

The World Liberator

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



DEPARTMENTS
INTERPRETATION
OF THE
UNIVERSAL
STANDARD
BY
GEORGE CHAINEY
EDITOR

THE EAST
AND WEST

SCIENCE
AND
RELIGION
BY

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EDITOR

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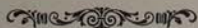
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Volume 1

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No. 5

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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

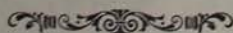
R. CHAINEY has written many books of unusual value and significance, but one who knows all of his previous work will have no hesitation in recognizing "Deus Homo" as his masterpiece, the crowning achievement of many years of truly great achievement. In it the author presents a rational religious philosophy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

LONG BEACH, CAL., SEPT.-OCT., 1927

Volume 1

No. 5

THE MAHABHARATA

With a Key to its Universal Meaning

By GEORGE CHAINEY

No. 5.

The Terrible One



HE central figure of No. 5 is Bhishma—The Terrible One. While he is in many respects the noblest character in this mighty assembly of the greatest and noblest ideals both of men and women, he is, nevertheless, the representative of the most terrible thing in all the history of mankind in every part and nation of our world. In both his birth and death, as well as all that goes behind, he is the most sublime representative of Religion in its organized states working under established Authority. Back of all such Religion stands every form of evil; war, hatred, persecution, witchcraft and torture of every kind. While in a way, he is for long the best of the best, that which will be a hundred thousand times better than the best, will never come until he expires on his bed of arrows shot from every human string of war and strife.

This Bhishma is born of the Goddess or daughter of the Ganges, the greatest and therefore the most symbolic river in India. This is the Cosmic Consciousness, and corresponds with what we call Mysticism. All through the ages there have been waves of Mysticism. The best and greatest thus far have been mystics and transcendentalists, like Jacob Boehme; Swedenborg; William Blake; Emerson; Whitman. When these have stood alone and not tried to organize a cult and dictate to others what they should believe, they have been truly great. When they have established cults they have generally fallen into bad reputation from use of sex for spiritual ends. While sex is the most glorious thing in human nature, it is yet connected with a very bad smell. This, we are told, was for a time the condition of the Goddess of the Ganges.

In the creation of man it is the Divine Law that every Divine Quality shall be incarnated on earth. The seven Vasus correspond with the seven Spirits of Light, Revelation, Knowledge, Might, Counsel, Understanding and Wisdom. These at first obtain but a very short life, for they covenanted with the daughter of the Ganges that as soon as they are born they shall be thrown back into the river and so return at once to heaven. In return for this she is to give birth to an eighth child who shall live. This is Bhishma. He is compounded of the qualities of all the seven. This is the Holy Spirit, meaning, the best of the natural in the spiritual and the best of the spiritual in the natural. Being married when it is born, this one can never marry and raise up children. Each great Religion must confine itself to its own octave until it is swallowed up in the Harmony of the Universal. In this great Finality God is the only Savior and He can only save those who face their highest moral responsibility to seek and know and live with Him in the equal discharge of every natural obligation of Human Brotherhood.

This sweet-scented state of mystical faith is later married to a King—the ruling spirit of the age—on the condition that this king's son shall become king, and not Bhishma. When the king becomes impotent three children are born to him at the advice of Bhishma, by the overshadowing of his wives by the great Risha Drapayana—the Island born. From this overshadowing three children are born; Dhritarashtra, Pandu and Vidura; each by a different mother. The first is blind, because his mother, in the time of the overshadowing,

(Continued on page 21)

DANIEL OR THE JUDGMENT OF GOD

Chapter V

The Cure of Pride

"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.

"He beholdeth all high things: he is a king over all the children of pride."
Job XLI. 34.

BELSHAZZAR is a state of egotism and pride in religion, wherein the New ignores the Old, and the sense of progress and growth in Time get separated from the right devotion to Eternal Things. There is a great dominance of Human Lordship over Divine Lordship. These are the thousand Lords who drink wine to excess in the golden vessels taken out of the temple which was in Jerusalem. We find these Lords in the Teachers who, on every side, in every city in our land and other lands, are proclaiming a greatness and power to influence the lives of others in a way that is utterly false and misleading. These are those who actually put themselves in the place of God, and claim to possess Omnipotence and Omniscience; and to be just what the ignorant past has claimed for God alone. Thousands on thousands are deceived and led astray by these false claims. For all such there must come a great-awakening when they shall find that this wrong attitude of human egotism shall be weighed in the balance and be found wanting.

There is nothing more perverting than the separation of religious teaching from the pure flame of devotion in simple religion. It is better to be ignorant and religious than vastly intelligent without religion. The coming forth of a part of a hand-writing on the wall of the king's palace is the coming forth of a part of the meaning of Revelation in the Gospel of Interpretation, revealing that all Revelation has a hidden meaning that is discoverable and teachable only by those who are so far unfolded in soul consciousness, that they have understanding of all dreams and visions.

When fear shall shake the world in connection with the utter and miserable failure of the thieves who rob God by proudly bestowing all the glory of progress on man, the Queen or Cosmic Consciousness, will bring back to us the only way in which anyone can possess true spiritual understanding and power. But those who have gained the Divine Presence will surely show that the kingdom must pass to Darius — to search and to inquire — ruling over the Medes and Persians.

These are all the many states of life in mind and body that lie between those of soul and spirit.

There can be no mastership in Mind that is not born of much instruction on the Mount of Intelligence and Divine communion. There can be no perfect healing of the bodies of men and women without the help of wise and skillful physicians. There are many perfectly natural remedies for bodily ills that must be discovered and administered in natural ways. Thousands on thousands are flouting natural ways and means of health and culture in the name of some false assumption of Divine Masterfulness in themselves. When these false claims disappear Daniel — the right understanding of dreams and visions — will be brought to honor and prominence in the great realm of Religion. Nothing but this will cure us of the false pride that is today so manifestly rampant in so-called progressive circles of religion.


It is not what we think we are that makes us great, but the presence and manifestation of Divine love and gentleness and service in all the conduct, tone and temper of our daily lives. We must search and inquire into all things of mind and body in natural as well as spiritual ways. We cannot be perfect, however much we may claim to be so, without doing all that is possible in Time as well as acquiring in Vision knowledge of Eternal Things. Whoever knows aught of the wonder and greatness of the Divine will certainly be freed from any shadow of pride or boastfulness concerning his own powers. All that is greatly done beneath the sun is by those who have learned that "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction and to keep himself unspotted from the world."

The drunkards of Ephraim — the Gift of Truth — are those who are drunk with the wine and letter of Revelation apart from the understanding of the inner and eternal sense thereof. But Leviathan — mourning after God — the mighty hunger of the real worth of life in positive knowledge of, and fellowship with, the living, loving God, will yet overthrow, in every heart, the very shadow of pride. Any shadow of pride, the faintest touch of human egotism, proves instantly that the one possessed thereof has not yet ended his moral responsibility to seek and know and to so live with God as to become a transparent vessel through which the very nature of God will be revealed in all natural sweetness and loveliness of character as well as by clear thinking and sure knowledge.

(To be continued)

Selected Verse

Hymn To the Sun

HOSE pathway is set in the infinite light,
O Fountain of beauty, of gladness and light,
Whose light hath no shadows, whose day hath
night?

We know not thy birthplace, O wonderful one!
We count not the ages through which thou hast run,
But we render thee praises, O life-giving sun.

All day the glad earth in thy loving embrace,
Arrayed by thy bounty in garments of grace,
Lifts up to thy glances her beautiful face.

And at night when her children need silence and rest,
When the light of her starry-eyed sisterhood blest,
She sleeps like a bride on thy cherishing breast.

When the skylark springs up at the coming of morn,
When the golden fringed curtains of night are
withdrawn,

Then blushing with beauty the day is new born.

And the pulses of Nature in harmony bound
To the waves of thy glory which move without sound,
And sweep unimpeded through spaces profound.

Aye, the life-tide that leaps in the bird or the flower,
The rainbow that gleams through the drops of the
shower,

O wonderful artist! are born of thy power.

And the rush of the whirlwind, the roar of the deep,
The cataract's thunder, the avalanche-sweep,
Are thy faces majestic, aroused from their sleep.

O sun of the light of whose presence we see,
We ask—Canst thou tell us?—What caused us to be?
And how are we linked to creation and thee?


—Hildegard Estelle von Sternberg.

WORDS

When love, health, happiness and plenty hear
Their names repeated over day by day,
They wing their way like answering fairies near,
Then nestle down within our homes to stay.

—Ella Wheeler Wilcox.

My Universal Standard of Life

Y Christ is in a blade of grass
My Christ is in a tree;
My Christ is in the sassafras
The children suck with glee.
My Christ is in the living coals
That in the kilns, half smoulder,
My Christ is He who walks with me
Each day as I grow older.
My Christ is in the pine tree's bough
And in the bold tornado;
My Christ is in the latent soul
Of every desperado.
My Christ is in sustaining food
I see upon my table;
My Christ was present at the time
Cain slew his brother Abel.
My Christ is He who thinks the thought
That stills the harlot's yearning;
My Christ is He from whose Great Book
The way of life I'm learning.
My Christ is He who opes the wombs
Of nine months' pregnant Mothers.
My Christ is He, the valiant Friend,
Who guides all of my brothers.
And when my day of comradeship
With Him in this life closes
My Christ will lead me, by the hand,
To praise my God with Moses.

—Grace Getty Brincks.

GOD IN NATURE

"Go abroad upon the paths of nature, and when all
Its voices whisper, and, in silence,
Things are breathing the deep beauty of this world,
Kneel at its simple altar, and the God
Who hath made the living waters shall be there."

—Mills.

FAITH

"Faith is the star that gleams above,
Hope the flower that buds below;
Twin tokens of celestial love
That out from nature's bosom grow
And still alike in sky, or sod,
The star and blossom point to God."

—Kent.

EDITORIAL

THE WORLD LIBERATOR

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

DEUS-HOMO.

ONE OF the greatest Scholars and Teachers of our world today pronounces "DEUS-HOMO" to be just the book he has long been looking for and hoping would appear. It is already the constant companion of many truly advanced souls. While its price is \$2.50, we are sending it to every subscriber to our magazine for \$2.00. We will gladly send it to anyone for a week's examination with the privilege of return and refund the money in full if they are not wholly satisfied with its value.

OUR COVER PICTURE.

WE ARE reproducing "Moses in the bulrushes," because this is the one subject running through this number. Inside, Moses will be seen again communing with God—the I AM THAT I AM—in the bush that burns but never goes out. This Fire of Love which, when found, never dies, is the symbolic meaning of all Revelation. In like

manner every real vision represents some Thought or Quality of Infinite Being. All these qualities are to be, ultimately, made manifest in the natural lives and conduct of man upon earth. Nothing but this state of personal instruction and joyous comradeship with the Living God will ever give real freedom and unfailing bliss of life to any soul.

THINK OF THIS.

ASKING our readers to think of this—the one and only way to World Liberation—we are asking each reader to take a heartfelt and practical propriety in the future of "The World Liberator." It is dedicated to the well-being of every living soul. We are spending much more in its publication than can possibly return to us for years to come. But this money was given for this very purpose and we earnestly ask our readers to take a devout interest in this most glorious work. Nothing but blessedness can come to you as the fruit of such sowing.

If out of your power to subscribe for a friend or friends, please send us names and addresses of any one you know would be glad to receive a sample copy, and be likely to subscribe.

SPECIAL NOTICE.

WE ARE sorry to have to date this issue for Sept.-Oct. and to do the same for November and December. But each subscriber will be entitled to twelve numbers for one year. We are forced to make these delays because in trying to do great things we have been involved in the awful defrauding going on in the financial world. The Julian transaction is but a gleam from the fires of hell that are underlying the injustice with which the material and business

world is like a seething nest of ants under-running all the foundations of Right and Justice. Nothing but the truths taught in the "World Liberator" will ever correct these imperfections and wrongs in both religion and the administration of Human Justice between man and man.

OUT OF EGYPT.



UT of Egypt have I called my son."

One of the first and most important things to understand in the Way of Life is the great symbolism of Egypt. Both Israel and the Christ-Child must go down and be called out of Egypt. Egypt is the south-land and stands in these writings for all the wealth and splendor of culture from an intellectual, scientific and artistic standpoint.

The first of the Divine Qualities to go down into Egypt, when sold into bondage by his brethren to the Ishmaelites—the literary caste—is Joseph, the Dreamer. This is perfect sincerity in the pursuit of truth. This is the same Joseph who is the foster-father of the Christ-life, the blending of conscious Revelation with Understanding.

Following a dream he goes into Egypt with Mary—the spiritual consciousness become natural—and the Divine-human Child, to save this new Life from the destructive force of Herod—the Edomite. This is the natural seeking to usurp the function of the spiritual. This way of life is very destructive to Innocence without strength of a cultivated intelligence.

The service of Israel in Egypt is an absolute necessity. We must free the mind altogether from the historical aspect of these symbols. These are things that cover the process of the Creation of every soul in the image and likeness of God.

(Continued to page 12)

THE GOSPEL OF JOHN

or

THE SOUL REVEALED.

CHAPTER V

SEARCH THE SCRIPTURES

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

2 Timothy III. 16 17

"No prophecy of the scripture is of any private interpretation."

2 Peter I. 20.

"Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Revelation V. 5.

TAKE UP thy bed and walk. The only way to the Whole and Perfect Life is through the right understanding of Revelation. This is always an individual experience. Many are seeking to be healed from within to the neglect of standing on their own feet and living a life of common sense. These are the great multitude waiting for the troubling of the water in the pool of Bethesda, at Jerusalem, near to the sheep market. This is the state or place of making merchandise of the words of Scripture and of religious excitement that is so generally prevalent in the world today. That which so many are thus seeking of health and wholeness can never come to them save through the right understanding of Revelation. Nothing short of this will ever bring the impotence of religious knowledge and revelation to an end.

While Peace must come from within it can only be of lasting good when it is blended with natural health and peace. We are continually seeking from God what we must do for ourselves by listening to the One and Only Voice that says; "Take up thy bed and walk." Do not lie there helpless, asking someone to do for you that which you can only do for yourself.

No one can reveal God. No stirring appeal or oratory or religious excitement can do you any real and lasting good. You may deceive yourself for a time. But all who claim to be healed and saved under excitement soon fall back into their old ways of living. Every preacher is suspicious of those who come into the Church under excitement. The battle-giving words, "Take up thy bed and walk," hold the same meaning as the command to search the Scriptures. But the Scriptures are not simply those of either the Old and the New Testament. There are also Books called Apocryphal that are just as full of the Divine Anointing as the canonical. Then there are Scriptures of other nations

just as full of the Knowledge of God as our own. But thus far the study of the Scriptures has been almost entirely intellectual. We shall never search the Scriptures until we search for their inner meaning in the realization of the Consciousness of God with understanding. This is the only thing that will bring the impotence of such study to an end.

The number thirty-eight gives Knowledge in the place of religious might and feeling, and the sense of Wholeness in the place of Revelation. This is the widespread devotion to the literal and historical interpretation of Revelation. We shall never get within sight of the real value of the Scriptures so long as we give any historical credence thereto. These Books are all Divine Allegories or Dramas of the large things of life.

To know the meaning we must actually live them out in our own experience of life both within and without. It is impossible for anyone to teach another to know and live with God. Only the Son of God who is pictured in these great Books and in our own life of dream and vision, can ever show us what God is like. This comes not in the study of one of these Books, or in one or two visions, but in their general and combined sense and in many years of being actually taught of God. It is only from this standpoint and actual experience of God that we can begin to understand the meaning of this chapter.

The period of Scripture associated with Moses is of an earlier nature. The Revelation called manna, that comes like the refreshing dew of night was not measured by the understanding but by an homer, meaning eloquence. There has been much service drawn out of Scripture by eloquence, but the value thereof lasts but a little while. The only true and lasting bread of Revelation is when we actually see, hear and touch the very Body of God in dream and vision. Nothing short of this can give anyone the depth and fullness of life and being that cannot be ruffled or excited by anything that happens without. If we really know and live with God we have already the very joy of conscious immortal being. We know that God is and that He means us as truly as He means to be self-revealed. We know that all that He has chosen concerning us shall surely come to us in the unfolding years or lives.

We know that we shall yet be even immortal upon our own perfected earth. No one knows when this shall

(Continued to page 29)

IMMORTALITY or ETERNAL YOUTH

GEORGE CHAINEY

Chapter II

The Tree of Life

BEFORE advancing into the more vital phases of our subject, we must go back to the beginning of the Bible symbolism concerning the Tree of Life.

"And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way to keep the way of the tree of life." Gen. III, 22-24.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments.

As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forever more." Psalm CXXXIII.

These two sacred utterances, taken together, hold the most stupendous and vital truth that is possible for mind of man to perceive, or heart of man to cherish. It is at once the law of death and of life; of good and evil.

The Garden of Eden — delight — is the whole joy, pleasure and abundance of life when it reaches to the fulness of conscious intelligent universal Being. But the very central tree and most beautiful spot in this whole Garden of Delight is fearless, confident, unending fellowship between man living in God and God visibly living in man. This alone is the Lord God; for this is Humanity visibly Divine and the Divine known in the most delightful human comradeship, satisfying love and helpful friendship. Nothing short of this will ever fulfill the world's desire and the vast unquenched prayer for 'more light.' The only Light within the heart of Being is conscious, intelligent fellowship with God in Dream by night of Vision by day. All the vastness and glory of heaven in all its divisions is the very display of God in glorious Vision.

All the true life and satisfaction of man on earth is measurable by man's power to appropriate and understand this living, glowing Speech of God. This is the very Body of God and the very Blood or Life of God

continuously given for man's upbuilding in the Divine Likeness. To have such fellowship by access to the Tree of Life and the Water of Life, is to have Religion, in its purest meaning,—to be related back to God. Religion is both natural and spiritual. The natural is quantitative and the spiritual, qualitative. The natural must be highly evolved before the spiritual, because only the best in quantity is capable of becoming assimilated with the best of quality. The Qualities of Spirit are universal Law, Truth and Love. In Mind, these become Obedience, Prayer and Discernment. In Body, they evolve to Sight, Hearing and Touch of Life within. Then in Soul, or the moral nature, these quicken Desire, Labor and Illumination. These are the twelve Gates of the Holy City — the symbol of Wholeness.

No immortality to man is possible save in the perfect unfoldment of these twelve Excellencies dwelling together in Unity. Wholeness, or man created in the image and likeness of God, is man embodying these twelve, both quantitatively or naturally and qualitatively or spiritually. The natural serves the spiritual and the spiritual, the natural. This is righteousness or the right use of all things and qualities within and without. The Within is what we call God, Life, Eternity. The Without, what we call Nature, Humanity and Time. The whole purpose of life in the Will and Love of God, is to bring these two into oneness. Man's highest responsibility can never be grasped and fulfilled until he intelligently and devotionally comprehends and seeks to fulfill this Divine Purpose.

The secret or hidden meaning of the Divine Name is "I Will Become." All that is long hidden in quality is to be revealed and embodied in quantity. Man's body is to become so fine and so durable that it will sustain this Comradeship. This is Heaven or Revelation. There is no vast, sportive form and ethereal joyworld of Divine heaven to go to, but this vast, glorious fulness of life to be seen, heard and touched within. The kingdom of this life is its right understanding and just division between spirit, mind, body and soul.

Life's supreme task is to learn the inner meaning of the vast life of Vision out of which has come the great Sacred Books, Epics and Songs of the world; and from which is now to come far greater Works. We must study the Law; embody the Truth, and radiate the Universal Love and Service of God by living each for all and all for each.

It is impossible to grow in these three qualities of the Spirit until we have established a just relation with our fellow men in visible Truth and all loving service for the common good. This is not, however, to be simply just, true and loving in a human way. To find God

we must seek Him. He that cometh unto God must believe that He is. God is not another name for self. If we simply seek for self, we become self-worshippers, and set up man in the place of God. We must find the Living God who remains God apart from, as well as one with, all creation.

There is no real Bread of Life; no Table of the Lord; no glorious Tree of wondrous fruit and shade, until we find the God who dwells in the Burning Bush — the innermost and eternal meaning of things seen, heard and touched within. This is Immanuel — God with us; the very God within every countless manifestation. We must get beyond all the religions and out of all the man-made creeds and historic ideas of Revelation, before we can have constant and ever-satisfying, refreshing food and drink from the Tree of Life.

After we have gained realization in Spirit we must nourish the life of Mind by Obedience to all we know, and devoted earnest exploration for all we do not know; that we may clearly discern between the claims of life within and without. No impoverished, undeveloped mentality can have true and profitable comradeship with the Universal Mind of God. As God is infinite, vast, various, universal, so must man become cosmopolitan and various in his intellectual standards. The national must pass into the international as well as the religions fade away into this Eternal Only Religion of a true and loving fellowship between Humanity and God.

If we would become immortal on earth, we must think and know the immortal verities made understandable and visible in Time. We must know and enjoy the immortal, universal books. We must know and live up to the universal nature of justice in all the many interests of life. So long as we are dogmatic, provincial, and in any way partial in our way of looking at things, we shut ourselves, in mind, away from the glorious shelter and bounteous fruit of the Tree of Life.

All mystery about God must disappear in the true life of Mind. This food is not mystical but real and practical. It becomes just as natural to know and have fellowship with the Living God as it to know and have fellowship with our fellow men. To see, hear and touch the infinite form-world of the Divine Ether — the Body of God — must be as natural as it is to see, hear and touch our fellow-men and the world of natural things.

But the hour is ripe for this momentous change. The sickness of the world is becoming unbearable. The best are everywhere seeking for more light in the true meaning of our immortality. To this change will come the greater change of a universal, practical love and service for the good of all. There is no righteous good that is not for all. The Immortal Food of Spirit, Mind, Body and Soul must be made accessible to every sincere seeker for the good, true and beautiful.

We must not forget that in the first mention of the Tree of Life it is made to grow out of the ground. There is no real understanding of God without much growth

and culture in the realm of mind as well as of soul. So long as our intelligence is bound up to some unintelligent or mystical creed and provincial religion, the Tree of Life is safeguarded with flaming swords that turn every way. If we should live upon this food in any one-sided state our imperfection, instead of our perfection, would live forever. It is of the infinite love and mercy of God that we must outgrow all the religions into Universal Religion before we are permitted to gain Immortality.

Some of the most vital things concerning this wondrous Tree of Life are to be found in the last part of the Book of Ezekiel. Ezekiel is the prophet or full promise of life in the West or Body. Here it is the trees of life grow on each side of a wondrous healing river of life. These are "all trees for meat, whose leaf shall not fade." The fruit is for meat and the leaves thereof for medicine and healing of the nations.

These waters flow forth from the sanctuary; for this is the place and state of conscious intelligent communion with God in Dream and Vision with Understanding. It is only this Understanding that can heal the nations. So long as we are Germans, English, Americans, and look upon other nations as inferior, or subjects of conquest instead of friendly alliance, we are sick unto death. There is no Immortality thought of or promised to any man until he becomes humane, universal, kind, just and considerate to all that lives.

In this Book of Ezekiel the tribes of Israel, who are the twelve qualities of life already spoken of, are presented under an entirely new symbolism and division of the land. Here each tribe has a strip or belt of land of equal division running from east to west. This is because these qualities are to be realized in spirit and made visible in the life of the body.

These trees of life grow on each side of the river. Many seek the trees of life only on one side. Some seek life only scientifically and materially, while others seek it only spiritually within. Both are unbalanced. The true consciousness of fellowship with God waters the trees on both sides of its healing stream. These waters heal both the land and the sea. They heal the hidden as well as the revealed life. They take away the mystery of Religion and make it thoroughly understandable and practical. A League of Nations created by diplomacy and enforced by the sword is no certitude of peace but rather one of far greater, more titanic violence than that of our last world war. The only bond of peace that can come to our world must be after the healing of nations. This healing is utterly impossible so long as we are Christians, Buddhists, Brahmins or Mohammedans. All these differences must wholly disappear in the one, simple, supreme, universal Religion of the individual grown man, of a fourfold maturity of spirit, mind, body and soul living in heart to heart and mind to mind comradeship with the Living, Loving God.

The next mention of the Tree of Life is in the mes-

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OUT OF EGYPT

(Continued from page 8)

So long as man is both religiously and morally devoted to God and Humanity and perfectly sincere and unprejudiced in seeking the utmost degree of intellectual and artistic culture, no harm can come to him. It is when Joseph, or Sincerity, is dead and we seek these things apart from universal service and devotion to God, that we become enslaved and oppressed by the Law of God in the realm of Mind. But in the mean time a way of deliverance is prepared in Pharaoh's daughter, who represents the element of consciousness of the inner world among the most gifted and cultivated minds. It is this one who finds Moses in the ark of bulrushes. He is Moses—drawn out of the water—because this is the drawing out of the Counsel of God from the waters or inner consciousness of being.

This Counsel must first be nursed by his own mother—Divine Illumination—and next, educated in all the learning of the Egyptians. When this Quality first begins to bring deliverance by destroying the merely negative, critical and quarrelsome states of the intellectual and religious world, he is obliged to take refuge in the desert of the Unknown. Here he finds a wife, Zipporah—a little bird—the first small beginning of the wisdom of the heavenly consciousness in Dream and Vision. He then learns to keep the flocks of Vision and lead them to Horeb, the Mount of Divine Illumination.

Here he finds a strange thing; a bush that burns but never goes out! This is the inner eternal meaning of all heavenly Vision, either in present experience or in the Sacred Books of the world. All other forms of interpretation light, for a little while, the way and then go out. This one kindled in our world—the perfect spiritual meaning—will never go out until all shall be led thereby into the Promised Land of milk and honey—the universal philosophy milked out of the herds of plenty, and the honied sweetness of the inner consciousness of Boundless Being. But this can

only be accomplished by a great deliverance of the spiritual Qualities out of bondage to the power of Mind.

This realisation of the Divine Consciousness shrinks therefrom, but is encouraged by two signs:—The Rod of Knowledge cast on the ground becomes a serpent of mystery; grasped again, it becomes Knowledge.

The Hand of Revelation thrust into the bosom or fire of Love appears at first unclean, and then, by a second thrust, becomes clean. When we first love this spiritual meaning, the uncleanness of the letter appears. Then on further experience we see that the letter had to be that we might have the growth of unveiling the hidden meaning.

All the steps of deliverance from Egypt are necessary advances in the liberation of Religion from the Religions. The serpent of Moses devours the serpents of the magicians. The larger knowledge of the very Nature of God and Revelation with Understanding, devours all the mysteries of the realm of Mind.

The Water of Consciousness in this division must become the very consciousness of life itself. All the fish, or hidden states of life in Mind apart from Soul, must die. The Egyptians, or merely intellectual states, cannot drink of such life. It is the Law of God that Mind shall make the way difficult. We must rise superior to the utmost power to keep us under its dominion. The power that would hold us back is the good friend of the power that calls us forward. We must be both conservative and radical, holding the old in the new and the new in the old.

This swallowing, by the serpent of Moses, the serpents of the Egyptians, is the devouring of all the religions by One Eternal Religion of a heart to heart natural and spiritual fellowship between man and God. This is but the first real step in this calling out of Egypt.

The next is the water turned into blood. This is the discovery of conscious life as Revelation in Mind. Then the old forms of hidden life all die, and the merely intellectual states loathe to drink of this New Revela-

tion. This water of life, full of the old dead forms of our earlier consciousness in Mind, seems loathsome, and they dig around trying to find some new way. But there is no other way. Knowledge of God must become a living thing in Conscious Revelation.

The next step is the plague of the frogs. This is the spring-time of a new advance in spiritual Knowledge. At first every throat is open with a new Song of Praise. But it is exceedingly monotonous. In every Church and way of education one hears the croak of liberty and progress. All harp on the same thing. No one goes long enough or far enough into the desert of the Unknown, to learn the whole and perfect Law of God. These common-places of the multitudinous new cults and claims of enlightenment will make the land stink until they are all buried as compost to give strength to the perfect Knowing made visible as Life.

The next step or plague in the path of deliverance is that of lice. These are the things that go just beneath the skin and draw one drop of blood. The magicians of the Egyptians are powerless here. Only a little real advance in the spiritual way of Revelation with Understanding, can get the right taste of life. But we must get far beneath the skin to the very fount of life itself.

The next step of the way is the plague of flies. These are the states that live in the summer's heat but perish before the cold of winter. All natural excellencies have some natural enemy of some short-lived excitement for a better way. We must go far beyond depending on excitement and the warmth generated by associations to find the way where man must climb to the Mount of Vision and live alone with God.

The next step is the plague of the murrain upon the cattle of the Egyptians. These die while those of the Israelites live. We must have an understanding in keeping with nature and the things of earth as well as in keeping with spirit and the things of heaven. The natural understanding

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THE MAN OF MEN

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

BOOK V.

THE LAW OF REACTION or THE DAY OF RETURN

THERE is a Law of Reaction. Man leaves the world he sees to gain possession of one he cannot see. Having gained that for which he sacrificed the world, the whole force of his being reacts in favor of that which he sacrificed. This Law has a two-fold operation. The strong tendency of the Old has been to neglect the things of Time for those of Eternity; while the strong tendency of the New is to ignore the Eternal in their interest in the things of Time. The day comes when this New Spirit, satiated with the things of Time, seeks the Eternal; while the Old Spirit turns with the greatest longing towards the things of Time.

We leave now the New seeking the Old to take up the fortunes of the Old seeking the New. It is the will of God concerning man, that when he has gained joys unspeakable within, he should have also the fullness of satisfaction in the things without. To Minerva — Consciousness endowed with Mind — is given the care of both the Old and the New. It is by this very law of attraction that all things are safeguarded.

It is often acknowledged that the healthiest political condition is maintained by two strong opposing parties. Sometimes the only difference between such parties seems a matter of words, or of methods. Each is animated by a devotion to the State. Before an election, the differences seem very great; and if the strong assertions made on both sides were true, the success of either party must prove disastrous. It is found, however, that when the election is over, things go on about as usual. Human nature is about the same in one party as in the other.

The Eternal Things are here, even though we do not profess to care for them. We live in Time and are governed, more or less, by its necessities, even while we are engrossed with the Eternal Things. No fierce attraction within or without can hold us altogether from the opposing power.

When Minerva complains to Jupiter against the captivity of Ulysses, and the oppression of Telemachus by the suitors, He most wisely replies; "My child, what word has escaped thy lips? For hast thou not indeed thyself devised this plan, that Ulysses may indeed return and be revenged on them?" The very Wisdom or Mind of God is working out the Will of God in these seemingly irreconcilable and opposite attractions.

The Might of God is both outward and inward. These are the centrifugal and centripetal, the projection and the return, in balance of the Intelligence and Consciousness of God. The balance is to be accomplished by Mercury — the Spirit of the Understanding. This Spirit has winged sandals, ambrosial and golden, that bear him up over the moist wave and the boundless earth, with the breath of the wind. He carries a rod entwined with two serpents; for this is the two-fold operation of Wisdom that safeguards all things. With this the eyes of some are soothed, while others are wakened. There is a time to sleep and a time to wake. The sleeping in waking and the waking in sleeping can only come when man's creation is fully accomplished.

The strong patient spirit in man that has labored and gained the victory over the Eternal things must be set free from the attraction of the within. This attraction is here called Calypso. She is the calyx, or sheath, that holds the flower from premature exposure. She holds Ulysses by necessity. This captivity lasts for seven years, because this is the number of Wisdom. Beautiful as a flower-bud may be, the hour comes when this bondage must be broken. The beauty evolved and long held close within, must be revealed without. The subjective inner life would apparently hold us always, but the objective also has its attractions that cannot be resisted.

Though Calypso, a Divine Goddess, desires to retain Ulysses as her husband, and make him immortal, he is, even in this inner world of beauty, oppressed with grief and longing for the outward things. This subjective inner world is beautifully represented in this Divine Poem. Her home is a cave, meaning an interior state of understanding. A large fire burns on the hearth, and at a distance the smell of well-cleft cedar and of frankincense shed odor through the island; while she, the Goddess, sings with a beautiful voice, going over the web and weaving with a golden shuttle. A flourishing wood surrounds the cave, alder and poplar, and sweet smelling cypress. There also birds with spreading wings sleep, and owls and hawks, and wide-tongued crows of the ocean. A vine in its prime is spread about the hollow grot and it flourishes with clusters. Four fountains flow in different ways; white around these flourish soft meadows of violets and of parsley.

All this is beautifully symbolic. The fragrant cedar and frankincense are representative of knowledge of inner things. The vine in its prime, flourishing with clusters, is the strength of Revelation. The four fountains are the pure Consciousness of God flowing through spirit and body, soul and mind. The soft meadows of

violets and of parsley, the blue and the green, denote the heavenly life and the earthly, both of which are present in this consciousness of things within.

But the day comes when it is the Will of the Gods that man be set free from this captivity. While strongly protesting against it, Calypso bows to the greater strength of Jupiter, made manifest by Mercury.

The dwelling of Calypso is on an island. As yet there are no ships nor recognized means of intercourse between this inner world of beauty and of the world without. With the help of Calypso, Ulysses makes a strong raft of some dead pine trees, well seasoned. This is the knowledge of ancient things. Provisions for the voyage are furnished by Calypso, and Ulysses is instructed to seek the land of the Phaeacians by keeping to the left. This is to keep to the consciousness of things. It is better sometimes to care more for the consciousness than for the intelligence of things.

Before the goal of safety is reached, fearful storms are stirred up against Ulysses by Neptune—the God of the sea. Those who venture on the sea of consciousness must be able to endure hardship therein. They will see here the Might of God. It is not an easy task to connect the things of Eternity with the things of Time. Only great strength, prudence and patience of man, combined with God's help, will succeed in passing from the island of Calypso to the land of the Phaeacians—the masters of the sea.

While Neptune destroys the raft of Ulysses, Ino Leucothoe brings him a scarf on which he may reach the land in safety. Prudent Ulysses is almost afraid to trust to this, lest it also be a deception. He clings to the scarf as long as possible. It is best to cling to whatever seems to us true as long as possible. But the knowledge of the past breaks down and is scattered abroad as a handful of chaff before the wind. The scarf on which the life of

Ulysses is saved is given to him on condition that he turn it again to the sea. Ino is said to have been previously a mortal who had speech, but now sharing in the honor of the Gods.

There are times when others can teach us. There comes a day, however, when each must know in himself. We may know, and know that we know, and yet not be able to make this intelligible to another. This is absolute and herein honored like unto God. This is the

kind of knowing that saves Ulysses. It is hard to find a landing place on this shore of the Phaeacians. It is hard to reach the state of perfect relationship between Consciousness and Intelligence. When an opening is at last found at the mouth of the river, Ulysses prays to this river as to a God.

The first discernment of a law of relationship between the heavens and the earth, the subjective and objective states, must be gained devotionally as well as intelligently. Irreverent or undevotional states of seeking this shore, will never be successful. Those who find the endurance must come to it in the spirit of prayer.

"When Ulysses came swimming to the mouth of a beautiful flowing river, where it seemed to him to be the best place, smooth from rocks, and there was shelter from the wind; he knew that it was flowing forward, and he prayed in his mind; 'Hear me, O King, whoever Thou art; for unto thee who art much

wished for, I come, flying from the threats of Neptune, from the sea. He indeed is revered even by the immortal Gods, whoever of men comes wandering, as I now do, to thy stream, and come to thy knees, having suffered many things. But take pity, O King; I profess to be thy suppliant.'"

This state of relationship or of right understanding of Revelation will never be gained by the search for
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ISLE OF CIRCE

THE BOOK OF PSALMS

Or, The Book of Right Divisions.

Interpretation V. Psalm 5.

Illumination in Obedience.

To the Chief Musician on Nehiloth.
A Psalm of David.

Give ear to my words, O Lord,
consider my meditation.

2 Harken unto the voice of my
cry, my King, and my God: for unto
thee will I pray.

3 My voice shalt thou hear in the
morning, O Lord; in the morning
will I direct my prayer unto thee, and
will look up.

4 For thou art not a God that hath
pleasure in wickedness; neither shall
evil dwell with thee.

5 The foolish shall not stand in
thy sight; thou hatest all workers of
iniquity.

6 Thou shalt destroy them that
speak leasing; the Lord will abhor
the bloody and deceitful man.

7 But as for me, I will come into
thy house in the multitude of thy
mercy; and in thy fear will I worship
toward thy holy temple.

8 Lead me, O Lord, in thy right-
eousness because of mine enemies;
make thy way straight before my
face.

9 For there is no faithfulness in
their mouth; their inward part is very
wickedness; their throat is an open
sepulchre; they flatter with their
tongue.

10 Destroy them, O God; let them
fall by their own counsels; cast them
out in the multitude of their trans-
gressions; for they have rebelled
against thee.

11 But let all those that put their
trust in thee rejoice; let them ever
shout for joy, because thou defendest
them; let them also that love thy
name be joyful in thee.

12 For thou, Lord, wilt bless the
righteous; with favour wilt thou com-
pass him as with a shield.

The irresistible law of necessity

compels that, for a very long time,
there be a division in the operation of
obedience. To overcome and bring
this to an end, is one of the great la-
bors of the Spirit. Wherever there
is the Spirit of Reception from God
in Revelation with Understanding,
Obedience is in prayer for, and in
meditation upon the way of deliver-
ance from this burden of the clash-
ing and opposition between nature
and spirit. Illumination lighting up
Obedience reveals a possible whole-
ness and singleness of life that is en-
tirely free from all this clashing and
warfare. It beholds the breath and
energy of the Spirit passing through
every obstruction and circulating
freely through all the life of the body.
This fifth compartment in this inter-
esting cabinet is dedicated to the
Chief Musician—The Holy Spirit, on
Nehiloth—wind instruments. This
word also signifies—to bore through.
As the sound of the wind instrument
is produced by the breath passing
through, so is the unity of man's life
with God achieved by the free pass-
age of the Spirit in and through the
life of the body. This is never ac-
complished until there has been much
preparation of bending and moulding
of the instruments and the boring
through of the stops or adjustment
of the pipes whose graduations in
octaves are to govern the melody.
Man's life is, in like manner, made
the instrument of Divine Melodies. In
the Illumination of Obedience, recep-
tion meditates upon this law and di-
rects its prayer unto God in the
morning. In the dawning of this
light, Obedience looks up to God for
an undivided and peaceful state. In
this light man sees that God has no
pleasure in wickedness or oneness-
ness and separation. These opposing
and clashing forces of the church
and the world religion and science,
are not here because God delights in
them. They are to be regarded in
the light of necessary evils for the
achievement of creation. Where God

dwells in wholeness, there evil cannot
abide. Life of God in man must be
all of a piece. While this life may
be small it must be a unit. By this
law, the end of iniquity, which is sep-
aration, must cease. God is to dwell
in all men and then these things can-
not be. Everything that gives a one-
sided view of life shall be destroyed.
Life with deceit shall be abhorred and
cast out. Blood is life, and a bloody
man is Life without Knowledge. This
is also mingled with the deceptive ap-
pearance of things. True Obedience
worships in the inner and silent tem-
ple of Truth. Here are seen the liv-
ing forms and eternal prototypes of
all states. Here man becomes the re-
cipient of the multitude of the Divine
Mercies. Here appears the justifica-
tion of all that is or ever has been
and the promise of all that is to come.
Here the whole suffering and toil of
the world is turned to good account.
All the partial and incomplete sys-
tems and their opposing forces have
been preparing the way for this
wholeness and singleness of being.
The dead are with the living and
many that are supposed to be living
are already numbered with the dead.
All that is not now perfect shall join
the multitude of the dead. The voice
of Obedience is heard in the morn-
ing. It seeks God in the actions of
the day as well as in the receptions of
the night. God has no pleasure in
any wickedness or one-sidedness.
Nothing that is evil, no emptiness of
the spirit in its capacity to receive
and hold the wealth of nature, nor of
nature in its power to hold the wealth
of the spirit, can have final place in
the life of man in God. Nothing that
sounds foolish because of its ignor-
ing of the experience of the world,
can stand when life is seen in its
wholeness, nor can imagination or
one-sided devotion to the material
without the spiritual, be acquainted
with the Love of God. The world and
all that is, is the temple of God as
(Continued to page 27)

MAHATMA GANDHI

FREDOON C. BIRDI

"The Master Dancer who veils his devouring eye and guards his steps to save the world from plunging into the abyss."

—: Invocation of Civa.

"Our battle is a spiritual battle, a fight for humanity."

—: Rabindranath Tagore.

"Mahatma Gandhi: The man who became one with the Universal Being."

—: Romain Rolland.

"Our object is friendship with the whole world."

—: Mohandas Karamchand Gandhi.

ONE day about four years ago, during my trip around the world, I was leaving Bombay, India, in a fast mail train northwards. It was a hot summer day. In the opposite corner was an Indian cavalry officer, in his full military khaki uniform: tall, broad-chested, moustached a-la-Kaiser, with olive-colored symmetrical features. His breast was studded with ribbons of various colors; his face was marked with several scars. His large, dark, gentle eyes were peeping through jet black curls waving around his head. Altogether, a splendid specimen of India's fighting class. And there was the light of intelligence and friendliness shining through his beautiful eyes.

"Hello, Risaldar Saheb, a rather hot and sultry day," I said, idly reclining in my corner.

"Ha, Ha, Saheb," he answered, bursting out into a loud laugh, exposing a pearly row of perfect, natural teeth, and saluting in the military fashion,—“that's nothing new in this country. The children of the soil do not mind it at all.”

I went up to him and gave him a hearty shake of the hand, and asked him all about the variegated ribbons on his breast.

"Yes, Saheb," he continued, "our soldiers are second to none. They suffered and fought shoulder to shoulder with others. Thousands lost their lives that their mother country could be free. Look at this, and this—

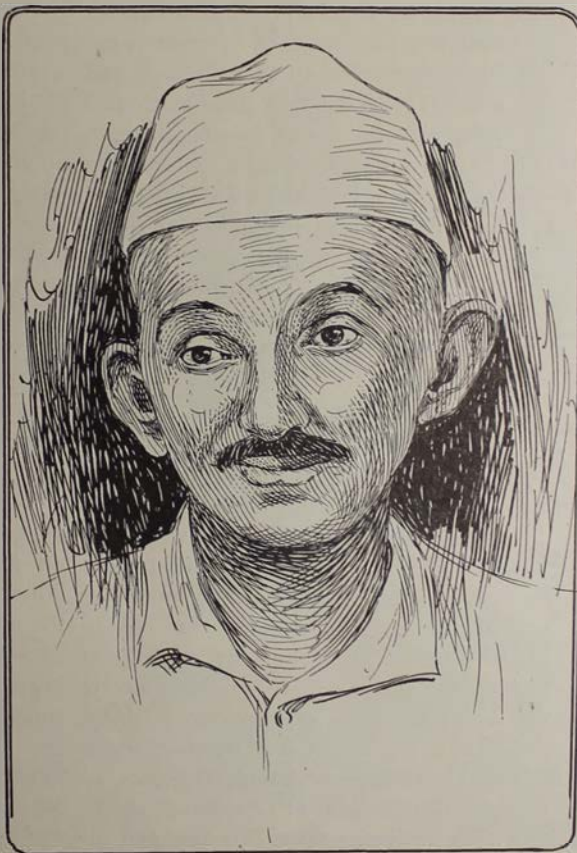
and this, (pointing to the scars of wounds on his face and hands). The 'Burra Saheb' of Simla gave us many promises, but when the war was over he turned his nose, and forgot everything. Take my word, Sir, and never trust these foreign S'haitain-ka-bachas' (children of the devil). They have no honor, justice or love. And listen (drawing closer to me, and almost whispering) they even threw into prison one of our saints, our Mahatmaji, the noblest and the gentlest of men. What kind of animals may be these men, tell me, Saheb? Don't they think? Have they no soul? What kind of God have

they? Do the people of America know anything about Mahatmaji? Have you met him?"

"No, my good friend," I replied, "I haven't met him, but I have read a good deal about him, and I know that the real souls of America do honor and love him, for they realize what struggle for freedom is."

"Wah, Wah, Sabash! (bravo), then they must be great too, for a fox cannot admire the Sun," he exclaimed with exultation, and clapping his hands. "Listen, Saheb," he continued with the fire of earnestness shooting through his dark eyes, and squeezing my hand hard with his powerful grip, "he is a real soul, sincere, true gold. He lives like one of our poor. He weeps with them; he smiles with them. He has infinite patience for suffering. He is all gentleness, and love itself.

Consequently, he has won the



MAHATMA GANDHI

hearts and adoration of millions. I really feel, Saheb, if Bhagawan (the Lord) would send one such man in every nation this world would be a fit place to live in. Do you know, Sir, why? I will tell you, for, then all such men from every nation will sit together in a common council, and conduct the government for the good of all, and not for this or that favored and stronger nation or people. They will practice love, justice, and divine righteousness. Where would then be war, crime or poverty? The world would be just like one big happy family. Aye, aye, Sir, you smile; I understand,

it is almost impossible just now, for we are too ignorant, and selfish and loveless, but some day—some day" (covering his eyes with his hand, as if counting the days).

We sat in silence for several minutes. It was a beautiful sermon to me, far better than any I heard in a church or temple, for, it came from a sincere soul, a true soldier with the heart of a child.

I believe something like it is the opinion of the majority of the people of India about Gandhi.

Here we would estimate Gandhi from the spiritual point of view only, and let us now see as others see him. Politically, we do not exactly see as he sees, but that should not deter us from drawing our valuation of him as Gandhi the man, spiritual,—his character.

Dr. Oliver Huckel, of the Universities of Pennsylvania, Oxford and Berlin, in his very interesting book, "The Secret of the East," gives a vivid account of his interview with Mahatma Gandhi, from which we select the following passages:—

"This interview was to me a great privilege. I do not know of another man in the whole world whom I would rather see and talk to, and here it was my good luck. It came about so unexpectedly.....

"After a while we were called in to see Mr. Gandhi himself. He sat on the floor and salaamed to us with both hands. His appearance was striking. He wore nothing but a loin-cloth. This is his usual custom. His brown body was naked. His head was shaven, leaving only a small scalp-lock from his crown, hanging down to his neck, like a tiny pig-tail. His feet were bare. His is a slim, homely figure. His face is very plain, his front teeth lack two or three on the lower jaw. And yet he is singularly attractive, especially when he talks. For he has beautiful dark eyes. He uses excellent English, well chosen and literary, clear and crisp. He is a fascinating talker, subtle in his distinctions and discriminations. He is a well educated and well informed man. What impresses one most, however, is not his alert and well-balanced mind, but his sincerity and his spirituality.

"What a strange man he is,—so different from European statesmen or diplomats. No concessions to visitors, even ladies. No change of garments, no European dress, only the native garments, and those of the lowest kind. Would he appear so in Parliament, I asked myself, or if presented at Court? It seemed impossible. He seemed more a medieval saint, more of a holy man from a remote country district of India, rather than a polished leader and statesman of a great Empire. But when he began to talk, we forgot all that; then shone out the personality of the man. You felt his soul, which was all important. You feel that he is no charlatan, no mere visionary and fanatic; he is a broad-minded and spiritually-minded man. All his thoughts and interests are spiritual. The material things of life have little interest for him. He is "of spirit all compact." He also has a delightful sense of humor. He smiles often and one

feels in that smile his human quality. We congratulated him on his gift of humor. "If I did not have it," he answered, "my heart would have broken long ago." And remembering all that had happened to him, we agreed.

"Gandhi has sacrificed everything for what he believes is truth and justice. He has given up wealth, position, profession. He might have had any gift in India that the British government could give, had he only co-operated and been willing to advance reforms along the usual lines of education and the ballot. Instead of personal profit he has willingly endured poverty, persecution and prison for what he believes is the cause of the people. He is surely of the stuff of which martyrs are made.

"Among other things we asked him was this—"Do you expect your ideals will come to pass soon?"

"Not soon," he answered. "We must have patience. Ideas move slowly. Even those who think they follow what I teach sometimes lack this gift of patience. It may take a generation or two. I see things that discourage. But I also see much that is hopeful. I was reading again the other day the volume by Sir Alfred Wallace, the contemporary of Darwin in the study of the process of evolution. Wallace's book is a very remarkable study of the forward and backward steps in evolution and yet the inevitable move forward in the long run. So, if our ideals are true, they are bound to go forward. Only we must have infinite patience."

"Did you ever know Tolstoi? We hear you often called the Indian Tolstoi."

Not personally, but I corresponded with him. After his "Address to a Hindu," I wrote to him, asking for his permission to republish it, which he granted. I think much along his lines."

"You received part of your education in England, did you not, and were admitted to the bar there?"

"Yes, you are correct. And I am very grateful to my English friends and instructors. I read pretty thoroughly in History, literature and philosophy in those days."

"How large a following have you at present?"

"Oh, I do not know. Many names, we have the lists, but just how much they mean I cannot tell. Real following means understanding and sacrifice. I am only sure of myself, but even here (with a smile) I am not always my best disciple."

"What sort of a world would your ideals bring about?"

"Not the sort that Edward Bellamy predicts in 'Looking Backward,' he said. "I have read that, of course. My world would not be his complex and artificial world. I seek a world of happy labor and of brotherhood and of the love of beauty. We could have it in India. Perhaps not in commercialized England or America. But in India, yes. We could be as the Bible says—"having food and raiment, let us be therewith content." India

will yet be a great and strong nation—strong in the things of the spirit.”

“Would I like to see America? If you mean the skyscrapers of New York City, the great railroads, the big factories,—I do not care to see these evidences of great material success. But if I came to America, I should want to see the heart of America. I would go among the people; I should go into the slums and see whether the people were contented and happy. I should try to investigate Tammany Hall; you know what I mean. Material success and achievement mean nothing to me, unless the people are cared for rightly and unless the spiritual ideals of the nation are maintained.”

“.....Matter has outstripped the spirit and this should not be. We should develop symmetrically. Remember I do not lay much value to the modern gospel of Speed. Because you can go sixty miles an hour on a train and then advance six hundred miles by airplane, some say that we have advanced civilization ten times. I cannot see it that way. Speed does not make character, and character is the greatest thing.”

“Gandhi impressed us as a man intensely religious, but it is a broad and reasonable religion. He says:—‘All religions are like different roads leading to the same goal. All religions are founded on the same moral laws. My ethical religion is made up of laws which bind men all over the world.’ He told us that the Bible, especially the New Testament, had influenced him greatly. He remains a Hindu in the religion in which he was brought up, yet he does not consider that the only religion by any means. He says in one of his papers—‘I do not believe in the exclusive divinity of the Vedas. I believe the Bible, the Koran, and the Zend-Avesta to be as divinely inspired as the Vedas. In Hinduism there is room for the worship of all the prophets of the world. Hinduism tells every one to worship God according to his own faith, and so it lives at peace with all religions.’.....

“He believes greatly in the influence and power of woman. This is his word of appreciation in one of his addresses—‘Every inhabitant of India is our brother or sister. Woman is not the weaker sex, but the better half of humanity, the nobler of the two; for even today she is the embodiment of sacrifice, silent suffering, humility, faith, and knowledge. Woman’s intuition has often proved truer than man’s arrogant assumption of knowledge.’

This is his own confession of religious life and purpose—‘I pray like every good Hindu. I believe we can all be messengers of God’s will. I have no exceptional visions or revelations. My firm belief is that he reveals himself daily to every human being, but that we shut our ears to the still small voice. I claim to be nothing but a humble servant of India and humanity. I have no desire to found a sect. I am really too ambitious to be satisfied with a sect for a following, for I represent no new truths. I endeavor to follow and represent truth as I know it. I do claim to throw a new light on many

an old truth.’” This confession was not spoken in these words in my interview with him. They were written in his paper, *Young India*.

“He also impressed me as a mystic. To him, the externals of religion count for little, or nothing. He lives in the spirit which is independent of forms and ceremonies. He still calls himself a Hindu; he follows the necessary requirements, for he feels that this holds him to his people; but really he is beyond religious names,—he is essentially a mystic, free in all religions, holding personal communion with the one Lord.....

“But he does illustrate—and this is the heart of the matter—that a man can live in the simplest way for food and clothing; that he can give up all possessions and live in prison, and still be sweet-spirited, cheerful and happy. This means a great triumph of spirit over matter. Gandhi is a saint of the variety of St. Francis of Assisi, a very noble and beautiful kind of saint!”

There are many more beautiful thoughts in Dr. Huckel’s book from which I have quoted above, and I very strongly recommend it to my readers, if they want to know something of the “Secret of the East.”

Prof. Claude H. Van Tyne, Head of the Department of History in the University of Michigan, in his “India in Ferment,” makes some critical and pertinent remarks about Gandhi:—

“Only one thing is certain, and that is that this prophet, if he is one, has more followers than any other prophet in the world’s history enjoyed during his own life-time.....

“In a moment, the man who had roused India’s spirit as no man, dead or alive, had ever done, stood before me, and I was being introduced.....

“As he talked, I began to understand why C. F. Andrews ‘loved him like a brother’, and why the proud Brahman, S. Srinavasa Iyengar, spoke of him tenderly as ‘my master.’ I understand why the Inspector of Police at Poona enjoyed nothing more than to talk with him, though, as he laughingly added, ‘I may have to arrest him any day.’” Gandhi’s eyes were liquid, filled with a spiritual light, and there was a mildness, a sweetness of spirit, a compassion for one who could not see the light, who could only stand in the outer darkness of the materialistic world. I recalled what his friend Jayakar had told me of Gandhi’s ‘selflessness’—a word his admirers never omit—of his gentleness, his piety and religious fervor.....

“With all his maddening unreason there is about him something fundamentally right-minded. His idea that ‘the soul’s wealth is the only wealth’ is a truth sung by a poet of ancient Greece. He is quite right that the Indians cannot win swaraj by force. He is right in urging Brahmans to sit at table with ‘untouchables,’ and thus rid caste of one of its worst features. He has attacked fearlessly some of the worst evils of Hinduism. Whatever one may think of non-cooperation and its dangers,

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GOD, GODS and GODDESSES

CHAPTER V

ANAEI — SWEET SONG OF GOD. SPIRIT OF COUNSEL.

THE Spirit of Counsel is the fifth of the Holy Seven. He is called Anael — Sweet Song of God. This Spirit is mostly represented as feminine and so has been called Venus, and Aphrodite — the foam-born. The love of the sweetness of God is, however, a state of intelligence as well as of consciousness. This sweetness can only be known when it is mingled with the milk of pure philosophy. To live with God in the joy of the Substance of Life would be destructive without the human worth and natural intelligence to comprehend it. Neither the heavens above nor the depths of our own consciousness will yield their abundance until after the fourth day and dimension have been reached.

On this day God created great whales. "The sea-monsters draw out the breast, they give suck." These are the great mysteries that are long hidden in the depths of consciousness. It is from long labor in the depths, as well as by aspiring flight of thought into the heights above, that we shall bring forth the sweet song of the harmonious relations between God and man, the heavens and the earth. It is the Spirit of Counsel, or of Love, and personal fellowship between man and God that leads us out of the hard service of the abstract into the beauty and completeness of the concrete.

In the sea, the various forms of life prey upon each other; so is it in the many strange forms and symbols of man's religious devotion. Through the ages these will consume each other, until religion shall be delivered from every limit in the perfect fellowship of the human in the Divine and the Divine in the human. When religion reaches this predetermined state of perfection we shall know the value of all the strange, fantastic, grotesque, and to our finer senses, horrible symbols of its earlier life. As the vast host of various forms of bird life, moving under a Divine necessity along their established paths of migration, so are the variations of man's thought in form and color, as they fly to and from between the alternating attractions of spirit

and body, soul and mind. It is by a continued change of ebb and flow, attraction and repulsion, that we are being educated for the larger life of the future that shall hold all things in equal balance. The heavens serve us by their vastness and mystery, while we serve the heavens by reducing them to the order of the intellect. "It is the glory of God to conceal a thing; but the honor of kings is to search out a matter."

Revelation fits intelligence and intelligence fits revelation. The perfect harmony and unity of the two can come only after much increase in the range of thought and multiplication of the degrees of consciousness. Therefore it is said: "Be fruitful and multiply and fill the waters in the seas and let fowl multiply in the earth." We are to continually increase in both wealth of consciousness and of intelligence. It is by such increase

that man draws near to God and God to man. These two together constitute a land of promise flowing with milk and honey. "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friend; drink, yea, drink abundantly, O beloved." This is the discovery of the delights of cosmic consciousness by a universal type of intelligence.



THE BURNING BUSH

Moses, the meekest

man of all the earth—the deliverer of Israel,—is educated in the learning of the Egyptians and in the service of the priest of Midian. This priest is Salmiel—the fourth dimension of the Spirit. Moses is the child of a man of Levi. He is committed to the waters and also drawn out of the waters. The one to discover this child is the king's daughter, meaning the highest worth and grace born to the sovereign power of mind. Only such will be saved from losing themselves in the sweetness of the inner life. There must be the lion of strength as well as the lamb of innocence of life.

The Spirit of Counsel does not lead the people of God into the Promised Land. This is reserved for Joshua — Son of Nun — Continuation. Understanding comes only after much continuation. The one fault of the Church of Counsel is obscurity or lack of the Understanding that comes by much watchfulness. The garments of intelligence are not clean. The spiritual overlays and obscures the natural. Then the covering

or form of revelation is not synonymous with the inward sense. The body does not reveal the spirit nor the mind, the soul. No amount of pleasure in the wealth of the heavens can fill up the purpose of God. A wide range and strength of intelligence is essential as this abundance and sweetness of the consciousness of being. He who hath the Seven Spirits of God and the Seven Stars, does not regard this Church as a finality. When intelligence becomes divorced from consciousness, then the expansion or revival of this Church comes in as a necessary correction.

By the leadership and attraction of this Sweet Song, the harmonious and beautiful words of Revelation, religion is drawn out of its bondage to the limitations and hard service of the abstract state of the mind. But this captivity to the delight and sweetness of Revelation, though having the name or character of life, is yet, in its relationship to the perfect whole, a state of death. Ornamentation in speech, when excessive, over-lays and obscures the sense.

In the finality, exactness and clearness of thought must be as patent as the beauty of the words. The things that remain are the perfect marriage of the form of Revelation with the order and requirements of man's developed intelligence. The full work of time must be accomplished. Only the travail and patience of the Spirit to make manifest the Life of God will offer the acceptable and perfect fruit. Reception from God must be married to man's watchfulness and toil to know the meaning of the things seen, heard and felt. The mortal interpretation must be altogether separated from the immortal.

This Son of Man, of perfected intelligence in consciousness, comes as a thief in the night. When the majority are sleeping unconsciously, or simply reveling in the beauty of the nights of trance and the dawns of vision, some will be toiling in the darkness and in the light to bring together the day and the night. Then the most intoxicating song will, in the beauty of its utterance, be blended with the clearness and precision of the loftiest intelligence.

The final expansion of Revelation will be of this perfect nature. There are a few names in Sardis who have not defiled their garments. There is, in this joy of reception and perfection of beauty and sensation, an excellence that will guide it to perfection. When joy is subject to reason; when the absolute is married to the conditioned, the sweetness of the inward counsel will be written so as nevermore to be erased from the Book of Life. While mystery is long an agent of growth, neither God nor man will ever be face to face, and heart to heart, in an undivided life, until the face of the covering over the living forms of truth shall be fully removed, and mind and heart shall be alike satisfied with the abundant milk of intelligence and the honied sweetness of the fullest consciousness of being.

When the fifth seal is opened we discover the souls beneath the altar. These cry with a loud voice, saying,

"How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" But this perfect vindication of the blood or life is impossible so long as any other form of expression is regarded as essential in religion. "And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were should be fulfilled." These their brethren, still living upon the earth, the best of them as well as the worst, must all be slain even as these older expressions have been sacrificed to the enlarging spirit.

One thing is done toward the satisfaction of this righteous demand. They are given white robes and granted rest for a little season. These robes are not given to a few, but to every one of them. A new and clean intelligence appears to justify them. The principle of evolution reveals the value of the least and most elemental form of expression. As we see all that is best of form and most useful in the mighty works of the present indebted to the crudest beginnings and many improvements of time and labor, so do we see the mighty free life and blissful soul fellowship between man and God served by the first blind gropings and, to us, grotesque and revolting symbols of its life. Though religion has been symbolized by insects and reptiles, birds and beasts, and stained with the lifeblood of countless animals and also of human beings, it is this very greatness of its soul that has enabled it to bear these impediments and contradictions of its moral nature. All its ways of growth will be amply avenged and justified when the last and very best outward expression, regarded as essential to its life, has been slain by man's intelligence. Religion will never be at its best until it is the personal fellowship, in both consciousness and intelligence, between the individual soul and the Living Personal God.

This same law is seen at work in the pouring out of the fifth vial. As religious Truth tends forward out of the defined and limited state of creeds into that of the undefined and unlimited life of all spirit, there is a vast improvement that has no place in the realm of statistics. We have to learn to forget the old standards and measurements of value and take up with new ones. There is a mighty life growing up into this world that the old vessels cannot hold. Thousands do not go to Church and worship in the old way, and yet, in the essence of Religion, are as worshipful and reverent as those who do. Under the working of certain natural laws, the old distinctions are melting away and the day is near when it will be discovered that all men and women are of one nature and alike in the loyalty of the same. This, however, is not a day of perfect joy. There is still a certain amount of discord between the natural and spiritual divisions. In the world, as in the Church, many often sin against themselves and live

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THE MAHABHARATA

(Continued from page 5)

closed her eyes. This—one of the greatest characters in this greatest of all epics—is representative of the letter of Revelation and the blindness of mere legality in the administration of human law.

The second child, Pandu, the pale one, is religion born under the influence of fear.

The third child is Vidura—Justice—born of a woman of a lower caste. The Sudras or servants will yet be known to represent the Soul division of the four. Vidura is justice. This, however, is simple human justice born of human love and service.

Pandu—the pale one—is real religious devotion under the influence of fear. Such religion lives and reigns for long. All the many religious and sects of our world today are pale with fear of death and judgment. As a minister, I have stood or knelt by many a death-bed to help the dying to conquer this fear. While Pandu is represented as reigning for many thousands of years and doing great good to his subjects, he finally dies in the arms of one of his two wives, because he had been placed under a curse for killing a deer while embracing its mate. Deer are representative of the beauty and joy of vision; and as long as any state in religion slays the joy of the inner meaning of Revelation in devotion to the letter, it is of necessity predestined to die.

When Pandu is first placed under this doom, he learns that one of his wives—the spiritual consciousness—is possessed of a formula that enables her to secure the overshadowing for procreation of any one of the Gods. While still a maiden, Pritha had obtained this secret from a Rishi because she had been attentive to his wants in her father's house. In order to test the virtue thereof, she had invoked the God of the Sun, and though full of fear at the thought of losing her virginity, it was impossible for the God, thus summoned, to leave her fruitless. Of this union Karna—the pealed—was born. This child was born clothed with a coat of mail. Later, at the entreaty of Indra, he peeled himself and gave up this security against weapons, in exchange for a miraculous dart that would slay anyone at whom he should hurl it.

To preserve her reputation, Kunti cast her first born into the river from which it was rescued by the wife of Radha of the Vacyia caste, representing the natural consciousness. By Radha he is called Vasusena—born with wealth—meaning thereby the symbolic value of Revelation born of the Sun—the Universal Intelligence. Later he becomes Karna—the pealed—because the religious world long gives up the symbolic meaning of Revelation. Later we shall find that this Karna plays a great part in the war between the literal and spiritual values of Religion.

From the magic formula possessed by Pritha, three children are born; Yudishthira—the Spirit of Justice; Bhimasena—the Spirit of Might, and Arjuna—the perfection of Soul, taught of God, here called Krishna,

without whom this great war of all the Ages on the Field of God, would be fruitless. After this, Pritha teaches the formula to Madri, her companion wife, who gives birth to the twins Nakula and Sahadeva, representing Religion in body and mind.

Yudishthira, the eldest, is the perfect Justice or unity of spirit before it is divided between spirit, body, mind and soul. At the death of Pandu, the kingdom of the Age is bestowed upon Dhritarashtra, the bling king. He is married to Ghandavi—Piety—who blindfolds herself in order not to be superior to her lord. Of this union a piece of flesh is born, which is divided into a hundred parts, each of which is placed in a jar of oil and becomes a male child, so that she becomes the mother of a hundred sons. After this division a few fragments remain and are placed in a jar that produces one daughter. These hundred sons represent the many doctrinal states of Religion, all of which are to be slain in the great war.

Duryodhana who acts as king in the place of his blind father, is the principle of Authority. Bhishma—the Terrible One—must fight on the side of Authority while, at the same time, he prays for the victory of the five sons of Pandu. All this marvelous symbolism is the story of how Religion is to be freed from all the Religions, and the administration of human Justice be delivered from the awful state of mere blind legality. Though Religion itself seems to be slain, it is only that it may live in a hundred thousand times greater state when the Kingdom of God shall come, and the very Will of God be done on earth as it is in heaven. The only way we can reach this state is when we can forgive others their trespasses even as we expect God to forgive us. This means a day to come when each will live in all and all in each; man in God and God in man, world without end. Amen.

(To be continued)

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JULIAETTA, IDAHO

THE MAN OF MEN

(Continued from page 14)

knowledge apart from the sincere devotion of the heart to the very best and noblest life of which man is capable. God loves the adventurer—the seeker after the best with heart as well as mind. This river of refuge will never be found by any other spirit.

As soon as Ulysses recovers a little strength he returns the scarf of Ino, who immediately receives it into her dear hands. All this means that this is the way that cannot be wholly taught by one to another. Success will be a matter pertaining to the character of the individual.

On this shore Ulysses lands naked and almost dead with the fatigue of long wrestling with the mighty billows of the deep. He finds shelter and warmth, however, underneath the thick intertwining branches of the olive trees—one cultivated, the other, wild. These are representative of the interblending interests of Time and Eternity. These are the two Witnesses and sources of all culture in heaven and earth. The law of change and progress will bring about a perfect relationship between these two. The inclination of man in all natural ways will yet be one with the Purpose of God from Eternity. We must learn to take comfort in the past as well as in the present and the future.

Ulysses finds rest in the dead leaves and gathers strength therefrom. The things that have served their day and fallen from life's tree should be appreciated. In the Right Understanding we shall value all the many experiences and sorrows of Time, as well as all the old myths and legends and scriptures of the olden time that have fallen like leaves from the Tree of God's Eternal Life. Man's home is in Time lifted into Eternity; and in the Eternal Things drawn out into Time.

To seek the land of the Phaeacians is to seek to connect the subjective spiritual order with the objective natural life of man upon earth. Man cannot live by either state alone. Life filled to overflowing with spiritual intelligence and consciousness, without an equal abundance and place in the natural order, is as one-sided and imperfect as life, full and overflowing with natural interests and material wealth, but empty of the spiritual. Having gained the heavenly life, man must bring down these possessions into the state of naturalness.

The Path of Return is difficult and dangerous. It is like one who has climbed confidently to a great height, and finds that he must then descend. Many find it more difficult to come down than to go up. Ulysses lands upon this shore—representing the two-fold state—naked and empty-handed. There is a time when man finds himself stripped of the old ways, and having, as yet, no recognized place in the New. Many who have lived artificially try to get back into simplicity, and in doing

so, are often worse off than those who have never known the artificial products and comforts of civilization.

The true art of living will blend the best of art with the best of nature. To love a wild rose it is not necessary to cast away the glory of those that have been evolved therefrom by the labor and the art of man. There is a true and great simplicity that includes all the products of art. In the breaking up and scattering of all the old ways of religious life, there is no real loss. GOD IS, and Religion is greater than all the Religions. Those who have found the help of Minerva, intelligence in consciousness—will preserve the soul of every achievement of man in the spiritual realm, and come into touch with nature and all the sweet human ways of the visible material world.

Though the great adventurers—who are the spirit of Ulysses—reach this double state spent and worn, naked and empty-handed, they bring there the tried strength of soul and all the all-comprehending intelligence and consciousness that will soon gather to them, by attraction, the best of the human and the natural to be added to the Divine and Spiritual. Humaneness and consciousness of the solidarity of humanity, need to be made great and sublime by an equal sense of Divineness and the Consciousness of the Life of God.

The beginning of true strength is found beneath the inter-locking branches of the two trees representing the best culture of Time mingled with Conscious Knowledge of the great Eternal Verities of God and Revelation. The only fellowship that will bring perfection is the Fellowship and Co-operation between the most cultivated and natural state of life and the fullest consciousness and intelligence of heavenly things.

There must be both a leveling up as well as down. There is no descending into nature with safety, to judge both the quick and the dead, that does not come after ascension into heaven, and long sharing of the Throne of God at the Right Hand, or the companionship with God in the intelligence of heavenly life. There must be first the great adventure by the strength of nature—the best of all the Greeks—into the Unknown and Eternal City of God.

Having gained entrance into the Eternal, and possessed the Cosmic Consciousness, as personified in the

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THE MAN OF MEN

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TALKS TO THE YOUNG FOLK

By EDITH F. SUTTON

WHEN the year commenced with March, September was naturally the seventh month (as September implies; October was the eighth month November, the ninth; December, the tenth. The last two of the year being January and February. Then the Caesars made alterations in the Calendar, and made a very poor job of it, I think, don't you? Just think of September now being the ninth month! (Sept, you know, means seven.) October, (meaning eight) is now the tenth month; November, the eleventh; and December, the twelfth!

The first month in our present calendar is January, in midwinter. The dear old way of commencing the year in the springtime seems so much more suitable, for Springtime is the commencement of Nature's life. The cold winter is past and the sun warms the earth with her love; and seeds and all green things take life and do their work in the mysterious darkness of the earth until the time for the bursting forth of the tiny verdure comes and each miracle of Nature brings forth its own results.

Well, dear young folk, you and I are not Caesars and cannot restore what they did, so let us take things as they are and allow September to be our glorious Harvest month! Yes, September lands us right into the Harvest season. Machinery has now largely taken the place of hand labor; but we will take a peep into olden days for a few moments. The gathering in of the golden Harvest was a time of great rejoicing. Every capable man, woman and child was mustered into service. Mostly it was the children's place to carry dinners into the fields, for the fathers and mothers could not spend one single hour away from their blessed work. The village streets were comparatively empty; scores of cottages were closed. There was no getting a coat mended or a shoe cobbled in those days! It was just work, work all day long; but never was work done more joyously than in those Harvesting days. High, low, rich and poor might often be seen laboring side by side in beautiful comradeship; for was not God the God of All? You see it was necessary to gather everything in before the rain came, so there was no time to be lost. It was truly a very wonderful sight to see how gracefully the reaper handled his sickle; with one sweep the whole armful was down. The binding of the sheaves was indeed also an art, for seldom did a head become loose. In many places on the last day of the ingathering there would be a dance by the light of the wonderful moon. Some danced, some sang, some played a small instrument of music; all congratulated each other upon their successes.

The Feast of Ingathering is also known as "Harvest Home." The Harvest Moon is more brilliant in some parts of the world than others. I think it is in some

part of Canada (but I may be mistaken) that the harvest moon shines so far into the night that by its light the reapers can keep at work till nearly midnight.

Dear young folk, have you ever seen a really glorious Harvest Moon? Oh, it is a wonderful sight! Our hearts rise up to God in thanksgiving for His Beautiful Creation.

In England, France and other countries a Harvest Festival is kept as soon as harvest is over. Churches are decorated with the most gorgeous fruits, vegetables, etc. Hymns of thanksgiving are sung and everybody joins in offering part of the best that they have gained by sending all the decorations the next day to the sick and to the hospitals where ladies and friends visit and talk to the patients about the harvest.

Now do not think that God sends the corn, grains, herbs, fruits, nuts and other things just to befriend us. No. God does not make beggars of us. He expects co-operation from each of us. We have to do the work; we toil, we reap, we plant; and what is more, we have had to learn how; the right time for planting things and sowing seeds. We do the work but God gives the increase. And so let us all sing a joyous Hallelujah to the God who is our Lover and Blessor of all our labors.

THE HARVEST MOON

Roger to Mother,—

"Why is the moon so big, Mother,
And why is the moon so red?"

Mother's answer,—

"The bigness of the moon, my son,
Is God's great Thought, as Father!
The redness of the moon, dear boy,
Is God's sweet Love, as Mother!"

While we think of all the wonderful machinery invented for harvesting grains, etc., we are brought face to face with all the marvels of Science in its many varied wonders. It was about this time of the year nearly two hundred years ago that the first balloon was invented by a Frenchman. I remember, children, watching a balloon going up, up, up. It seemed as though it would get altogether lost in the skies! My mother told me that I might live to see more wonderful things than balloons! She said that even in her day "Lucifer matches" were unknown. Also she remembered giving a dinner party to several of her friends, telling them that after dinner she had something to show them. When the time came for the exhibition, she took up a four inch piece of elastic, so thin and small; just pure rubber. She took each end of it and pulled it, and lo, it got longer and longer, and then she let it go loose and it collapsed to its orig-

inal smallness! My mother's guests were astonished beyond words. One lady clasped her hands, exclaiming:

"Wonders, wonders, for to see!

Amazed, amazed, I be, I be!"

If those ladies and gentlemen were alive now what would they think of the airplanes, automobiles, and many other inventions? When the balloon first appeared they were considered so marvelous, that Horace Walpole, in 1783, said: "Balloons occupy senators, philosophers, ladies, everybody." About that time a poem appeared, entitled:

"The Air Balloon or Flying Mortal"

"Should fire or water spread destruction drear;
Or earthquake shake this sublunary sphere;
In air-balloon to distant realms I fly,
And leave the creeping world to sink and die!"

DON'T HURRY

Don't hurry, little lane, to reach the highway;
You can wander here and there and up and down,
And take your time as long as you're a by-way,
But the highway must run straight to reach the town.

You can turn and turn again
While a by-way you remain,
You can ramble, you can scramble,
So don't hurry, little lane.

Don't hurry, little stream, to reach the river,
But play at hide and seek awhile with me
Among the rushes where the sunbeams quiver,
And let the river hurry to the sea.

In the shallows lie and dream,
Where the minnows glance and gleam;
Take your leisure and your pleasure,
And don't hurry, little stream.

Don't hurry, little maiden, with your growing —
The youth you squander now you may regret;
Don't bind your tresses up, but leave them flowing;
You're but a blossom on Life's tree as yet.

To be young don't be afraid;
Pluck the roses ere they fade;
'Tis your may-time and your play-time,
So don't hurry, little maid.

Ada L. Harris.

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IMMORTALITY OR ETERNAL YOUTH

(Continued from page 11)

sage to the Church of Ephesus: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." What it means to overcome here is to overcome all the first operations of religion in dim and mysterious forms, in a state of religion that is absolutely free of mystery because God is seen and known in all the life of spirit, mind, body and soul equally.

This is the final Jerusalem or Wholeness of Life. When this tree is represented in the closing chapter of Revelation, it is growing, not only on both sides of the river of the water of life, but in the midst of the street of it. This is the broad highway of true Kingship on which all feet shall walk. This is the one and only Highway that has room enough for all without any crowding or jostling of one another. This is the way of spirit made as intelligible in its qualities as body in its quantities; where mind will be open and perfectly obedient, prayerful and discernful towards God; and every loving obligation of each to all and all to each; where body will see, hear and touch in the ethereal form-world the very Body of God.

The riddle and mystery of Life Immortal can never be solved until we live the extended view of life that is absolutely just to each of its four great divisions. This alone is Jerusalem — Habitation of Peace — the one place that God has desired for His habitation; for the God of Justice, of Universal Truth and Love can only live in the spirits, minds, bodies and souls of fourfold men and women. You cannot gain this life by any correctness of doctrine about it; each separate quality of the Divine must have become a part of the moral nature or full grown character. No one can do this for you. No church nor school; no separate religion can bring you thereto. In Truth and Love and every other shining star of the very life of God must be made visible the lives of those who have found this only Way to Life. For such, God alone is Savior. For such, there is but the one true standard of devotion, and that is and must be absolutely universal devotion to make God and Eternity visible in Time and Humanity.

THE MAN OF MEN

(Continued from page 22)

beauty of Helen — the most beautiful of all women — then man must gain the Day of Return into Nature, that is personified by all that Ulysses undergoes, before he lands upon his own shores and gains the Divine-human beauty personified in his wife Penelope and in his son Telemachus.

This night of sleep among the dead leaves of the olive trees represents the great healing and rest that will come to us when we have first learned how to marry all that has been to all that is now and all that ever shall be.

There is no spirit of regret nor reproach in the heart of the Man of Men towards God or towards any of the partial manifestations of the Divine.

In supplicating the river, Ulysses supplicates the Spirit that has stirred up the winds and the billows against him. It is encountering the contrary winds and the mighty mysteries of the deep that makes man strong and worthy to possess, in one complete and happy state, all the plenteous joys of life without, realized within, and of life within possessed in the very outermost sense of the body's life.

We all need this period of repose that is born of the Spirit of Reconciliation and Recognition of the worth of all things. This is not the mere good-nature and toleration of Liberalism. It does not mean that each theory of life is as good as every other theory. It means that those who know and see the Perfect Whole, can be quiet and patient towards the many partial states and incomplete ideals. The act of possessing the Whole yet to be worked out in this Divine Song will be a swift and sure death to every partial and incomplete ideal seeking to possess the One Perfect Consciousness belonging, by Divine Right, to the One Complete and All-comprehending Intelligence personified in this Man of Men.

(to be continued)

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OUT OF EGYPT

(Continued from page 12)

that is divorced from Revelation will surely perish, while that which becomes strong in Revelation is destined to live for ever.

The next step is that of The Manifest or the perfect co-operation of Time with Eternity. This is the plague of the locust devouring every green thing before them. Man, in this stage of progress, must devour every form of knowing, both in Time and Eternity.

Then comes the great plague of storm and hail, the utterance of the perfect Life of God made visible in universal love and devoted service to the good of all.

Then comes also the darkness concerning God that can be felt by all throughout the whole land of Egypt.

Then the death of the first-born throughout Egypt; for everything that man has originated must die. Only the things eternal, translated into natural excellence, can finally live. The blood of the passover that gives safety, is the life of loving service giving every act to the good of the world. Only those who have learned to live in God, consciously

and understandingly, will ever pass through the Red Sea of life out into the great desert of the Unknown to the most cultivated intelligence, consciousness and understanding of God.

The day will come, when, in the gladness of the living consciousness and taste of God, we shall sing, 'The horse and his rider hath he thrown into the sea.'

We must do our utmost to know, and then in the burning flame of devotion discover that God only reveals Himself when the utmost ardor of love in service to mankind is added to the universal search to know. It is only those who make this pure offering of unleavened bread and the very best life of which they are capable that shall escape the devouring sword of the Angel of Death. Nothing can pass to immortality but the best of Time blended with the best of Eternity. The day must come when man's life shall be visibly Divine. All the wealth of the Mind will be thrust into the hands of those who learn to rule and live with God.

Life shall pass beyond all the toil of thought. The man who is true to Time and Eternity will know as he lives and live as he knows. The

old ways of the intellect and established doctrines in Religion will come after us as we take this road through the Red Sea of life and try to draw us back into bondage. But we must learn how to stand still and see the salvation of God and yet move forward joyfully, quietly, and yet with every assurance that God is with us.

The only way out of Egypt is by following the cloud by day and the fire by night. The clouds are the allegorical forms of Revelation charged with refreshing consciousness and the pillar of fire by night, the burning flame of devotion soaring ever Godwards.

If you are called out of Egypt you must, like the Christ-life, dwell apart for a time, knowing perfect separation, having no plan of external devotion, because your whole life, waking or sleeping, is a white and pure flame of practical service to the common good of all.

There is no life worth the living that does not marry the utmost seeking to know, with the utmost loving service to the equal good of all. Only the vision of the inner qualities of being can kindle in our hearts this equal service that will dethrone hate

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The Student will understand that this cannot be an exhaustive study of the subject. All Truth is paradoxical, being both yea and nay, positive and negative, in the great New World now at the dawn. It is of this World it is said: "Blessed be Egypt my people, and Assyria, the work of my hands, and Israel, mine inheritance."

The created man will be the excellence of all that is attainable in spirit, mind, body and soul. All the plagues of Egypt are but steps in this great pathway of unfoldment.

The finding of Moses in the ark of bulrushes is the beginning of the realization of the life within those who have done their best in the life without. Moses smiting the Egyptian is another step, and the discovery of the burning bush, still another. This is the indestructible light and meaning to be drawn out of all the Great Sacred Books. To this Mount of Vision he must bring all the children of Israel.

Here Elijah, the preparer of the way of the Lord before him, must also go. Here we must all go and learn the whole and perfect Law before it can descend into our whole being from the Christ-life of open Vision with Understanding gained by all the suffering and toil of the past.

THE BOOK OF PSALMS

(Continued from Page 15)

truly as the living forms of the spiritual division. Only after we have learned to care for all in the right division and understanding that is like unto God's can we enter into the multitude of God's mercies. All states of revelation, as a mystery without understanding, are to be destroyed. The inward part is full of wickedness. The bones or ideas are hidden therein. The things that attract by the beauty of the covering will be destroyed by

their own counsel. The false promises will fail to content us. No amount of Life, even in the heavens, can finally content us without the Understanding. Joy comes only in the perfect trust that embraces with gladness all the labor of Time as well as giving from Eternity. All the power of God compasses and protects this righteous alliance. Obedience is the very heart of being. As man has but one heart, so in the final truth he can have but one God. This is the Lord who made the heavens and the earth.

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GOD, GODS, AND GODDESSES

(Continued from page 20)

beneath their loftiest ideals. While the power of the natural is waning before that of the spiritual, the strong force and habit of nature dies with pain. There is a terrible darkness in science without religion.

The vial of the fifth Angel is poured out upon the seat of the beast. The seat of the natural mind is the life of the natural body. The reality of the spiritual life in the personal intercourse between man and God, as it draws together in closer unity the consciousness of spirit and body, soul and mind, must cut down and destroy even the power of increase of the natural body. The more cultivated men and women become, the fewer offspring do they have. In all nature, that which has reached the limit of perfection comes to a halt and of the most perfect varieties of fruit new ways of increase are established. So it is with physical life. As death weakens, so will the old life of the flesh. The power of sex has to be turned into the spiritual rather than into natural ends. In the process of regeneration the whole physical and natural life of man is to undergo a mighty change. The old ways will, however, die with pain and long complain against the power that long deprives them of gain. Yet man will suffer in these ways while at the same time he is rejoicing in the new life forms already sensed as pressing into realization. These sufferings are not to be those of sinful men against a body of righteous men, but what we shall all feel in the gradual regeneration and readjustment of the body's life.

Think of the vast change to be accomplished in the substitution of rejuvenation for that of death and birth. Think of the old loves and inclinations that have been purely natural, that have to be cut out and changed for these loves and inclinations that are both natural and

spiritual. These are titanic changes and re-births of humanity, which, while flooded with hitherto undreamed of joys, will yet not be accomplished without travail of the flesh. It is these very sufferings that will refine and recreate the body to bear the higher joys of the double consciousness of being.

Our greatest difficulty will be to conquer the greatest fault of the Spirit — the almost Divine impatience of Love, trying to force others before they are ready into these great discoveries. This is the fault of Moses in striking the rock instead of commanding it. We must learn to be quiet, forgiving and charitable towards all. We must recognize the necessity of experience in every life. God's charity is the only kind that never fails. When we cry and moan and want all to know what we know, God will in love deny our prayer. God means that all that is without shall be as that which is within and all that is within be as objective, real, as that which is without.

When we have become worthy in our mental strength and moral gentleness we shall be permitted to walk hand in hand, and to see face to face the Everliving, Infinitely Loving God. This is a state of reality of intercourse with God that transcends all that we have called real.

(to be continued)

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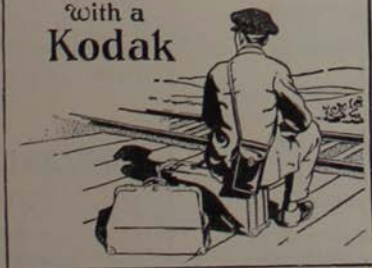
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THE GOSPEL OF JOHN

(Continued from page 9)

be but we know that it is as fixed and sure as God Himself. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life." The word is the manifestation. To believe is to receive all these manifestations of the Scriptures, and also personal visions as sent of God for our judgment, education and full creation. Only in this way can anyone become visibly divine.

The life that is first the Son or likeness of God must become at last The Son of Man; for the Son of Man is God-made; perfectly visible in both the individual and general life of mankind. Only this will be The Soul Revealed, and become a power in our world, not in one but in all who thus search the Scriptures, and these shall soon rule the world without a rival.

No Scripture is of any private meaning. It all contains an inward and eternal meaning, and it is only after humanity gains this inward sense that life will become so abundant as to conquer death. This is the ransom God is waiting for. The Lion of the tribe of Judah is the spiritual strength to labor and search all Scripture with the help of God in vision, until we know the long hidden sense or wisdom thereof. No word of Scripture is true in its surface meaning. But every word is a very mine of wealth and fountain of life when we loose the Seven Seals and read what is written on the underside.

(To be continued)

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MAHATMA GANDHI

(Continued from page 18)

say it has done much that Gandhi's admirers claim for it. He has made the Indian people feel their unity as never before. He has awakened Indians from two hundred years of dreaming 'in slavery'—as agitators love to call the British late benevolent absolutism—to a pride that will not tolerate assumed superiority. Indeed, many believe that he has lighted a fire in India that shall never be put out.

"Rabindranath Tagore admires Gandhi, too, though he does not agree with all his plans and doctrines. He wrote, 'Mahatma Gandhi came and stood at the cottage door of the destitute millions, clad as one of themselves, and talking to them in their own language.....Who else has felt so many men of India to be his own flesh and blood?—as soon as true love stood at India's door, it flew open; all hesitation and holding back vanished. Truth awakened truth.'"

I cannot here resist the temptation of quoting a few paragraphs from a recent book "The Indian Outlook, a Study in the Way of Service," by W. E. S. Holland (1927):—

"So we may come to understand something of the secret of the hold he has on India. Singularly unimpressive in appearance, there is about his presence a transparent sincerity, an utter fearlessness, an evident selflessness which, with Indians at least, compel a reverence that almost amounts to awe.

"At the outbreak of the war Mr. Gandhi was a convinced believer in the righteousness of the British cause. His sufferings at the hand of governments had not soured his judgment. As leader of the Indian movement in South Africa, he had served many sentences in jail. He had come out of jail to take the lead in recruiting armed forces for the Government that had imprisoned him. In 1899, after the outbreak of the Boer War, he had raised an Indian Ambulance Corps nearly a thousand strong. Of Mr. Gandhi's work in this connection a European campaigner writes:—

"After a night's work (on Spion Kop) which had shattered men with much bigger frames, I came across Gandhi in the early morning, sitting by the roadside, eating a regulation army biscuit. Every man in Buller's force was dull and depressed and damnation was heartily evoked on everything. But Gandhi was stoical in his bearing, cheerful and confident in his conversation, and had a kindly eye. He did one good. It was an informal introduction and it led to a friendship. I saw the man and his small undisciplined corps on many a field of battle during the Natal campaign. When succor was to be rendered they were there. Their unassuming dauntlessness cost them many lives, and eventually an order was published forbidding them to go into the firing line. (On one occasion he had the privilege, which he greatly treasured, of bearing Lord Robert's only son out of action and carrying him eighteen miles on a

stretcher to the base.—C. F. Andrews).

"In 1906 he led a Bearer Corps of Indians for the British Army against the Zulus.

"In 1913 there occurred the armed strike of European labor on the South African Rand. Mr. Gandhi's passive resistance was then at its height. It was his supreme opportunity. He could have exploited the situation to extort almost any terms he chose from an embarrassed government. Instead, he deliberately called off the whole movement, resuming again as soon as the government had settled with the strikers. To the very last day of the Great War this man was recruiting for our armies in India.

"To the Viceroy he wrote:—

If I could.....I would make India offer all her able-bodied sons as a sacrifice to the Empire at its critical moment, and I know that India, by this very act, would become the most favored partner, and racial distinctions would become a thing of the past. (Gray and Parekh's Mahatma Gandhi, pp. 38).

"Mr. Gandhi failed because he believed in the instant transforming power of the great and true idea. India had only to see and understand in order to embrace and follow. But the Kingdom of God is as a mustard seed and leaven. And yet the failure was not so much the failure of Mr. Gandhi as of you and me and the rest of ordinary humanity. A prophet is always before his time; and the great prophets have always been martyrs also. But if Mr. Gandhi's hand is no longer on the helm of Indian politics, he still rules the heart of India. It is safe to say that no man living wields so strong an influence upon so many millions of mankind. Now that he has turned from the surface war of politics to the basal issues of social uplift and reform his greatest victories are yet to come. And already he has won the heart of thinking India from the desert paths of violence.

"It has been called a splendid failure. But was it truly failure? Has he not slain for us the lie that held us cowards and bondsmen, the lie that 'force decides'? We now see more clearly that the only final settlement of anything is by the peaceful persuasion that refuses to be a party to wrongdoing. Immeasurably more costly and more calamitous than Mr. Gandhi's failure have been the countless failures of force and militarism with which history lies strewn. Learning from his mistakes, weary humanity will yet find the way to light along the track he has re-blazed for us. Still is it true:

'They that take the sword shall perish by the sword.'
'I am the Way.'

"An Indian student once said to me:—'Sir, it seems to me that the two men who in all history have made the most determined effort to apply the teaching of Jesus Christ to life and politics are Mr. Wilson and Mr. Gandhi. And all the world could do with them was to shatter the health of one and put the other in prison.' Calvary is still inevitable."

Romain Rolland, in his "Mahatma Gandhi," calls him

"The man who became one with the Universal Being." It has been very widely read, and gives a very clear and true appreciation of this great and beautiful soul. I will take the liberty here of quoting a few passages from this popular book:—

"These noble words give the key to the struggle which we now will describe. They prove that the Apostle of India is the Apostle of the World, and that he is one of us. The battle the Mahatma began fighting four years ago is our battle....."

"I believe implicitly in the Hindu aphorism that no one truly knows the Shastras who has not attained perfection in Innocence (Ahimsa), Truth (Satya), and Self-control (Brahma-Charya) and who has not renounced all acquisition or possession of wealth," says Gandhi.

"It should not be forgotten that this Asiatic believer has translated Ruskin and Plato and quotes Thoreau, admires Mazzini, reads Edward Carpenter, and that he is, in short, familiar with the best that Europe and America have produced....."

"To an English clergyman who asked him in 1920 which books had influenced him most, Gandhi replied, 'The New Testament, Ruskin and Tolstoi.'"

"April 6, 1921, he said:—Non-violence is the law of our species as violence is the law of the brute. The dignity of man requires obedience to a higher law—to the strength of the spirit.....I want India to practice non-violence being conscious of her strength and power. I want India to recognize that she has a soul that cannot perish and that can rise triumphant above every physical weakness and defy the physical combination of a whole world....."

Romain Rolland quotes from Tagore:—"I hope this spirit of sacrifice will grow, and also the will to suffer.... This is real liberty. Nothing is higher, not even national independence. The West has an unshakable belief in force and material wealth; therefore no matter how much it cries for peace and disarmament, its ferocity will cry still louder. We, in India, must show the world what this truth is which not only makes disarmament possible but transmutes it into strength. The fact that moral force is a stronger power than brute force will be proved by an unarmed people. The evolution of life shows that it has gradually cast off its formidable armature of scales and carapaces and a monstrous quantity of flesh until man was evolved who conquered brute force. The day will come when a weak, noble man absolutely unarmed will prove that the meek shall inherit the earth. It is logical that Mahatma Gandhi, weak of body and without material resources, should prove the unconquerable strength of the meek and the humble hidden in the heart of the outraged and destitute humanity of India. India's destiny is bound up in Narayana and not in Narayana-sena, in soul-force and not muscle. It must uplift human history, transport it from the confused valley of material struggles to the high plateau of spiritual battles. Although we may de-

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lude ourselves through phrases acquired from the vocabulary of the West, Swaraj, home rule, is not really our goal. Our battle is a spiritual battle, a fight for humanity. We must emancipate man from the meshes he has woven around him, free him from the organizations of national selfishness. We must persuade the butterfly that the freedom of the sky is better than the shelter of the cocoon.....If we can defy the powerful, the rich, the armed, by showing the world the power of the immortal spirit, the castle of the giant Flesh will crumble into nothingness. And then man will find real Swaraj. We, the miserable outcasts of the Orient, we must conquer freedom for all humanity....."

"Our object," Gandhi has said, "is friendship with the whole world. Non-violence has come to men, and it will remain. It is the annunciation of peace on earth....."

"Peace, non-violence, suffering, is the only message that has come from the prison....."

"The way to peace leads through self-sacrifice.

"This is Gandhi's message. The only thing lacking is the cross..... The soul of Oriental peoples has been moved in its deepest fibres, and its vibrations are felt the whole world over.

"The great religious apparitions of the Orient are ruled by a rhythm. One thing is certain: either Gandhi's spirit will triumph, or it will manifest itself again, as were manifested, centuries before, the Messiah and Buddha, till there finally is manifested, in a mortal half-god, the perfect incarnation of the principle of life which will lead a new humanity on to a new path."

Mr. Henry Beston, in the Atlantic Monthly for May, 1924, in reviewing Romain Rolland's life of Gandhi, speaks thus:—"Rising high above our Western ruins, the immemorial East confronts us with an authority long unknown. Statesman or saint, brown ascetic or busy electioneer, the fullness of life or the madness of speed or steel—the future lies in the choice we shall make. The Mahatma's gospel has many sides, but its essence is a reaffirmation of the power of religion to remold the world. In the West we continue to build new states with new governments, new laws, and new decrees, whilst only from new souls, cleansed by religious flames, can a new civilization be born. The genius of the Ma-

hatma lies not in his gospel, which is as ancient as the earth, but in his application of it to the confusion and despair of these unhappy times. A saint with a university degree—perhaps only such a person can lead this generation to the sun."

"Upon this day I shall walk nearer to the goal;

I shall lift my face with greater consecration and with hope;

I shall send forth throughout all time vibrations of love,

Beauty, joy, strength and peace."

—Edwin Markham.

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TESTIMONIALS

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

JEAN MARIE EGTS

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

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

E. A. W. HOSWELL

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

SARAH PEASE

Dear Mr. Chainey:

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

HELEN HATCH

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

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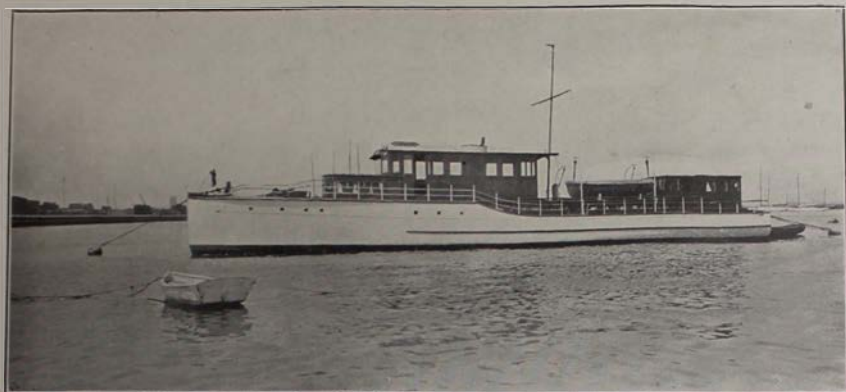
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