heart are the pure in purpose willing to know, be and do all that God has purposed concerning Humanity. Before all things else the right-purposed have chosen to know and live with God by keeping watch over their flocks of vision by Night and of acts by day, giving full and equal devotion to the four cardinal points of spirit, mind, body and soul; the city or state of life that lieth foursquare, called Mount Zion—the extended view, and Jerusalem—Habitation of Peace, the only state in which God has promised actual deathless, eternal life.

What life is to be in this Habitation of Peace is far greater and more glorious than any conception or supposed description of life beyond the grave. In this life there will be no night because we shall retain our con-

sciousness and joy of fellowship with God in sleep. "He, watching over Israel, neither slumbers nor sleeps." Israel is every man who, by becoming just and fourfold, is one of God's beloved, to whom He giveth in sleep.

When man reaches Immortality there will be no one living on earth not more highly developed than our highest and best are today. In these days of victorious death on many battlefields, a new and ardent interest has risen in many minds on this subject. So far this interest has been mostly directed from the main issue. In this matter the dead are far more helpless than the living. From them can come no real help. Survival after death is not immortality. The word to each and all seekers for Immortality is, "See, I have set before thee this day life and good and death and evil." Life is Good and Death is Evil; and yet, while life invokes our acceptance with its hands overflowing with all Goodness, we blindly, ignorantly or wilfully accept death with its hands overflowing with all evil.

What is Life? What is Death? How can we choose the first and utterly escape the other? Is it possible for anyone to make such a momentous choice? If one can make it, then surely it must be sooner or later within the reach of all.

Good is really the sum total of all that we want, crave and need; while evil is the sum of all that we do not wish, desire or need, and yet we go on accepting evil and letting go the good. Here stands life smiling, shining all beautiful, full of health, kindly greetings, gentle words, useful service for self and others, good deeds, generosity, human activities, public spiritedness, education, liberty, opportunity, love, friendship, refinement, beauty of environment, love of nature, love of the beautiful in art, of the true in literature, of justice in government; always positive, always happy, always satisfied, always poised, serene, full of bonhomie, cheerful, optimistic, having the good expecting the better, and sure of the best by faithfulness to the good.

On the other hand, here stands death; a veiled skeleton, a specter at every feast with a vast army of slaves; every kind of disease, hate, envy, malice, every kind of injustice, famine, pestilence, war, malformation, lameness, deafness, dumbness, blindness, countless mental aberrations to utmost irrationality, insanity, poverty, ignorance, chaotic conditions of life; all prisons, all asylums, all graveyards, all crematories, abhorant, hateful, wholly unnecessary evils thrust upon us, because we pass by life and give our vote every time for this monster of Death.

All the Napoleons, all the lords of world conquest,

(Continued to page 27)

Selected Verse

"He Giveth His Beloved Sleep"

By Louise B. Brownell



HE SHADOWS gather, and the night
Her quiet mantle sheds upon the ground.
All earth is hushed, and stars come forth,
Their silent vigil of the night to keep
O'er sleeping children of the earth.

The Moon looks down, to shed her vital ray
On all alike.

The beauty of the night entralls the waking eye,
But, when deep sleep falls o'er the earth,
And every living thing is hushed in Morpheus' arms,
Then doth the Masters of the Spheres
Upon the minds of men their silent work perform.
The minds of men, and also lesser forms,
Unharassed by the petty cares of daily life,
Relaxed and calm, unmindful of their burdens,
Can now be reached by Masters from afar.
And so the souls of men move upward in the night,
Taking their wings of flight to unknown realms
Of beauty and of power.

Dreaming their dreams our bodies sleep,
But souls awake to their reality.
They rise in their own atmosphere
To learn new power, to hear new songs,
To see more glorious visions,
To hear new wisdom, from the lips of Master souls
Gone on before, culled from their past experience;
To catch the sound and sight of new devices,
Wrought by Master brains and hands
To ease the tasks of men, to lighten burdens
That the mind and soul may find it easier to expand.

The soul soars upward on its journey through the night,
With every sense wide open;
That it may catch the beauty and the power,
The wisdom and the love of higher realms,
And then, with fresh renewing of its powers,
It seeks its earthly home, the tenement of flesh,
And through the wakeful hours of the sun-crowned day
It weaves the vision of the night
On earthly looms, that man may step by step
Attain the promise of the Spheres.

My Old Ocean Star

By George Chainey



IN THE magic realm of sleep,
Sailing o'er its vasty deep,
Thinking of Columbia's days of old
As discovered by Columbus bold—

A ship glided from a magic shore
Filled with people aft and 'fore;
While some bent to tasks like Jack tars,
Others bent o'er harps and guitars.

And as they glided o'er the wave
In quest of a home for the free and the brave,
There came to me this song from afar
This Song of the old Ocean Star.—

Sailor! Sail on! Sail far!
Pass through the Golden Floods!
Sail on, my old "Ocean Star!"
The Dove of Peace there broods.

Sailor! Sail on! Sail far!
Pass through the Golden Gates!
Sail on, my old "Ocean Star!"
A land of bliss there waits.

Sailor! Sail on! Sail far!
Pass on through days of youth!
Sail on, my old "Ocean Star!"
To the land of Love and Truth.

Sailor! Sail on! Sail far!
Pass on through morn and noon and eve!
Sail on, my old "Ocean Star!"
To the Home I ne'er would leave.

Sailor! Sail on! Sail far!
Through the night so still and bright!
Sail on, my old "Ocean Star!"
To the Land of Rest and Might.

Sailor! Sail on! Sail far!
Through Eternal Day and Night!
Sail on, my old "Ocean Star!"
To the bliss of God's Own Light!

WORLD PEACE THROUGH EDUCATION

(Continued from page 10)

where in the general conflict between the fundamentalists and modernists; between science and religion. It is in the air we breathe. Man is at last growing into the four dimensions that have been the underlying purpose of God ever since He resolved in Himself to make man in His own Image and Likeness.

The hour of Gethsemane has come when we must press out the juice of the oil and the wine press together. As in the Mahabharata, when the time comes to pass into heaven without dying, only Yudishthira enters—the four in one—meaning justice or life facing equally East and West, North and South. He does this because he won't go in unless the dog that has faithfully followed him may go in also. This means loyalty to Time. When we gain the Eternal Heavenly state it must be married to a great understanding that is the product of all the long travail of Time. God can only live in Humanity after mankind has learned to understand Him. When we know the speech of God we shall know the hidden meaning of all our greatly inspired and sacred books. This is the Lamb-Lion, the strength of God and of Humanity combined, that alone can conquer death and wipe away, not only the tears of war, but all others of every form and state of suffering. The war that ends war must also empty our prisons, poor-houses and asylums;

and turn every cemetery into a fruitful field of life and joy.

All this depends upon our choice of, and knowledge of, the One True God of the Universe, instead of our many partial and one-sided ideals. Then will all religions blend into Religion, and all nations become one glorious Republic of the World. Many think that this attainment, especially in Russia, is the end of all personal property and sense of personality in God. These are the last mistakes Humanity makes in the great School of Life. But it is more blessed to give than to receive. To give you must have. When Yudishthira entered heaven he was disappointed to find there Duryodhana—external authority. But instead of establishing Anarchy, we must make Authority just to all and every interest of life. We have today two thieves: one who gives everything to God and so robs Humanity, and the other, who gives everything to Humanity, and so robs God. These must also be crucified and their legs—or false understanding—be broken. But The Perfect Whole cannot be broken. All that is natural must become spiritual and all that is spiritual must become natural. Then all war will end in Eternal Peace.

GOD

(Continued from page 8)

hides the face of the Unmanifest within the Manifest.

The love that finds God must be gracious with love for all. The

mind that can feel the Mind of God must be free and generous with hospitality to all the many forms and phases of human thought. The symbolic language of God can be learned neither in creed nor in sect. The last barrier that divides man from man must fall and you must be free rovers over the unfenced common of the universe before, in the footsteps of God as the Manifest, you can also behold the footprints of God as the Unmanifest.

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THE MAN OF MEN

(Continued from page 14)

There is some difference between the Consciousness represented by Helen and by Penelope. Helen is the Divine Perfect Consciousness not wholly possessed in the human state; while Penelope is the best and highest of the human that has not yet completed all its labor in Time to ascend into the Divine. The blissful state promised by God to Menelaus is only a portion of the blessedness of the Final Perfection of man upon earth.

The healing, delightful medicine, put by the Divine Helen into the sleeping cup, shall yet be cast into the cup of each and all. Those who have access to the very Joy and Consciousness of the Living, Loving God, have already the only panacea for every ill. Here alone dwells perfect fullness of Peace and Joy. When we have seen into the Heart of God—which is the purpose of God in creation—the nature of the means for this most glorious end can no longer distress us. We know that all that is worth preserving is set fast above all possible loss. The day must come when all shall dwell in Olympian calm and peace, free from all the strife between life and death, good and evil.

As there is in Nature's *Materia Medica* a healing herb for every natural ill, when we have sure instinct enough to search them out, so is there, in the Consciousness of God, a balm for every spiritual ill. It is not enough to look in nor look out. We must go out to go in, and go in to go out. If we would have manifest help, comfort and sweetest fellowship with God, we must go thereto with a body prepared for the spirit, and a mind educated for the soul. We must enter the Divine Passivity actively and at the same time be perfectly passive to the Divine Activity.

The World's desire is a state of perfect joy without alloy. Many doubt the possibility of the world ever finding what it desires. The most, who today expect to live with God in Paradise, are only expecting it in some other world or disembodied state. Only a few, as yet, have perceived that its only possible fulfilment is to be on earth in the possession of spirit in body, body in spirit, soul in mind, mind in soul, heaven in earth, earth in heaven, man in God and God in man. The most perfect life without conscious fellowship and loving co-operation of each in all and of all in each, would still leave us with a sense of the nothingness of all things. All who have confined their efforts to this most human and noble endeavor, have been like those Greeks who never saw the day of their return.

Like Menelaus, with the help of God, we must make even the Divine captive. We must hold to God through all the changing, various expression of God. We must know how to look down as well as up; in as well as out. The Joys of Paradise are safe-guarded by the cherubim, and a flaming sword that turns every way. Cherubim are composite creatures, having four separate faces, representing the four cardinal points of spirit, mind,

body and soul. The very word means—those who grasp each other. All these interests of life must grasp each the other.

The flaming sword is Universal Knowledge glowing with Universal Life and Love. This turns every way, guarding and protecting every interest of man in God and of God in man. The world to come—the joy of heaven in earth and of earth in heaven—will be the union of the opposites. Life and death, heat and cold, good and evil, supply and waste, will be brought into perfect balance; and in these scales of perfect Justice to every interest will be found the New Heaven or Final Revelation, and the New Earth or Final Understanding, fulfilling the World's Desire.

The most fruitful fact to know in connection with the recovery of this most beautiful of all women—meaning thereby the most beautiful of all states of Consciousness—is the promise to her and Menelaus, her husband,—the natural intelligent Hearing of Revelation—(of a glorious immortality in the Elysian plain, at the boundaries of the earth, where is auburn-haired Rhadamanthus; there of a truth is the most easy life for men; there is neither snow, nor long winter, nor ever a shower, but ever does the ocean send forth the gently blowing breezes of the West Wind, to refresh men:)

This comes to Menelaus, he is told, because he possesses Helen, and is the son-in-law of Jove. The mother of Helen was Leda, whom Jove loved and visited in the form of a swan. Of Leda are born also Castor and Pollux—the Divine Twins—that have for their sign in the heavens the stars Gemini. These are the twin operations of intelligence in heavenly Consciousness and of heavenly Consciousness domesticated in the natural intelligence. Many regard these stories of the Loves of the Gods and Goddesses with men and women as provocative to impure thoughts and acts. This, however, is only the sentiment of those who are still on the plane of nature unchanged by the pure Knowledge of God. To the pure all things are pure.

There is a knowledge and life of sex yet to come in human relations that shall be far above anything we have yet known of these things. The perfect loves yet to be will be between men and women who have reached the bright fields of the Elysian Plain. This Plain is represented as in the West because this is the realization of the Paradise Life in the very life of the body. While flesh and blood, as known apart from spirit, do not enter into the kingdom of heaven, the bodies that are made one with Spirit are of the very nature of the Kingdom itself; and to deny that God comes in the flesh is to deny the only way to the fulfilment of our World's Desire.

It is only in this Elysian Field that we can know and possess all the glorious forms of the heavenly state. They are more than Spirit; more than Mind;

(Continued on Page 28)

THE GOSPEL OF JOHN

(Continued from page 7)

Samaria to whom Christ first openly reveals his Messiahship. It is utterly impossible for such disclosure to be made to anyone not in love with Truth as revealed and also on the watch for more.

We cannot begin to understand and be personally familiar with the Christ Spirit unless our inclinations to Truth are so strong and sure that we are instantly convinced when the whole meaning of things without is clearly revealed. The Truth in the Christ-life is more than any watching for Truth and more than the Universal as a state of Intelligence. God can only be worshipped—and that means, we can only know the real worth of life—in Spirit and in Truth. This means the whole knowledge or science of things without, blended with an intelligent self-consciousness and realization of the life within. Nothing but this will ever bring Truth to completeness in both science and religion. All our systems and methods of education are as far away from perfection as our systems of worship. In our churches we contradict what we teach our children in the day schools. In our day schools we exalt the mere faculty of knowing in the mind out of all proportion with the attention paid to body and soul. We leave religion altogether to church and private incentive, when it should be blended with every other department of being.

The day will soon come when no state will have the right to self-respect that does not educate every child born beneath its dominion. This education must include the whole being. Every child needs physical education as much as spiritual, and should be, above all, trained in the moral—and that means the soul—division. No State, in the days to come, will claim the moral right to be, while it is possible for anyone to be without employment or food.

A great interest exists in World Peace, which is utterly inconceivable and unthinkable until religion is delivered from all the religions and shut up gloomy dungeons and false teaching about God in all the cults and creeds. So long as any of these dominate us, whether of East or West, North or South, we have not learned to worship God in Spirit and in Truth. When this shall be truly perceived and accepted by the consciousness that watches for the Truth, the day of the great Harvest of Life will be at hand. Then may it be said, "Say not ye, There are yet four months, and then cometh harvest! Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to the harvest."

This tarrying of the Christ-life in Samaria means the Redemption of Truth and the rescue of both religion and science from every state of opposition in the right use of education and of the service of the State in every department of life. Now will justice override technicality. Now will living men and women, seeking the good of each and all, make and administer our laws.

This is the meaning of the cure of the son of the nobleman of Capernaum at the seventh hour. This is the hour of Wisdom. The cure of wisdom begins as soon as announced. It is only the words that are wise that are thus instantly fulfilled. When Truth in education and public life is wise it will take care of our health of body, sanity of mind, and fill every heart and life with peace and happiness. This means the Coming of the Messiah—the Age of perfect Innocence and naturalness combined with constant realization, both consciously and intelligently, of the glorious Life of God within. As soon as we begin to live from this Standard, the great Day of the World's Gladness will be chasing away all sickness and ignorance, poverty and hatred, and finally of death itself in the glorious radiance of Immortal Life in the World that is to be without End.

Let us not think for a moment that the state of intoxication with Truth is to be deplored, nor that it could be avoided. When the mind and inner consciousness first grasp the shining radiance of Truth, excessive gladness therein can hardly be avoided.

This place, called Sychar—drunken, is the portion given to Joseph—perfect sincerity in seeking Truth. But the day will come when Joseph will be reconciled to all his brethren. Truth will glow with Love and be joined with Labor to perfect each shining excellence of the twelve sons of Jacob and the twelve Apostles of the Whole of Life, in the perfect union of the within and without.

Then will Ephraim be separate from all idols or mere outward forms and statements concerning God. To have seen God is the Living Truth, or the Messiah—God within; and without such seeing there is no saving grace or life of Truth. This state of Truth is the Truth that each one must seek and find and know for himself.

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DANIEL or THE JUDGMENT OF GOD

(Continued from page 17)

and states will be related. There will be nothing common or unclean. It will be impossible to think or speak irreverently of anything, or unkindly of anyone. It is only those who keep watch over their flocks by night who see the heavens open and learn peace on earth and good-will among men. In all the great world of religious teaching we shall yet honor above all those who keep watch over their flocks by night, and so live with Him who giveth to His beloved in sleep.

The kingship of Nebuchadnezzar is restored; so shall it be with religion. We know, as yet, scarcely anything of the great power, wonder and beauty of Religion, when it shall be just as natural to know and live with God as it is to know and live with each other. When this day comes the men we have called poets, philosophers etc., will be as low and common as are the carpenters, masons, and other laborers of today. Think of what our world will be like when such men as Emerson, or Tagore, will be the lowest of the low. Think of the day to come when the most universal of all attainments will be to have understanding in all visions and dreams.

All this means that all governments will be changed as well as all creeds, churches and religions. The day will

come when we shall hunt down all ignorance and poverty just as eagerly as we now seek for personal pleasure and wealth. We shall then know that it is more blessed to give than to receive. Then, instead of seeking office, the people will voluntarily seek and find those to rule them who are too much occupied doing good with all they have to spend any time or money in seeking place or power.

But it is a long time before we are great and gentle enough to bear the immeasurable greatness of Universal Being. All the long march through the wilderness of The Unknown is to teach us the Law of Love and good-will to each other. Those who truly live with God can never be aught but sweet and gentle to those who have not reached the goal.

(To Be Continued)

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THE BOOK OF PSALMS

(Continued from page 11)

apart from nature. To enter into this true understanding; to see how all nature is made clean and whole by this alliance; to feel the simple humanity of your own self-hood in touch with Divinity; that is the music of the heart. That is the touch of the Holy Spirit, the hand of the Chief Musician on the stringed instrument. In such knowledge, reception lies down in peace; and in waking sleep drinks deeper draughts every night from the cup of immortal life and joy. The Lord alone gives this perfect peace and safety. Any lack of either religion, or of intelligence,

must mar the music. Mind must be free and heart undivided. Body must be pure and sound with long nourishment on innocent food and lofty ideals before man can know that his own body and mind are the organ and the harp to be touched with the moving melodies of the Divine Being. These true harmonies of the soul and mind and of spirit and body are born of the spirit and labor that rightly divides and gives to the material as well as spiritual interest, its lawful share in the experience of life. This wholeness is the one thing that must beat down all doubt as to the finality and victory of the good over the evil. To revel in revelation and its beauty is to turn this perfect glory of love into shame. To simply labor to enter into the meaning of what has been revealed without appreciating the increase thereof is also a one-sided state. We need both to receive from God and to labor to add to our knowledge the laws of the world around us and the acts of mankind in the ages that are past. The glory of love will never be perfect until we are thus true to both the worlds. We must cast out all the unrighteous sacrifices of change and gain heaven without losing the earth. Anything but this is vanity and leasing. The poor and merchant state of religion must be entirely cast out, so shall love hold all things firmly together and know the Lord of the heavens and the earth.

IMMORTALITY or ETERNAL YOUTH

(Continued from page 21)

all the Kaisers and all the Czars of the world, who have spoiled humanity in the vaunting lust of ambition's curse, are but pigmies when compared with this monster Death, whom we still blindly choose and serve as Lord of Lords and King of Kings; when, if we would but serve life and good, he would be cast forever behind us into the bottomless pit of oblivion from which there should be no resurrection.

We have not yet begun to realize the greatness of this monster, made so by our own wrong choice between him and life. We have been shocked and momentarily stirred by the late world war, but even here we have scarcely glimpsed the vastness of this monster of evil. We are horrified and moved to action a little by war, famine or some great local calamity like the Chicago fire or the San Francisco or Japanese earthquakes; but all this is but a trifle compared with the mighty torrent that is threatening every moment the joy of every home; the gladness of every heart; the continuance of the sight, sound and touch of our beloved, dearer to us than our own lives; for the very essence of the joy of life is the continuance of those who are sincerely beloved.

Pass over the world; enter every home, and can you find one that bears not the haunting memory of some great loss, present bereavement or awful expectation of a speedy coming of the dread messenger whose unwelcome forerunner is even now holding the door ajar for his master? When the telephone rings, the telegraph messenger or postman knocks, how often impending Fate sends a cold shiver over the warm flush and joy of life.

Yet in spite of all this, we shove the glory and greatness of life aside and cast our vote, in every moment

of choice and decision, for this hideous and unspeakable monstrosity of Death and Evil. Yet the Infinite, Almighty, All-Loving, Beneficent, Omnipresent Consciousness and Intelligence of all that has been, is or ever shall be, has said to us: 'Hear me, O man of my creation, with utmost freedom of choice, Lo, here this day, lo, this very moment, whenever and wherever you hear my voice, I set before you Life and Good, Death and Evil; choose ye now which of these ye will have.'

The sum total of every Sacred Book, of every vision, is, that God is Life and Good, and that the only possible way in which anyone can choose Life and Good, and conquer Death and Evil, is to choose God; put aside every other form or understanding of life and presentation of God, and know that He is standing within

(Continued on Page 32.)

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A PAGE FOR THE YOUNG FOLK

(Continued from page 20)

The four walls of thy nursery
Are now like prison walls to thee." And further,
"What are these grave thoughts to thee?
Out, out! into the open air!
Thy only dream is Liberty!"

* * * *

"O child! O new-born denizen
Of life's great city! on thy head
The glory of the morn is shed,
Like a celestial benizen!"

THE MAN OF MEN

(Continued from page 24)

and more than Soul. They are to be felt in the very life of the body in a joyful stream of sweet, nectarious delight that cannot be known save by the actual taste thereof. This is the Cup that washes out from the Consciousness of Being the memory of sorrow.

This state of Elysium is called a Plain, because this is the state wherein everything that was too high has been levelled down and everything that was too low, levelled up. It is governed by auburn-haired Rhadamanthus, because he is the Spirit of Justice realized in all human relations. This must come to our world as the fore-runner of this easy and happy life wherein we shall know every spiritual form of delight, mingled with all that is pure, sweet and delightful in the natural state.

(To be continued)

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THE VISION ON THE GOLDEN HILL

(Continued from page 18)

I didn't know what to say, for I thought it to be an utterly preposterous request, as I knew I could not fly. She caught my thought, and smiling graciously approached me, extending her arm, saying, "Don't be afraid, child, just take hold of my hand, and let us fly."

I hesitated a while as I looked down the deep chasm below me, but the next moment when I looked up into her dark, big, peaceful eyes I was filled with courage and all my fear departed. I smiled and bowed and took hold of her offered hand.

So we flew together, rather glided through the space, as I don't know how to describe that wonderful and peaceful experience. We went on and on—in perfect silence—for I was almost entranced by this unique experience of gliding through myriads of other worlds and stars and various heavenly bodies.

At last we gently landed on this top of the Universe, I don't know what else to call it. It appeared like a vantage-ground, popping up in the center of all, and overlooking everything around, above, below. I was intensely exhilarated and filled with harmony and peace that passeth understanding.

I turned around to find my little fairy guide and to thank her for giving me this great happiness; but she was gone and instead, my eyes met the manly form of a venerable looking sage, with snow-white flowing hair and beard, and exceedingly kind and gentle features. He was standing there, straight as an arrow, motionless, and looking directly at me. His very sight filled me with abounding peace and joy. I walked up to him quietly and bowed with reverence. He bowed in return and smiled a heavenly smile. There was perfect silence all around. He was calmly looking at the wonders all around him, and I was following his gaze. Neither of us spoke anything, and I was glad of it, for my mind was occupied in contemplating the marvelous things about me. I was, as it were, pitched into a new world altogether, beholding before me other worlds and bodies going hither and thither, in various directions, with tremendous speed and vibrations, sufficient to stagger the strongest imagination. However, I didn't seem to be frightened in the least, but rather very much interested in all that was going on around me. I turned around, and looked at my venerable guide, who, I found, was watching me intently. He returned my smile, and drawing closer to me placed his left hand gently on my shoulder, and pointing with his right, softly said,

"Child, all is Spirit. Do you see that world, and that, and that lower down, and that other farther up, and that and that,—all these are the training schools for souls. They go from one to another, higher and higher, till they learn all the lessons, and become Perfect, and then the cycle is complete. The souls are merged in the Soul. I and my Father become one. All is Brahma. Ahura Mazda reigns supreme."

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"Father," I inquired, "tell me which is our earth."

"Ah, there,, my son," said the Voice, pointing to a speck of an ant-hill far down in the distance.

"Don't you see those ants hurrying about hither and thither," he continued, smilingly, "destroying some things, creating others; never at rest? How little the poor creatures, men, know what is beyond them? If they could only realize the other worlds around them they would never think of going back to their own. It is really a pity, how much importance do they give to this tiny earth of theirs, which is no bigger than an ant-hill in this enormous scheme of the Universe, and a mere drop in the vast ocean of Eternity. They drudge and accumulate, fret and fume, fear and suffer just for this one moment of Spirit's breath. Little do they realize what glorious and grand vistas are lying around them in other spheres. So, my son, be at rest; worry not; have Faith; know Thyself and thou shalt know All. Peace."

These profound words sank deep into my heart; I felt wonderfully still and peaceful. For a moment, I couldn't think of myself or anything else. I felt as if I had expanded myself throughout the Universe, and I can feel within myself every throb of it.

Suddenly I heard a tremendous thud which shook me to my very bones; and when I looked around I found a horse grazing and stamping near me, and the familiar sights of the Golden Hill. It was almost dark. I must have sat there for some time, but in an entirely different world, and I couldn't explain how it all happened.

The vision made a lasting impression on my mind, and gave me plenty of food for thought for the rest of my days. I retraced my steps down the hill, a glad and wiser man now, musing over those beautiful words of the poet:

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

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(Continued from page 16)

present, so does yesterday enrich and nourish the life of today. This rider will change from one pale horse or new gleam of intelligence, to another, until every promise of life has appeared and been pursued to its final completeness in the unity of the four cardinal points in all the blended life of the heavens with the earth.

The church is advancing into the world and the world moving into the life of the spirit. Many are becoming naturally spiritual and spiritually natural. As the workers towards the within bend their listening ears they hear the tread of countless feet and the hum of celestial voices. These are calling, We are coming, We are coming. Little children are born with open eyes and hearing ears. The sense of reality and nearness of God is growing strong and clear. The duties of the hour, the rights of the rich and the poor, the strong and evil appear as the vacuum of the good. It is a time of sorrow and of joy; of labor and of rest. The night will come nearer until all its darkness shall be filled with light and all the day of toil be sweetened with the rest and dreams of the night. The earth looks up with supreme affection into the heavens of Revelation and the heavens look down into man's intelligence and consciousness of being with reciprocal grace.

This last and great work of the Spirit of Might is represented in the fourth vial. The Might of the Spirit is the union of the heavens and the earth. When this power is first poured on the earth in the combined life of spirit and body, soul and mind, men will be scorched with the fire. The energies of the mind will be greatly increased. Man will be lifted up with pride and lean far more to the human than to the Divine side of possession. He will blaspheme God, for his speech will be greater than his life. To blaspheme is to speak of Divine things without the Divine life or character that belongs to such words. Man will assume the merit of, and glory in, that which belongs to God. The continuity and perseverance of our powers from life to life under every possible variation that could enrich and develop them are entirely of God's giving and not of man's choosing. This is the work of God and not of man. When man shall consciously know his close relationship to, and dependence upon, the divine side of things, he will wait patiently for the Revelation of God in the spirit and beauty of the divine character, and attach but little value to the power of the intellect to grasp and express in words the greatness and majesty of existence, or to perform works that outdo the achievement of all former days.

However proud we may be of our intellectual works, the unknown man by our side may have done greater things. Then whatever is done by the one is little more than the power to register or express that which has been achieved by the race. All the works of man in

God will sink into utter insignificance before the greater works to follow of God in man.

In the great ages to come, man will be great naturally and normally, and feel no more pride in being so than the flower of its beauty or the nightingale of its song. But this pride in the strength and fullness of our knowledge is to man both natural and becoming. The greater we seem to be in ourselves the greater will be our joy in the full consecration and surrender of this strength to the informing life of God. But, however full and complete knowledge may be, it is by nature a blasphemer. It represents God apart from life. This period or burning pride of intelligence is not to be escaped. We must do our best even with the things we know and stand by our own strength before Knowledge can pass to Life and all man's strength be but a drop in the great ocean of Omnipotence. Though on the side of nature we do not reveal all the glory of God, we shall yet be for God a glass through which His Perfect Life will glow and be seen by all. In the end the spirit of man will be a faithful witness, for both Time and Eternity are equally true to God.

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IMMORTALITY or ETERNAL YOUTH

(Continued from page 27)

you in the sanctuary of your own inner consciousness of self, and that He is ever ready, in one vast continuous panorama, to show you all the vastness, wonder and beauty of His Own Shoreless, Joyous Being, so that you, looking into this glorious likeness of Infinite Life, may see and love its wondrous qualities, and by such seeing, loving and intimate companionship, live on the very Spirit, Mind, Body and Soul of God until you grow like unto Him and take into yourself just so much of this Saving Fount of Life that life becomes in you so rich and full, that when Death comes knocking for you in any of his countless hideous forms, he may fall down dead and lifeless before your all-abundant joy and strength of life.

When, in human life, a great chance or opportunity to win some great prize is offered, those who make the offer always find it necessary to impose certain conditions; so it is in this supreme choice and chance to win and possess the glorious fullness of Immortal Life and Good. You must act for yourself. With you and no one else rests the choice. No King nor President; no judge nor officer of the law can act for you; no Pope nor Priest; no minister nor officer of Church—great or small; no master; no world teacher (If you could find one); no one claiming mystical knowledge of the way; New Thought or Old Thought can do it for you. Here you stand utterly alone. No parent—father or mother—however loving; no betrothed nor married comrade; no noblest friend nor blood relation; no teacher, poet author nor editor of any paper, can do it for you. The more you trust and depend upon them to do it for you, the farther you will drift from this one most momentous right of personal choice and decision. If these have not made it, all their fondest efforts will lead you astray. If, however, they have made it, they will but tell you, as I do here and now, with thunderous force and undoubting assurance, that the whole matter is entirely personal and awaiting your own choice and act.

Still, at this one stupendous crisis of yours and every other awakened man or woman, the Teacher Who Knows and knows that he knows, can teach you the absolute and essential conditions that surround this choice. Let me assure you at once that in this supreme matter there is no help for you in the dead. Those who have been conquered by death must return again and again to the struggle, for here alone in the flesh must we gain our immortality.

Another condition of this choice is dependent on your intellectual freedom. No one is ready to get inside of everything who has not first reached the uttermost goal of Freedom. The Religion of Immortal Life is larger than all the religions, and yet it is Religion. To seek this Religion; the romance of all romances; the Life of all Life; and the one great adventure before which all others fade into insignificance, some one must open the

way for all to follow. Why not you and I? Why not give ourselves to this supreme endeavor to lift up the true standard of Zion?

Only thus can we find the life that is worth deliverance from death; short of this, death is a friend rather than an enemy. After this, he is the one thing that must be conquered and burnt to ashes on the fires of Infinite Love and Universal Service.

The day has come; the call has gone forth, to make an end of Death and all his gruesome kin; that Life and all his splendid, glorious Host may make Immortality the one and most undeniable and indestructible fact, standing side by side with the only One greater fact of the Infinite Eternal God.

The Perfect and Final Religion of Humanity must be both natural and spiritual. Every fact and reality must be brought into conjunction and relation with every quality and ideal of the invisible world. This will be the New Earth or Understanding and the New Heaven or Revelation—a state of open Vision. All that is without will then wait upon the within, while all that is within will wait upon all that is without. This is Beulah-land—The married state between God and Humanity. Life rests on food. We must feed spirit, mind, body and soul. We must be foursquare, facing existence equally.

In making this choice it will be well to understand that much development in the spiritual life comes before this solemn act is made possible. We must have passed out of Egypt—the dominion and power of mind, and obtained much illumination in the Desert of the Unknown, and been long nourished therein by the manna everyone must gather for himself; for this is the sweetness and light that comes to everyone after watching their flocks by night. To make this choice is to be obedient unto Joshua—the courageous spirit, to possess and live in the land flowing with milk and honey.

All the history of Israel and of Christ—the unfolding manifestation of a living God—is one great mighty drama of the only way in which anyone can ever obtain access to the Tree of Life, and become visibly immortal on earth.

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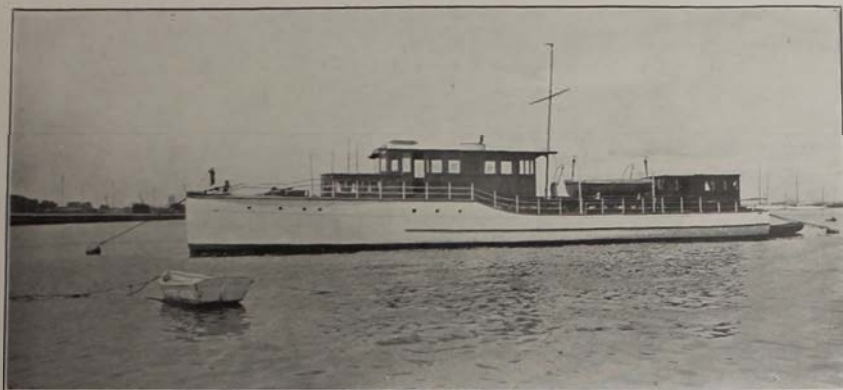
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