

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

JAN.-FEB.
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PUBLISHER'S NOTICE!

Deus=Homo

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

By

George Chainey

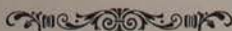
MR. CHAINEY has written many books of unusual value and significance, but one who knows all of his previous work will have no hesitation in recognizing "Deus Homo" as his masterpiece, the crowning accomplishment of many years of truly great achievement. In it the author presents a rational religious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

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



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Contents

	page
THE MAHABHARATA.....	5
By GEORGE CHAINEY.	
THE GOSPEL OF JOHN.....	6
Chapter VII.— <i>Living Waters.</i>	
THE BOOK OF PSALMS.....	7
EDITORIALS.....	8
THE NEW HUMANITY.....	9
By MIRZA AHMAD SOHRAB of Esphahan, Persia.	
A WORD TO OUR SUBSCRIBERS.....	9
From GEORGE CHAINEY, Editor and Publisher.	
SELECTED VERSE.....	10
DANIEL OR THE JUDGMENT OF GOD.....	11
Chapter VII.— <i>The Whole of Life.</i>	
THE MAN OF MEN.....	13
IMMORTALITY OR ETERNAL YOUTH.....	15
By GEORGE CHAINEY.	
GOD, GODS AND GODDESSES.....	17
TALKS TO THE YOUNG FOLK.....	19
By EDITH F. SUTTON.	

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PARADISE

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CONTENTS

Prelude: A Silver Trumpet

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

ILLUSTRATIONS

Psyche—Listening In
The Lost Eden
Woman Clothed With the Sun
Two Turtle Doves
The Three Wise Men of the East
Psyche—the Soul—Made Immortal
Queen Esther—A Fountain of Light
Joan of Arc—Listening to Celestial Voices
Krishna—Playing on His Pipe

TESTIMONIALS

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

JEAN MARIE EGTS

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

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

E. A. W. HOSWELL

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

SARAH PEASE

Dear Mr. Chainey:

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

HELEN HATCH

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

J. A. SMITH

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Volume 1, No. 7

LONG BEACH, CALIFORNIA

JAN.-FEB., 1928

THE MAHABHARATA

With a Key to its Universal Meaning

By GEORGE CHAINEY

No. VII.

HARMONY

THIS SEVENTH PART of the Mahabharata—The Greatly Cherished, has mostly to do with Krishna, the one wife of the five brothers. These brothers are the four states of :Spirit, Mind, Body and Soul, governed by the fifth state, the elder, the quality of Justice—born of the Justice of God. All are born of the Gods. Krishna, the common wife, has neither human father or mother, being born from the Sacrificial Fire of Drupada. Drupada though brought up and educated with Drona, treats him with pride and snobbery when he comes into a kingdom. While Drona represents the sacredness and privacy of Personal Liberty Drupada corresponds with the organized state of the most cultivated and advanced elements of progress in religious organization such as we find in the broad and liberal churches. While these are the embodiment of much excellence they in their most prosperous days are often offensive to the liberty that has given them birth. It is because of these that Drona demands that his pupils reward him by the subjection of Drupada and the forcible recognition of Drona as an equal ruler with him. In return for this Drupada inaugurates a long sacrifice out of the fires of which arise first, a son named Dhrishtadzumna, and shortly after this a daughter who is called Krishna—the dark, who later becomes the common wife of the five brothers. Dhrishtadzumna becomes the leader in the great battle that is essentially the underlying theme of this world epic. He is the leader because he is the might of Universal Intelligence. That will be the great leader of all progress when Science and Religion are perfectly united over all other states of leadership. It is only through absolutely Universal Intelligence and equally Universal Harmony that we can ever arrive at either universal or individual peace. Before the five

brothers hear of and win Krishna for their common wife they are wanderers over the face of the earth having no home nor safety in any system of organized religion.

It is only by the earnest effort to protect Religion from the fear of Anarchy in the fires of Universal Love and Devotion to the good of humanity that Universal Intelligence and Perfect Harmony can possibly be found. During this period of being outlawed by Authority they must meet with and overcome both the man destroying power of established creeds and the transcendentalism and vagaries of mysticism. The first is represented by a man eating Cannibal and the power of Mysticism by those who lay claim to the exclusive use of the Ganges by night. These must both be conquered in the progress of Justice before the great joy of Cosmic Harmony can be the one beautiful joy and possession of our normal every day lives.

When we understand the symbolism of revelation in all its forms we shall find that the greatest and apparently unsolvable riddles are the simplest and most easy of all things to comprehend. Take the great mystery and wonder of the Christmas Season through which we have just passed, dominating business, social life and attention of young and old in the impossible birth of a child without a human father; angels appearing to ignorant shepherds of Bethlehem watching their flocks by night and wise men following a star leading them from East to West, bringing gifts of Gold, Frankincense and Myrrh. These most supreme wonders are the most common things of our every day lives. The same is true in regard to Krishna, who will bestow herself for wife to the one who bends a bow and shoots down an almost imperceivable object. For this purpose a great city is built and the kings of the world are brought together by thousands. All that is related is as wonderful and as utterly humanly impossible as the birth of the Son of God and only Savior of mankind in

(Continued to page 27)

THE GOSPEL OF JOHN

or

THE SOUL REVEALED.

Chapter VII.

LIVING WATERS

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

Psalm XLVI. 10.

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be." Zechariah XIV. 8.

"Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

John IV. 13, 14.



THE Jewish Feast of the Passover relates to the passing out of Egypt—the dominion of mind—through the Red Sea of a living Consciousness, and the desert of the unknown to the Mount of Divine Illumination; and finally into the Promised Land of the dual life flowing with milk of a pure and universal consciousness, mingled with the honied sweetness of a personal fellowship and camaraderie with the living loving God.

But this symbolic Revelation has been crystalized through literal interpretation into an annual feast and commemoration of a literal event. This is equally true of the Christian Celebration of the birth of the Christ in Bethlehem. This is wholly symbolic of the greatest event in human existence in both the individual and general life of manhood.

Bethlehem—place of food—is the inner and eternal meaning of all Revelation. The Mother of this state is the Virgin or unknown state of Cosmic Consciousness; while the foster father is Joseph or perfect sincerity in the search for Truth. Those who learn of this birth and opening of the long-concealed wealth of Revelation are the shepherds who keep watch over their flocks of dreams and visions by night, in order that they may receive and embody in their lives the Word of the living God. But this is a graded state. The brethren of Christ—the earlier operations of the Spirit—must go to this feast before him. After this, in the midst of the feast, he appears in the temple and teaches how to know God in a greater way than was ever before revealed.

This greater way is not the thirst to know alone but the great desire to know in order to do the Will of the Highest. All who do shall also know. The greatest thing to know is that these Revelations in dream and vision are not to be valued in themselves but for the fact that they are sent of God to all who are ready, by natural purity and innocence of life, to both understand the

Vision and its Giver. Whenever we fasten upon the outward form of a vision, or the outward meaning of any Revelation, we have failed to receive it in its intended meaning.

But these visions of the Divine are so Divine and beautiful that we are, of necessity, captivated by the outward form and so our judgment therein is unrighteous. This captivity, however, is like that of children with dolls and other playthings, before they can have real children and the important things of life in the service of mankind. We waste our time in singing praise instead of doing things that are worthy. We spend our time in talking about the worth of God instead of embodying that worth in the conduct of life.

The only way to believe in Christ is to believe in God within to teach us how and what to do. So long as we think that to believe in Christ is to believe in the historical Jesus we are of those who can condemn, damn and kill each other in beastly and insane wars. There is no profitable way of belief in Christ but to accept all these things from the symbolic and eternal sense. It is only through those who thus believe that the world consciousness can be filled with rivers of living water. Here we must understand water as symbolizing consciousness. There is much interest in consciousness that is wholly intellectual. All this is a state of dead, stored up or stagnant water. The people who live around the old historic Jerusalem are mostly drinking stagnant water, stored up in the great cisterns beneath the so-called Holy Places, instead of utilizing the many living streams scattered about the land.

The same is true of those who seek refreshing from the store-houses of the creeds and the literal sense of Divine Revelation, either past or present. This is the meaning of the words in Jeremiah, "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Instead of having real consciousness of God's own Life, the majority are still trying to quench their thirst from conditions that cannot possibly contain the element of consciousness. To be interested in metaphysics, psychology, spiritualism, psycho-analysis, Theosophy, may be utterly without one drop of refreshing from the Living God.

You must know that all these Sacred Writings are pictures of some Divine Quality. You must know that God, the Living God, is in every dream and vision as well as in every moral impulse of human love and service, standing at your door and asking to come in and sup with you in the overflowing living springs of God.

(Continued to page 27)

THE BOOK OF PSALMS

Or THE BOOK OF RIGHT DIVISIONS

Interpretation VII. Psalm 7.

Illumination In Discernment

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

Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite.

1. O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

2. Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

3. O Lord my God, if I have done this; if there be iniquity in my hands;

4. If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy;)

5. Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honor in the dust. Selah.

6. Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies; and awake for me to the judgment that thou hast commanded.

7. So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8. The Lord shall judge the people; judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.

9. Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

10. My defense is of God, which saveth the upright in heart.

11. God judgeth the righteous, and God is angry with the wicked every day.

12. If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14. Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15. He made a pit and digged it, and is fallen into the ditch which he made.

16. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17. I will praise the Lord according to his righteousness; and will sing praise to the name of the Lord most high.



HIS Psalm of Illumination in Discernment is called Shiggaion—variable of David—beloved, which he sang unto the Lord, concerning the words of Cush—black one, the Benjamite. This is a song concerning man's great love of the mystery of revelation. The true understanding, that rests upon the labor to rightly divide all things, is variable. Now it touches deep and mysterious things with reverence, and anon it grasps their meaning and rejoices in the state of discovery coming after that of concealment. Right division trusts in the Lord, the dual and variable life of the heavens and the earth, as against all those states as opposed to this variety in unity. Only this mutual relationship of the spiritual in the natural to the natural in the spiritual can save out of the hands of the enemy. The perfect spirit does not sin against the mystery of life. While this spirit seeks to explore all things, it is not in enmity. Those that love only what is dark and mysterious cannot righteously charge such with enmity. While this spirit seeks to make an end of mystery, it is with the full recognition of the value of and even love for this hidden state of truth. The exclusive devotion in religion to spiritual things is without cause the enemy of the nobler spirit that makes just division. The spiritual people—the dark and mysterious living states of revelation, will be much more glorious when they shall be known and shall share in the life of man in all the ways of earth. The integrity and righteousness of the spirit is in this alliance between the excellence of God and the excellence of man. Only this dual life will bring to light the perfect wisdom and adaptation of the ways of God in revelation to man's intellectual and moral development. Only thus will the wickedness or incompleteness of everything that is one-sided be searched out. All the forces of God in Eternity and of God in Time are arrayed against this state of separation. All the might of destiny and exertion are working together for this end. Everything that persists in its strangeness, refusing to turn and have part in this dual life, must be cut off. Against all such wickedness or one-sidedness is drawn the sword of a double edge. For the destruction of mystery the strong bow of an all-embracing intelligence is bent. For these states in truth are prepared sharp instruments of death. In all this travail to preserve mystery—or to keep the natural apart from the spiritual, there is working the law of self-destruction. As the spiritual grows strong in the spiritual, and the natural in the natural, this very strength becomes the means for its own undoing in its separate state. The strength of the heavens will challenge the strength of the earth. By their fierce contentions and victories over each other; each shall at

(Continued to page 24)



EDITORIAL



THE WORLD LIBERATOR

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George Chainey, Editor & publisher

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

• OUR COVER PICTURE THE VENUS OF MILO

FOR OUR cover picture we are giving a reproduction of this most marvelous representation of Venus—otherwise called Aphrodite, the foam born Goddess. Venus is very much the same as Krishna, or Universal Harmony, called also Amrita—the very taste of God. This is the utmost joy and delight of long living in and seeking to understand the vast form world of conscious revelation, in dream by night or vision by day. This is the only Messiah or Savior for anyone past, present or future, for this is Immanuel—God within. No one can experience this for another; here each must go alone. Only this can give us the Universal Religion now at the dawn that will be a hundred thousand times greater than any defined religion. Look into this face of the Venus of Milo and you will see therein the quiet stillness of a conscious realization of the very presence of God within.

THE MOUNT OF VISION

DOREB means desert—the great unknown and, as yet, uncultivated values of life. Here is our main point; our supreme goal. In the history of mankind very few have, as yet, reached the meaning of this point. Nothing can equal the value of Vision with Understanding, and nothing can equal its danger and menace when we are enslaved or intoxicated thereby without the Understanding. This, however, is the way, and never can we reach the Land of Promise—the married harmonies of intelligence and consciousness—until we have led our flocks of the possibilities of life's attainment to this Mount, and gained thereon the Ten Commandments.

We must get before us the fact that this is the same place in which Moses discovered the burning bush, and the command to return to Egypt and bring the children of Israel to worship God in this mountain. Here we must remember that the children of Israel are just what God has predetermined and fore-ordained for man's attainment. There never was and never can be any other state of finality.

This is the meaning of the great utterance: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."

The great and supreme things are represented by the twelve tribes of Israel. These are in spirit, Law, Truth and Love; in mind, Obedience, Prayer and Discernment; in body, Sight, Hearing and Touch; in soul, Desire, Labor and Illumination. All these are to be developed in the union of their intelligence and consciousness, up to their fullest capacity.

But the only way leading thereto is by the help of heavenly Vision.

When man first receives this by discovering the Bush that burns and yet is not consumed, a light that never goes out because this is the inner meaning of Vision, he receives the solemn charge to gather all the interests of life out of the hard bondage of the merely intellectual state. This can only be done little by little, step by step, as represented in the plagues of Egypt.

On entering the hitherto and uncultivated we will still find that the old ways are still strong and that the flesh pots of Egypt will call many times loudly to return and be content with the God of things as they are instead of seeking to know Him Who remains what He is by nature in spite of our many misconceptions of that nature. We cannot change God by the utmost strength of our most cultivated intelligence.

All the first-born or originators of mind must die. Just what God purposed life should be, that life shall be, and that purpose cannot be fulfilled until we gain heavenly Vision with a sane and cultivated understanding in the Still Small Voice that speaks within.

This is the meaning of the visit to this same Mount of Elijah. Here he learns that the Lord is not in the Wind—or strength of the Spirit; the earthquake of the strongest power of the mind; or the burning fire of universal Love for the good of all, but in the Still Small Voice that speaks within the Soul, when we have learned to face existence equally and to be just alike to rich and poor, and all the many interests of life.

The work of Elijah—man doing his best to live in God—can only be completed in Elisha—the life of God descending into man as a mantle clothing us from above.

Before Moses gains the Perfect Law, he must fast forty days and nights. This is no material fast but

(Continued to page 29)

THE NEW HUMANITY

By MIRZA AHMAD SOHRAB of Esphahan, Persia

A UNIVERSAL ROSARY OF TEN PEARLS

Taken from the Book, "The New Humanity" Which Is Just off the Press.

1. Love and serve God by loving and serving humanity.
2. Praise every soul. If you cannot praise him, let him pass out of your life.
3. Dare, dare, and then—dare more!
4. Be original. Be inventive. Do not imitate. Be yourself. Know yourself. Stand on your own ground. Do not lean on the borrowed staff of any other. Think your own thoughts.
5. There is no saint without a past. There is no sinner without a future.
6. See God and good in every face. All the perfections and virtues of the Deity are hidden in you. Reveal them. The Savior is also in you. Let his grace emancipate you.
7. Be cheerful. Be courteous. Be a dynamo of irrepressible happiness. Assist everyone. Let your life be like unto a rose—though silent, it speaks in the language of fragrance. You are a trinity of body, mind and soul. The food of the soul is Divine Love. Therefore feed your soul on Divine Love; so that the body and the mind be vigorated.
8. Be deaf and dumb concerning the faults of others. Do not listen to gossip. Silence the tale-bearer with virtuous conversation. Stop the circulation of the poisonous germs of religious fanaticism through your own veins and those of your children. Never argue with any soul concerning his religious beliefs. Religious con-

troversies lead to hatred and separation. RELIGION IS LOVE AND FELLOWSHIP and not theological dogmas and creeds. When you have love and sympathy in your heart for your fellowmen, you have the highest kind of religion, no matter by what name you may call yourself. Rest assured that the emancipation of the world is through the nameless God of love and in the nameless religion of love.

9. Develop the qualities of essential goodness. Every soul is endowed with the attributes of intrinsic beauty. Discover those attributes and hold them in the world's estimation.

10. Religion is a personal relation between man and his Maker. For God's sake do not interfere with it, do not organize it, do not incorporate it, do not make a Trust of it, nor try to reduce it to so many "statements." Organization, in whatever form it may be, is the death-knell of religion. Do not only preach this. Practice and teach it. Let no one dictate to you what you should or what you should not believe or do in your spiritual life. The ultimate authority is that of the Spirit within you, and not the authority of any men, dead or alive. The unerring witness is standing in the center of your being—powerful, mighty, supreme! He is the final testimony. His is the court of the last appeal!

We conscientiously recommend our readers to secure a copy of this book—it is a splendid companion to Deus-Homo as it gives a full list of the qualities that man must unfold in his own character before he is great enough to become a conscious habitation for the Living Loving God. The price of the book is \$2.50; we will send it to any of our subscribers for \$2.00.

A WORD TO OUR SUBSCRIBERS

From GEORGE CHAINEY, Editor and Publisher.

Dear Friends:—

I wish to give my devout thanks to the many who have sent in grateful and appreciative thanks for the help they have derived from the contents of "The World Liberator." I had hoped earnestly to renew the monthly issue but owing to great and unexpected delays in bringing in new wells on our oil ranch, I find it wisest to continue the semi-monthly issue for January-February, March-April. Sometimes it is best to make haste slowly.

While a few declare there is nothing equal to The World Liberator in all the literary world, we have not yet secured enough subscribers for the second class mail rate. It will be very helpful at this time if our friends

who have not yet sent in their \$1.00 will do so as we look upon you all as comrades and co-workers in this great world service. We are asking each reader to send us names and addresses of any friends and acquaintances who are seekers of All of Truth, to know and to do.

If at any time any of you have a question you think I might be able to answer, I want you to remember that I am at your service.

Both Paradise and Deus-Homo are winning approval and we are willing to furnish Paradise for \$1.50 and Deus-Homo for \$2.00 to any of our subscribers—present or future.

Wishing you all a happy and prosperous new year, I am most sincerely your friend and comrade in the glorious world of a Living, Loving God.

Selected Verse

LISTEN TO THE SALUTATION OF THE DAWN

(From the Sanscrit.)



LOOK to this day—
For it is life, the very life of Life;
In its brief course lie all the varieties of your
existence:
The Bliss of Growth,
The Glory of Action,
The Splendor of Beauty—
For yesterday is but a dream
And tomorrow is only a vision;
But Today
Well lived, makes every yesterday a dream of Happiness
And every tomorrow a vision of Hope.
Look well therefore to this day.
Such is the Salutation of the Dawn.

WHERE TRUTH ABIDES

By Robert Browning



TRUTH is within ourselves; it takes no rise
From outward things, whate'er you may believe
There is an inmost center in us all,
Where Truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect clear conception—which is Truth.
A baffling and perverting carnal mesh
Blinds it, and makes all error; and, to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without.

INWARD STILLNESS

By Longfellow



LET US then labor for an inward stillness—
An inward stillness and an inward healing;
That perfect silence when the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only.

THE BEST LIFE

By Martha Shepard Lippincott



HOW MUCH better it would be
If, instead of graft and greed,
We would fill the world with joy
And the blessings that we need.
Make an Eden here on earth
Where, sweet happiness, we'll find.
Let us then all learn to be
Ever loving, good and kind.
Let greed's selfishness depart,
And just live for good we do,
Then, life's blessings, you will find
Will be coming back to you.
Crime and misery will flee
When love's ruling every heart;
And all jealousy will, too,
From your loving hearts depart.
You will find life better, then,
Than with greed and selfishness,
And the evil thoughts and acts
That will, your lives, never bless.
Soar aloft in visions then
Of sweet love and lives ideal
And you'll soon be finding out
How much better you will feel.

GOD'S WILL

By Anonymous



ASKED the New Year for some motto sweet,
Some rule of Life by which to guide my feet;
I asked and paused. It answered soft and low:
God's will to know."

"Will knowledge then suffice, New Year?" I asked.
But ere the question into silence died,
The answer came, "Nay, this remember too,
God's will to do."

"To know; to do; can this be all we give
To him in whom we are, and move and live?
No more, New Year?." "This too must be your care,
God's will to bear."

Once more I asked, "Is there still more to tell?"
And once again the answer sweetly fell;
"Yea, this one thing, all other things above,
God's will to love."

DANIEL OR THE JUDGMENT OF GOD

Chapter VII.

THE WHOLE OF LIFE

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar.

* * * and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

Zech. XIV. 20, 21.

"And he found in the temple those that sold oxen and sheep and doves, and the changers' of money sitting:

And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise."

John II. 14-16.

HIS seventh chapter is pregnant with the wisdom of all the Ages. The first year of Belshazzar—the Age weighed in the balance and found wanting—is a time of intoxication with the wine of Revelation without Understanding. This is the general characterization of a New Age, until the Age comes in which all things shall be made new.

Through all time the four winds strive on the great sea of the Cosmic Consciousness. These four winds are the four states of Spirit, in spirit, mind, body and soul. As spirit alone, the wind is like a great lion with eagle's wings soaring upward beyond the highest mountains of our human intelligence.

The first operations are all of this nature; giving visions or revelations far in advance of man's power to understand. These are the great Sacred Books that have created the great prison houses of the religions from which man must free himself in the process of his creation. These wings must be plucked up and the operations of the spirit must finally be brought within the Age of Reason, so that spiritual things and laws be made an important part of all human education.

To receive a man's heart is to bring the spirit into the realm of intelligence and devotion to the natural life of the race. This means a great change in our religious life. Instead of accepting impossible creeds, we shall reduce all our religious life to practice and service for the good of each in all and of all in each.

To stand on a man's feet, or understanding, is to pass out of the service of mystery into a rational and human understanding of the great qualities of the Spirit as Law, Truth and Love. These are the Three Wise

Men of the East that always come at this time of change in our understanding.

The next division is that of Mind. This is compared to a bear raised up on one side, with three ribs in its mouth, under the command to devour much flesh. We are greatly indebted to the ravaging power of Mind. Three is the number of Knowledge. The bones are the underlying structure of things. A good artist in the human form must have knowledge of anatomy. Many have overstated the importance of Mind. It is by no means everything that is real. Mind is simply a process of comprehension. These three ribs are Obedience, Prayer and Discernment; but there is a long time when Mind is elevated on one side. We grasp things in the Mind before they are expressed as life in the moral character.

Next comes the third beast, or the operation of the Spirit in the life of the body. Here the symbolic beast is that of a leopard. The spots of a leopard represent the stars of heaven fallen to earth. This is the operation of Sight, Hearing and Touch in the outer consciousness. This beast has four wings like a fowl. Here there is flight but only on a low level. This beast has four heads, because here the understanding begins to be of the city that lieth foursquare.

But a greater power is yet to come. This is the beast, dreadful and terrible, with iron teeth with which to devour and break in pieces. This is the moral power; the Soul division; the greatest strength of all. This beast has ten horns, because these are the ten divisions of God, called Elohim. These are Light, Revelation, Knowledge, Might, Counsel, Understanding, Wisdom, Holiness, Manifestation, and The Unmanifest.

Among these comes up a little horn with eyes like the eyes of a man speaking great things. This is the great change coming into our world as man begins to realize the greatness of his own being, and powers of soul in the practice of the best that he knows. The world is full today of Human Vision and the loud proclamation of the great things man has done and feels that he can perform. These are the great things man must do in the name of New Thought, Progress and Liberty that must root up the old and mysterious states of Light, Revelation and Knowledge. But this is not the end, only the beginning of the moral Age when the growing sense of what is right will deliver us out of the prison houses of the religions and make it possible for us to enter the Kingdom of The Undefined.

Now will all the old thrones of tyranny and injustice be thrown down. The Ancient of Days—the very perfection of God—must be made visible in the love and conduct of man to man. Then the wheels of human progress rushing on in every department of life, will burn like fire. Now in the night visions of those who

(Continued to page 25)



THE MAGIC OF CIRCE

THE MAN OF MEN

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

Book VII

DIVINE HOSPITALITY

—o—



HE nearer man approaches to the full realization of The Perfect, short of The Perfect, the more does he become indifferent to any new and larger interest in life. As we become satisfied we grow pre-occupied with our own ways. This is the nature of the Phaeacians. Speaking of them Minerva says: "They do not easily tolerate strange men, nor loving one who comes from elsewhere, do they receive him in a friendly manner. Trusting in their swift ships, they pass over the mighty gulf, since Neptune has granted that to them; their ships are swift as a bird or a thought."

Fearful of the jealousy and overbearance of her own people, Nausicaa cannot herself introduce into her home, the stranger guest. The Highest Human Worth and Fellowship with the Heavenly World has not yet risen to the inclusion of all the people and interests of the material objective world with all the people and interests of the spiritual subjective life. The Perfect Family Sense and Fellowship between God and man must include and love those who are outside of its fold, as much as those who are safe housed within. Never will man's joy be complete until there are no more strangers nor guests to be received. To The Perfect Family no one can come who is not received as a full member thereof. This is the only Perfect Divine-human Human-divine standard possible to those who know and live with the Living, Loving God in The Perfect Way, Truth and Life.

The purpose of life includes the evolution of man's intelligence and consciousness into a state of realization of all that constitutes The Family of both Heaven and Earth. After we have gained the Eternal City and intelligent conscious companionship of God, we have to gain also our earthly possession and sense of oneness with the one great human family inclusive of every race and religion.

The sad longing of Ulysses for Home and Penelope is no less than this longing of the human heart after its earthly home and kinship. This son of man has for a long time no place to lay his head. The first to give him hospitality after his deliverance from the subjective captivity will be those who have learned the law and experienced the life of fellowship between the heavens and the earth. Though for a time these must keep to themselves and be jealous of any intrusion of

other interests, they will be the God-appointed means of bringing home the man of many sorrows and acquainted with grief, called Ulysses.

In this land of the Phaeacians He is concealed for a time by a God-sent mist. To most, even to those who have experienced to some degree the Divine Consciousness, the all-comprehensive intelligence and consciousness of life, though near at hand, is still hidden from sight by the Power of Divine Wisdom.

Minerva, bringing this help of concealment to Ulysses, comes as a young virgin, bearing a water pitcher on her head. This is an unknown state of Consciousness. It is by the aid of that which is unknown to the world that The Perfect Way of The Heavenly earthly Family Truth and Life will come to our world.

The Phaeacians are said to be Jove nurtured. They are also descended from Neptune—the brother of Jove. Neptune is to the earth or understanding what Jove is to the Heavens or Revelation. The Understanding must have the full benefit of Time. The operation of God in Mind must prevent man from reaching his Final Home until he has gained all that is possible in the lonely and separated states of life. The opposition of Neptune to Ulysses is the Infinite Love of God working in concealment for the honor and greatness of man. It is destined that this state of Revelation with Understanding bring man into the equal sacredness of all life; and that after this, the city of the Phaeacians remain in concealment.

The city of the Phaeacians is most wonderful in its symbolism. The men are skilled as sailors and in dancing above all things. The women are equally celebrated with skill in weaving. The sea is representative of the Mighty Life of Consciousness. To be at home on the sea is to be intelligent in consciousness. Without ships and sailors, the sea would be unclothed and unknown. As intelligence clothes consciousness so does the consciousness clothe intelligence.

Receiving this skill from Minerva—who is the Divine embodiment of Mind in the life of Consciousness—the House of Alcinous, the chief among the Phaeacians—represented also as king—is most wonderful in the nature of its symbolism. Its brazen walls have a border of blue. Brass denotes the strength of the spirit in the life of the body. These walls seem to surround both a covered and uncovered portion. The heavens are open, and the earth or understanding, also. The doors are guarded by wonderful golden and silver dogs, said to be immortal. This is the watchfulness and understanding gained in Time, established as a guard over the Eternal Things. The house is illumined by golden youths bear-

ing torches, and cared for by fifty women servants. This is Light of Revelation in Consciousness. The beauty of this state of relationship between the heavens and the earth, is also represented by the garden in which the various fruits ripen at every season in the year.

The wonderful gifts to Alcinous are almost equal to those ascribed to Olympus—the Home of the Gods. Arete, the Queen, is both wife, cousin and equal of the King. Of her it is said: "No other woman is honored on the earth, whatsoever women at least now keep house under husbands, as she has been honored in heart and is still, both by her dear children and by Alcinous himself, and the people, who, looking upon her as a Goddess, welcome her with words, when she goes through the city. For she herself is by no means in want of good understanding, and she settles disputes, amongst men to whom she wishes well." This is the honor man will bestow upon the Soul Consciousness endowed with Mind.

There is one state of Consciousness that will be greater. Ulysses obtains help from Arete by supplication. He must also yet be received in his own home as a beggar and suppliant. When our consciousness is equally Divinely human and Humanly divine, and married to an equally Divine human and Human divine intelligence, there will be no more strangers. Then all the interests of life in heaven and earth will have place in all the thoughts and activities of man upon earth.

Ulysses—the long labor in Time to reach this most perfect condition—supplicates Arete for an escort to bring him to this desired Home. Though they are astonished at first, Ulysses comes in such a Divine way, they cannot refuse his request. He is received with generous hospitality and assured of the help he implores. A libation is offered to Jove, who attends venerable suppliants. It is the Will of God that life be open and hospitable to all the many interests of life. Religion must be more than a state of Revelation with Understanding. It must take up and include every possible improvement of man's way of life.

Ulysses, though invited to remain and become the husband of Nausicaa, cannot be content with this blissful and separate state of felicity. The spirit in man calls him to seek the full alliance between all material and spiritual states of well-being. Making a specialty of this union of Revelation with Understanding, must come to its end. This fellowship will be but one of the many interests of a vast and varied life. For a time this must be kept in seclusion, otherwise man could not experience its full benefit.

God, known in Vision, must also become perfectly manifest in the without as the within. The flesh will yet cease to veil the spirit. The Soul—or ripe and perfect character—will be visible in every word and act. We shall not always be seeking The Perfect—The Divine. We shall yet see and realize all life within and without, as one perfect fellowship of man in God and of God in man.

The active intelligence of man will rejoice in the

Consciousness of God. The passive consciousness will be receptive to the Active Divine Intelligence. All life will be full of repose in action and of action in repose. There must be sight, hearing and conscious touch of the heavenly life and world without interfering with our normal consciousness and ability to move a man among men, and take an active part in all the material progress of the visible world.

Those who are the first to reach this state will be God's chosen representatives to lead on to the final and permanent ways of life within and without, in the institutions of society as well as in the conduct of Religion. On the road to this goal man must take into himself that which is represented by this wonderful symbolism of the Phaeacians.

Thus far in the history of our world the state of spiritual vision has been too wonderful and mysterious; too far away from comprehension of the natural faculties, to be a working partner in all the normal, everyday conditions of human life. Many enter into the life of Vision without knowing how or why. Others become so intoxicated or egotistically vain therein, that they are incapable of reasonable and friendly co-operation with the rest of mankind. Either the seer, or the receivers of the fruit of Vision, attempts to create a new Church, Cult or Creed, that makes another state of separation from the general life of the world.

The Final and Perfect State of Vision must be absolutely proof against this temptation. It will not found a Church, less than the co-operative life of every human interest combined with intelligent conscious fellowship of the heavenly state. Before we can reach this, the fullness of Being, we must recognize the state of consciousness, including intelligent dream and waking natural vision as having an equal share in life with the intellectual state. This is yet to be recognized in all art, science, pleasure, business, education and government, as well as in our inward fellowship with the heavenly world. Nothing but this cleansing life of God, realized in Time and in Eternity, will ever bring in the perfect, or the best way of doing all things that are to be done upon the earth.

This wonderful garden and house of the King of the Phaeacians, and the exalted equal honor paid to the queen, are all prophetic of what must be taken up and made natural and understandable in all the life of man upon earth. No one can enter this state by boldness and force alone. Ulysses gains entrance only by the manifest help of God in the veiling mist created by Minerva; and then by the greatest devotion in clasping the knees and entreating Arete—the consciousness that is also intelligent—for her help in securing him a return to his own home.

The Man of all men is not content to be simply a seer for, or a teacher of, others. He desires to have a place and interest in all that concerns our world both materially and spiritually. For long time the seer, the

(Continued to page 25)

IMMORTALITY or ETERNAL YOUTH

By GEORGE CHAINEY

Chapter IV.

IMMORTALITY OR THE PROMISE OF THE SOUL.

ISAIAH, Jeremiah, Ezekiel and Daniel—the four great Prophets—are four promises of Life in spirit, mind, body and soul. Like the great symbolic fourfold city, each division has three gates or qualities through which man's life goes in and out for knowledge and help from the Living Loving God. In Spirit these are Law, Truth and Love. In Body, Sight, Hearing and Touch. In Soul, Desire, Labor and Illumination. These are the three under Daniel—the Soul made chief in all the provinces of Babylon. Babylon—Gate of God—is Religion enveloped in mystery. The captivity in Babylon is the one-sided state of religion when the spiritual life and the state of Soul-Goodness are uplifted above, and largely separated from, the intellectual and material activities of the world. This is the carrying away of the holy vessels—the truths of religion—to the land of Shinar—two rivers. These two rivers of the symbolic Babylon are the Tigris and Euphrates. These represent spirit and soul. These are the two streams of consciousness that mostly water all our present world religious devotion.

Here and there we have brought religion into the realm of Mind and material action; but only a very little. Science is mostly irreligious and the vast material activities of the race are, as yet, almost wholly separated from any conscious, intelligent, Divine Comradery. The beginning of the end of this separation comes when Nebuchadnezzar bestows favor on Daniel and his three companions. They gain this favor because, instead of living on the rich meats and wine of the king, they ask and obtain pulse and water. To abstain from the food of the king of Babylon and to live on pulse and water, is to set aside the accustomed food, teachings and devotion of the established forms of external religion, and to seek to gain personal knowledge in your own inner consciousness of the Living God; and to make right and just application of such knowledge to each great division of Spirit, Mind, Body and Soul.

It will be a great day for our world to look to those who have been nourished on personal intimacy with God and have learned in Desire, Labor and Illumination, to make right division to each of the great interests of life that grow together like four or five peas, lentils or beans in one pod, for this is the meaning of obtaining pulse for food.

The supreme thing said about Daniel is that he

had an understanding in all visions and dreams. This is the world's supreme need. All ignorance, superstition, enmity and hatred in religion is because we have only had understanding in a few dreams or a few visions. The greatest number of recorded dreams and visions in all the great Sacred Books of the world are still but very fragmentarily understood. They are mostly interpreted from an historical standpoint; and so the human mind is, in most of our religious instruction, fed on impossible, unthinkable and utterly unrealizable ideals.

Thus it is what is taught as religion on Sunday does not fit into what is taught in our schools on other days; nor finds any room in the workshops or salesrooms and markets of world commerce. The world-soul in religion is sick of this. There is a dim consciousness of some wonderful and great dream of what life is to be that has been utterly lost. This is the dream Nebuchadnezzar has forgotten; that none of the wise men of Babylon can recall. Because of this, they are all about to be destroyed. The world-spirit, weary of the torture of having forgotten its greatest dream is about to destroy and set aside the old in religion before it has found the one only Eternal Religion. This can only come from Daniel—personal soul-consciousness aided by right Desire, Labor and Illumination, long nourished on equal devotion to things of spirit, mind, body and soul. These four working together in the land of dream and vision gain the supreme secret of the God of heaven, and so save the wisdom of the past and complete it in the right understanding of the world-spirit in the present and the future.

The forgotten dream is the loss of the fourfold division of life, represented by the composite image of head of gold; breast and arms of silver; belly and thighs of brass; legs of iron, and feet, part of iron and part of clay. The head of gold is the spirit; the breast and arms of silver are the mind; the belly and thighs of brass are the body; the legs of iron, the soul; and the feet of iron and clay denote an understanding in the soul that is a mingling of soul and intellectual states of understanding. But these two do not rightly adhere. The great moral and intellectual forces of the world do not pull together. They often counteract and undermine each other. Legality overrides justice; politics drive out good government; and all this is because the four elements of life are not rightly mixed together. This mixture is to be so thorough that there shall be no sense of separation.

Life is to be fourfold, fronting existence towards all the many things of spirit, mind, body and soul, with an equal and unchanging devotion. Then all natural

things will glow with the joy and conscious realization of Infinite Spirit; and all spiritual states will be natural and normal to us as the winds that blow and the sun that shines. This comes only when all separation is brought to an end by the Infinite quality of Being. This is the little stone cut out without hands. This will be the Reign of the Undefined. The life of man will be so perfectly, normally and naturally blended with the Life of God that this relationship, so long called being religious, will be so vast and all-encompassing, that to measure it with a creed, or any of the systems we have called religious, would be as unthinkable as to try and measure all the waters of the ocean with a pint cup.

But there is a time when the vast, glorious head of the Spirit seems to be all that is really worshipful. When the voice of music, of harmonious being, is heard in any shape, it is supposed in all the realm of religious life that all must fall down and worship. But the three supreme Qualities of Soul may not and cannot worship this ideal. They are tuned to the Infinite and Universal Life of God in mind, body and soul as well as in spirit; and though the age or ruling spirit of the times kindles its fiery flames of jealousy and loving indignation against them, they can only remain absolutely determined not to give their affections and thoughts to any one-sided state of existence; and when these flames of spiritual indignation burn around them, they remain absolutely unharmed until they appear to be four instead of three. This fourth one is said to be like the Son of God. The Son of God is the very life of God revealed in the very life of humanity; and such Revelation is absolutely impossible until our desires, labors and illuminations front existence equally with a devotion that is unquenchable by any lesser state.

So long as man lives for self spiritually, intellectually, materially or soulfully, he is incapable of feeling the rewarding joy and shining Presence of God Revealed. Before this can be realized, this golden image of spiritual things, apart from other equal interests in life, also represented by the great tree of Nebuchadnezzar's second and remembered dream, must be cut down. This is the great tree of organized religion authoritatively based on man-made creeds and historical interpretations. This is the religion that looks out upon its Church spires and Cathedral towers in every town, that counts its converts from so-called heathen religions, all of which are but the same one-sided states of religion that vaunts of its vast army of clergy and its mighty influence in education, and says: "Is not this all mine? have I not built all this for the house of my kingdom by the might of my power, and for the honor of my majesty?"

In this very moment of inflated greatness the word shall come from the Living God: "To thee, O Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High

ruleth in the kingdom of men." All this comes to pass. He is driven from men; his body wet with the dew of heaven, until his hairs are grown like eagle's feathers and his nails like birds' claws.

To take such things as these literally is the very acme of our spiritual ignorance; as the outgrowth of false division in the life of religion. To eat grass like oxen is to be nourished by the universal intelligence. The simple meaning of all is, that this long separation of the spiritual is to be made to cease. The great hope of the future of our world is in those who have outlived and outgrown all these old ways of religion.

The Universal Religion must come from those who have gone outside all the old ways. This period of the adjustment is to be for seven times. A Time is measured by ten. The Time of the end is for a Time, Times and a half Time. This is thirty-five. It requires thirty-five years in anyone to grow up into God out of all the old teachings of religion. It requires another thirty-five years in conscious dream and vision to draw out the Divine into the human. Man's voluntary life in God must prepare the way for God's life in man. When the hairs are like eagle's feathers and the nails like bird's claws, we shall, in the glow of our enthusiasm, be able to ascend into the bright heavens of God's Own Conscious Being, and then will the Divine Energy rush down to earth and snatch away all the timid and fearful things in nature. This can only come when the religious life has been nourished by universal natural intelligence, and, at the same time, wet with the dew of heaven received by intelligent reception of heavenly dream and vision.

There is no other possible way to the perfect manifestation of God bringing peace on earth and good-will to men. This is never revealed save to those who know how to keep watch over their flocks of vision by night, and learn how to find the very young child of the Presence of God Revealed. This is the only God that is to rule the world without a rival.

It is not easy, however, to enter the Universal with equal and perfect union of intelligence and consciousness. There is a time when man even pollutes these holy and infinite standards. This is the feast of Belshazzar. This state of life is weighed in the balance and found wanting. It is only Daniel—the perfect understanding of the Divine Presence in Dream and Vision—that can read the handwriting on the wall of Infinite Being.

The Perfect Life is no state of intoxication but one utterly free from excitement and trouble. To know God aright is to know that the supply will be, in all things and times, the counterpart of the demand. So long as we can be thrown out of balance or intoxicated by either joy or grief, we have not arrived at the supreme value of life.

The kingdom must go to the Medes and the Persians. There must be an equal devotion to the things

(Continued to page 28)

GOD, GODS and GODDESSES

Chapter VII. Uriel—Fire of God.

Spirit of Wisdom.



THE WISDOM OF GOD is a perfect, just relation between the heavens and the earth. This relation is not only just, but one of perfect love and harmony. Uriel is the Fire of God because God is in Love with God. The Divine of the Unmanifest loves the Divine of the Manifest. From the moment God conceived this love in Himself He rested therein. Of all blessings, repose of mind is one of the greatest. In all undertakings a clear conception of what is to be done is one of the first conditions of success. The author who knows at the start what he purposes to write has repose of mind the instant such purpose has been distinctly evolved. This is equally true in every department of human activity. Any task thus begun is already half done. There is nothing so fatiguing and defeating as uncertain and half formed plans.

Herein is a suggestion of the meaning of this Day of Rest or Divine Repose. The whole method and purpose of creation has been conceived in the Mind of God. The heavens and the earth are finished and all the host of them. The extent of Revelation and its relation to man's intelligence is clearly foreseen. Creation is a work conceived but not yet written. As the physical life is preliminary to the intellectual so is the historical interpretation of Revelation preparatory to the spiritual.

At first these writings could only be received in accordance with the letter. From this conception have come vast and blessed results. As the natural man, or state of intelligence, is before the spiritual, so is the natural method of interpretation. As the spiritual will be greater and more glorious than the natural, even so will be this order of Interpretation. From the letter has come our literal Sabbath, one of the greatest agencies for intellectual progress. The first true observance of the Sabbath is the Rest of knowing the very purpose and meaning of existence. After much labor to understand, the future of life lies with clear outlines before your enraptured vision in sweet and smiling repose. No evil, nor failure, nor possible disappointment is any longer feared. All is good. Evil is the vacuum of the natural, to be filled with the spiritual, and of the spiritual to be filled with the natural.

Sorrow is the necessary background for the painting of immortal joy. With this key to the mystery of being all doors fly open. The mind works with ease. Consciousness supplements thoughts. Time flies by on golden wings, and all the hitherto isolated and discordant facts of life are united in one harmonious and perfect whole. The repose of the Heart of God has found its correspondence in the heart of man.

The Angel of the Seventh Day is Uriel—Fire of God and Spirit of Wisdom. In wisdom God hath made all things. "Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table." The seven pillars are the Elohim. The wine is Revelation, and the slain beasts, the understanding thereof. This is written of a future day. All that is conceived in the Mind of God must pass into outward expression before it can have conscious being in man's spiritual life.

The formal Sabbath is the fore-runner of the true. A day will come when, in the balance of the spiritual and natural powers, the line of separation between the sacred and the secular will wholly disappear. Then the curse and painful effort of labor will cease. The Son of man, who shall be also Son of God, will be Lord of the Sabbath. A mighty host will obey His bidding. In this state of rest the things of heaven and earth will know no separateness. In estimating the value of this repose we must be sure that our confidence is not misplaced. The confidence in God that rests upon ignorance of God's ways leads ever to bitterness and defeat. While the intent may be good, the expectation must perish. The faith or confidence of goodness without intelligence is often of this order. The very essence of wisdom—and therefore the very soul of rest—waits upon our understanding of the true relations of the heavens and the earth.

The mystery and nature of Revelation are for the stimulation and development of man's intelligence. The powers of the intellect, mingled with those of consciousness, as they expand from age to age under this influence, are designed for the final comprehension and clear understanding of Revelation. It is then that the beasts will be slain, and all the many forms and outward expressions of religion will yield up their life as food to the spiritual being.

There is a false wisdom, or rest, that reposes in the perfection of the Divine purpose, embracing the good of all, that does nothing to help in bringing such purpose to its fulfilment. True wisdom recognizes the everlasting covenant or partnership between man and God. Everything man can do in his own nature is a part of the Eternal Purpose. However desirable Revelation with Understanding may seem, it would be a curse rather than a blessing until man has reached the flower and fruit of natural completeness.

The Sabbath is sacred and hallowed because it comes after work and is the preparation for future endeavor. Because Truth must finally come full circle, is

no reason why we should sit down in lazy indifference and take no earnest part in the activities that lead to this end. That which is outgrown or dead in religion must be firmly but kindly cut away by those who have seen the larger vision. The good surgeon has neither hatred nor mercy for the part that must be cut away in the ministry to life. That this involves giving pain is true and yet it is by the bearing of pain that man attains to a larger life. While Religion was a form, a literal Sabbath was its natural companion. As Religion comes to pervade the whole life the methods of its expression must also change.

The Word of God is to be spoken in the school-house, the lecture hall, the market place, the senate chamber, and wherever men do meet and congregate together. As we draw near to this goal, life becomes so vast and complex in its many-sidedness, as well as simple in its all-embracing unity, that any arrest of one day in seven of the countless activities of the civilized world will become impossible and, if possible, would be our greatest crime against both God and man. Religious people, in a small way, who linger in some narrow valley of separation of the spiritual from the natural, may honestly contend for such a Sabbath; and yet the day is past when they can put the heavy band of restraint upon the larger Sabbath of the heavens descending to the earth, and of the earth being uplifted into the heavens. The peace and repose of their united life is the rest that remaineth to the people of God. This perfect rest is the union of Life and Knowledge. This can only be realized by degrees.

There are many octaves in the compass of universal being. When we have gained any great increase of life, we should take comfort and rest therein, until new duties summon us to new labors. When the perfection of the Divine Purpose is seen, we must keep holy this Sabbath Day in all our gates. Though others fall away from this Truth, our confidence should remain unshaken, knowing how perfectly the law will work its way until all are gathered into the sure knowledge and fellowship of the human with the Divine. God has hallowed this Day. We must also hold sacred the rest of clear outlines and definite intentions. As God rests in the Perfection of His Own Purpose, so shall all men rest when their purpose becomes one with the purpose of God. This rest will never come save in the actual fellowship in Sight, Hearing and Touch between the heavens and the earth.

In the Seven Churches of Revelation this Church is called Laodicea—a just people. Wisdom is of all things the most just. The wisdom in which God made the world is just. It includes the rights of the Creator and of the created. It gives to man everything that can add to his glory and honor without detracting of that which belongs to God. The very essence of Wisdom is found in God's method of giving. He never gives so as to corrupt the receiver. All Divine bestowal comes in such a way as to help man to help himself. If generous hearts would but study God's way of giving, they would learn the true science of benevolence. The wis-

dom that is to be with man at the end, will also be just. It will give greatness to man and also ascribe greatness to God. It will concern itself with the praise and celebration of the Creator, leaving to God the praise and celebration of man. It will make faithful division between the spirit and body, soul and mind; and recognize its indebtedness to Time and Eternity, to the heavens and the earth. The voice of instruction to this Church is in the Name of the AMEN, the faithful and true witness; the beginning of the Creation of God. The Amen at the end of the prayer is for the Unmanifest. The unspoken belongs to God. It is that which remains when all has been uttered. When God is revealed without, He still remains undiminished in the within.

Christ the Lord is the Word or utterance of God. He is the faithful and true witness. On Him rests the ninth commandment, "Thou shalt not bear false witness against thy neighbor." Never will the Spirit cease its labor in Time until God is fully revealed and the Manifest is a true witness of the Unmanifest. He is the beginning and the end. Between these two there are periods of wisdom that are mistaken for the end. The wisdom of the head sometimes gets separated from the wisdom of the heart. Justice between spirit and body sometimes overlays, or ignores, the equally important justice between soul and mind. The perfect equity of all things will be the last achievement of man's life in God and of God's life in man.

There is sometimes a fulness of intellectual wisdom that gets separated from the wisdom of consciousness. There is also in wisdom an inclination to over confidence. There is a tendency to rest in the perfection of the Divine Purpose, without accepting responsibility to exert ourselves for its fulfilment. There is a time when the sense of knowing is so keen, and the feeling of the justice of God so great, that the very greatness of this knowing and feeling overlays our enthusiasm and makes us indifferent gazers on the banks of life's flowing stream, instead of eager adventurers combining effort with destiny. To be wise in this sense is to be neither cold nor hot towards the many things that remain. This is the moral defect that rests upon us in our satisfaction with the union of the spiritual and material states of existence. In this union we may be lacking in both the heat of the mind and the coldness of the soul. While this content with the at-one-ment of the material and spiritual seems to be rich in the abundance of its goods, having need of nothing, yet it is towards the final and greater unities of soul and mind a state of wretchedness, misery, poverty, blindness and nakedness. The highest wealth, the greatest joy, the most perfect seeing and most beautiful clothing of speech is in the union of intellectual strength with moral excellence. This is the gold tried in the fire; the revelation purified with perfection of understanding. This is the white raiment of soul purity that covers both the nakedness of matter and of spirit. This is the healing salve with which the vision of heavenly things is healed

(Continued to page 26)

TALKS TO THE YOUNG FOLK

By EDITH F. SUTTON

JANUARY, 1928



HAPPY NEW YEAR TO YOU," dear young folk, and I am sure that you wish the same to us quite as cordially as we to you. Here we are again in January and it is worth while taking a peep behind the scenes and see if we can find out the meaning of the word that heads the remaining eleven months of the year.

We find that the name January is derived from Janus—a primitive Italic solar deity, regarded among the Romans as the doorkeeper of heaven and the especial patron of the beginning and ending of all undertakings. He is represented as holding a staff or scepter in the right hand and a key in the left. Also as the god of the sun's rising and setting he had two faces, one looking to the east and the other, to the west.

This Janus, who is represented as having two faces as well as holding the key to the gates is symbolic of the Day and the Night; the Old and the New; the East and the West, and so on. In the Book of Isaiah we read: "I will open before him the two-leaved gates. . . and the gates shall not be shut. I form the light and create darkness." In the Book of Psalms we read: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of glory."

The Lord of all Divine Possibilities. Then let us this New Year seek this Lord very earnestly and let us open the gates of our own soul that HE may enter in.

THE AGE OF INNOCENCE

can be represented by The First Day of January, conveying to our minds The Beginning of Things; also the opening of the Gates and the closing of the Doors. It is the young child of today, with its innocence and purity and confidence, who is the Light-bearer of future years. I do not speak of every and any child that is born, but I do say that many wonderful children are brought into the world in this Age who are, in many ways, far more spiritually advanced than are their parents.

Look at the picture on the following page by Sir Joshua Reynolds! He could not have painted such a face without having found its original. Will you big sisters ask your smaller brother to look at this picture, and note his answer? He may perhaps say, "My! but she looks strong!" Or your little sister may say, "I don't like her; why can't she smile?" Then you will

explain about the inner Divine strength within the soul; and the hidden smile in the patient sweet eyes. Explain to them just what YOU think about it.

THE BEGINNING OF THINGS

December 31st, (11.59 P. M.)

At midnight dark we close the doors
Of all the twelve old months;
And all the joys and all the woes
We bury with the past.
So open wide the Golden Gate
And let the New Year in!

January 1st, (10:01 A. M.)

True welcome now we give thee,
Good Janus of the Gates!
Closed are the Doors of yester-year;
But Janus holds the Key
That opens wide the Golden Gate
To let the New Year in!

Now this Beginning of the New Year will come to many of us as a time of great joy; but others will be sorrowing over some bitter grief that is hard to bury. But the scepter of Divine Strength that Janus holds in his right hand is extended to one and all with Infinite Love. Let it give us courage to face bravely whatever comes to us all this year. Make it your resolve to be faithful unto death, and make yourselves deserving of The Crown of Life.

You older sisters and brothers, try not to dominate the little ones, but treat them as equals, and let them have views of their own. Listen to them while they talk in their own sweet language to you, and try to understand them by meeting them half way. Oh! how much happier you will make their lives. Treat them as though they were human beings equal to ourselves. Then the Beginning of Things helped on by you, will develop into The Highest Life.

TWO PROVERBS

It grows the worse for't all the year.
If the grass grows in Janiveer

A January spring
Is worth naething.

THE DEATH THROES OF THE OLD YEAR

The following lines are extracted from a poem of Alfred Tennyson, but not under this heading. This is only three stanzas out of a poem of several verses, but



THE AGE OF INNOCENCE

grown man with children of his own. She was sitting on his knee gazing up into his face with sweet childlike confidence and this gentleman asked her if she went to Sunday School? She nodded her pretty head and smiled. Then the gentleman asked "Dorothy, do they tell you about God in your school?" On looking rather mystified, he continued "Where do YOU think God lives?" Upon which Dorothy opened her beautiful thoughtful eyes and said with sweet earnestness "I think God is in the high mountains and in the deep waters."

On another occasion this same gentleman was standing one evening outside our house on the steps, and this little baby toddled up and took his ever ready hand. Those two stood side by side in perfect comradeship, and presently he said, "Dorothy, do you see that beautiful moon overhead? What do you think of it?" After a moment's thought she clasped her baby hands and gazing at the moon, said, "I can taste it!" At this early age she sensed the very nearness of God and God's creation. The moon was part of her very self, just as God was.

One day I saw the little girl at our hall door step, too small to ring the bell. I said, "Dorothy dear, do you want to see anyone?" She replied with the air of a "grown-up," "Yes, I have come to call upon Mr. C." (hisping the gentleman's name). Of course, I ushered her into the house and opened the study door where she was greeted cordially. After a little while I was attracted by such happy laughter. He and she were having the merriest time. The greatest man can be compared to the smallest child! It seemed to me like the "meeting of souls."

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Many years ago there was a little boy named George. He was very devoted to his grandmother and always went to her when in need. One day he stood before the great log fire in the living room, watching the fierce red glow between the logs. It brought to his mind something that the teacher had told him in Sunday School. He had been told that all naughty children went to hell fire when they died; but children who had not reached the age of responsibility were exempted from the cruel flames. So George considered gravely and decided that as he was only a little boy he could not have reached that important age. Consequently he resolved to settle the matter and commit suicide, so as to make sure of heaven.

CHILDREN'S SAYINGS

There is a father with twice six sons; these sons have thirty daughters apiece, partly colored, having one cheek black and the other white; who never see each other's face, nor live above twenty-four hours.

THE RIDDLE OF THE YEAR

It seems to fit into our little talk.
Old year, you shall not die;
You lived with us so steadily,
Old year, you shall not die . . .
"Old year, you must not die;
We did so laugh and cry with you,
I've half a mind to die with you,
Old year, if you MUST die! . . .
He waiteth at the door!
There's a new foot on the floor, my friend,
And a new face at the door, my friend,
A New Face at the Door!"

After considering all the sides of the case he decided to ask his Grandmother about it. So he went to her and asked earnestly, "How old has a boy to be before he reaches the age of responsibility?" What a question from a little fellow scarcely six years old! Well, his grandmother was very wise and felt sure that George had her loving hand on her darling boy's head, and replied, "My dear, it seems to me that the fact that you can ask such a question proves that you have already attained that age." Poor George then could not commit suicide for if he did, then surely he would go to hell which was hotter than the burning logs in the hearth. Well, dear young folk, the little fellow made a big resolve, there and then, that he would live as beautifully as he could. He is still alive and is happy to have found out that it was a mistake to teach children such terrible things about God, who is a God of Love and opens His Heart to saints and sinners alike.

WHERE DOES GOD LIVE?

One day a little girl of about three years of age was "calling" on this same George, who was now a

GEMS FROM EMERSON



HE MAN enamoured of the soul's excellency becomes its priest or poet. The office is co-eval with the world. But observe the condition, the spiritual limitation, of the office. The spirit can only teach. Not any profane man, not any sensual, not any liar, not any slave, can teach; but only he can give who has; he only can create who is. The man on whom the soul descends, through whom the soul speaks, alone can teach. Courage, piety, love, wisdom, can teach; and every man can open his doors to these angels, and they shall bring him the gift of tongues. But the man who aims to speak as books enable, as synods use, as the fashion guides, and as interest commands, babbles. Let him hush!"

"I look for the hour when that supreme beauty which ravished the souls of those Eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also. The Hebrew and Greek Scriptures contain immortal sentences that have been bread of life to millions. But they have no epical integrity; are fragmentary; are not shown in their order to the intellect. I look for the new Teacher, that shall follow so far those shining laws that he shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one thing with science, with beauty, and with joy."

THE FRESHNESS OF THE MORNING

Though faith droops and hope flags on feeble wing, yet are we near the days of which God has spoken by his prophet, saying:—

"I will pour out of my spirit upon all flesh,
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams."

Already from lip to lip the word of hope is spoken. In the most gloomy wastes of monotony a fountain of light has opened. All along the horizon of religious thought are the bright streamers of the dawn. From peak to peak the watchers for the day are heard calling to each other, Lo where the morning cometh. In the land where blooms the rose of Sharon and the lily of the Christ of God, the breath of the dawn and the dew of refreshing rest upon their reviving beauty. In the far Orient and in ancient Egypt the light is breaking, and once more the air is filled with the odour of the lotos, the queen of the lilies. The lilies of France are reviving. Those who shall refresh and glorify the rose of England are called and chosen. Though some of them are forced into the lion's den, yet are they unharmed, for the angel of the Lord is with them. Though

walking in the midst of a fiery furnace, seven times heated, yet are they fanned with cool winds and regaled with the joys of Paradise, for with them are the spirits of the holy Gods. In America, where the star of empire westward takes its course, the morning star has risen, and many are cultivating the lily and the rose.

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DREAMERS OF DREAMS



THE DREAMER is the poet and preserver of the age. All love and cherish the poet, because he expresses what others only feel, and remembers for them what they forget. The true poet is the seer of visions, the ecstatic saint, the prophet of God. Poetry is a revelation from the world of eternal beauty that lies as yet just beyond the ken of the majority of mankind. The poet, by the culture of intuition, has learned to speak with the flower of the mind, and so adorns his speech with all the manifold life of nature, perceiving as he does the spiritual meaning of a flower or star. He draws hearts and minds to his worship, because there are times when all get flashes of interior light. The birth of love in the heart, the coming of a child into a home, the passing of a noble soul into the unseen, a letter from a friend in a far country, a great victory of right over wrong, or the beholding of a noble act of heroism or self-denial, draws down upon them for a moment the celestial fire, and makes it possible to believe in those whose natural abode is above all the clouds that obscure their sight—who are, in truth, as the ancient Egyptians called all such, "the royal sons of the sun."

To believe in the poet is to believe in the true nobility of life. He, the poet, in his most exalted privileges, is only the forerunner and announcer of what shall yet come upon all. He has risen earlier and climbed the mountains of vision, and so reports to the dwellers in the valley and the plain the glory of the coming day. He has drunk of the nectar of the immortal gods. He has learned to look behind the apparent to the real, the form to the idea. He has dared the void and the deep, and found footing beyond the boundaries of death. He understands the language of the flowers, and knows the song of the stars in their courses. The evening and the morning's hush are the shadows of his own peace. The freshness of the springtime, in all its budding beauty, is only a hint of the eternal youth of his soul. The effulgence of summer, the autumnal glory and splendour, cannot outmeasure his wealth. He is one with the sublimity of the mountains, and knows by heart the ocean's murmuring song. His words are swifter than the lightning's flash, and are heard farther than the thunder's roar. He loves in every breast and thinks in every brain. He is one with all life, and sees where others see not, and hears where they hear not.

Do not mistake my meaning, and for poet and dreamer read the maker of verses and of pairing rhymes, or the slave of chimera's Nay. The true poet has only to tell what he sees, and its expressions will be as chaste as the lily and as ardent as the rose. Of all others he is the most truly practical. In every age he is Joseph, who lays up in time of plenty for one of famine. The world is kept alive through vast periods

of time by the legacy of his rich store of faith and hope. The golden age yet to be is when this joy of the few shall run from heart to heart.

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THE BOOK OF PSALMS

(Continued from page 7)

last become filled with the life of the other. He made a pit and digged it and is fallen into the ditch which he made. When man shall learn how all evil is opening itself to good, how all opposition from above or below is working out, in separate departments, the will of God, he will have new cause to sing praise to the name or character of the Lord most high, who made both the heavens and the earth. It is good to pause and reflect upon this. This fancied gulf of separation is not irreconcilable. There is possible a noble and perfect alliance between these two. It is not in the law of God that the face of the truth of religion should be always covered with a black veil of mystery, nor that the pursuit of knowledge should be a thing apart from life and revelation. The ripest intelligence will include the two. All nature is for the benefit of spirit as truly as spirit is for the health and life of nature. Revelation comes first, apart from understanding, to quicken and develop the intellect, while nature seems a cruel and relentless destiny for the awakening and growth of human love and goodness. Illumination in discernment calls for the rescue of truth from disloyalty to either science or religion. It prays that true judgment may be awakened and that righteousness of reception from God may be established. It is God who trieth both the reins and the heart. He watches over both the secrets of revelation and the heart or understanding thereof. All wickedness or one-sidedness in truth shall be brought to an end and those views that are just to every interest of God and man must be established over all. Pleasure and instruction should go together. The joy of the pleasing show of revelation should be combined with the study to understand its meaning. The certainty that man's life shall reach to this, has its defense in God, who saveth the upright in heart. The might of God is set against this separation between science and religion. To bring nature and spirit together in the wholeness of revelation and intelligence is the great underlying purpose of creation. Everything that cannot fit into this has in itself the elements for its own destruction. Evil shall be given to evil. Mystery shall be devoured by its own hunger, and knowledge without life shall breed the despair of its own destruction. God's likeness in man will be worthy of all praise, because of justice and righteousness. When in reception, man shall alike honor nature and spirit, intelligence will be exalted on high. The great congregation of the truths of existence will all be gathered to this standard and justice of a perfect division. The sign in the zodiac of the month of Discernment is Libra—the scales poised in an even balance. In this coming of the Lord, the brightness of man's intelligence will be supplemented with the largest liberality of the heart. In this anointing and blending of the worlds, all education will be mingled with the pleasure of revelation, and health and happiness will flow to man as freely as light and air.

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DANIEL OR THE JUDGMENT OF GOD

(Continued from page 11)

have kept watch over their flocks by night, will come the Son of man; for the Son of man is the Divine born of the human. This comes only by keeping much company with God in burning love and devotion for the good of all.

The final kingdom, or state of life on earth, can only come to mankind grown visibly Divine. This is not the life of a solitary individual, past or present, but that change that shall come to every man and woman when glorious impartial justice shall be administered in all the laws and conduct of life, as well as written in the Book of Life—or Divine Judgment.

All this mighty change in our world is to come naturally. It is fixed and sure as the law of gravitation. None can escape. We are all bound together. The law for one is the law for all. This is the only kind of Democracy that can last. This is the only Liberalism that can finally win our votes.

The Little Horn that destroys the old for the new has its work to perform. But this spirit is very small and little in comparison with the power of the Son of man, when man shall live in actual and most rational comradeship with the living, conscious, loving and All-merciful God. For a time many will be amazed and deceived with these boastful claims of the New without the Old. Man will, at this time, put himself in the very place of God and claim powers that belong alone to God, Creation's Sovereign Lord.

Many honestly make these false claims, and yet, this is the abomination of desolation—man putting himself in the place of God. Much more of this will be unfolded in the coming chapters. This is only the evil that is necessary for the coming of the Perfect Good. Man must learn the impotence and loneliness of this great mistake, before he is great and sane enough to be actually married to the Divine, and yet remain most human in all that is truly admirable in the conduct of life.

Man's utmost intelligence will yet be perfectly married to the most cosmic consciousness. Then will the bells of the horses—the progress of intelligence—denote and sing of the Divine Wholeness. There will be no more Canaanites—merchants—in the house of the Lord. The coming of the Messiah—the life of God within in dream and vision—will destroy all exchange of one value for another; for even the selling of messages from heaven will cease when all life within is woven together in one perfect undivided Whole, of all science religious and all religion scientific.

THE MAN OF MEN

(Continued from page 14)

poet, the teacher, must lead a life of special devotion to his mission. The Man of men, the truly superior man, will, even in the wonderful palace of Alcinoüs, still long

for his place and share in every material interest, as well as fullness of conscious understanding of heavenly things.

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GOD, GODS AND GODDESSES

(Continued from page 18)

of every taint of pride and of self-celebration.

Each division of the Divine Nature, in its transference into man's life, must undergo discipline and correction by the Undivided Spirit. "As many as I love, I rebuke and chasten." The whole is knocking for admission into every division. Each part must overcome its limit by serving the whole. So shall the wholeness of the Spirit be realized in each division.

In Wisdom are many cycles; when one is compassed we must draw a larger circle. Wisdom will not be perfect in every dimension until all things of spirit and body, soul and mind, heaven and earth, time and eternity, God and man are included in the one consciousness of being.

When the Seventh Angel pours out his vial into the air, there is heard a great voice out of the temple of heaven, saying, "It is done!" The thing that is done is the thing that God resolved in the beginning of creation. Man's nature, both in its intelligence and consciousness, has been evolved up to the standard of the Divine; through all the rolling and expanding cycles of human life, and through all the repeating and commingling octaves of the Holy Spirit, this has been kept in sight. The enormous epochs and renewals of Time have been for the expansion of the natural, that it might be large; and also for the enlargement of the spiritual that it might be of the very nature of God's immensity.

All the evil or mystery of the heavens is for the filling up of the good of the ordered and conditioned life of man required by the necessities of the earth. All the evil of the earth, in its vast unfulfilled capacities and desires unrealized, is for the incoming of the mighty life of the heavens. These two things have been ever before God. These have been as persistent as the sun and moon, or the day and the night. Their mutual relations, and the way they would act and react upon each other, was the wisdom that was with God from the beginning. When these relations have been accomplished; when the great theme has found expression; when the vast work resolved has been written in the actualities of material being; this is the wisdom that is with God in the end. The blending of this great duality is the pouring forth of the vial of the Seventh Angel—the Spirit of Wisdom. Life will be full of the voices, the thunderings and lightnings of Revelation. The earth, or material intelligence apart from the spiritual, will be shaken and confounded as it never was before. It will be simply impossible for any thinking man to hold out longer against the claims of Religion. The most daring and persistent materialist will even rejoice in the discovery of the Lost Paradise of the world's beginning.

The City of Consciousness—the Great City of the nations—will be divided into three parts, giving place

for both material and spiritual life and for the psychic, in which the dead have been preserved. These three will be made one, for consciousness, at the last, is to be undivided.

The coming of Babylon into remembrance is the power over Revelation that shall come with the memory of all former things. Revelation shall drink the full cup of God's strength in man's natural intelligence. "All the islands shall flee away." There shall be no more divisions of intelligence surrounded with consciousness, cut off from the main land. "Neither shall the mountains be found." There shall be no more, here

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and there, one superior mind lifted above all the others, beholding the coming day from afar.

While life and character will be infinite in its variety of expression and range of being, there yet will be a common level; all shall see alike, beholding and upholding together all the fundamental and essential truths of existence. When soul and mind are wholly one in nature, then will man appear in realization, in the virgin beauty and perfect balance of the male and female—intelligence and consciousness—in which God conceived him in the beginning when He said in Himself to the Divine of His Own Being, "Come, let us make man in our own image."

THE MAHABHARATA

(Continued from page 5)

Bethlehem. Bethlehem, the place of food is simply the inner and symbolic meaning of all revelation while Krishna—the fair and dark one—is simply the harmony that can only be the common joy of spiritual mind, body and soul through the superiority of perfect goodness that is born of devotion to every interest of human well being—both within and without. While Krishna is won by Arjuna she must first be married to Yudishthira, the quality of justice; then to Bhishma, the might of the spirit, and afterwards to Nakula and Sahadeva, representing body and mind. Nothing but character or moral nature can win harmony, but in the very moment we win it we must marry it to justice and with excellence of spirit, body and mind as well as of goodness. Many people are very good but very ignorant while others are very spiritual and yet utterly neglectful of material well being. Millions are intoxicated with Physical Culture to the utter neglect of every other great interest of life. Just as many pursue knowledge without ever thinking of the equal obligation to live as we know. Others are intoxicated with the mystery and wonder of life within to the neglect of the beauty and wonder of the visible world. The great purpose of this greatest of all epics is to bring about a perfect alliance between all things within and without and this is impossible unless we are human as well as Divine and equally devoted to the things of Time and of Eternity.

THE GOSPEL OF JOHN OR THE SOUL REVEALED

(continued from page 6)

scious Being. There is but this one way in which anyone can be satisfied with life and send forth through all our world streams of refreshing.

Whoever finds this way must be a source of joy and refreshing to all about him. The silent thoughts and joyous emotions of all such are doing more to uplift our world than all the teaching of creeds and defined religions. But those who possess this source of cosmic life will be utterly without condemnation towards those who have it not.

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IMMORTALITY OR ETERNAL YOUTH

(Continued from page 16)

of nature and of spirit. This, however, must be more than an intellectual state. It must be one of perfect conscious devotion and comradeship with the Living God. This is to pray with devotion towards Jerusalem three times a day. Those who do this must be cast into the den of lions. This is to be plunged into the strength of the Infinite Spirit in equal devotion to things in mind, soul and body. But no harm can come from this to those who have nourished conscious devotion as well as intelligence towards the Universal God of equal justice and loving service of each for all and of all for each. This unification of all values is not accomplished in a day nor a year. Only those who endure the Seven Times will gain the perfect Understanding.

The state of understanding in vision alone is not enough. Daniel must rest for a time before he can stand in his lot and place. All that is written of The Holy Seed—the Divine Qualities—must be brought into the whole organized life of Humanity. The winds of the Spirit must strive with the vast waters of conscious Being. Out of these come the four great beasts. The strength of the Spirit is symbolized as a lion. For long the Spirit, like an eagle, lives in the heavens apart, or on the solitary mountains of the ideal separated from the real. But in The Perfect Day these wings will be plucked and the Spirit will stand upon the earth in our human understanding, and in all the loves and devotions of humanity for everything that concerns the human.

As yet we have scarcely a glimpse of the beauty of humanity. Sometimes in some great calamity of war and famine we see a little of what is possible when these wings shall be plucked up and the real human heart be the altar of our devotion.

The Mind is represented by the bear raised up on one side with three ribs in its mouth and devouring much flesh. The Mind grasps the skeleton near the heart of things, but not the very heart. It has been raised only on one side. We have lifted up the intelligence far more than the consciousness of being.

The Body is represented by the leopard with four wings. The spots of the leopard represent the stars of the heavens—the great truths and qualities of being made visible in the very life of the flesh.

But the Soul is represented by a fourth beast, dreadful and terrible, and strong exceedingly. It is diverse from the other beasts, having ten horns. This is the mighty strength of the moral nature of universal devotion to the equal good of all. When this one comes, human selfishness will be crushed and consumed with an energy and radicalism hitherto undreamed of.

All the latter part of this Book in the vastness of these mighty Visions, relates to the great revolution that shall sweep up and devour the vast kingdom of evil and of death. The ram with the two horns represents the grasping and the holding together of the invisible with

(Continued to page 30)

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THE MOUNT OF VISION

(Continued from page 8)

the fasting from the old and outgrown ways of life, seeking The Perfect, until we gain the fourfold or four-square attitude. This is the only Zion or extended view.

It is almost impossible to overestimate the supreme import of letting go the historical point of view and the theological content of these Writings. The beginning of Vision is with thick darkness, thunderings and lightnings. It is a play or flashing of light upon an intense background of darkness. It is dangerous for anyone to seek this Mount without the requisite preparation, such as is personified by Moses.

The first realization of Counsel from God must be adopted and educated in all the best that has gone before. It must have been married to Zipporah—the little bird. It must have lingered in the Inn of the Psychic on the way. When the true and ultimate Vision with Understanding is born, as represented by Jesus Christ, there is no room for this birth in the Inn. This Child is born in a cave and laid in a manger because the manger is no longer needed for the beast.

Elijah seeks the Mount of Vision because his life is threatened by Jezebel—the intoxicated state and pride of Vision without Understanding. Here lies our great danger. All our religious prison-houses are built on this kind of Vision. All our mad houses are filled with people who have, in some partial way, broken in upon this Mount.

The only way of escape from these partial things and ways is by interpreting and living out all the symbolic values of these, and the rest of the world's, Sacred Writings. It is to do this work that these Lessons are written and for which we are seeking some of the consecrated wealth of the world that this Supreme Standard of the One Saving Way, and the only Saving Way, can be made known to our world.

There is a state of Vision in the union of Revelation with Understanding that is better than all that goes

before. Instead of Sinai we have now come into Zion and the City of the Living God, and to the blood or life of sprinkling that speaketh better things than the blood of Abel. Abel is the long labor in Time while the Christ is the full strength of Time and Eternity. This is the water and blood, or consciousness of life gained by a Roman spear. This is the spear of the knowledge of the law gained in the soul division—the perfected spirit of true justice and judgment.

Only the fruit of the fig can save us from the intoxications of its brother, the vine. Joshua must lead into the land that vision alone cannot enter. The state of Vision is symbolized by deer. These are the creatures in nature that have the most beautiful eyes. But in the North the reindeer have strong and beautiful branching horns and they are capable of being trained to labor. So must our Vision be married to a strong and magnificent strength of brain made subject and servant to the moral needs of our human world.

This great reference to the change from Sinai to Zion is in the book of Hebrews—the book that stands for the perfection by labor of all the twelve supreme qualities that measure the Eternal Purpose of God.

Many are called but few are chosen. All the partial states serve some purpose in our great march through the wilderness of the unknown to the extended view and combined possession of our supreme and final inheritance.

The worship of the Golden Calf—the wonder and beauty of the outer form of Revelation that is the passion and intoxication of the religions, will all disappear when Religion becomes simply a heart to heart and mind to mind comradeship between you, in your own Soul, and the Eternal, Living, Loving God.

When we reach this day we shall find God in all that we do. We shall know how to serve and help our world without destroying any of the good already achieved. This will be an absolute partnership between the innumerable company of angels that are the embodied qualities of the Divine Nature and the words and beau-

tiful deeds of the spirits of men made just, in a life set fast beyond decay and death upon earth.

How this is to be achieved will come full circle as we follow the pillar of cloud by day and of fire by night, and the Treasure of most supreme value of Law, Truth and Love.

—o—

To cheat or deceive and not get caught is really a worse calamity than to get caught.

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IMMORTALITY OR ETERNAL YOUTH

(Continued from page 28)

the visible. The he-goat with one horn is the greater power of the unification of the two. But it is long before the moral and intellectual life will act with perfect unity in body and spirit.

While all these are the supreme values of life they are the simple and the near. We must get infinitely away from the teaching that those are literal kings and prophetic revealings of historic events. There is not a word nor even a shadow of truth in this direction. No Scripture is of any private or personal interpretation. These are all the impartial things of God that concern every human being.

Daniel, the Beloved of God, is that state of Soul-goodness and universal intelligence that cultivates dream and vision and lives in the romantic and heart to heart fellowship with God. Only in this life of the Soul will God be at last revealed in all the ways and conduct of human life. Then will the very bodies of men and women glow from the indwelling fellowship of the Mighty Host of the Heavens.

In the evolution of the human consciousness man makes, for a time, his last and most supreme mistake. He claims all for himself! God is only the ideals grown out of man's striving. This is the kingdom of the little horn—the one who speaks great things against the Most High. This is the Abomination of Desolation; man putting himself in the place of God. Though this wrong interpretation of life plants the tabernacle of his palace between the seas, in the glorious holy mountain, yet he shall come to his end and none shall help him.

In this day Michael—like unto God—shall stand up. This is the reappearance of Conscious Revelation with Understanding. While there will be many partial and tentative efforts in this direction, the day of fulness and completeness must come in the perfection of the life of man in God crowned with the life of God in man. Then shall all evil or emptiness be filled with positive good, and all death and mortality be swallowed up of Immortality. The flesh of man shall shine with the Living Presence of the Spirit, and all the force of the moral shall cleave fast with intelligence. Then shall the struggles between North and South, East and West, disappear in the glorious Infinite Life of God made rational and visible in the very life and glorious beauty of a redeemed HUMANITY.

All this is to take place in a time of trouble such as the world has never before seen. This, however, is not the trouble of external vice, war, bloodshed, sickness, insanity and physical death. These are but shadows of real things.

The thing that is most to be fought against is the many wrong ideals and vast wastefulness of the good. There is a spirit abroad today infecting business, education, government and even the new and progressive cults of religion that is best expressed by the king who exalts himself above every God, and speaks marvelous

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things against the God of Gods. But though this spirit of self-glorification is rampant today over every other state of understanding, its time is near to the end. From the time of the beginning of this abomination in the taking away of the daily sacrifice, there shall be one thousand, two hundred and ninety days. This is the restoration of Revelation with true Understanding. Blessed is he that waiteth and cometh to the thousand, three hundred and thirty-five days, for that is the beginning of the day of the true Understanding of the Speech of God in conscious Dream and heavenly Vision.

Nothing but this can bring anyone to blessedness, and nothing but this can reveal the Whole Purpose of God in creation as the manifestation of the Qualities of His Own Eternal Nature in all the ordered beauty of a world redeemed and made visibly perfect by the outshining of His indwelling Presence.

OTHER WORLDS TO CONQUER

Whatever has been done, there are still greater things to be done. The night I interpreted the passage, "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field; neither shalt thou gather the gleanings of the harvest"—One of the Elohim said to me, "There was the dramatic field; Shakespeare came and gathered in the harvest. Ever since there has been only gleanings in that field. Then there was the field of evolution; Darwin came, and ever since there has been only gleanings. To you is given this field of Interpretation. After your Work is published there will be only gleanings. Tell the earnest workers that there need be no mourning for other fields to harvest. There are still many worlds to conquer." Everything supposed to be settled, has yet to be gathered in by the adding of Consciousness to Intelligence.

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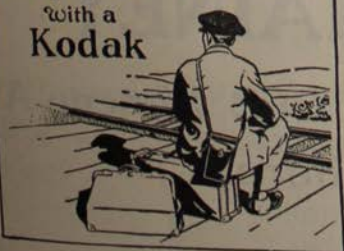
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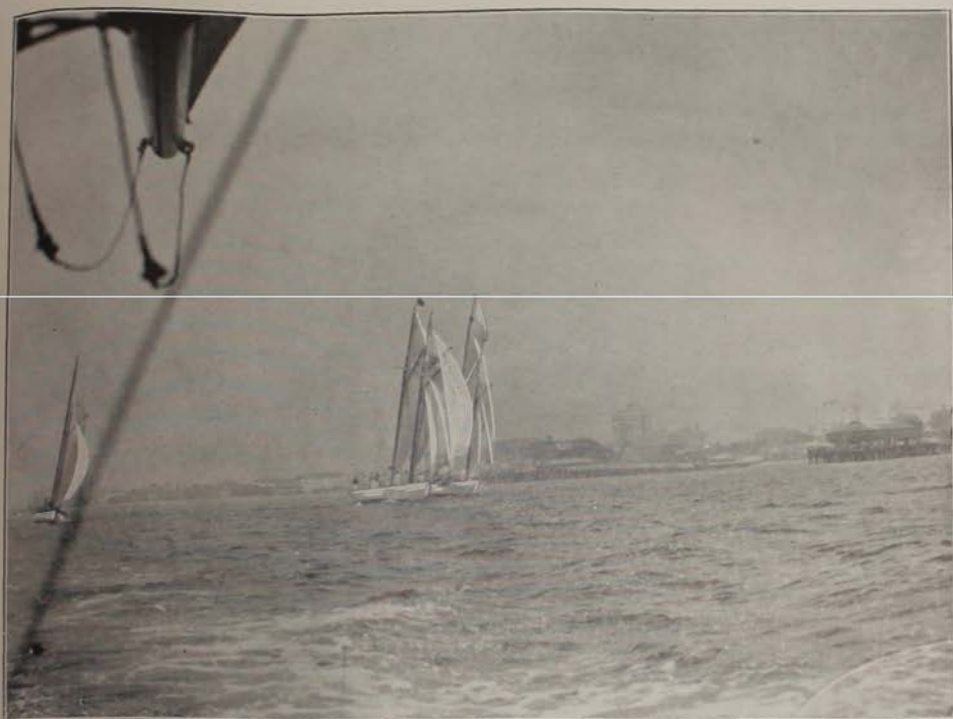
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