

# 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



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

NOV.-DEC.  
1927

PUBLISHED BY  
GEORGE CHAINEY  
362-XIMENO AVE.  
LONG BEACH, CALIF.

10 c. a copy  
\$1.00 a year

## PUBLISHER'S NOTICE!

**Deus=Homo**

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

By

**George Chainey**

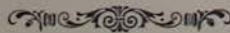
R. CHAINEY has written many books of unusual value and significance, but one who knows all of his previous work will have no hesitation in recognizing "Deus Homo" as his masterpiece, the crowning accomplishment of many years of truly great achievement. In it the author presents a rational religious philosophy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

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

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

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

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Volume 1

LONG BEACH, CAL., NOV.-DEC., 1927

No. 6

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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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# The World Liberator

Volume 1

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## THE MAHABHARATA

With a Key to its Universal Meaning

By GEORGE CHAINEY

No. 6

### The Great Essentials

**I**N THIS most wonderful Epic we are brought in touch with the great essentials of life, such as, Liberty, Progress, Intuition, Justice, Unity, Universality, Infinity, Divinity and Humanity or Humanism. These, the greatest of all things, are the most essential for us to understand and serve. The Universe of Qualities is far greater and more important than that of Quantities. While for a long time we see only the world of quantity, the day must come when we shall think far more of the realm of quality than of quantity. Our first business is, of course, to acquire an incorruptible character or moral quality. After the death of the religion of fear must come the birth and growth of the Universal Religion of Love and Service for each in all and all in each.

We are only just beginning to glimpse the real nature of The Universal. One of the very greatest and most essential things in Religion is perfect freedom and right to be true to the Highest and Best. This quality is personified by Drona—the pot born. This pot corresponds to a chamber or vessel for strictly private use. This, to many, will seem to be vulgar and unclean. We are just beginning to realize that the very greatest, purest and most essential elements of life are closely related to what we have called common and unclean. To the pure all things are pure. The most wonderful things in all this marvelous book are symbolized by stories of sex.

A great Rishi is surprised in his austerities by a heavenly Venus that causes a thrill and emission of his vital fluid. This is caught in a vessel and from it Drona,

the personification of liberty, is born. Before this a similar experience, in another Rishi, begets Kripa and Kripa, the quality and quantity of pity. This quality is married to Drona, and from this union a child is born called Acwatthaman—the horse-voiced, representing Intuition. This is one of the greatest of warriors. Kripa—pity—is one of the greatest educators and agents of progress in the growth of Humanity. All that is best in Religion, both in the universal and under authority, is largely stimulated by the feeling of pity and sympathy for others. This will yet expand and embrace the animal world as well as that of mankind.

Before this can be largely developed we must learn to know reverence and care for our own live bodies in all their wants and functions. This is an absolute essential for any attainment, either Divine or human. So long as the great symbolism of sex life, found in all the Sacred Writings, of the world, is regarded as impure and degrading, we have not glimpsed the nature of real purity. We must care for every natural function of the body as earnestly as we care for any quality of mind, soul or spirit. The first duty in true hospitality is to see that your guest is provided for as fully for the functions of illumination as for those of hunger and thirst. A good home is impossible without a well-appointed bathroom and toilet. The greater care for these things, in all good homes, is a visible and important evidence of progress.

The heavenly Venus is called Aphrodite—the foam-born Goddess, because she is born from the vital fluid of a God swishing around in the waters of the ocean



for many a century. This is the very taste and beauty of the Divine born of much wrestling with the mysteries of Super or Cosmic Consciousness.

All these great stories of this and other world Epics must be comprehended from the Divine. Drona is the chief instructor of the warriors on both sides. Authority must make way for liberty as well as those who are entirely free. Drona prepares for this great service by obtaining the arms and instruction of Rama. While Krishna represents the highest of the Divine, Rama is the most perfect development of the Human. He is the new humanism just beginning to appear, and to organize the world into Leagues, Clubs and Brotherhoods of service to every cause of human improvement. First the natural, then the spiritual. So long as we seek the Divine by ignoring the natural, there can be no real understanding and realization of the Divine.

We are called upon in all the greatest and most inspired Writings of the world to choose Life and Good instead of Death and Evil. So long as we depend upon the slaughter house for our food, and keep thousands of our fellowmen sticking and killing screaming animals from morning to night, and others living in the emanations of these corpses to prepare what we eat, we are sowing the seeds of disease and death and keeping out of our bodies the qualities of health and life.

We find that Drona is educated with Draupada, representing the most progressive state of Religion, such as we find in Unitarianism and Universalism. But when these come into great power they are inclined to exalt themselves above the cause of Freedom. It is because of this, however, that Drona takes the greatest pains to educate the five brothers. But Krishna, the wife of the five, representing Cosmic Harmony, is born from the sacrificial fires of Draupada. It is the continual sacrifice of the earlier forms and teachings of Religion that is bringing our world into the actual joy and taste of the Cosmic Consciousness. She is won by the superior bowmanship of Arjuna, because it is only in the evolution and growth of the soul or moral character that we can obtain the living beauty and joy of perfect harmony. While Arjuna wins her she must first be married to Yudishthira, the representative of Justice. After this she must be married by each of the four, representing spirit, mind, body and soul. We must learn to be just and face existence equally from its four-square dimension. This is the great meaning of Zion—the extended view, and the four equal dimensions of Jerusalem, the only Habitation of Peace. There can be no individual nor world peace from any other standpoint.

No individual has reached the great essentials of

life until he lives equally and justly from the four-square standpoint. It is just as important to care for physical as for spiritual and soulful perfection. So long as we regard sex as something to be ignored and starved out of existence in order to be good and pure we are sacrificing the element that is absolutely essential to the taste and joy of God. It is, however, a great mistake to separate this from the rest of life and represent it as the only key with which to open the gates of heaven. We must know what to eat and drink; how to sleep and wake, and be just to all the moral or soul responsibilities of Daily Life, before we can expect to keep watch over our flocks by night and be overshadowed in our individual consciousness by the Very Presence of God in the Highest.

Both Krishna and her five husbands must be born of the best of the Human as well as of the Divine. The only way to God is through all pity-loving service of others as well as absolute loyalty to all we know of life both within and without. The joy and taste of every natural beauty and delight are preparatory to what is called in this book, Amrita or the taste of God. This is only acquired by the long struggle of the Divine Qualities called Gods and Goddesses, to get into manifestations in the visible quantitative life of mankind. This is the real meaning of evolution and involution.

There is a striking story here of a man of a lower caste trying to gain the instruction of Drona. In doing this he sacrifices his right thumb, representing the principle of action. We see this embodied in the spirit of Bolshevism—taking away the spirit of personal attainment and acquiring. In order to give we must have, and in order to appreciate freedom we must do all that is possible both to have and to be. It is more blessed to give than to receive; and hence, forcible equalization of possessions takes from those involved their only possible way of joyous service to others. This is why the wife of Drona—the embodiment of the spirit of liberty—must be the spirit of conscious pity for others. While there is a strong tendency to neglect Humanism for Divinity, there is also an equal tendency to neglect Divinity for Humanism. We see this in such movements as socialism and the Salvation Army. This is the meaning of the sending away of the five brothers and mother into a poor country and the building for them a home of Lac, in which they are to be burned to death by the power of Authority. But they escape from this by the prevision of Vidura, representing natural Justice.

The wonderful story that follows is the passage of religious life through Psychology or Psychism. All that is transpiring in our world today of New Thought, Spiritualism, Theosophy, Rosicrucianism, is thoroughly personified in this, the very greatest of our World Epics. In each of these interpretations we can only give a few gleams and shining jewels from this hitherto unexplored mine of immeasurable and undefinable experiences of Time and Eternity; Man and God; Universal Intelligence and Consciousness of Being.



# THE WORLD LIBERATOR

A Monthly Journal of Reconciliation

Published and Edited by George Chainey

AUTHOR AND PUBLISHER OF UNIVERSAL BOOKS

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Dear Friend:

We are sending you a copy of our SPECIAL CAMPAIGN EDITION of The World Liberator.

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Yours sincerely,

GEORGE CHAINEY

# DANIEL OR THE JUDGMENT OF GOD

## CHAPTER VI

### The Conquest of Fear

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

Psalm XXIII. 4.

"Upon earth there is not his like, who is made without fear."

Job XLI. 33.

**B**ECAUSE the laws of the Medes and Persians are of nature and mind, is no sufficient reason why man should give all his soul's devotion thereto. There is an excess of science as well as of superstition. But if we cannot be simply scientific we must demonstrate that there is a righteous way of knowing and worshiping the living God. To do this is to worship towards Jerusalem. This is to be filled with devotion to the wholeness of life including devotion to all that is natural and all that is spiritual.

The laws of the Medes and Persians are the things defined and established. In the realm of Knowing, these are to be the entire subject of Human Devotion. If anyone transgresses this established order he must be cast into a den of lions. The time mentioned here is one night. In the Apochrypha it is six nights, and during this time food is brought to Daniel by the prophet Habakkuk. This is the power to see within in dream and vision with the understanding of the meaning of what is seen.

The lion is the symbol of the might of the Spirit. The state of Vision-Consciousness is a consuming fire to those who are destitute of understanding and perfect fearlessness. This comes to no one without much experience and perseverance. It is a fearful thing to fall into the hands of the living God. It is much better and safer to worship the established ideals and the things that are known, than to seek to know the very nature of God without a long and ardent devotion to the whole of life in mind, body and soul as well as in spirit.

There is no possible conquest of Fear without understanding in all dreams and visions by night. Night is the shadow of death. We shall never conquer death until we have first conquered sleep. There is no night in the New Jerusalem because this is a state of life wherein there is no loss of self-consciousness in sleep. Those who have reached this state can truly say: "Though I walk through the valley and shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." This is the measuring rod of understanding of what we see, and the staff of Knowledge of the Divine Presence and nature in the realization of, and holy joy of, the Unmanifest back of

every manifestation. This state can never be acquired by mind or will alone. No one seeking after hidden things and occult powers can win to this goal. The times are filled with this wrong seeking and false claims made for mere psychological and sub-conscious states of mind. All those states will be ultimately destroyed in the den of lions.

There can be no perfect conquest of Fear until we can say: "For thou art with me." This is no mere state of Faith in God, but one of absolute conscious realization of the very Presence of God pervading spirit, mind, body and soul. This state of realization is just as real as the presence of one to the other, when two are mingled together in the bed of a perfect love.

This is the joy that calls out on joy and of which it is almost impossible to speak because of its undefinable depth, length, breadth and height of your whole being. This is to live in God, and to know, in every moment of time, in all the waking as well as sleeping hours, that God lives in you and that henceforth nothing can befall you not sent and directed by Him, who doeth all things well, even to giving to His beloved in sleep just the experience and care they need.

There is no faith in worship or realization of God that is equal to this God of Daniel, of whom it is now said by Darius—the understanding that has searched and enquired into all things—"He is the living God and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth." To live in this state is to be absolutely devoid of fear. You know that you are at one and at home in the center and circumference of the Whole Universe. You are at rest in the perfect Heart of Being. You are not seeking Heaven, because heaven is within you. You know that there is no spot in the universe more wonderful than the here and now of your own life. You know that there is not a single jot or tittle of the law of your responsibility to God or man that is not fulfilled by the God of Daniel, which is the very law and judgment of God, seen and felt and made visible in all you see or think or do. Only this state will bring to our world The Day of Judgment and The Conquest of Fear. The only way in which fear can be fully and wholly driven out of all possibility of return, is to face and live up to our highest responsibility; to seek, to find, to know and live with God. When you know God is with you; when His infinite smile and approval has once filled your whole being, of what can

(Continued to page 27)



# THE GOSPEL OF JOHN

or

THE SOUL REVEALED.

## CHAPTER VI

### TAUGHT OF GOD

"And all thy children shall be taught of the Lord;  
and great shall be the peace of thy children.

Isaiah LIV. 13.

"So they read in the book in the law of God distinctly,  
and gave the sense, and caused them to understand the  
reading."

Nehemiah VIII. 8.

"If there be a messenger with him, an interpreter, one  
among a thousand, to show unto man his uprightness:  
Then he is gracious unto him; and saith, Deliver him  
from going down to the pit: I have found a ransom."

Job XXXIII. 23, 24.



HE supreme declaration of this chapter is found in the words: "It is written in the prophets, And they shall all be taught of God." A prophecy is a promise. This means that a day is to come when every four-square individual shall be actually and personally taught of God. Everyone so taught shall come unto God through the Lord or Christ, and this means, that they shall come to be taught of God by discovering the very Presence and Voice of God in the life of conscious intelligent dream and vision. This promise is only to those who dwell in Zion, because this is the fourfold state of being. This means that a day is to come when religious teaching shall pass away from the teaching of cults, creeds, churches, and even of the great religions into an actual personal instruction from God, Who, at the last, is "The Only Savior."

It is very hard to describe to another what it means to a living soul to be actually taught of God. Such souls are always men and women of much experience. They have read many books; followed many external teachers; sought earnestly, far and wide, to find, know and be the Truth. Such are always sincere; naturally innocent; kind, gentle and lovers of mankind. God has sworn in Himself never to teach any other kind. That those who have begun to learn from this source within, begin to show a new and more desirable state of life. A great many seekers for Truth will be found who have not yet fulfilled the conditions for being taught of God. These are those who are more influenced by something wonderful and startling than by the absolute innocence of their own souls. This kind of multitude of seekers is the multitude represented as following Christ to the other side of the sea of Galilee. These are those who

are for some incomplete or partially selfish reason seeking in some way or another for a message or healing help from the unseen side of being. In all our cities today there are countless cliques, cults and little bands of people who are claiming to be receiving messages or healing from the spiritual side of being. The lists of their meetings in the Sunday announcements of the daily papers are generally longer than those of the orthodox and long established ways. Many in the churches are much nearer emancipation than this great multitude. But the Heart of God, as embodied in the state of Christ or God within, has pity for these, though most of them are yet unready to understand this operation of God.

Some want to be healed of some bodily ill. Others want a message from some loved one whose absence has made them desolate. Others want some clue to guide them to material fortune and success. At this time of hunger for something other than God, there is a lad with five barley loaves and two small fishes. Barley is more food for the ass—the symbol of consciousness—than for the horse; and represents the young and immature interest in the division of consciousness so prevalent in the realm of progress in the religious world in the name of metaphysics, psychology, psycho-analysis, mediumship, spiritualism, theosophy, suggestion and countless other attempts to name the undefinable.

These five loaves are accompanied by two small fishes. These are the zodiacal sign of Pisces and pertain to the Gift of Labor and exploration of the life within. In this time and state there is much fresh intelligence, here symbolized by grass. It requires a general and widespread intelligence to even be a little interested in gaining a message from the other side.

After the multitude has been fed from this psychic state of consciousness there are gathered up of the fragments—the things therein not comprehended—twelve baskets full. These are the twelve qualities of the Unseen that are represented by the twelve signs of the zodiac, the twelve tribes of Israel and the twelve Apostles of the Lord. These long shine above us as the great Mysteries of Life. Then they begin to enter our intelligence, and finally become embodied elements of our consciousness. These are the great truths and realities embodied in all the religions.

But the multitude are long dominated by the

(Continued to page 31)





# EDITORIAL

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George Chainey . Editor & publisher

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erator is the writer of every article  
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### OUR COVER PICTURE

#### ŒDIPUS AND THE SPHINX

**T**HE Riddle of the Sphinx pre-  
sents the great mystery of life  
as a monster seated by the  
wayside on the margin of the sea,  
propounding the following riddle to  
each passer-by: "What is that crea-  
ture which in early life goes on four  
legs; later on, on two, and finally on  
three?" Whoever could not answer  
is drowned in the sea. It is destined,  
however, that when the monster is  
answered she will cast herself into  
the sea and never again appear. For  
long time she remains unanswered,  
but, at last, Œdipus comes and re-  
plies: "Man who in infancy goes on  
all fours; later, walks uprightly on  
two; and in old age on three, lean-  
ing upon a staff." Then the myster-  
ious monster disappears.

This staff is the rod and staff of  
Divine Knowledge. The mystery of  
life can never disappear until we ar-  
rive at this personal knowledge of,

and conscious guidance of, the Liv-  
ing God.

Œdipus is presented as unclothed,  
because man must put aside all that  
is external to himself and approach  
to the great solution in the symbolic  
meaning of naked sincerity and sim-  
plicity. Nothing but a personal  
knowledge of God will ever end the  
mystery of life for anyone. With  
such knowledge comes a constant  
realisation of the guiding hand of  
God in all the ways of Life. "In all  
thy ways acknowledge Him and He  
shall direct thy paths."

### THROUGH THE DESERT

**T**HE DESERT stands for a  
region of life as yet unknown  
and undeveloped. This is all  
that we do not know about the In-  
visible World and of the Qualities of  
the Nature of God. These cannot  
be known, possessed and enjoyed by  
any merely intellectual state. It  
comes only after we have left this be-  
hind and found passage through the  
Red Sea of life into the border of  
this unknown realm. But long  
habits of thought and life are strong.  
The first touch of this new state  
brings often an almost insatiable  
thirst for something more in keeping  
with what we have known and ex-  
perienced before. It seems too much  
to begin all over again and to build  
life anew. So, to most, it seems at  
first, as though they had acted un-  
wisely in leaving the old ways and  
going forth to seek something so  
new and strange.

This is Marah—the bitter water—  
the first station after leaving the  
Red Sea. This bitterness is taken  
away by a tree shown to Moses by  
the Lord, that is to be cut down and  
cast into the waters. This is one of  
the Trees of Life and is representa-  
tive of the Desire for something far

more worth having than anything we  
have heretofore experienced. When  
such Desire grows strong and ardent  
the clamoring voices of old habits  
and former pleasures are silenced.

Then it is we come to Elim where  
there are twelve wells of water and  
seventy palm-trees. These are the  
twelve states of Consciousness that  
are to give satisfaction to the twelve  
Gifts or Qualities corresponding with  
the twelve tribes of Israel.

The seventy palm-trees are the  
realization of the seven states of  
Light, Revelation, Knowledge,  
Might, Counsel, Understanding and  
Wisdom. These are the first real  
oasis and refreshing to be found in  
the Great Unknown. But before  
these can be fully embodied there is  
many a long journey before we reach  
the Glorious Land or state of Prom-  
ise flowing always with the milk of  
abundant philosophy and the honied  
sweetness of the Amrit of God's Own  
Unspeakable and indescribable Joy  
of Being. In the realization of this  
necessity the old murmuring and  
longing to return to former condi-  
tions surges up.

Then comes the discovery of man-  
na—bread of heaven or angel's food.  
At evening there is flesh to eat from  
an abundance of quails and in the  
morning, the manna. The quail—a  
little brown bird with a cry that  
sounds like 'Wet my feet'—is the  
symbol of Vision. The state of Vis-  
ion, waking or sleeping, must be  
understood. But the profit is not to  
be found in the form of the Vision  
but in its life of refreshing sweet-  
ness. This must be gathered each  
for himself and measured by an omer  
—eloquence—the tenth part of an  
ophah—obscurity. We can only pen-  
etrate this great Land of the Un-  
known by hearing, seeing and tasting  
the very Life of God within. This  
Life, when experienced, is always  
eloquent. It only becomes distorted



and apparently incomprehensible when you try to get it from another. Here each must go alone until you become absolutely sure of God and can nevermore feel alone.

On the sixth day you must gather enough for the seventh. You cannot get Wisdom from God direct. It is the understanding that gives rest and peace and makes you wise. If you try to be wise in any other way you will only do something foolish, subject to speedy decay and disappointment. Here many mistakes are made. Many seek to preserve the form of a Vision; others give them false and personal interpretations. Many become vain, egotistical and intoxicated therein.

Others try to appropriate what has been gathered by others. Many think to gain health and spiritual advantage by depending upon others. But the one great lesson of this state of the Unknown is that each must gather the manna for himself.

Instead of doing this they pass on to Rephidim—a place of props—the next stage of thirst and murmuring of this great journey. These props are the many new cults and associations that spring up to take the place of the old. These may be a little in advance but they are only crutches and canes to help the lame. To have understanding is to stand and walk uprightly on our own feet. All these many new isms filling the land must be left behind. All who try to repeat the past in some new way must die to these new things as well as to the old.

Of all who come out of Egypt and look back only two reach the Promised Land. These are Caleb—Dog of God,—and Joshua—son of Nun—Continuation. To be Caleb, is to continually look to God for our support as a dog does to a master; and to be Joshua, is to seek the Vision not for mere pleasure but for understanding what to do and how to do the thing that is right. These are the two spies that bring back a true report.

Whatever we see in Vision with Understanding must be at least actualized in Time. The very life and

joy of God must yet be seen and felt in our bodies and at last make them immortal. It is no use fleeing from the Unknown because it seems too vast to ever be reduced to order and knowledge. All the Law, Truth and Love of the Spirit are to be made visible and glorious in all that we do and are in the body.

This Law, in regard to the Desert, is further set forth in the life and work of Elijah the Prophet and John the Baptist. Elijah must also go to Horeb to escape from Jezebel—who is also intoxication with Vision instead of seeking to understand it. To be baptized of John in Jordan is to live in the flowing stream of heavenly Consciousness until we have gained the true understanding of the very Nature of God.

The temptation in the Desert of Jesus Christ is of this same meaning. Satan—the first moving of this Light upon the darkness, is the temptation to satisfy our hunger with just the beginning of this knowledge. But man can only truly live from every word of God. We must live with all the Mighty Host of The God of Hosts.

Many think that the oneness and aloneness of God is the mightiest and most important truth. It is, however, as necessary to know the Diversity as well as the Oneness of God. To have just God in His Unity would be like having nothing but pine trees in nature. Pine trees to the right and to the left; everywhere, in all countries wherever we go; pine trees! pine trees! Life would be duller than it is in all the Churches; just one old dull sleepy song! We must know Gods and Goddesses each and all in God. We must know every quality in its living, breathing beauty of form. But in all this delight of the form world out of which has come all the beautiful myths, legends and Sacred Books of the world, the sweetness of all that is sweet and the strength of all that is strong must be the felt invisible comradeship of the One God.

The next temptation of the Desert is to worship Satan—the light of Religion apart from Knowledge—and

so gain the kingdoms of this world that come to those who uphold the established and authorized. The true man must turn from all that is incomplete in Religion and worship the Lord God—the Manifest and the Unmanifest.

The third temptation is to cast yourself down from the pinnacle of the temple because the Angels will take care of you. The idea is that you can plunge into anything that is dangerous to others when you have found the life of God in the Angel world within. It is, however, equally true that we are not to tempt God. Though we are certain that we are being led and taught of God we are still to use prudence and common sense and not seek to defy the laws of the government under which we live. As well defy the law of gravitation. Many a sincere good-hearted person does this, and tries to catch a dog out of the jaws of a tiger.

We must learn to know and do the right in a natural as well as in a spiritual way. All that is within shall yet be made manifest without. But no one knows the end but God. While we know that man is to become immortal and proof against every ill of poverty, sickness and, finally, of death, no man knows when this is to be. When it comes it will speak for itself. For long we must journey through the Desert and be tempted in the wilderness, until we have explored and become familiar with the Divine Immensity and filled with the sweetest of all joys, walking hand in hand with the Living, Loving God.

All that I can say about the Desert in words is scarcely an oasis therein; still an Oasis may have twelve wells and seventy palm trees. But these twelve wells are the twelve Gifts or Qualities of the four-square life in a state of unknown consciousness that must be drawn from by each individual by much labor and perseverance to watch and care for the flocks of Vision before we can reach the real fount of life that will be in use as an ever fresh and bubbling spring, filling all our days and nights with the vast sportive, ti-

(Continued on page 30)



# Selected Verse

## Odin's Command

By Hildegard von Sternberg

**A**ND Odin, the God of the Northland,  
Has called the Valkyries all:  
"Ride down to the earth with the lightning,  
For the battle is fierce and strong.

And gather our noble heroes  
One by one as they fall;  
And bring them to Valhalla,  
The abode of the Northland God.

And I will give life everlasting  
For the sacrifice they have made.  
Let the Valkyrie kiss their foreheads  
Placing on them the Golden Star!"

O beautiful Faith of the grand old past,  
So simple, yet so sublime!  
A light from that rainbow bridge is cast  
Far down on the tide of time.

We raise our eyes and we see above  
The souls in their homeward march;  
They wave their hands and they smile in love,  
From the heights of the rainbow arch.

Then comes a sound from the wide world round  
Like the surging of the sea;  
Majestic and deep in its inward sweep. . . .  
'Tis the anthems of the free.

Hour by hour like an opening flower  
Shall truth after truth expand;  
The sun may grow pale and the stars may fail,  
But The Purpose of God shall stand!

## The Leadeth Me

By Dawn

**I**N pastures green? Not always; sometimes He  
Who knoweth best, in kindness leadeth me  
In weary ways, where heavy shadows be.  
Out of the sunshine, warm and soft and bright.

Out of the sunshine into darkest night;  
I oft would faint with terror and with fright,  
Only for this—I know He holds my hand;  
So, whether in the green or desert land,  
I trust, although I may not understand.

And by still waters? No, not always so;  
Ofttimes the heavy tempests round me blow,  
And o'er my soul the waves and billows go.  
But when the storm beats loudest, and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I!  
Above the tempest wild I hear Him say,  
"Beyond this darkness lies the perfect day,  
In every path of thine I lead the way."

So, whether on the hilltops, high and fair,  
I dwell, or in the sunless valleys, where  
The shadows lie—what matter? He is there.  
And more than this, where'er the pathway lead,  
He gives to me no helpless, broken reed,  
But His own hand, sufficient for my need.  
So, where He leads me I can safely go;  
And in the blest hereafter I shall know,  
Why, in His wisdom, He hath led me so.

## Somebody Cares

By Linnie Gool Harwell

**G**IVE me the broken-hearted to caress;  
Give me the erring-one's hand to clasp.  
O, come ye who walk the streets in distress,  
Come to me regardless of your class.

Be ye Jew or Gentile it matters not,  
Silver and gold have I none for thee,  
But if for love ye seek ye shall not want;  
O, come, weary soul, I care for thee.

Even tho' friends you trusted proved untrue,  
And bade you drink of the bitter cup,  
Somebody understands and cares for you,  
It matters not how deep you have drunk.

Weep not, dear one, wipe the tear-drops away,  
I know thy burden is hard to bear,  
But after darkness comes the Perfect Day—  
Birdie will sing: "For thee, Somebody Cares."





POLYPHEMOS



# THE MAN OF MEN

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

## BOOK VI

### UNITY OR SEPARATION

**T**HE thought or fact to which this Book leads us is the question of Unity or Separation. Ulysses has reached the land of the Phaeacians, a people said to be closely related to the immortal Gods. Life here is nearly perfect or Divinely-human and Humanly-Divine, but not quite. This is not the full limit of the toils and sufferings of humanity as embodied in the Divine Ulysses, the man who is said to be in counsel and wisdom like unto the Gods. This counsel and wisdom are gathered by much wandering in the cities of many men, and learning their manners.

It is fated that he shall reach his own home—the goal of his wanderings—through the aid of the Phaeacians, skilled in the management of ships, able to sail over the seas with the swiftness of thought. These people are, however, living in an island, and of an exclusive nature. Formerly they lived in wide Hypereia, near the Cyclops—over-bearing men. The Cyclops are the sectarian, persecuting, over-bearing states of the religious life. Of the nature of these people we shall learn more when Ulysses relates the history of his wanderings.

"Godlike Nausithous removing them led them from thence, and settled them in Scheria, far away from enterprising men; and he drew a wall around the city, and built houses, and made temples for the Gods, and divided the plains." The present king is Alcinous, a son of Nausithous. By this we must understand the second generation or stage of this separation. This is that of the Mind. Alcinous rules, experienced in counsels like unto the Gods.

Of the Phaeacians it is said: "For neither the bow nor the quiver are a care to them, but masts and oars of ships, and the equal ships, rejoicing in which, they pass over the hoary sea." While they do not strive against other peoples religion, they are represented as being very over-bearing among themselves. People who are very progressive, and nearly Divine, are often very exacting and over-bearing among themselves, but excessively lenient and kind to strangers. The holding up of one another to the loftiest ideals is almost Divine, but not quite Divine. The charity or patience of God as The Unmanifest never fails, though the Manifest does. It will be long before The Manifest will be as long-suffering and patient as The Unmanifest. When

we know how beautiful man may be, we are impatient for its realization.

It is hard to reach this goal. Even the true Ideal, represented by Ulysses, must be introduced with caution into this state of separation. For this, Pallas Minerva—the Divine Mind working in dream and vision—must inspire Nausicaa, the daughter of the king, through the secret hope of an early marriage, to go to the distant place in the island for the washing of her garments at the mouth of the river near which Ulysses lies sleeping away some of the weariness of his long struggle in the deep. For this she is furnished with a lofty chariot, with good wheels, and a pair of swift running mules. The horse symbolizes intelligence and the ass, consciousness. The mule, the product of the two, represents the union of the two. This union, however, is forced and not in accordance with nature.

The chariot, being lofty, denotes that progress is more of heavenly than of earthly things. It is in these natural symbols that the Divine Thought is revealed to those who, having eyes, can see. The places of washing being distant, the clothing is sometimes neglected. The king at the council and the young men at the dance, desire fresh garments. The Phaeacians, besides ability as sailors, are celebrated for their dancing. This is the play of the feet or understanding between the heavens and the earth. This is a state of excitement. The perfect relationship will be one covering all the thoughts and acts of life.

Nausicaa, the king's daughter, is representative of the highest human worth to which this life has reached. She must be the means, through Minerva, of awakening Ulysses and bringing him safely into the home of her parents. When Ulysses is awakened by the shouting of the damsels, playing near at hand, he exclaims: "Woe is me, into the land of what mortals am I now come? Are they violent and wild, and not just? Or are they hospitable, and have they a holy mind?" This is a great question. Is there any state or place in our world where man is truly hospitable to the hitherto unknown, having a holy mind, or receptivity for the whole meaning of existence? Will life ever be perfect in these ways? Has the Divine Ulysses found yet the end of his many toils?

He is here wakened, not by the voices of men and women in equal intercourse, but by female voices of damsel nymphs who possess the lofty summits of the mountains, and the fountains of the rivers, and the grassy marshes. States of consciousness alone may be very lofty, or possessed of the mouths of the rivers, representing union with the Cosmic Consciousness, and the



grassy marshes—fruitful abundant states of consciousness, but somewhat unwholesome places to live in.

These damsel nymphs are spoken of as fair-haired, denoting more of heavenly light than of actual natural attainment. There must be a perfect intelligence as well as consciousness before the full purpose of life can be manifest. Our involuntary actions must be married to our voluntary; and God's Will, revealed from Heaven or Revelation, be done on earth, the life of the Under-standing.

Nausicaa is superior to her companions. When they run from Ulysses she remains and receives his prayer for hospitality with quick intelligence and kind responses. She has no fear of anything happening to her without the Will of Jove. To her timid handmaidens, afraid of a man, she says: "There is not that man a living mortal, nor could there be, who would come to the land of the Phaeacians, bringing hostility: for we are very dear to the immortals." To know and live consciously and intelligently with God is to be perfectly fearless in regard to any thing that can befall us. To know God, is to know that what seems evil must turn to good for those who have no will apart from God's Will.

Nausicaa is one of the most perfect creations of a Divine Woman. She acts with natural wisdom and caution; and yet seems absolutely free of all false modesty and shame. While in her expectancy of marriage she is reticent in telling her dream to her parents, she declares of Ulysses to her companions: "I wish such a one might be called my husband, dwelling here, and it might please him to remain here." In approaching her, Ulysses debates whether to clasp her knees or speak to her from a distance. But in appearance she seems Divine, and most divinely and humanly does she receive and respond to his supplications.

In instructing him how to approach her parents, she bids him pass by her father and place his hands on the knees of her mother, that, rejoicing, he may behold the day of his return. To place the hands on the knees is, metaphorically, to approach another in an attitude of devotion. We must know the equality of consciousness with intelligence devotionally if we would reach the end of our toil to unite the spiritual with the natural.

Nausicaa does not lead Ulysses to her parents herself lest the people be jealous at her selecting a stranger, or a God, for a husband instead of one of the chief of the Phaeacians. When left to find his way from her directions Ulysses prays to Minerva for help. She does not respond immediately, having in awe her father's brother. This is Neptune—the earth shaken with the violence and storm of the sea. Man must not be too much helped by Revelation. He must get strength by much endurance and self-helpfulness. Though it is the Will of God that Ulysses shall be helped by the Phaeacians, it is equally God's Will that this help of Revelation with Understanding be given to no one else. It is

prepared and separated from the rest of the world, and made unenterprising for this especial purpose.

Nausicaa is herself only a prophecy of how sweetly natural and human the Divine Life will yet become when body is as spirit; spirit as body; mind as soul and soul as mind. The earlier and less perfect states of Religion may be taught to others. This more perfect state must dwell apart. The Most Perfect may be taught, because its teaching will include Life with Knowledge, and individual freedom with co-operation. When the Perfect Truth shall be found it may be taught in safety to all people. The most dangerous teaching to others is that which is nearly perfect, but not quite. The very nature of Consciousness requires that the world be protected from such usage.

The Phaeacians may convey Ulysses home, but this done, their work is finished. Life with the Phaeacians is more spiritual than natural. In the Perfect state the natural must be wholly one with the spiritual. The better any religious teaching may be, short of this twofold perfection, the more difficult it is to propagate. When The Perfect shall be fully come, it will spread through the world like some great contagion. It will spring up in all parts of the world without apparent cause. Then God and His Creation will be manifestly one. While God is never absent from His Creation He is, for a long time, hidden therein.

The Final and Perfect State will be ignorant of the need of searching for Truth, or of any labor to make God manifest. Then the whole organism of State and Church, of business and education, will be one and inseparable. All life will be both intelligent and conscious towards the life of man in God and of God in man.

Before this Great Day comes there is a period of individualism and separation of those who are free from those who are bound. Those who are thus indifferent to the work of proselyting and propagating their way of life among others, are regarded as unenterprising men. The teaching of Religion established upon former Revelations and maintained by established authority is ever of a more enterprising nature.

The Phaeacians are those who are removed from sectarian influences and propaganda. This is why they do not care for the bow and the quiver, for these personify intellectual strife for the mastery over others. Their care is for ships and masts and oars; rejoicing in which, they pass over the sea as swift as a bird or a thought. While thus indifferent to strangers, they are rather over-bearing among themselves. Their individualism is jealous against all interference or control from another mind. Having the Counsel of God, each feels himself the equal of the others.

There will be, of necessity, a period of exaggerated individualism before the equal rights of Association are recognized. When all think that they are equal, the many will be blind to the superior excellence of the few. As the stars differ from one another in the phys-

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# IMMORTALITY or ETERNAL YOUTH

GEORGE CHAINEY

## CHAPTER III

### IMMORTALITY OR THE SUPREME MESSAGE OF THE BOOK OF JOB



EXT in greatness and import to the Tree of Life comes the great and wonderful promise of Immortality, in the great Book of Job.

"If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness :

Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom." Job XXXIII. 23, 24.

It has been the opinion of many that there is nothing in all literature, inspired or uninspired, that is pitched in such a sublime key or quality as the Book of Job. Job is said to be, at the very start, the greatest of all the men of the East. Now the East denotes Spirit, and Job represents the pure incorruptible nature of Spirit. This is ever perfect and upright. In the depth of the Spirit there is ever a knowledge that all is good in spite of every appearance to the contrary.

In the history and consciousness of Humanity there has been, especially in the East, a period of spiritual exaltation and almost indescribable greatness. Out of this period have come the great inspired Books and Songs that are beyond compare—the greatest things in our human world. Greatly as these have been and are still valued by the very best, they will be seen and enjoyed in a far greater way as soon as we can interpret them into their eternal and unchangeable values.

It is the power of the Spirit in man to endure in Time and hold fast to its integrity and purity that is referred to when Job says: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." When man shall have completed his toil in Time to understand and embody the pure, perfect, eternal spirit, "his flesh shall be fresher than a child's, he shall return to the days of his youth. He shall pray unto God and he will be favorable unto him: and he shall see his face with joy: for he will render unto man his righteousness. He will deliver his soul from going into the pit (of death) and his life shall see the light of Immortality."

The very life of the Spirit within shall be seen without. The Divine Infinite beauty, love and truth shall be embodied in the perfected life of man made immortal upon earth. How this is to be done—the slow evolution thereof—the partial and mistaken views that shall each prevail and seek to rule over us for a time—

is the mighty theme of this inspired Drama.

Satan—adversary—appears among the sons of God after going up and down in the earth, because he is one of them. He is Lucifer—the first bringer of Light. This is the light of religion during its evolutionary period. Under the necessity of progress and development of man in Time, the first Golden Age and abundance of spiritual wealth must appear.

The four trials that befall Job correspond with the four great epochs of The Sacred Writings of the Hindus. The first calamity is from the Sabians—drunkards—or spiritual intoxication without understanding. These take away the oxen and asses. They represent the power to labor and cultivate the understanding and the element of consciousness.

The next calamity is the destruction of the flocks by the fire of heaven. When love falls to earthly states man begins to care for material things rather than for the flocks of heavenly vision.

The third calamity is by the Chaldeans taking away the camels. This is an obsessive and captivating power of Revelation that takes possession of the natural man.

The fourth stage is the great wind from heaven that destroys the house and slays the sons and daughters of Job. This is the end of the first cycle of Spirit in mysterious forms of Revelation, for the higher development of the moral sense and worth of humanity. Man must learn to choose and do the right for its own sake apart from any superior attraction.

In all this Job sins not, but receives the evil as from God as well as the good. The ministry of Satan is not yet complete. Skin for skin. He who gains all must give all. The Spirit must suffer from the materialization of religious ideals, and especially from the literal interpretation of Revelation.

Job's flesh turns to corruption and he becomes little more than a skeleton. This is the vast period when the pure spirit is hidden in the dry bones and abstractions of doctrinal religion, and obscured by corrupt material forms and ceremonies.

We must not think of these things as unnecessary. The work of Satan or Lucifer, son of the morning, is as absolutely necessary as that of the Christ or the final manifestation short of the full consciousness of God in us both to will and to do. When the Vision of the perfect work of Time is before us, embodied, it will say: "I am Alpha and Omega—the first and the last."

Before we can have all we must give all. Before God can fully live in us man must learn to live in God. This is impossible without the help of many lives and much growth in the state of Nature and of Time. The consciousness, or the feminine side of the Spirit's life, must be more than spiritual. When the first wealth of



the Spirit in religious life and knowledge passes away to be planted as seed for a larger harvest, this Consciousness, as personified by the wife of Job, thinks the time has come for despair. Here the man or intelligence is stronger than the woman or consciousness.

Man cannot find his way to perfection in the path of human toil and suffering by religious ardor alone. To this must, sooner or later, in all men be added the splendid daring and courage of the Mind. It is the Free-thinkers as well as the true lovers of Humanity who have gone before and opened the way for the rescue of religion from ignorance and superstition. There is a devoutness of the head as well as of the heart. To intellectual daring we must also add a noble devotion to every form and state of material and moral good.

The law and mystery of suffering in Time is exceedingly great. When in the depths of the Spirit we know that everything is provided for by the Love and Wisdom of an Almighty God, we oftentimes find it hard to explain and justify this to the intellect. This is why the great thinkers of the world have sometimes, when religious consciousness has failed them, given way for a little while to wild and wailing words of pessimism, when all the time the root of the matter has still remained good and true. This is why Job seems sometimes to forget his own integrity and courage and gives way to a spirit of complaint.

In this great Drama the mystery, cause and meaning of suffering is the theme of a great discussion between Job and his three friends. These are named Eliphaz—God is dispenser, the Temanite—sunburnt; Bildad—son of contention, the Shuhite—depression; and Zephar—rough, the Naamathite—pleasant. These three represent knowledge of life in mind, body and soul. Each does his best in turn to convince Job that they have found the true explanation of life. Though man suffers in the great contrast between what is and what he knows shall be nothing can convince the spirit in man that he is innately depraved.

Our Eternal Peace and Joy depend upon the death of the idea of any state of excellence apart from its possession and expression in the consciousness of life. When life shall be perfect in both the concrete and abstract, it will be as simple as it is sublime.

The final realization of immortal joy painted on the dark background of life's mortal sorrows will have no haunting bitter memory of the vast toil and travail to bring it to birth. The ripe fruit of consummation will not remind us of the bitterness of its many stages of greenness. The question naturally arises: Why should man suffer so much in the process of creation? To this we must answer: God being morally perfect must create man by giving him the noblest possible share in the process. All self-conscious honor, self-respect and nobility in man is dependent on the courage and nobility with which he is true to the loftiest Ideal, in spite of every hindering obstacle to its attainment.

This is the attitude that is maintained by Job against every possible objection brought against it by the three who represent the judgment of mind, body and soul apart from the conscious divinity of the Spirit's knowing. These all try to prove to Job that if man were wholly innocent nothing but pleasure and prosperity could attend him all his days. "Who ever perished being innocent? or when were the righteous cut off?" To every possible argument Job stoutly declares: "All the while my breath is in me, and the spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you; till I die I will not remove mine integrity from me."

When these three are put to silence, a new voice is heard against both Job and his three friends. This is the word of Elihu—whose God is He. This is the word of a young man. He says of himself: "I am young and ye are very old." He declares many true and noble things. He unfolds the law of Inspiration; of perfect instruction receivable in a dream of the night; and the wonderful working power of Interpretation of the universal nature of Revelation to rescue even man's body from death and destruction. But to this one it is finally said: "Who is this that darkeneth counsel by words without knowledge?" This is the new and youthful excellence that thinks to ignore the past and to state all things anew from its own experience. The New, in its utmost newness and noblest enthusiasm, cannot give true Counsel without understanding the worth and service of the days that are past. We must have the New in the Old as well as the Old in the New. We must be intelligent in our Consciousness as well as conscious in our Intelligence. When the Truth shall be finally heard in our world it will be the Voice of the Lord speaking out of a whirlwind. Now a whirlwind represents the circular law and unfoldment of Spirit, whereby every excellence of spirit, mind, body and soul is drawn upwards and inwards into a Perfect Whole. This is man facing existence equally, including in his devotion every possible spiritual, intellectual, material and soulful interest of life.

This universal outlook must be married to an equally universal inlook. We go in to go out and then go out to go in. If we never had the strangeness of being among strangers we would not appreciate the sense of being at home with friends. To get inside of everything we must also get outside of everything. That which we have called evil has all been that the good might be. The great hours of reaping, courage, perseverance, unselfishness, are the great hours of sacrifice and loss such as the world is now undergoing in its struggle for the supremacy of the best.

The sufferings herein depicted of Job are not of one man but of Humanity. While the Spirit is consciously perfect, yet it is absolutely unable to embody this perfection in Time without the suffering that comes

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# GOD, GODS and GODDESSES

## Chapter VI. Raphael—Physician of God.

### Spirit of Understanding.

**T**HE Angel of the sixth value is Raphael—Physician of God—the Spirit of Understanding. There is a sick or incomplete state of the heavens as well as of the earth. The Saints of God—the embodied forms of truth—are only made complete in the perfection of man's reception with understanding. The understanding of Revelation has to pass through many primary and partial states on its way to perfect unity of intelligence and consciousness between the things of nature and of spirit. It creeps and crawls, hops and jumps, and goes upon all fours with face turned downwards, before it can walk uprightly with head in heaven and feet firm planted on the earth. The various states of animal life and intelligence are preparatory to that of the human. There is one mind common to every individual. Into this mind has gone all the sense of greatness of the elephant and littleness of creatures like the mouse; all the courage of lions and tigers, with all the timidity of hares and rabbits; all the noble intelligence of the horse and patience of the ass; the strength and docility of oxen with all the gentleness and harmlessness of sheep, together with all the countless qualities of the varied life of the animal world. To this vast reservoir of mindstuff is added the increase of all the generations of mankind. All individual existence, through the long period of strife and opposition, is preparing for the day of conscious co-operation when each shall live in all and all in each; man in God and God in man.

This alliance between the individual intelligence and the Universal Mind, the personal consciousness and the Cosmic Consciousness, requires both Revelation and Understanding for the power of its possession. The wonder, majesty, wealth and power of existence is beyond the power of any other language to describe. No one has yet said, "I live" with the full realization of the blessedness of living. What has been worshipped afar off as something belonging to God alone, is yet to become the normal and sweetly familiar state of every soul. This law of evolution and gradual development of the understanding is a good law.

A ready made perfection would give to the individual no sense of honor nor dignity of self-respect. God can only create in such a way as to honor both Himself and His creation. The chief end of man is indeed the glory of God, but the chief end of God is the glory of man. All these lower and creeping states of the understanding are called good by virtue of their relation to the time when we shall stand before God, clothed

with uprightness, beholding Him as He is, because we shall be like Him.

The animal form leads on by slow stages from the lowest types to the human. The same is true of the unfolding of the understanding. Each step is towards the far-off goal purposed from the beginning. There is nothing that creeps or crawls or goes upon all fours, of wild or tame, that is not created to make its contribution to a final state of perfection. In that bright expanse of Revelation with Understanding the strong must be allied to the gentle, the swift to the slow, the fearless to the timid, the great to the small. Those who wake and watch through the night by the watercourses for their prey, are as essential in their representative traits as the gentle servants of man's waking hours. The carnivorous and the herbivorous, the omnivorous and the frugivorous are all typical of some quality of natural or of spiritual intelligence. The hideous and the noble, the repulsive and the beautiful, has each its place to fill. As man drives out, in his earlier states of civilization, the dangerous and the cruel, and gains courage and virtue in the process, so do our higher qualities flourish through our victories over the lower. Nature, red with the sacrifice of life; awful with rending claw and poisoning fang, is yet fraught with boundless love and eternal good. No life is spent in vain. All pain shall live in joy and all death be minister to life. All our callow days of ignorance and superstition, of strife and war in religion's name, of hate and persecution more fierce than tiger's wrath, and more fearful than serpent's stealth; all the things that have darkened faith and made men doubt the perfect goodness of the Heart of Being, are charged with holiest and supremest love. All is making root in the darkness, that we may bear unharmed the greatness of our growth into the perfect light.

Underlying all the varied states of intelligence and conscious life through all the ages is the fixed and unalterable purpose of God. Let us make man in our own image. The failure to understand the meaning of this declaration, until it draws near to its fulfilment, is inherent in the purpose itself. It is only after man has undergone vast periods of growth and discipline, that he can understand the nature of this promise and not be injured thereby. Only after much running to and fro and careful balancing of the rights of Revelation and Intelligence can these two be brought together to act forever as one.

The fulfilment of this purpose implies the dominion of man's intelligence over all the truths of nature and



of spirit in science made religious and religion become scientific. This is the dominion over the fish of the sea, the fowl of the air, the cattle of the field, and over all creeping things upon the earth. Before man's intelligence can have such dominion it is to be evolved up to the standard of the Divine image and likeness. This likeness involves the conscious and living state of Revelation together with the understanding of its meaning, in keeping with both the laws of nature and of spirit. This is the married state of perfect balance of intelligence with consciousness;—male and female made he them.

These are the marriages made in heaven and blessed of God. The male is the penetrating and pro-creating power of thought, and the female, theceptive and nourishing state of consciousness. One is the grace and beauty of the subjective and the other, the strength and majesty of the objective. Nothing is more desirable and fraught with everlasting bliss than an absolute equality and community of life between these two. It is these that are commanded to be fruitful, to multiply and replenish the earth. They are also to subdue it. These together make man. This is the man who is to have dominion over the fish of the sea, knowing all hidden things and experiencing all secret joys.

This is the man who is to govern the fowl of the air. Thought in its boundless freedom must be subject to law and order. It must know the secret paths of the air and be able to direct its force at will to the service of the spirit or body, soul or mind. This is the man who is to be lord over every living thing upon the earth, ruling every lower state of intelligence by the power of the highest; clothing speech with clearness of thought and the bright various beauty of spontaneous song. This is the man who is to have fellowship with all the earth and all of heaven; walking and communing with God as child with parent and as friend with friend.

This is the Eternal Purpose. This is the goal in view in all the mighty works of creation. This is what God had in His Mind from the beginning and pursues with fixed and immutable purpose to the end. This is what remains unchanged and unchangeable through all the mutations of time. This is the destiny, not of a few, but of every, soul. This is what God intends concerning each and all and what He has resolved shall surely come to pass. This is what is to be, not in another and a future state, but in the embodied and conditioned life of our own beloved world, when the old heavens of Revelation as a mystery, shall be rolled up as a scroll, and the new heavens, or Revelation with Understanding, and the new Earth or Intelligence shall be set up to endure for ever.

The great agent of this unification of life within and without is the suffering and toil of man through the ages towards this Divine Ideal as well as God's Eternal Purpose. This part of the Work is called Joshua or Jesus. Jesus is the Divine in Time, while Christ is the

Spirit in Time anointed from above with the rich grace of the Eternal Things.

The history of the people of Israel under Joshua is the symbolic representation of man's toil to compass the whole purpose of existence—not by mere thought alone, but by embodied acts. He is the son of Nun—continuation, because this understanding is born of much continuation in well doing. He has for companion Caleb—dog of God, because Caleb represents the faithfulness of Time. It is Joshua who leads the people of Israel into the land flowing with milk and honey. He wins victories in the south and in the north; in the east and in the west. His first victory is over Jericho—a fragrant place. This is the separation of the natural from the spiritual. To bring these two together is the first great event in the growth of understanding. This is the very soul of Understanding. Any wrong relation between these two is a disease to be healed by this Great Physician. The relation of the heavens to the earth must be one of co-operation. For either to do the work of the other would be unwholesome. We must have all the help the heavens can give us without allowing them to do what we can do for ourselves. We must do all that we can without neglecting to obtain all the help that the Spiritual Host can give us.

This relation is suggested by the name of the sixth Church of Asia, Philadelphia—brotherly love. To this Church the token of power in the hands of the Lord is the key of David—Beloved. David is the man after God's own heart. This is the understanding in man that is like unto God's. David is the Spirit of Right Division born of labor to rightly govern the flocks of truth: the shepherd king of Israel. The Understanding of God is self-knowledge. As all live and breathe and have their being in God, in knowing Himself God, of necessity, knows all. All nature is in God even as God is in all nature. Whoever knows himself respects nature and observes her laws, instead of trying to change them.

Love is founded on justice and adaptation. Nature is adapted to our spiritual needs, even as our spiritual powers fit into our natural wants. All our powers are of mutual service when each is understood and kept to its appointed work. When right division is made and just attention given to spirit and body, soul and mind, these dwell together in unity. This is the only Church of Brotherly Love. This is the Key that opens the door of egress and ingress, so that there is neither breaking out nor breaking in. Without this Key no man can open this door when it is shut, and against him who has opened it no man can shut.

While Revelation in mysterious forms descends to us from above no one can enter that way into its understanding. The work to understand must be achieved from below. We must ascend upon the steps of progressive development in the order of the Elohim. Against this Church no fault is found. He who under-

(Continued to page 32)



# TALKS TO THE YOUNG FOLK

By EDITH F. SUTTON



HIS will be the last issue of "The World Liberator" for this year, 1927. But that only makes our dear Magazine nine months' old! When it first came to birth in April of this year we spoke of it as a "New Bud" which we hoped would soon blossom into a beautiful flower sending its essence of Love and Truth throughout all the world, bringing the joy of Divine Knowledge with it. We asked you at that time to "watch us grow." Have you done so? Do you care? We told you how glad we should be if you young folk would ask us questions that puzzle you, and we told you that your questions would be answered to the best of our power. You love to think. That's good. I find that many young people are splendid thinkers. Even children of 6 to 8 years of age (and sometimes younger) ask remarkable questions. So we want you to make real use of this Magazine and let it help you in every possible way. And then you must help it!

What do you think of this for a little child of about six years of age? It is about "Yesterday's tomorrow." She said: "Mother dear, I heard you tell Tommy that there is never any 'tomorrow' because every new day is 'today' and can never be 'tomorrow.' I have been thinking, mother, and I am sure that each day is both 'today' and 'tomorrow'; because each day is really 'yesterday's tomorrow,' isn't it?" Mother replied, "Why, yes, darling, you are right, and I am so glad you think about things; you will grow into quite a wise little girl."

A girl about 10 years old once told me, when I was writing the little book called "Granny's Dreams," that she would like to ask me a question. Of course I was glad to have her do so, and with such an earnest yearning look she said, "What am I here for at all?"

Another child, many years ago, asked her mother why Jesus Christ was not born a woman, because she did not think it fair that all good people were to be men. She said "God is a man; Jesus is a man, and the Holy Ghost is a man. Now is that fair?"

So you see, dear children, we want some of your very own questions and Granny will answer all of them, if she can. But perhaps your questions will be too hard for her. Any way, just ask some and show "The World Liberator" that you take an active interest in it, and love to watch it grow!

## CHRISTMAS DAY

Christmas is close upon us. We shall soon be saying "A Merry Christmas and a Happy New Year to you!" I am going to be ahead of you and say it right now, because I do not know when you will receive this

"Growing Bud" we call "The World Liberator." So Granny takes all you dear young folk to her big heart and wishes you "A Happy Christmas." Whether it is happy or not largely depends upon yourselves.

Let me tell you something about olden days. People's thoughts were then largely bent on eating something different than on other days. Those who could afford it had a boar's head served whole with things stuck about it to make it look "funny" (as they thought). These poor heads were mostly used in colleges. When the desire for "some new thing to eat" came, the peacock was selected; it used to be elaborately served. The skin with the feathers carefully kept on it was placed over the cooked peacock to make it appear as lifelike as possible; and when carried on to the table it had a burning taper stuck into its beak.

But there is also a nice feature about the olden day Christmas. Children were taught that on this day if they wanted God to bless them, they must do at least one kind act that day to someone in need, or who were not as well off as they were. How the children used to go about before Christmas to find out who were in want, and how they could help! Beggars and all poor people felt that they had a right to be helped. Children used to sing the following verses:

### SCATTER OUT YOUR CRUMBS

"Amid the freezing sleet and snow,  
The timid robin comes;  
In pity drive him not away,  
But scatter out your crumbs!

\* \* \*

And leave your door upon the latch,  
For whosoever comes;  
The poorer they, more welcome give;  
And scatter out your crumbs!

\* \* \*

All have to spare, none are too poor,  
When want with winter comes;  
The loaf is never **all your own**,  
Then scatter out the crumbs!

Now what is your first thought about Christmas? Is it "roast beef and plum pudding?" or what will Santa Claus give me? or What can I do for mother and daddy? Whatever your chief thought is, my dears, please do at least one kind act that day for someone worse off than yourselves. Whatever you do, God will remember. "Cast thy bread upon the waters: for thou shalt find it after many days." Now don't take this literally, because that would only help the fishes or go to waste. But it means "Give love to the needy and helpfulness to your neighbors and to animals (if in need)" Water im-



plies "consciousness" but I like a shorter word. Let us call it "heart." Then give from your heart, and God will not forget, even if it is "after many days."

### SANTA CLAUS

How many of you dear young folk know who Santa Claus is, or was? Now if you do not want the truth you had better not read any further, because you may be very disappointed. But all you older children have long ago given up the idea that Santa Claus is a real live old man, with long white beard, who fills children's stockings with gifts on Christmas eve, after they have gone to bed. But after all there is something interesting about Santa Claus.

Many years ago there lived a dear kind good Bishop whose name was Nicholas. All the children loved him, and he would always place his hands on their heads when they came to him, and bless them. He sometimes joined in their games; and when they got into trouble by falling down and hurting themselves he picked them up and washed the sore spot or took them home. It was always Bishop Nicholas who was the good angel to all the children in the town in which he lived. But he eventually died and many were the tears shed for him.

In course of time the Church called him "Saint Nicholas" in memory of all his kind doings. So mothers used to say that their stockings were filled with Christmas gifts by him! And children to this day, believe that he is the giver of all these gifts. Now, dear children, just think a moment, how can this be possible?

Please know that Santa Claus is called by this name because there were so many different ways of spelling "Nicholaus." Santa means "saint" so finally it was determined that the memory of this good man should be kept up by using the latter part of his name added to "Santa" and I suppose "Santa Claus" will be spoken about for a great many years yet.

The Spirit of Santa Claus shines on forever, like the Spirit of the Christ-Child. It is this same Holy Spirit that enters the dear hearts of mothers and fathers and friends, and it is they who fill your stockings and give you a good time on Christmas day. Some call that Spirit "Christ-Child-Santa-Claus"; because we cannot divide God from God. It simply means that the Spirit of Love comes into our hearts and we like to think of the dear good Bishop of olden days. The memory of Santa Claus makes us happy and there is no harm in saying that Santa Claus still helps children, for the same spirit that filled his heart when he lived is still alive in the world.

\* \* \* \*

The Christ-Child is the beautiful birth of LOVE in our hearts. Let this day of Love, or Christmas Day, bring you a great deal of happiness. Try and be like

Santa Claus in doing something every day for some one in need. And Granny wants especially to make a plea for the poor animals that are slaughtered to give you a good dinner. Some future day the killing of live creatures will cease and people may yet talk of "The olden days when human beings ate animal corpses." The meat that God gave us when he made man (see Genesis I. verse 29) is good enough for us!

\* \* \* \*

Do you love to sing carols? They usually differ from songs in so far as a carol is a song expressive of joy.

Carol, carol, children,  
This happy Christmas time!  
Carol, sweetly carol,  
And sing your Christmas chime!

Carol, gladly carol,  
For the joy that brings  
Peace and Love to all  
Of God's own living things!

Carol, sweetly carol,  
For The Child is born  
Deep within your hearts  
This happy Christmas morn.

Carol, carol, carol,  
Sing the joyous song  
Of the Christ-Child's birth  
Amid the Angel throng.

You children are the angels  
Who do not need to die,  
To show the world your sweetness,  
So carol joyously!

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# THE BOOK OF PSALMS

Or THE BOOK OF RIGHT DIVISIONS

## Interpretation VI. Psalm 6.

### ILLUMINATION IN PRAYER

To the Chief Musician on Neginoth Upon Sheminith... A Psalm of David.

O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2. Have mercy upon me, O Lord, for I am weak; O Lord, heal me, for my bones are vexed.

3. My soul is also sore vexed; but thou, O Lord, how long?

4. Return, O Lord, deliver my soul; oh save me for thy mercies' sake.

5. For in death there is no remembrance of thee; in the grave who shall give thee thanks?

6. I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

7. Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my supplication; the Lord will receive my prayer.

10. Let all mine enemies be ashamed and sore vexed; let them return and be ashamed suddenly.

**A**LL nature is in prayer for perfection. Everything aspires. The earth with uplifted hands prays to be taken up into heavenly places, and the heavenly lights pray to be received into the earth beneath. The flowers exhale their fragrance on the air of the night, as if worshipping the stars, while the stars seem to be telling all their secrets to the flowers. Prayer dwells on earth and walks with God, until the heart of man beats full responsive to the heart of God. Then this one dwells in heaven and rules from above. In-

telligence in Consciousness, born of God, realizes the importance of Time. Earth prays to be rescued from the over-zeal and energy of those who would have all things made perfect at once. In man's infancy and youth the energy of religion burns with anger and would cut off the labor of Time in hot displeasure. The life of truth descended into mind is weak. The Understanding is sick and feeble and needs healing and wholeness. The bones of the hidden meaning are vexed and the very soul or sense of goodness and completeness is sore tried with the contrasting evil and incompleteness. While desiring to submit to the requirements of time and make no unwise haste, reception still cries out, But Thou, O Lord, how long? How long must I be broken with this sore travail? How long must I feel these mighty throes of pain? How long must I lie upon this bed of sickness? Return, O Lord, deliver my soul; O save me for thy mercies' sake. Only in the healing and the wholeness of the Understanding with Revelation can the many mercies of God be revealed. When inspired with the fair beauty of goodness we neglect intelligence; we wrong the earth in the interest of the heavens. It is only when we have built, firm and secure, the bridge between heaven and earth that we escape the black gulf of death and mystery in which there is no remembrance. The death and grave here spoken of are not those of our mortal bodies, but of truth, until nature and spirit have been woven together into their immortal state. The very soul of nature, in the life of man, becomes weary in its groaning to be through with this work of drawing all things together. The bed of Revelation without Understanding swims with tears. While the Time must be long in which these two are working toward each other, it is not forever. Some day the end will be reached. The fact of

progress is certain. Steadily as the years go by, man draws nearer to God and God to man. Closer are the heavens bending and the nearer to them is the earth being lifted by a strong hand. Our spiritual gifts will not always be as kings banished from their thrones and wandering in sad disguises among strangers. God has chosen the earth to be the bride of the Heavens and the day of their glad espousals is hastening on. This mighty prayer for perfection is heard in the ripeness of the fruit of time and shall surely be answered. All that is contrary to this blending of the Heavens and the Earth shall be put to shame. The works of iniquity shall all depart. All that has been partial shall return into being and suddenly in the light of completeness be ashamed. This great light will at the last burst forth suddenly. The dawn is slow, but the day is swift. Then will come the judgment. Everything must appear before the Son of Man made one with the Son of God. All tears over the incompleteness of truth are to be wiped away. All true prayer is a cry toward Holiness or Wholeness. The psalm is dedicated to the Chief Musician—the Holy Spirit on Neginoth—stringed instruments, upon Sheminith—the octave. The relation of soul and mind are to be completed. There is to be the touch of each of the Sacred Seven. There is to be fullness of goodness and of intelligence. Everything contrary thereto shall be put to shame. As man beholds the perfect he shall be ashamed of the imperfect. As the perfect wisdom of God dawns upon us, we shall realize the beauty and necessity of all the sorrow and travail of time. We shall know that these things could not be suddenly remedied. Did God make haste to make us perfect without leaving us time to do our best, He would be our greatest foe instead of our Friend

(Continued to page 31)



# The TRUE FOUNDATIONS of WORLD PEACE

THE LEAGUE OF NATIONS AND ETHICAL RENAISSANCE.

By Platon E. Drakoules, LL. D.

Editor's Note: The following splendidly universal article on World Peace is by the husband of one of our English students and friends. Mrs. Drakoules has long been one of the ablest workers for every humanitarian cause in the British Empire.

**I**HAVE just returned from Geneva where I spent a month studying the conditions of development of the League of Nations as an organization for establishing world peace. My impression is that until all the nations join the League we cannot expect signs of its adequacy for achieving its purpose. It is, moreover, important to remember that it is not nations but governments that constitute it. The League is more likely to develop into an officialdom than into an amphictyonic assembly of the peoples of the world. Reformers all over the world have an uphill struggle in endeavoring to bring about changes by influencing the official circles of their countries, and very little can be achieved by converting the masses without influencing the governing machinery. Geneva is growing a very important field for efforts towards enlightenment, and we should deplore any tendencies of the League to reduce itself to a committee acting merely for the governing machineries of the Powers, great and small. Time will show which direction is more likely to be decided, the really international or the merely interministerial.

At Geneva I found a number of earnest men and women of all nationalities, whose ideals are entirely shared by members of the League as individuals. As a body, the League of Nations does not feel competent to interest itself in pursuits which remain outside the limits set by the governments constituting it. Yet when we consider that the *raison d'être* of the League is to discover means by which to secure international peace, we incline to expect it to be in tune with the aspirations of independent reformers, who work for the same ideal, albeit through avenues which are not political or diplomatic. But the League is restricted in its methods and has to exclude the social and ethical aspects of the pursuit of peace. The League has been in existence now eight years, and yet, as far as the political methods are concerned, we are well-nigh on the eve of a world war more destructive even than the last, which led to the formation of the League as an instrument for abolishing war.

The fact is that there are certain ethical and spiritual considerations which cannot be ignored in any endeavor to make war impossible. Until the nations conceive such a horror of bloodshed as to induce them to

delegate their particular national wills to an international will for the sake of international peace, just as individual wills have been delegated to a collective will for the sake of communal peace, until the nations evolve a collective will, war will always be a possibility. Diplomacy may postpone a war, but governments swayed only by political considerations and interests of their own cannot be trusted to be determined in their wishes to eradicate the causes of war. The eradication of these causes must be the consequence of activities carried on by social and ethical reformers. Exploitation between classes, racial hatreds, cruelty, greed, acquiescence in intolerable conditions of human suffering as if they were inevitable when by determined effort they would be minimized or disappear, inhumanity involved in the gratification of savage proclivities and regarded as justified by the interests of scientific research or bodily nutrition, these are causes of war, the eradication of which is an outstanding necessity.

The great moralist of Greek antiquity, Plutarch, whose ethical and dietetic philosophy is so well expounded by Howard Williams, deplored the decline of Hellenism, brought about by the prevalence of the above mentioned causes which made fraternity impossible. In his essay on food, Plutarch pointed out how very repugnant it must be to a reasonable man to become a sarcophagus by reason of burying in his body the dead bodies of animals, that is to say by reason of flesh (sarco)-eating (phagus). We aspire to universal peace, and yet we do away with all chances for it by upholding the universal slaughter element in all our habits. Is it not obvious that slaughter is the negation of peace? How then could we hope for peace among human beings so long as we kill sub-human beings for pleasure, curiosity, or nourishment?

But to return to the Geneva amphictyons who expect war to be ended by political and diplomatic methods and do not regard as fundamental such imponderable considerations as ethics and social solidarity. I think that the proposal of Poland, so enthusiastically accepted, to declare all wars unlawful, is perhaps the first sign making towards the right direction; but it must necessarily remain a *pium desiderium* under the present circumstances. Its real value is that it brings to the fore the ethical element. My space does not allow further reflections on the competence of the League, as at present constituted, to be the harbinger of the desired permanent peace, but I will say how pleased I was to see at Geneva tendencies destined to exercise an enormous influence towards a more effective constitution



of the League. The ethical requirements are well promoted by the existence of centres which make it their business to advocate fundamental conceptions such as the principle of humanity not only in the inter-human relations, but in the relations as well of human towards sub-human creation. The article by Mr. Jamnadas Mehta in *The Vegetarian News* for July on "The Vegetarian Diet as a Factor in International Concord," I find, was appreciated by many persons connected with the League. The anti-vivisection crusade is assiduously carried on by able workers devoted to this ideal and inspired by the Animal Defence Society and other organizations.

I should like to enlarge upon this aspect, but it is necessary to leave space for mentioning the very important and hopeful organization known as Bureau International du Travail and forming a part of the League of Nations. It is admirably conducted by M. Albert Thomas and every detail relating to the conditions and destinies of Labour in all countries seems to have received due attention. In order to bring about generally an improvement of the standard of life of the working classes, it is organized in five sections which concentrate and classify all questions relating to wages, hours, disputes, arbitration, etc. I, however, noticed that one detail which, to my mind, is the most vital, has not been adequately considered. I refer to the problem of shelter and town-planning. It is fundamental. Decent homes all over the world mean less labour unrest and are one of the guarantees of peace. I need not refer to other weighty reasons which demand proper housing of the working classes and all classes, such as hygiene, education, and ethical development of the young. I hope that the international housing question will before long be dealt with at Geneva, and that a special section will be soon dealt with the co-operation of all progressive nations and governments to attend to all matters, hygienic, education and ethical, relating to human habitation.

The gravity of this problem calls for immediate solution in view of the growing population in all countries and the increasing cost of building. The existence of slums everywhere is incompatible with dreams of international concord and with Christianity. Overcrowding in every country is as bad as before the war, and if we take as basis the estimate of Mr. Philip Snowden that three million people in England live in slums, we can conclude that an international population of at least 200,000,000 souls is condemned by civilization to a life which is a hell to them and a danger to all. It would cost incomparably less to demolish all the slums in Europe and erect homes fit for human beings than it costs to allow the present appalling conditions of housing to exist. The cost they entail is enormous in money, in health and in humanhood.

Decent homes and just social conditions! Here is a formula for the League of Nations to consider. Along with the parallel rise of an ethical renaissance it would

enable us to expect with confidence the desired world peace. War has always been, for the masses of humanity and for a school of leaders, a sort of deity, and from time to time incentives to war have been easily invented. War has been even believed to be "the father of all good things." Let us hope that the war cult will vanish together with the rapacious instincts of man, the parasitic disease of civilization and the inferior place allotted by it to woman. Then mankind will be untouched by incentives to war, and instead of being left to the blind forces of evolutionary process, it will take control of its own evolution, convinced that war is unnecessary.

Shelter and humane living are the two real foundations of the peace of the future, and it is earnestly to be wished that the League of Nations should be impressed by this truth, both as a body representing the world's governments and as an assembly of enlightened peace-makers.

### TESTIMONIALS

The following testimonials are but a few from many similar ones as witnesses of the value of the book of Dr. Chainey.

"The Unsealed Bible" is simply sublime. It is captivating captivity. It is soul entrancing. I regard your Writings as the greatest light that has yet shone on us in all the ages.—B. B. Phipps.

(Mr. Phipps is a retired minister.)

Taking your Writings, big and large, there is nothing in all literature that yields so deep a joy.—H. Y. Russell.

(Retired Major in U. S. Army.)

My Dear Dr. Chainey:

I wish you would visit India and help us. I have a little cottage in a suburb of Benares, I shall be glad to place at your disposal.

The Anaghrika Dhamapala.

### PUZZLE: FIND POP

Colonel B. A. Franklin, Vice-President of Strathmore Paper Company, is responsible for the following story: A gentleman having business with a back-country farmer inquired of the farmer's boy where the old man was to be found. "He's out in the pig-pen doctoring a sick shoot," replied the boy, and added as an illuminating after-thought, "Pop's the one with a hat on."

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## IMMORTALITY OR ETERNAL YOUTH

(Continued from page 16)

with fore-knowing what Immortality is to be in advance of its attainment. These sufferings, deputed to Job, have the same great meaning as those of Prometheus—the Greek embodiment of fore-knowing. He suffers because he has stolen the fire of heaven and brought it to earth in a hollow fennel stalk. This is the fire of love that comes to earth when man learns, in heavenly fellowship and intercourse, that all is good.

This knowledge must be bound with cords of steel—moral laws of necessity, and be devoured by the rapacious birds of soaring enthusiasms and ideals in advance of reality. Thus all the great epics of loftiest song and inspiration have an equal and simple meaning. Because we thus learn the value of so called evil is no reason why we should do evil that good may follow; nor does it release us from the war to banish it as fast as possible. Sufficient unto the day will be the evil thereof. So long as we need trial there will be trials for our service.

This intelligence of A Universal Life of the four-fold perfection of God is compared in this Book to a beast called Behemoth. All natural things are correspondences. The beast implied here is probably the elephant. This is the symbol of a fourfold understanding between the heavens and the earth. Though stronger than the carnivorous lion, this beast eateth grass like an ox. This is the intelligence of the earth. Our greatest strength comes not from Revelation alone, but from Revelation received with intelligence. Man is not created in the image of God until he learns to co-operate with God and to think in connection with the inflowing life of God in Vision. This power given to man to think with God in this state of Revelation, is the greatest of all states in the intellectual life. On earth it is therefore, the "chief of the ways of God." It is full of the Divine Majesty in its own nature. It is the greatest creation of God in the state of Knowledge.

"The mountains bring him forth food." In Esdras he is represented as dwelling in the part wherein there are a thousand hills. All other lofty states of thought and aspiration are in this universal quality of Thought. It is by this strength that man lives in prayer and walks with God until he is no longer on earth alone, but uplifted to the right hand of God in Heaven. This is why this one is also named Enoch—initiate. The true Initiate is the one who has learned thus to think with God. This is a height above every other height.

Leviathan—the companion of Behemoth, is a great sea monster. The things in the sea correspond with the mysteries, the hidden forms of life. The whale is the greatest fish known to us and these are symbols of the greatest mystery. The greatest of all mysteries is that of God; and the greatest toil given to man is the search for the very nature and the substance of God in the vast depths of consciousness. Besides in this Book Leviathan is twice mentioned. In the one hundred and

fourth Psalm, we read, "O Lord! how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that

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Leviathan, whom thou hast made to play therein."

Never can man know perfect rest so long as there is one closed door to his questioning mind and aspiring soul. A day is to come when the life of man in God and of God in man shall no more be hidden. The earth shall disclose her blood and shall no more cover her slain. "In that day the LORD with his sore and great sword shall punish Leviathan, that crooked serpent; and he shall slay the dragon that is in the sea. In that day sing ye unto her, A vineyard of red wine." Then the perfect joy of God's life will no more be hidden. The mystery thereof will have been solved and the sweet strong Knowledge of God will cover all the earth, or intelligence of man even as the waters have covered the face of the deep.

The discovery of the very nature of God is the last toil and scene of strife in our world. This will be the only great battle, called Armageddon—Field of God (so falsely applied in these days) that is to end all warfare. You cannot make this toil your spoil or captive with any hook, or obtain the tongue or utterance of God by any cord you may let down. To try to do this is the way of the occult, or seeking to solve the mystery of life, in the desire for power. To such God makes no supplications nor utters soft and gentle words of entreaty. God has no covenant of partnership for those who seek Him that they may make Him a servant to self for ever. The whole greatness of this mystery is the king over all the children of pride. No one can play with this mystery as with a bird, nor bind him for the possession of the maidens—or partial states of consciousness.

God is not discoverable to the companions. This is an experience of the individual soul. This knowledge cannot be bought and parted among the merchants. Those who know God cannot make merchandise thereof. They have no wish nor power to sell this to others. Whatever they do for others they know that God is only to be found when the heart as well as the mind is ready for the great discovery. The hope of God is vain to all who are unready. You cannot know even when you are ready; you may commence the search, but cannot know the day of the discharge; this remains always in God's keeping. "Lay thine hand upon him, remember the battle, do no more." There is no discharge from this warfare until you have gotten the victory, not over God but over self and everything in self that is unlovely and ungodly. It is one thing to use the name of God and quite another thing to really see His face in peace and without fear. The hope of Him is in vain while we fear anything that can befall us by being utterly true and obedient to His Voice. If anything in the wide world can tempt us from this one way of universal life, this constant companionship and joy in the Living Presence, then we are not ready for this great discovery of God and Immortality.

"Out of his mouth go burning lamps." Every word of God is a lamp for the feet of our understanding.

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"Out of his nostrils goeth smoke." This is the mystery of the soul— or the perfection of goodness. "In his neck remaineth strength," for this is the strength and majesty of the Law that converteth the soul and maketh wise the simple or lowly of heart; and for such, sorrow is turned into joy before him. This is the joy of all joy; the sweetness of all that is sweet and the strength of all that is strong. No weapons, or states of force, can prevail to end this toil. "He maketh the deep to boil like a pot; he maketh the sea like a pot of ointment." This is the great anointing that comes after the toil. This is the churning of the ocean for the discovery of nectar—the true joy of the very Substance and Presence of God. This is that fabled beauty of Venus— Aphrodite, the foam-born rising from the sea. The perfect understanding of the nature of God comes only out of the consciousness of God married to our intelligence. When this is found or seen in man by the watching eyes from above, God has found a ransom for Himself. He no longer needs to remain undiscovered.

When the Perfect State concerning man that God has purposed for him from the beginning is brought to birth, it will include fulness of thought in knowledge of things without and fulness of consciousness in the life of things within. Of the Perfect Life it may be said: "I know that thou canst do everything and that no thought can be withholden from thee." This life will include the strength of Behemoth in Mind and the hidden life of Leviathan in Consciousness. It will have in it both the moist and the dry; the earth and the sea.

The spirit of the fore-knowledge of everything utters things without understanding. From this source has come much Revelation in dim and mysterious forms. It is one thing to hear of God and another thing to see God made manifest in the work of Time. The mere fore-knowledge of things will become vile in its own sight when it beholds knowledge and life made one. "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself in dust and ashes." When man shall both know and be what God hath purposed, a mighty change will dawn for our world. The word that passes into life is the true word.

The Great Value must include all values. The final state must be one of Reconciliation. The operation of the Spirit in all the partial states must turn for help and redemption to the state of double comprehension of Knowledge and Life. This is the acceptance of Job over his friends and the offering made by them of the seven rams and the seven bullocks. These represent the wisdom of this union of Thought as Knowledge and Life, in devotion and fellowship with God in the Heavenly Host. This means perfect freedom of thought and abundance of knowledge married to a perfect devotion and experience of the inner life of God in conscious Revelation with Understanding. Each helps the other. All the friends of Job bring him a piece of money and a golden earring. All systems of Thought will yet give

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attention to intelligence working in conscious Revelation and Revelation working intelligently.

This double state of value of Job's end is simply the great change that is coming to the religious life by the experience of Revelation with Understanding. So long as Thought—New or Old—is without Revelation it is impossible for it to say the word that is right. So long as Revelation is not understood as Revelation, embodying, not historical events but the very Life of God, it is also imperfect in its operation.

At this time the possessions of Job are fourteen thousand sheep; six thousand camels; a thousand yoke of oxen and a thousand she-asses. These represent the might of Revelation with the understanding of the natural man, and a union of consciousness with a power of cultivated intelligence.

He has seven sons and three daughters. These seven sons are the intelligence of the Seven Spirits of God; while the three daughters are the joys of heaven and earth mingled into a new and almost unspeakable joy. The joy of heaven come down to earth is Jemina—dove. The joy of earth, Kezia—cassia, a sweet voice—the spice of earth in heaven; and Keren-happuch, a horn of paint, the heavens and earth blended into one joyous, effulgent, harmonious state of Consciousness. This is the state wherein joy abides and rests upon every other state even as the sky is stretched above every division of earth and sea.

In all the land were no women found so fair as the daughters of Job. These are the most beautiful of all states of Consciousness. The dove-like gentleness and static condition of the Heavenly Consciousness needs the sweet spice mingled therein of every earthly joy; and those two united beget the third of the ever-changing brightness and beauty of Revelation with Understanding. But even Job is represented as passing onwards through the portals of death. This is because the manifestation and redemption of the flesh by the law of the spiritual interpretation of Revelation must be succeeded by the equally visible nature of the Divine in the soul or moral division, and this is the great message concerning Immortality embodied in the symbolism of the wonderful Book of DANIEL.

#### DANIEL or THE JUDGMENT OF GOD

(Continued from page 7)

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## THE MAN OF MEN

(Continued from page 14)

ical heavens, so must it ever be among souls. While each may be perfectly free in mind and in love, Wisdom will, at the last, find that some souls are greater and better able to represent the Counsels of God, than others. The Man of Men will be at first seen only in the few who have undergone all the toils and sufferings necessary for such perfection. Though all shall reach to this Universality, there will ever be contrast between individuals. Then the best will be sought out and found by reason of their greater power to serve and direct the interests of Co-operative and Associated life.

In the most Perfect State of Religion both thought and affection will be free. There is, however, a long period when even bondage to Creed, and submission to authority is the best for many. For a time, therefore, the Phaeacians do well to separate themselves from the Cyclops—the stronger and more over-bearing influence of sectarianism and established authority.

The day will come, however, when all shall pass through individual and conscious fellowship with God into the life of freedom. Then man will love the heavenly without any urgency thereto by the voice of teacher or preacher. In this day, the superior influence of the few over the many will not be by law but by personal attraction and voluntary desire of those they lovingly serve.

The rule of Ulysses—the Man of men—will be mild and gentle as that of a father. As of old the world gladly listened to those who saw and heard in the life of Vision, so will the many of those who have found this New and Living Way, gladly honor and listen to those who have attained to the greatest understanding in the Interpretation of the Will of God. There can be no base

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feared of the strong upon the part of the best of the Phaeacians. Nausicaa desires nothing better than to have for a husband such a man as Ulysses.

In the evolution of life we shall outgrow this over-bearing spirit of jealousy lest our individual freedom and spontaneity be sinned against. There can be no such fear when the right intelligence is truly blended with the right consciousness. The Phaeacians are dear to God. There is no danger of over-influence by another mind when we seek from another only a better understanding of the speech of God. The true master and teacher will never seek to dominate another.

In the Final and most Perfect Co-operative Life the superiority of those who can serve the many will be simply the silent, irresistible force of character, needing no external law nor imposed recognition of pre-eminence. This is why after the Phaeacians shall have carried Ulysses to his home, the ship on return shall be turned into a stone that shall become a mountain in closing and hiding their city from all.

The most perfect fellowship yet to come to our world will combine every possible advantage of the associative and co-operative Unity with the most perfect freedom of the individual will and moral conscience. The spirit of democracy, in its most perfect state, will seek out and honor the best and most kingly minds and loving hearts, to be, through God, the servants of the people in all the great concerns of their common life.

The difference between Nausicaa and Penelope is the difference between the perfect subjective Vision and Consciousness and its visible embodiment in the life of the body and of the social and material associated life of humanity. Penelope is the Divine domesticated and naturalized. The human consciousness, nurtured by all man's toil to seek and find God can never be wholly content until that which has been first possessed within shall be wholly revealed without.

The Universal Standard of Life must be Each for All and All for Each. When this Spirit shall reign in our world it must more than theoretically solve the problems of life. It must confront every need of our human world and make visible the wholeness and completeness of the Divine in the Human and also of the Human in the Divine.

The glory that Minerva sheds upon Ulysses in the presence of Nausicaa is only the beginning of that manifest Perfection to be revealed to the enraptured gaze of his true wife Penelope.

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## THROUGH THE DESERT

(Continued from page 10)

tanic, infinite joy of God's Own Being.

The seventy palm trees represent Wisdom in Light and God revealed within. This, however, is a mystical state of delight in advance of our natural understanding and calm, waking, practical, daily living under conscious intelligent practical direction and provision by God Himself. Before the mystical state can come forth into the visible practical, the way of the Desert must be traveled in the patience of Time and the immensity of Eternity.

This Desert of what we do not know about God, and yet must know in the sure working out of God's Eternal Purpose concerning man's life on earth, is like the difference between the real desert and the few portions that have been redeemed from partial waste in our own Imperial Valley of California. But even this is not wholly redeemed while a large part of it is given up to raising cattle and pigs for food; so that some of our own brothers have to stand all day and stick pigs or knock cattle on the head squealing and shaking with the fear of death, poisoning all their secretions so that thousands on thousands may live on corpse food, thus tainted and poisoned, producing an harvest of disease and a moral deadness that can uphold the inhuman sticking and knocking on the head by millions of men in the unholy thing we call war, producing such a deadness to the nearness of the spiritual world and the Divine Presence knocking at our doors, saying, 'Let me in,' that the most forward teaching in our Church world still think that these wars are the wars of God and that our great recent world war was Armageddon. This kind of war is no nearer to the true Armageddon than a monkey cracking nuts is to man who has, in a long life of sincere devotion to God and Humanity, learned how to get at the inward hidden meaning of the Great Sacred Books of our world.

As all that is unknown now about God is to become known in the one

and only Universal Religion, so must we plant all the actual material deserts of our earth with precious grains, fruits and nuts that a spiritualized race may be able to live so as to stand upon the earth in redeemed bodies become one with Spirit; for this is the only import of the words: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see

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God; Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Job is the Fore-knowledge of the Spirit, and the suffering of Job is the travail we must all undergo until this Fore-knowledge becomes the visible attainment of the Immortal State. No man knows when this shall be, but this is the perfect fruit to come when all our desert shall blossom as the rose. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away."

### THE BOOK OF PSALMS

(Continued from page 21)

and Redeemer. These are times when God only serves us by leaving us alone. This, however, is like death. There is an absence of living forms. To be left forever in this state would be to live without remembrance of the true Nature of God. After this period of death, the living forms of Vision must return again and deliver us from this state of mourning, for man's life must at last reach to perpetual and perfect joy.

### THE GOSPEL OF JOHN

(Continued from page 8)

psychic and phenomenal aspect of some little opening into the unseen. They seek the Christ or life within, not for its God-likeness but because of the miracle of the loaves and fishes. But there comes a time when this hunger for a larger life and message from the other side opens out into the great and ultimate reality of absolute knowing that you are being taught of God. This is the strength of all that is strong and the sweetness of all that is sweet. The vast fountain of human tears can never be dried up in any other way. Immortal life and joy are predestined only for anyone who has grown

into this fourfold state, meaning Mount Zion—extended view—and Jerusalem—the Habitation of Peace.

It is almost impossible to convey a correct idea of what it really means to be taught of God. For long you seek some little evidence of the Unseen; some tiny crack in the encompassing wall of darkness. You run after a multitude of teachers who claim they possess the one and only way of initiation and regeneration, only to be left utterly stranded and disappointed again and again.

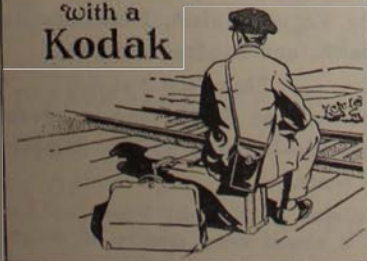
Then in the beginning of the true life itself in dream and vision, you are intoxicated with the wonder and pleasure of the form world instead of the understanding of the living Word of the Living God. It was only after much rapture and intoxication of this beautiful Land of Dream and Vision that I awoke with astonishment to the great reality that I was being taught of God. After many experiences the Still Small Voice, more penetrating than ten thousand thunders filling all space, said "I was the car in which you rode; I was the ship in which you sailed; I was the book in which you read. All these and all other such revealings are created out of My Body, the Universal Ether." Since then I have received most abundant instruction on this matter.

God is spirit, mind, body and soul. But it is only after we have become naturally soulful, just and innocent that we are evolved to a state in which we can know and be taught of God in this absolute and intelligent, as well as conscious, state of Divine Comraderie.

All through these and all other Sacred Writings, this is the one key that can open to us the very strength and joy of this Divine Comraderie. This is the predetermined goal of our creation. All thy children—that is, all that have grown to this fourfold state—shall be taught of God. These shall read in the law of God distinctly and give the sense and understanding of the inner meaning. Man must continue to die and go down into the pit until there shall be with him an interpreter to receive the Vision and to understand and live up to the meaning of the Vision. Nothing but such continuous instruction from the Living God will ever wipe away all tears and fill our world with the Joy of God.

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## GOD, GODS AND GODDESSES

(Continued from page 18)

stands possesses the Divine strength and nature in the same proportion. He is the keeper of the Divine Word or Character. No one can understand by the head or the heart alone. Understanding is the unity of intelligence with affection. This is in keeping with the Name or Character of the Lord. The travail of the Spirit in Time is towards the union of the absolute with the conditioned. Wherever man is intellectually free and earnestly seeking for Truth in the spirit of devotion, there is understanding. Freedom and understanding are closely related. Understanding is an individual attainment. No man can give it to another. While he who understands may show the way and hold a light, this is the way everyone must tread for himself. Previous to understanding, we may be as children who are carried forward by the strength of another. Understanding is uprightness. Life is poised between the heavens and the earth. There must be both Revelation and Intelligence. There is no understanding by Revelation alone, nor by intellectual labor apart from seeing, hearing and touching spiritual realities.

The synagogue of Satan is the Church of Light without intelligence. This descends from above. These claim to be Jews when they are not. The Jews are the living thoughts of God. Light is only a state of feeling in preparation for such revelation. All religious light and devotion shall yet come and worship at the feet of Understanding. Heaven is God's throne and earth is His footstool. All men must yet know that what God has loved and chosen is the understanding in them that is like unto His Own. There is in everyone a mirror with a face towards both the natural and the spiritual. This mirror is the psychic intelligence and consciousness. If we seek for the phenomenal aspect we shall only use the under side of our magic mirror. If we seek for the noumenal—the spiritual side—we shall then know both the natural and the spiritual.

Nature is a vacuum for the reception of the spiritual, and the spiritual, a vessel for the holding and preservation of the natural. Those who understand will be proof against the final and last temptation for all that dwell on earth. This is the temptation to ignore and neglect the natural and the conditioned for the sake of the spiritual and the unconditioned. While this work will be the last days it will be rapid in its development. In these days the speed of progress will be greatly accelerated. "Behold! I come quickly!"

After this labor is achieved, Revelation will descend with manifest intelligence of its meaning. Its face will be no more veiled. What was learned in other lives will be recovered. Religion will receive a new character. The New Jerusalem—habitation of peace—is to descend from heaven, or revelation, ready built. This revelation will be four-square, fronting alike to all the needs of spirit and body, soul and mind. It will be equal in length and breadth, height and depth. The

heights will reflect the depths of intelligence; while these will mirror the heights of revelation.

The pillars of God's temple are the open channels between the heavens and the earth. Through the immortality of Truth and its Understanding, man will reach to immortality upon the earth. "I will write upon him my new name." This is the new character and understanding of the Lord as the consummation of Time and of Eternity in the perfect intelligent conscious unity of the conditioned and the absolute. To understand all is to forgive all. This is the Church of Brotherly Love. It is out of this Brotherhood that the great things of the future will come. This Brotherhood will become a working force. It will enter into every interest of life and reconstruct it on this basis. When man sees and hears and feels this intimate association he will do all things differently. Then the works of Time will be true copies of the Eternal Ideals. Then Eternity will walk hand in hand with Time and the Unknown God of the mysterious states of Revelation will become the Known God of Revelation with Understanding.

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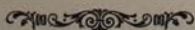
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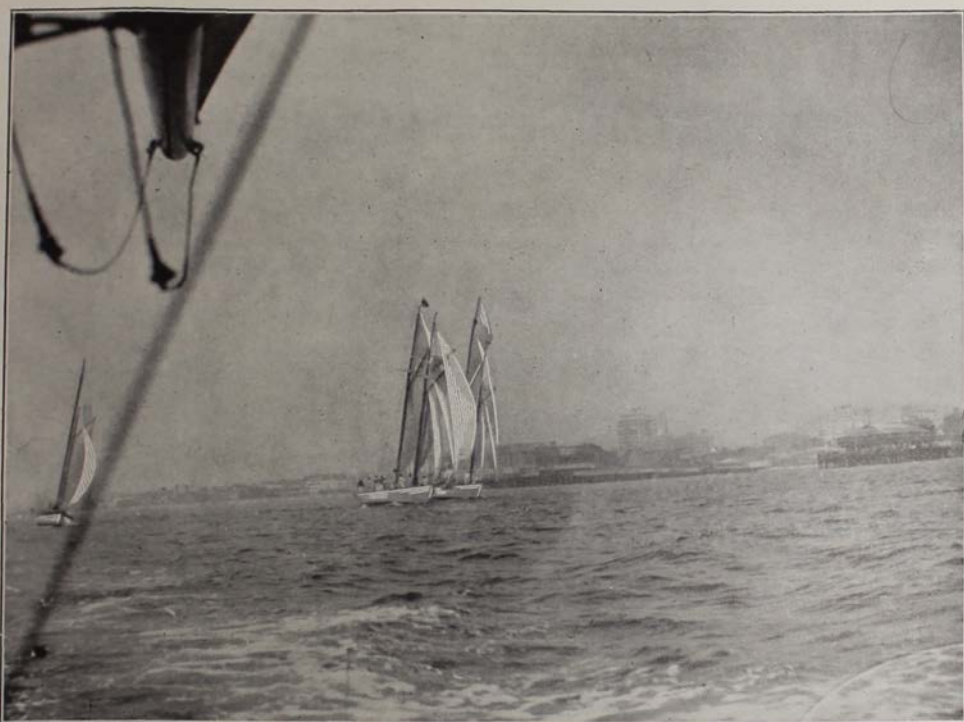
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