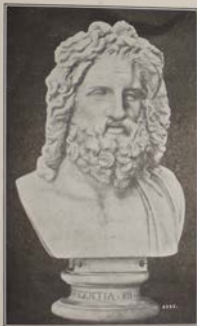


# The World Liberator

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

MAR.-APR.  
1928

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GEORGE CHAINÉY  
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## PUBLISHER'S NOTICE!

## Deus=Homo

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

By

George Chainey



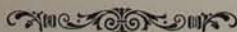
R. CHAINEY has written many books of unusual value and significance, but one who knows all of his previous work will have no hesitation in recognizing "Deus Homo" as his masterpiece, the crowning accomplishment of many years of truly great achievement. In it the author presents a rational religious philosophy 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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Volume 1

LONB BEACH, CAL., MAR.-APRIL, 1928

No. 8

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# PARADISE

or THE GARDEN OF THE LORD GOD

By GEORGE CHAINEY

Author of "The Unsealed Bible," "Genesis," "Revelation,"  
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When a public speaker in Boston, Colonel Ingersoll, after hearing him, wrote: "Mr. Chainey is one of the best thinkers in this country. His lectures stir me like trumpets. They are filled with the loftiest spirit, eloquent, logical and poetic; they are as welcome and refreshing as the breeze of morning on the cheek of fever."

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## TESTIMONIALS

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

JEAN MARIE EGTS

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

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

E. A. W. HOSWELL

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

SARAH PEASE

Dear Mr. Chainey:

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

HELEN HATCH

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

J. A. SMITH

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# The World Liberator

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## THE MAHABHARATA

With a key to its Universal Meaning

By GEORGE CHAINEY

No. VIII.

### THE UNIVERSAL AND BEYOND

**T**HE MARRIAGE of the five brothers to Krishna as their one wife is representative of the attainment in consciousness of Universal Harmony; but this is but the beginning of far greater things. The City of Hastinapura—meaning elephant, is the universal standard of all things within and without, but the Universal is recognized long before it is fully accepted. Dhritarashtra, representing blind legality, would be friendly to both Authority and Justice but Authority positively refuses to give up its place and power. A long controversy takes place on this condition. Duryodhana, Drona Duscusena and Karna advocate war against the five brothers representing Universal Justice, Peace and Harmony. This controversy is what is taking place in our world today between Fundamentalism and Modernism in Religion; National and International ideals in political and social life. Bhishma, the terrible one, representing Religion under authority, advocates Peace. But, Religion has been too long dependent on Authority to free itself from external restraint, creeds and established forms. While it holds many friendly conferences, establishes community churches and favors progress in many ways, it is still compelled to fight for the established authority. Even Karna the pealed is in favor of war against Universal Standards of life. Various systems of Spiritual interpretation and Mysticism are just as full of partiality as those creeds and organizations that are based on the letter. Drona, the spirit of freedom and personal sincerity in search for Truth is strongly in favor of Peace and Progress. He is representative of our great Educators who are doing every thing possible through edu-

cation and character building to abolish war and to increase general enlightenment, but like Religion, these are so long dependent upon established authority that they are oft times literally compelled to uphold the conventional and blind legality in the place of Justice.

This prevention of the might of Knowledge is predestined to be killed on the battle field by Cikhandin. This slayer of Drona was born a woman and later is changed into a man. This is the state of consciousness that also becomes intelligent. All mystery is finally to disappear in the Beulah Land of the perfect union of Universal Intelligence and Consciousness of all things without and within. This actualization of every romantic ideal is what is meant in Buddhism by Nirvana, by Jews in the coming of the Messiah and by Christians the so-called Judgment Day and return of Christ. While Dhritarashtra, blind legality, pleads for the sons of Pandu and Krishna, in his heart of hearts he still favors his elder son Duryodhana, representing established creeds and ceremonial authority.

While the more glorious state of Justice and Perfect Freedom in Religion is the song of the poets and the real faith of all sincere searchers for Truth, it is a long way to this most glorious condition for the Human Race. After much controversy and a royal reception to the sons of Pandu it is decided to banish them to Khanda-vaprastha—an unreclaimed desert. Here a new and beautiful city and entirely new and more just and enjoyable state of life is established.

There must come a time when the best and noblest souls must go forth into the unknown and redeem this desert from ignorance and neglect. This city built by Yudishthira and his brothers helped by Drupadi and many others is called Indraprastha. Like unto India's city the God of Gods and King of Kings, its streets are

(Continued to page 32)



# THE GOSPEL OF JOHN

or

THE SOUL REVEALED.

## Chapter VIII

### THE GREAT MYSTERY

"Without controversy great is the mystery of godliness:

God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

I Timothy III. 16

"And upon her forehead was a name written, MYSTERY.

BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Revelation XVII. 5.

"And a mighty angel took up a stone like a great millstone, and cast it into the sea saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Revelation XVIII. 21.



THE WOMAN taken in adultery is otherwise called Mary Magdalene, meaning—of the tower, because she is the same as Babylon—the great mystery of God. This is the same as the Consciousness, that is, the mystery of all mysteries.

There is absolutely no solving of this mystery save in the living Consciousness enlightened with, or married to, a universal Intelligence, that is the fruit of a long and intelligent fellowship and heart to heart comradeship with the living loving God.

The writing upon the ground by the Christ-life is the gradual change made in our intelligence by such fellowship.

The Scribes are those who write about Divine things without really understanding them.

The Pharisees, those separated, are those who separate the spiritual life from the natural. A gradual change will take place in the intelligence of mankind until every Scribe and Pharisee will be self-convicted of their own oneness. Every form of religion, apart from personal experience and vital fellowship of God, will yet stand up and convict itself and take itself silently away without a word of reproach for the manifestation of God in the natural life of man upon earth.

The Divinest of all mysteries, in the consciousness of life, is sinful or incomplete until it is without sin. But for this sin there is no righteous condemnation. The long mysterious state of religion is not to be condemned. Without the great mystery to take and hold us captive until we make all our captivity captive, mankind could not possibly be created. All the long enslavement to the letter of religion and revelation is the schoolmaster

that at last brings us to the Christ life of God, possessed and understood.

But the day surely comes when this glorious woman is uncondemned, but told to sin no more. There is a long time when we all need the mystery and beauty of a state of consciousness that we do not understand. But the day comes, and now is, when man needs a little right understanding of the great Mystery of Godliness. The day has come when those who really know and live with God will make Him manifest in the flesh. They will so live that all that they do will reveal and persuade others to live for each in all and all in each.

Universal love and service to mankind in some vital way is the only witness of the spirit that anyone is really born of God. No power of eloquence; no power of masterfulness over others, can reveal the All-loving, the Just and All-merciful and Living God. It is impossible to tell how wonderful, how beautiful, how convincing and how natural will be the final manifestation of God when we shall see clearly the inner meaning and use of all the symbolic meanings of Revelation; and grow out of all defining of God through the simplicity of actually knowing and living with Him in glorious heart to heart comradeship.

This is the only thing that will ever sink this mighty Mystery of God so deep, that it will be remembered no more at all. While the true life has no use any further for the organized, separate and mysterious states of religion, it does not condemn them. These all have their place and time. But in the presence of the great and undefinable state of personal religion these will all vanish from our sight, one by one. There can be no condemnation in the minds and hearts of those who know and live with God. These two states do not mix together.

The Judgment Day yet to come to our world will need no courts nor assizes of any kind, for all will be too busy teaching the ignorant and banishing evil in every form to so waste their time and strength. All these will have a double witness. They will be visibly devoted to what is good and the very sense of the Divine Presence made visible will be absolutely unanswerable. When real universal love and service enter our world because of intelligent fellowship with God, it will be simply irresistible in its self evident completeness.

When this way of life is really lifted up in our world in its fourfold completeness, it will, of necessity, draw all men unto it. But this life must be stretched upon the Cross and die four times before we can blend together all things of Time and Eternity; of Nature and

(Continued to page 33)



# THE BOOK OF PSALMS

Or THE BOOK OF RIGHT DIVISIONS

Interpretation VIII. Psalm 8.

## ILLUMINATION IN SIGHT

To the Chief Musician Upon Gittith. A Psalm of David

1. O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4. What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

6. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

7. All sheep and oxen, yea, and the beasts of the field;

8. The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9. O Lord our Lord, how excellent is thy name in all the earth!

**T**HIS is a joyful vineyard song. It is dedicated to the Chief Musician—the Holy Spirit upon Gittith—the wine-press. When Illumination enters Sight, the wine of the grapes of revelation is pressed out beneath the feet of understanding. Then the heart of man is filled with a great rejoicing. Then the name or character of God is perceived in its greatness in the united consciousness and intelligence of man. This is the true wonderfulness and greatness of God. Here man sees, in a minute, more of the Divine Nature than he can learn in a lifetime by the study and admiration of the material world. This glory of God is set above the heavens. It surveys and pervades and controls all this bright expanse of revelation beyond the limits of space and time. Here live all the things that have ever been done upon the earth. Here all the vast meaning of history and of the multitudinous forms of animate and inanimate nature are grasped by a single mind. Here all the buried languages of the earth, of man and beast, of bird and flower, are known and understood to the minutest jot or tittle. Here all the wealth of nature is treasured. Here man beholds

infinite, omnipotent and omniscient life and power at sport between its own boundless intelligence and consciousness of being. Before all this glory of the mingling of the heavens and the earth, heart and mind are plunged into a nameless content, and filled with the indescribable majesty, sweetness and blessedness of a place among the living. Every one who sees with intelligence is an invited guest to this banquet of everlasting life and joy. This is the beginning of life in its more perfect sense. Though all such are but as babes and sucklings in the arms of God, they can do no other than depend upon the breast of their mother and the protecting arm of their Heavenly Father. They have passed the bounds of evil. For them, the show of things has no longer the least power of attraction. The work of the enemy and the avenger of all unrighteousness is finished. When we consider the majesty, greatness and beauty of revelation in its five fold division of the four quarters, and the heights above, as the work of the fingers of God, the moon or light of trance and vision that shines by night in this twelvefold division, and all the many starry attributes of the nature of God, man is amazed that this vast mind is fully mindful and conscious of everything, great or small, remembered or forgotten, that ever happened. The things that he has cast aside, as trifles, not worth considering, are all discovered here and shown to be fast bound to all this greatness and worth of being. Then man's intelligence in its natural state will be only a little lower than that of the Angels, the Mighty Spirits of God, Each of Whom has his counterpart or image in every soul. Thus man in nature is to be crowned with all this glory and honor of the shining heavens. Every starry attribute of the Nature of God is sown as seed upon the earth to have its growth and fruitage in every life. All of nature is drawn up into the life of the heavens and returned into the heart of men, multiplied a thousand-fold. All these treasures of the heavens and the earth are put under man's feet. Everything is made subject to his understanding. All sheep and oxen and all beasts of the field and all the flocks and herds of the living forms of revelation, as well as all the strength to be gained in the culture and subjection of the untamed powers of the natural man, are to be brought together at last in the true understanding. All the fowls of the air, or wide-ranging intelligence of the heights of revelation, together with all the living, blissful forms of consciousness, long moving through the unknown and unexplored depths of being, are to be brought together in the final enjoyment of existence upon earth. The without is to

(Continued to page 24)





# EDITORIAL



## THE WORLD LIBERATOR

A Monthly Journal of Reconciliation.

George Chainey . Editor & publisher

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others.

### OUR COVER PICTURE

**F**OR OUR cover picture we are giving a Greek creation of the head of Zeus—the God of Gods, King of Kings and Savior of all Savors. This is but a little artistic gleam of the Majesty and strength that will glow from the face of every man and woman when we are created in the image and likeness of God and of all Gods and Goddesses of every Religion. Here is the silence and stillness of the Buddha, the might and courage of Apollo, as well as the great deep of the inner contentment and gleaming joy of the Heavenly Venus. All the bright radiance of the so-called mythical past will live in the normal and eternal youth of man upon earth when we attain to revelation with understanding. This is absolutely the one and only way for anyone to grow into visible conscious Divinity.

### LONG BEACH— OUR HOME TOWN

**E**LSEWHERE we are giving in this number illustrations and remarks on the great need of certain improvements. I certainly trust that all our friends in Long Beach will cast his or her vote for the issue of the bonds on which our future prosperity and most perfect satisfaction in our environment depends. I have lived in many wonderful parts of our blooming world—including Jerusalem and the honey-moon green lanes of Kent, the garden of England, but never in any place so full of the best of everything for the best. Here is the best of climate for both winter and summer; here in our own Paradise we grow the best of food in both fruit and nuts as well as grains and vegetables; here we have a country freshness and purity as well as every advantage of a large city; here we have the best of schools for the brightest, purest flocks of young people ever seen in our world; here we have representatives from every state in the Union and many from other lands; here we have a general spirit of toleration for the sacred right of individuals, as well as of society. I came to live here under a manifest Divine Guidance and for nearly twenty years have shared in the wondrous improvements and growth of Our Home Town. So all hail to the living present and greater future of Long Beach!

We appreciate best by contrasts; one describes summer best on a winter's day.

There is always something lurking behind a calculating man. An impulsive man may make mistakes but he is more trustworthy.

### A PERSONAL WORD

**H**IS word is for our subscribers. I must again apologize for making haste slowly and sending you our magazine Bi-monthly instead of monthly. I had hoped that this would be the last two months in one, but owing to unexpected shutting down and deepening of some of our wells into the deep sand we are still obliged to remember that he that believeth doth not make haste. Time is still an essential element. But, the day is certainly at the dawn when life in its wholeness will stand with one foot on the sea of Personal Cosmic Consciousness and the other on the land of A Universal Standard of Intelligence; then time, in one sense, will be no more. This does not mean that we shall not need clocks and watches and note the passing hour. What it means is that each passing hour will be so full of the joy and realization of the Eternal Things in Divine Comraderie of Heaven and Earth that we shall never feel the sense of time. While we are working for this glad day, calling us both to labor and to wait, we invite you each and all to try to expand the circulation of The World Liberator and if you have not yet sent in your dollar, to do so at your earliest convenience.

We wish to assure you that each will receive twelve copies for a year's subscription. If you have not yet done so, please send us names and addresses of any one you would like to receive this issue and also tell them in a personal note how much good they can do by increasing our list of subscribers and joining our happy group of readers throughout the world.

Wealth can give no comfort when the heart is breaking.



# LONG BEACH---A CITY OF DESTINY

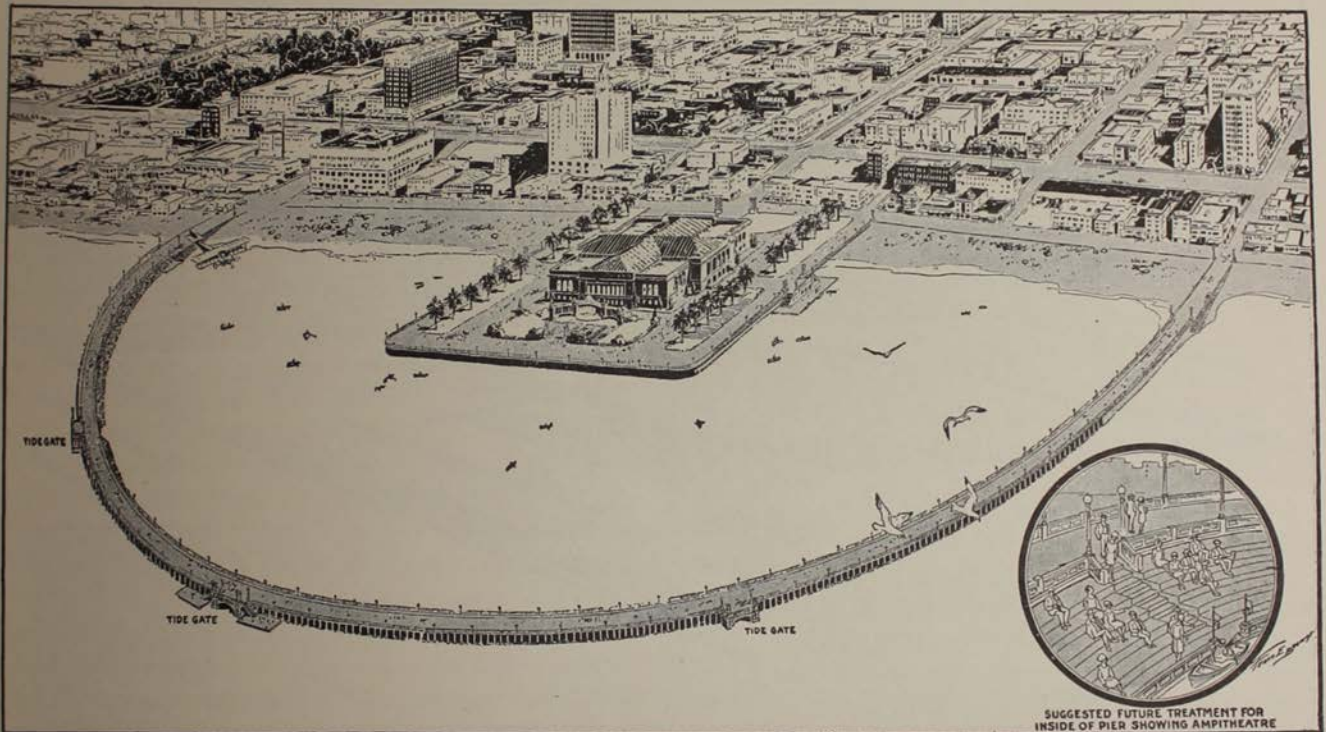
**T**HE CITY of Long Beach is rapidly moving toward the greatest era of civic development and expansion that it has ever experienced. On May first all registered voters will be asked to cast a ballot to determine the future of this "City of Destiny." The auditorium-pier and harbor bond issues to come before the voters on that date represent a well balanced program of industrial, recreational and cultural expansion.

If the auditorium-pier issue carries, one million, four hundred thousand dollars will be set aside for the erection of a Memorial Auditorium, detail design of which is to be worked out by a committee of fifty representative citizens. The auditorium, which will be used

On top of the breakwater will be constructed a pier and esplanade for the use of pedestrians, equipped with adequate facilities to provide rest and comfort. The breakwater, pier and fill will cost \$1,400,000.

Long Beach pioneers recall that many years ago a small frame structure at the foot of Pine avenue served the community as a social center and provided the meeting place for all sorts of public gatherings. Fire eventually destroyed the little building and soon after it was replaced with the present municipal auditorium which in recent years has come to be known as the "odd-itorium" because of its architectural peculiarities.

Search of old documents discloses the fact that



*The New Auditorium*

for conventions, band concerts and other public gatherings will be located on an eight-acre fill to be built midway between Pine avenue and Linden avenue. The building will cover approximately two acres of the fill. There will be an open air bandstand on the tract and the remainder of the area will be converted into a marine park, properly landscaped and beautified.

Surrounding the eight acre tract and extending from Pine avenue to Linden avenue will be a breakwater designed to protect the auditorium site from the heavy seas. The inner water which would be comparatively still would be used for boating, bathing, carnival and other purposes; the breakwater will be constructed with sufficient openings to insure a complete change of water with the tides, or twice daily.

there was at one time a small pier at the foot of Magnolia avenue which later was replaced by the pier now standing which was dedicated in November 1904. Many of Long Beach's same citizens who took pride in advancing these now antiquated structures when they were erected in the little summer resort which Long Beach once was, will have an opportunity to cast their ballot on May first to determine the future of the city which they have seen grow from a few hundred inhabitants to a city of 150,000 population.

Long Beach's greatest need for many years has been for an adequate auditorium. Few cities in the world can boast of the natural advantages which the Queen of Beaches has with its ocean front and stretch of sand from which its name is derived. Due to the fact



that the beach has a southern exposure, the sun plays upon the sands from morning to night, an advantage of which no rival beach city can boast.

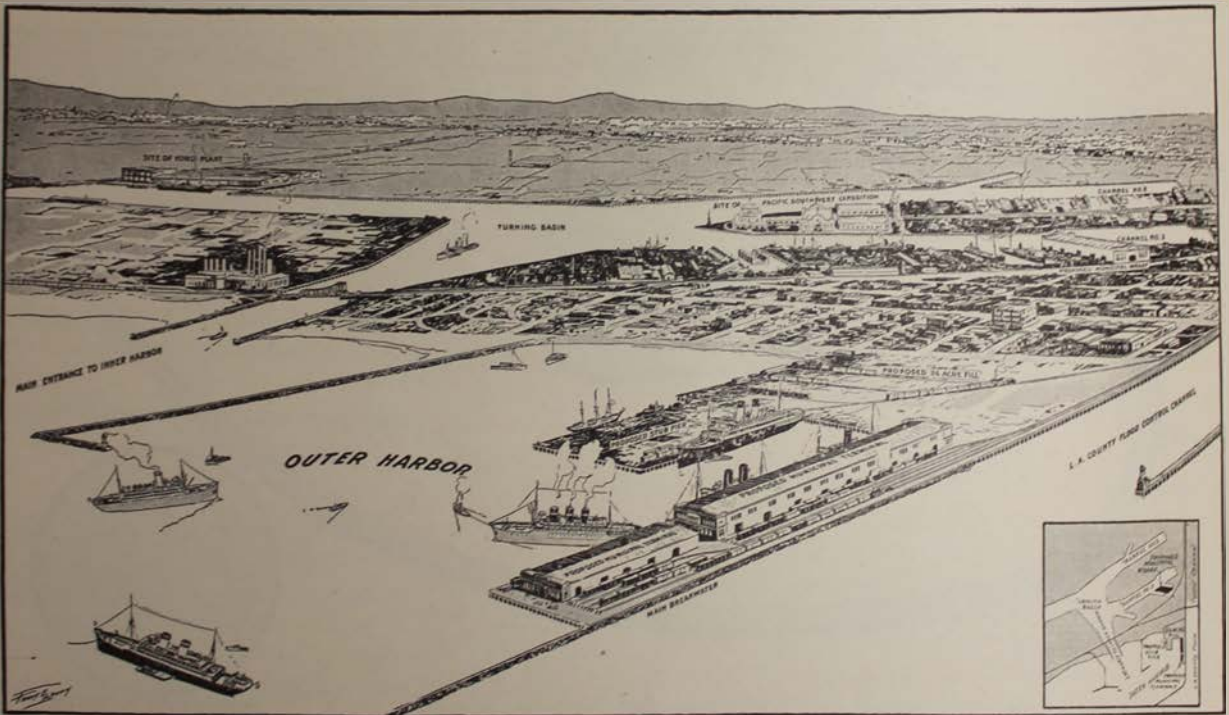
A protective pier and promenade inclosing over forty acres of still water for year around water sports, with an area of eight acres projecting into the still water where playgrounds, palms, gardens, beautiful shrubs and a unique outdoor band shell with a huge Auditorium nestled in the center of the site would provide Long Beach with the most distinctive and valuable advertising asset of any city in the world.

With its present inadequate equipment, Long Beach cannot invite large conventions to come here. Regarded from the convention standpoint alone, the auditorium would be an economical investment. With the proposed increase of the permanent population. The overposed improvements it is reasonable to estimate that we

lapse of the tourists and visitors each month will aggregate at the end of the year an increase of population of at least 10,000 people. People would like Long Beach, and would become attached to the city and remain as permanent residents to take care of the floating population.

In the first place you would have your hotel managers, office people, more clerks, more business men etc. It means an increase in banking deposits, more banking clerks and banking facilities. This means an increase in office buildings and shop buildings, business buildings and residents, new homes to accommodate this increase in the permanent population.

Long Beach is daily losing money by her inability to entertain conventions. Three national and state conventions would have come here this year if we could have offered adequate facilities. Instead they are going to Seattle, Fresno and Oakland, where the estimated



Long Beach Harbor

will have an increased floating population of 10,000 people.

It is estimated that convention delegates will spend on the average of 6 to 8 dollars per day. On the basis of \$50,000 a day we have increased the income of our city to \$1,500,000 a month or every four months there will be brought into the city more money than the entire cost of the auditorium, the fill, the breakwater or protective pier.

To increase the floating population by 10,000 people would require enough new hotels and apartment houses, the taxes on which would more than pay the interest on the bonds. More hotels and apartment houses would mean more office buildings and shops. More offices and more shops mean more residents, more homes


25,000 delegates will leave more than a million dollars which otherwise would have come to this city.

Atlantic City has a population only half as large as Long Beach; yet they are spending eight millions on their ocean front auditorium. Their entire townsite with its millions of dollars invested in hotels has been built entirely upon reclaimed ground. The old light house that formerly extended far into the ocean is now six blocks back from the ocean front board walk. Long Beach, through the advice of its government engineers can well afford to reclaim a small area of only eight acres for the site instead of paying several million dollars for a location several blocks back from the ocean front, which is after all our greatest drawing card.

(Continued to page 33)



## LONG BEACH HARBOR

ONG BEACH has invested \$5,000,000 in what might be termed harbor fundamentals—deep channels and protected outer frontage. It would be economically unwise not to bring these advantages into full use providing docks and warehouses and adequate facilities for taking care of valuable cargoes.

Just now, in relation to its harbor, Long Beach is in much the same position as a man would be who had a splendidly built automobile body, chassis and other equipment but with no engine under the hood. If the citizens are to capitalize upon the \$5,000,000 already made in the harbor they must provide funds necessary to open this port to the commerce of the world.

Proposed harbor improvements include construction of a mole 350 feet wide along the west side of the main harbor breakwater at Parker avenue, the mole to be used as a site for transit sheds and piers for a distance of 1700 feet seaward. The main transit shed will be two stories in height, while the auxiliary structure will be one story. The mole will also accommodate railroad tracks and provide for vehicular traffic.

Between Parker avenue and Santa Clara avenue a 24-acre fill will be constructed from material removed to deepen a channel to the new docks. This land will be owned by the city, as will the mole, transit sheds and other appurtenances of the terminal. On the ocean side of the fill there will be constructed a stub wharf, 500 by 500 in dimension, this wharf to be used for general terminal purposes and a wharf for the Navy's small boats and other craft. The fill proper will be used for parking, trackage and other needs incident to shipping.

In the inner harbor the present small, obsolete Municipal wharf will be replaced with a modern transit shed about 500 feet long and more than 200 feet in width. The inner wharf will have a berthing space of 1700 feet. All of these improvements will be municipally owned. They will cost \$2,700,000.

At present our harbor has but a single, inadequate, obsolete dock and ships that would discharge cargo here now are obliged to look elsewhere for accommodations. The proposed harbor improvements would remedy this situation, provide a modern large dock and transit sheds and ample dockage facilities in the outer harbor. When this is done the port of Long Beach will have become a reality.

Last year the foreign trade of the United States exceeded two billion dollars. Long Beach can have just as large a share of this, and the great increase that is certain to come, as it is prepared to handle in an expeditious way. Already Long Beach imports hardwood from the Philippines, gypsum, vegetables and fish from Mexico, creosote and other articles from Europe, these

raw products being utilized in local industrial plants. Long Beach ships large quantities of petroleum and petroleum products to various parts of the globe. These are preliminary to a vast commerce that can be encouraged to converge here, when docks are ready for general cargoes. Factories, packing plants, wholesale houses and many other lines of activity are natural affiliations of a well equipped port.

Why should farming interests have any concern in harbors and foreign trade? Because the price of wheat and other surplus crops is fixed by foreign demand, not by domestic conditions. Wheat sells in Minneapolis, Chicago, Kansas City, or Omaha at prices fixed in cities abroad, such as Liverpool—not arbitrarily fixed but determined by the extent of the foreign need for American products. By building up foreign markets American farmers will get more for their grain and hogs. The more efficient the American merchant marine and the American exporter, the better times for every industry including agriculture.

A well developed harbor will materially help the tourist business of Long Beach because passenger ships as well as freighters will touch here when facilities are provided. The water trip from eastern coast to California by way of Panama is increasing in popularity. Long Beach may become the first port of call for such visitors. Travel from Latin America and Asia will gain in volume. Steamship lines direct from Europe to the Pacific coast are improving their service and shortening their schedules.

One of the advantages of the outer harbor development plan is that it will provide an accessible and well protected landing for the small boats of the Pacific fleet. Always friendly to the officers and men of the battle fleet, citizens generally realize that of the vast sum of money paid to officers and men of the fleet each month, a considerable portion is spent in this city. Despite the difficulty of landing small boats here in rough weather and the shorter distance to San Pedro, many officers with their families reside here and thousands of enlisted men visit this city each month. With an accessible landing place provided, equalizing somewhat the distance from the fleet base to this city and from the base to San Pedro, Long Beach would enjoy a much greater patronage from the officers, enlisted men and purchasing agents of the navy.

Regarding taxation, Long Beach has been very fortunate. Due to discovery of oil on Signal Hill this city is known as the petroleum capital of western America. Signal Hill leads the state in oil production, the output being nearly double that of its nearest competitor. Including Alamitos Heights and the Naples area, legitimately part of the Long Beach field, this local

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# THE MAN OF MEN

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

## Book VIII.

### GOOD AND EVIL

**T**HIS BOOK shows us many things in relation to the great problem of Good and Evil. The central figure therein is the bard Demodocus. "To him the deity has granted song exceedingly, to delight in whatever his mind invites him to sing." The Muse loved him exceedingly: "but she gave him both good and evil: she deprived him of his eyes, but gave him sweet song." Some of the greatest Seers and Poets have been blind. While the eyes are capable of seeing within as well as without, it would seem that much sight within sometimes endangers and destroys the outer sight.

The double state requires a more perfect physical development. But even science admits that the eye is constructed to see within as well as without. The perfect state of man will be one of equality between the without and the within.

At the feast, after the game of skill, Ulysses sends to the bard a large portion of flesh from the back of a white tusked swine, and praises him above all mortals. This seems a strange present to bestow for so great a recognition. It is, nevertheless, in its symbolism, most appropriate. Swine are symbols of materiality. The back of the white tusked swine would represent the objective state of the visible world. To be fed with this would be the very food most needed by one only able to see within.

The great meaning of this Divine Song is the return of man's highest powers and devotion to the material world after it had long been held captive to the inner and spiritual state. This is to be the supreme task in the evolution of the race. The man who is wisest in divine things will yet be chosen as the best to lead and rule in material interests. In this we see the greatest attainments balanced by many griefs.

Ulysses, the best of all the Greeks, is yet the one who has undergone the greatest toils, and experienced many ills both on land and sea. When challenged by the Phaeacians he shows greater strength than any. In speaking of accomplishments, Ulysses says: "The Gods do not bestow graceful accomplishments on all men, neither nature, nor mind, nor eloquence; for one man in appearance is weaker, but God adorns his form with words, and others look upon him with delight—Another

again is like unto the immortals in his form, but grace does not crown his words."

In the Song of the Bard concerning the love of Mars and beautifully crowned Venus, this law of balance between good and evil is the greatest lesson. Venus, the most beautiful, is married to Vulcan, the ugly and lame. She betrays his bed for swift and handsome Mars, and yet Vulcan takes them captive with his superior art, so that it is said among the Gods: "Evil works do not succeed, the slow overtakes the quick; as now Vulcan, although slow, has caught Mars, the swiftest of the Gods who possess Olympus."

Venus, sometimes called Aphrodite, is the embodiment of the secret inner delight of the Divine Life. She is the very Nectar and Ambrosia of the Divine Life. She is born of the sea, like the foam that is the result of the churning of the waves. She is the same as the Nectar gained by the churning of the ocean in the great Indian Epic of the Mahabharata. When she rises from the sea, as well as when she escapes from the snares of Vulcan, she goes to Cyprus. This is the abode of the Gods, in the West, and symbolises the time to come when all the inward joys of the Spirit shall be experienced also in the very life of the body. This, however, is a state of realization that comes only after long toil and submission to moral law and ennoblement of lowly service for the good of all.

The invincible armor of the Soul's Strength in the day of battle must be forged by the slow-going Vulcan. Swift-footed Knowledge alone can only possess the laughter-loving Venus, by committing a wrong against Vulcan. For this a fine must be paid. He who gains knowledge of inner joys, far in advance of outward attainment, must pay the fine of knowing the mighty contrast between the possible and the real. The Knowledge that all is good; that evil is but the vacuum for the good, may be possessed in the spirit long before it can be made manifest without.

The contrast between what shall be and what is, is the great sorrow of Prometheus, the meaning of which is Fore-knowledge. This is represented in the Hebrew Scriptures in the sufferings of Job, and the agony of The Divine Man in the Garden of Gethsemane. The true Understanding cannot be frightened by the bonds of captivity placed upon Mars, the spirit of Knowledge. Mercury therefore says: I wish this might happen, and might thrice so many chains surround me, and ye gods behold, and all the goddesses, yet I would sleep near Golden Venus.

While the Understanding is thus fearless of the



shares of Vulcan, Neptune is earnest in his demand that Vulcan remove the chain, offering himself as security. This is the law that will make it impossible to fully possess the Within until the Without has truly won the right thereto by justice to the moral law. The highest truths of existence are in Sacred Song often thus clothed in the language or symbolism of physical love. This is why Venus and her son Cupid are associated with love. In these, as in other things, many confound between the symbol and the substance.

While the joy and strength of human love will never reach its perfect flower until the very bodies of men and women are divine and immortal, this divinity and immortality will fly from those who think to gain it through the use or non-use of sex. There probably is no greater perversion of Truth than this prevalent con-

The truth is that neither ignorance nor knowledge are as effective for good and evil as we think. There are many other forces that may counterbalance these. What is adequate in one case proves quite useless oftentimes in another.

Nature cannot be ignored and no amount of knowledge can teach without the actual experience of life. Too much time given to learning postpones life. Our methods of education all need re-constructing on a more comprehensive basis. It is just as possible to over-estimate the power of knowledge in regard to spiritual things as it is in regard to natural.

Spiritual knowledge without life is also a dangerous thing. Those who seek to possess the joy of the inner life, simply because they learn that it exists and their desire towards it is awakened, have yet to learn that



*Hermes Brings the Moly*

founding between physical sex and the secret immortal joys of the inner life.

There is many a lesson that needs to be learned. Nothing exacts so great a fine as any unlawful or premature plucking of this order of experience. Nothing is so destructive of all that is highest and best as any unnatural or perverted use of sex. The immaturity and unripeness of the moral nature of the race may be measured among any people by the degree to which this part of nature is perverted by wrong use, or degraded by excess and self-indulgence.

The wise course to pursue in these matters is a disputed question; some would keep children in perfect ignorance, trusting in nature; others would tell everything, trusting in moral training to prevent abuse of this miracle of nature. There are no data on which to base conclusions. Neither way has proved its wisdom.

possession comes only to those who have paid the price. Every stolen joy of the laughter-loving Venus must pay a fine. Only the noblest moral state and the purest condition of the human body can experience the Ambrosial Delight of the Secret Things of God, without loss or harm to the life without. To separate the inner joy of God's Life from all else and seek it alone, would be as destructive to the moral nature as excess of physical love is to the health of the body.

Venus is bestowed upon Vulcan because this is the spirit of morality. Though this spirit is long lame or weak in its understanding, he forges armor for the day of battle and detests those who would set aside the right. In the great evolutionary development of the race there is long strife and cause of jealousy between the states of knowing and doing. Much attention to right con-

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# Selected Verse

## A Tribute

To Ellen Beach Yaw Cannon

(Our California Nightingale)

*On February 21, 1928, Madame Ellen Beach Yaw kindly gave her services at a concert in the Long Beach Auditorium for the benefit of the War Veterans, and Dr. and Mrs. Chainey were honored by entertaining her at their home while she was in our city and Mrs. Chainey was inspired to dedicate the following verses to Madame Yaw:*



ARK ELLEN came to our home  
Upon a bright spring day.  
She charmed us with her sunny smile  
And stole our hearts away.

And when she sang her Sky Lark Song,  
With notes almost divine,  
T'was like the chime of silvery bells  
Or sparkle of rare wine.

We hear of England's Nightingale  
With its extatic trill,  
But Ellen, too, has wonderous notes  
That ripple, flow and thrill.

And tho in foreign lands she roam,  
And make her bow to Royalty,  
We know she always will return  
To her Home Sweet Home.

So hail to thee sweet song bird  
Whose home is in a grove,  
With oranges surrounding it  
And birds and friends and love.

Long may you live to charm our hearts  
With notes so full and clear,  
For our souls you raise to realms above  
And we feel that Heaven is near.

## The Silent Hour

By DR. SETON



WEET silence hour, sweet silence hour,  
Where weariness can meet with rest;  
And where the failing human power  
Can come to the eternal breast,  
In thy sweet hour we hear God's voice,  
We see what earth cannot reveal;  
And through the din and surging noise  
The harmonies of heaven steal.

Sweet silence hour thy touch is peace,  
The tangle of earth's pathways flee;  
Thy radiance brings a sweet release,  
Life's deeps have lost their mystery.  
We know Thee and our path is plain  
Untroubled then by time or space;  
The broken chord is whole again,  
The silence leads us face to face.

Here in the silence sweet is born  
A wider view, a stronger power;  
A consciousness no longer torn  
With trifles of the present hour.  
O God! the veil is thin between,  
We mingle with the hosts of heaven;  
Our hearts are filled with joy supreme,  
No closer union can be given.



# DANIEL OR THE JUDGMENT OF GOD

## Chapter VIII


### THE PALACE OF DREAMS

"Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people." Psalms LXXXIX—19

"Where there is no vision, the people perish; but he that keepeth the law, happy is he." Proverbs XXIX 18.

"For God speaketh once, yea twice, yet man perceiveth it not.

In a dream, in a vision of the night when deep sleep falleth upon man, in slumberings upon the bed: Then he openeth the ears of men and sealeth their instruction. Job XXXIII. 14-16.

HE DREAM of the present chapter is said to take place in the Palace of Shushan, lily, rose, or joy, for this is the true dream palace of all who have learned to live with understanding in dreams. It is in the province of Elam, youth—the Eternal Youth of Immortal Being. This comes only after the four winds have striven over all the great seas of spirit, mind, body and soul consciousness. This is the joy and youth that rises out of the sea, called in the Greek symbolism, Aphrodite; and in the Hindu, Amrita.

The lily is a water flower—the Queen of the Sea; while the rose is a land flower—the King of the earth; the beauty of Universal Intelligence married to the Cosmic Consciousness. This dream is located in the reign of Belshazzar, because this is the progress of Revelation into the great division of knowledge. But the knowledge of this time is not yet whole and complete. As in the vision of the former chapter it is still lifted up on one side more than another.

The ram denotes Illumination, and the two horns, one of which the last to grow, is higher than the other. It is only in the great finality of all things that we shall live as we know. But even this order of knowing Divine things in advance of living, makes great advance in mind, body and soul. But after great progress in knowledge will come a still greater development in the perfect unification of life and knowledge. This is the he-goat with one horn, that easily overcomes the formidable ram. A very little real unity and universality of life is far stronger than all knowledge in excess of life. This one waxes great, and in the place of the one horn which is broken, there come up four notable ones toward the four winds of heaven, the great divisions of spirit, mind, body and soul.

All this is a picture and story of what is taking place in our world today. In the process of self-realiza-

tion man becomes the victim of his own greatness. Wealth as often destroys its possessor as poverty does to those who are cursed thereby. Either of them may be a blessing or a curse. There is a dangerous time of intoxication in the beginning of a New Illumination. This is what we behold in our world today. Many who have lived in the Palace of Dreams, and tasted the joy of universal life, have drunk to excess and exalted Lordship over others above gentleness and love of lowly service.

But we must not lose sight of the fact that even all this is for a Divine purpose and correction of a serious fault in the religious world. The host of misguided followers is given to this one against the daily sacrifice by reason of transgression. The daily sacrifice is the covenant or partnership between man and God. It is man living to seek and know God, and God living to be manifest in Humanity. This covenant is broken when we begin to glorify self, and think only of what man has done apart from God's constant giving. This is the state of mind of the so-called Higher Criticism and of New Thought that regards all as the growth and product of mankind. We shall never possess our own true greatness, nor God's, until we discover the symbolic meaning of all the great Sacred Books of the past, and have understanding of, and fellowship with, God in present dream and vision in the Palace of Shushan.

The one to comfort and rescue the life of the true dreamer in this time and state is Gabriel, because this is The Holy Spirit or whole of life that is to lead into all Truth. But Gabriel is directed to give this comfort by a man's voice coming from one who is like the Son of man. Daniel is also addressed as a son of man for the true Son of man is the manifestation of God to take place in the progress of our world, in the union of Time and Eternity, Nature and Spirit, Man and God.

All this onesided state of religion in our world that spreads rapidly in its false assumption of greatness, shall soon come to its end and shall be broken without hand. It will need no new Revelation, because it will simply grow out of its own excess and onesidedness. We shall learn that there is nothing new that is not also old, and that man is more to be pitied than the beasts of the field when he exchanges the living, loving, Personal God for cold, naked, impersonal principle and life-destroying metaphysics, psycho and mental analysis, apart from the White Flower of simple Religion in conscious Heart Comraderie with the living loving God.

The he-goat with the great horn is called the King of Greece, because this is the kingdom of the natural man. As in Homer, the Greeks must conquer Ilium and Priam—the primeval, and win the golden Helen,—

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# GOD, GODS and GODDESSES

## Chapter VIII—Gabriel—Strength of God

**G**ABRIEL—Strength of God—is the eighth value. He is the Perfect Octave. In Divine Strength there is a perfect blending and harmonious working of Light, Revelation, Knowledge, Might, Counsel, Understanding and Wisdom. This is the HOLY SPIRIT. This is not merely spiritual excellence but natural, also. It includes all that springs up from earth as well as all that descends from heaven.

The sounding of the last trump is with Gabriel. This is the ushering in of The Perfect. He is the Announcer to the Virgin—or the concealed natural perfection of the coming of The Perfect Life.

The Christ Life anoints with Holiness—or the Whole Spirit. Holiness heralds Christ and Christ is the Herald of Holiness—or Wholeness. It is Gabriel who ushers in the New Heavens and the New Earth. He plants one foot on sea and one on land, and swears by Him that liveth that Time shall be no more. Time will cease when the Eternal Things are here. To stand on sea and land is to have equal understanding in consciousness and intelligence. The last trump will be the mingled harmonies of all things within and without.

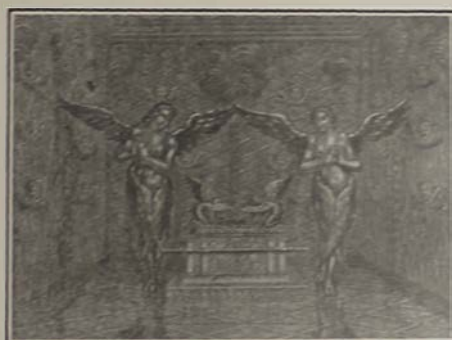
The Holy City—the New Heavens and the New Earth of which Gabriel is the Herald—will be the best way of doing everything that can be done, as well as the perfection of the interior life of conscious joy and fellowship with the Heavenly Host.

The angel long hidden within the man is yet to be revealed without. The true man shall be as the shadow of a great rock in a weary land. A new heaven is a new state of Revelation. Eternal things shall abide and be understood. They shall be things of Time. A new earth shall be a new order of intelligence. Man shall know in the very consciousness of his being. That which was once the dryest of the abstract—a place of a skull—shall be the very fountain of life springing up unto everlasting life. There shall be no more sea; consciousness shall be no more separated from the intelligence. The man shall be no more without the woman nor the woman without the man.

The Holy City—the New Jerusalem—the new consciousness of being ascending into man's intelligence, as revelation, is prepared as a bride. She is ready to reclothe and rebeautify all things. She herself is adorned beautifully for the joy of her husband. She

is no more an inaccessible mystery, but a state of being to be intelligently received and enjoyed. Consciousness is the tabernacle of God. Here God dwells with man. God shall be no more a vivid conviction nor an intellectual realization alone. The most eloquent persuasion of God is but a dry bone. Man is to know the Living God. God is to be seen and heard and touched even as we see and hear and touch our fellow-men. He is to be henceforth within the very consciousness of being. In this Companionship there can be no more tears concerning the nature of religion. Human tears are often the sweet tributes of sympathy and affection. Life will even become more human as it becomes more Divine. But to have no tears about the nature of religion; to be sure of the perfection of the law; to always realize the sustaining strength and comforting presence of God in the blessed companionship of the Heavenly Host will free life from every sorrow that seems without remedy. Then sorrow itself will be a sort of joy, for the pains of love are worth all other joys.

The former things are passed away and all things are made new in the realization of the earthly in the heavenly and the heavenly in the earthly. These are the true and faithful things. This is the First and the Last. This is what God intended from the beginning. To this there is no death. Death is only for the partial and incomplete. When



*Ark of the Covenant*

once the Purpose of God is revealed in life it will remain for ever. This cannot die. Death is only one of the necessary ministers to this end. When the things that are Eternal are realized in Truth we have in our minds the immortal idea that will create the immortal body. Into this state can come no element of fear nor of unbelief; nothing that is abominable by putting matter in the place of spirit; nothing that destroys life; nothing that separates consciousness from intelligence; that depends upon chance and not upon true merit; nor that parts the form from the substance of life. These states shall all be consumed in the lake of consciousness that burns both with the fire of spiritual and natural intelligence. Only the best is for the best. The best that man can be humanly must be realized before man can know and rejoice constantly in the Living Presence of God.

The light and beauty of this final state of consciousness is symbolically presented by this four-square city descending out of heaven. It is seen in spirit only.

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# IMMORTALITY or ETERNAL YOUTH

By GEORGE CHAINEY

## Chapter V.

### IMMORTALITY OR MAN'S SUPREME QUEST NEXT TO GOD

**W**HEN accepting an honorary membership in the British Society for Psychical Research, Mr. Gladstone said he regarded the work done by this Society as the most important in the world; by far the most important. Probably the most moral and intellectual people of our world would unanimously agree with this verdict. There is, however, a larger and more important kind of work than that which is conducted by this society.

To know about the dead, whether they live in another world or state, or whether they are reborn on earth is of little consequence in comparison with the far greater quest of how we are to conquer death by renewing and restoring our youth without the process of dying. This is the one thing that far outweighs in importance all others put together.

We are like farmers who take a lease on the ground they are about to cultivate. If the lease is only for a short time, his plans will be altogether different from what they would be on a perpetual lease. If today we are and tomorrow we are not, then things will look far different to those who have gained an inviolable assurance of immortal continuance. That no one has yet overcome death for ever in our personal knowledge is no proof that it is not possible to do so. That it is possible to do this is the key to the inner meaning and greatest service of all the world's great Sacred Books. This runs all through our own Bible, both Old and New, also the Greek, Hindu, Chinese and Buddhist Scriptures.

Before we can understand these from this standpoint there must be a great cleansing and clearing away of the rubbish of the old and exhausted conceptions of their meaning from the historical and literal standpoint. In all these great writings the coming of this truth of our real and only immortality is the judgment day and divine ultimatum to humanity. The end of sickness, old age and death is the beginning, middle and ending of the life of Buddha.

Buddha under the fig tree is no historical event, but humanity through the ages cultivating the right understanding of life. All the Scriptures of the world have but one meaning and one service to bring mankind—the law of Immortal Life. How man is to gain heaven and still live on earth; how death is to be finally swallowed up by the victorious life; how all the unoccupied man-

sions of a large and whole life are to be won and possessed; how night is to be turned into day and day filled with the softness, quiet and dewy freshness of the night; how all heavenly and spiritual joys are to become one with every natural and human joy and virtue, run all through every truly inspired and immortal book since time began.

In this great study into the nature of Immortality, we come now to the New Testament. What is Eternal Life? "I give unto them Eternal Life; and they shall never perish, neither shall any man pluck them out of my hand."—John X-28. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—John XVII-3.

These passages contain a very clear statement of the nature, conditions and law of eternal life. We are beset with many very vague and misleading tendencies in this direction. To some, eternal life is another state of existence in another world to which we pass for evil or for good in the hour of physical death. To many, the whole subject centers in the preservation of the personality after death. Many today are satisfied with the preservation of the self-consciousness of the spiritual side, through many separate embodiments, until the outer consciousness shall gain also the knowledge of the past. All these are, however, very far from including the full meaning of this subject of Eternal Life.

"The life is more than meat and the body more than raiment." Meat is knowledge, and life is more than any state of knowledge concerning it. Raiment is the perfect utterance or clothing of thought in speech. No most perfect speech can adequately adorn the perfect Body of Truth. The best that we can ever say is less than what we fain would express. This, however, is not always to be thus. Life is not always to remain a hidden thing.

"For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more conceal her slain." This coming forth of the Lord will be the Second Coming of Revelation with Understanding. This will be the punishment, meaning the discipline of every intellectual state. Blood is life and the uncovering of the blood will be the end of all separation between Knowledge and Life. Death is appointed to every sinful, iniquitous or onesided state. All life without knowledge and all knowledge without life must die. Eternal Life is a perfect balance—not alone in life and knowledge, but in all the things that these two states include.

Eternal Life cannot then be expressed in any teaching about it. Even the very final teaching of all things



will be offered up before it is crowned with everlasting life. If you could gain this life through any man, then man would stand to you in the place of God. Before you can gain this you must let go all formal rites and worship, as taught of men, and find in yourself the way into the Holy of Holies of God's Own Presence.

The first and foremost of all laws concerning it will be a personal relationship between yourself and the Living God. No system of teaching that puts anything between you and God will survive the strength and majesty of death. The only place or state of life in which Eternal Life is commanded to disclose its blessedness is on Mount Zion—The Holy City. This city lieth foursquare. It is the realization of body in spirit; of spirit in body; of mind in soul and of soul in mind; of self in God and of God in self. This realization cometh only in the end of the travail of Time, to unfold every excellence up to the measure and standard of the fulness of the Godhead bodily.

The Body of God is the Ether or the Divine Substance out of which every Vision is composed. This Body is the unifying and redeeming element of all our mortal bodies. When we all live consciously in this body, and the Presence of God is as real to us as that of our own selfhood, there will be a true and perfect fulness and abiding state. It is this Manifestation of God as it shall be when man is morally ready to receive and live by it that says to us: "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."

The Manifest is through the Unmanifest. As the Vision lives upon, and depends upon, God, so may we, for a time, live by the very life of Vision. By eating this food we partake of the very qualities of the Divine Substance. When we have lived on this long enough we shall have passed through the life and knowledge of the Son into the very life and knowledge of the Father.

This is the one and only way, life and truth. There is no other way; there never was any other way under Heaven or Revelation; and there never will be any other way while sun and moon endure, by which any creature can come into the knowledge and life of the Creator. This way once known in the true spirit of intelligent devotion, will never fail until it has accomplished all for which it is given. The Son truly says: "I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand." You can proselyte anyone from one state of personality to another. Those who know the Voice of the living God in the living Son of present Revelation can nevermore become the followers of any man. For them there is only one Church; the one Body of God's all-pervading Substance, known in the joy and life of intelligent conscious Dream and Vision.

Living in and from this Body they will know the health, the strength and joy of eternal life. "And this

is the life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." It is not enough to know and live from the Manifest. We must arrive also at the realization of the Unmanifest—the Very God. It is not all, however, to realize the Unmanifest, we must also know the Manifest, which is Jesus Christ whom the Father hath sent. This is no man who lived a life of suffering and died a cruel death two thousand years ago, but the very life of God that had been unfolding through all the ages, in the evolution of our spiritual intelligence and consciousness; giving its life freely for all; Jesus Christ, the same yesterday, today and for ever. You cannot know this life through any other. It must be a personal experience and knowledge in yourself. You cannot know it in one vision or in a few scattered experiences.

Those who go into the Promised Land flowing with the milk of the purest philosophy and the honied sweetness of the Substance, are Joshua—the Understanding, and Caleb—the faithful Spirit in Time. Joshua is also the son of Nun—continuation. The lyre with which Mercury churned the heavens and the earth and turned away the wrath of Apollo, was made out of the hollow shell of the slow growing mountain tortoise. This is also the meaning of the words from Romans: "To whom by patient continuance in well doing seek for glory and honor and immortality, eternal life."

The letter to the Romans is the book of the fulfilling of the law. The life eternal rests upon the fulfilling of the law. It comes only through much patient continuous seeking to know and embody in the conduct of life the whole Nature of God. This must be covered with the glory of the heavenly life and be pervaded with the honor of the best life that can be lived for the good of the earth.

Eternal Life is not for the best of earth alone nor for the best of the heavenly life alone. Righteousness is the fullest use of the earth for the heavens and of the heavens for the earth. In this book of the fulfillment of the law, it is written: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The man of sin is even the highest excellence of the natural apart from the spiritual. The wages of the best that we do in the way of nature is God's good gift to death. This means that the most excellent state of natural life and knowledge unfilled with heavenly life and knowledge, shall die. "Blessed are the dead who die in the Lord, for they rest from their labors." After the end of every one sided state comes God's good gift of Eternal Life.

"For the life was manifested and we have seen it and bear witness and show unto you that eternal life which was with the Father and was manifested unto us." These words are in the first letter of John. This is the Book of the fulfillment of the Spirit's Might. Those who join in the manifestation are the great divisions of

(Continued to page 25)



## TALKS TO THE YOUNG FOLK

By EDITH F. SUTTON

## A Letter From Our Magazine

My dear Young Folk:—

**B**EING the first anniversary of my birth, and still little more than a Bud in the vast Growth of Things, I want to assure all my Readers that I appreciate the many kind and very wonderful things that are said of me. Some do not understand me, but they are not to blame, for the "bud" in them has not yet developed; although having eyes they see not; and having ears, they hear not. But time will be kind to them as to all of us.

The "Granny" who writes the Talks to you younger people is especially desirous of extending her thanks for the gracious and beautiful things that you have said of her; and she wants me to tell you that if any of you would care to accept one of her books, entitled "Granny's Dreams" care of "The World Liberator" the book will be sent to you. Her belief in the young generation of today is being fully justified.

And now, my dears, will you, this second year of my birth, show your appreciation of me not only in words but in deeds? Will you do a real part in opening my petals till I am no longer a Bud but a beautiful full grown Flower sending out sweet fragrance into the whole world, so that all, from the least to the greatest, may prove by their lives that the Divine Sweetness is contagious?

My messages are born of much travail but God is the Father and Mother of all that goes out from me. Help us by writing kindly to us, or sending "Granny" some of your original verses, which, if suitable, will be found in the Young Folk's page. Better still, think out some way of helpfulness, all your own.

May the blessing of The Divine Parent be with you always and illumine every step of your way along life's path, is the prayer of your Friend,

THE WORLD LIBERATOR

## MARCH

The month of March (from Latin Martius—the God of War), the same as the Greek Ares—was reckoned the first month in many European countries and so continued in England until 1752. It is now the third month in our Calendar.

The God of War should not be thought of as a God who legalizes brutal conflicts between human beings (His own children) but the War against ignorance and superstition that are the parents of all isms and creeds—the worst kind of bondage! "Let us break their bands asunder and cast away their cords from us." "That is the bondage against which we must wage war.

The month of March is subject to very high winds. These winds are necessary to clear the air in loving welcome to the sweet April showers. We used to say:

"March winds and April showers  
Bring forth May flowers."

One of the days in March commemorated especially by the Irish, is the 17th called St. Patrick's Day. It will be worth while to find out something about him, as he was an example of earnestness in his religion and life.

## ST. PATRICK

St. Patrick was born about the year 372 (see Chamber's Book of Days). Several countries claim the honor of having been his natal soil, including Scotland, France, England and Wales. The most generally credited is Scotland at a place called Nemthur, now known as Dumbarton. When sixteen years of age he was carried off by pirates who sold him into slavery in Ireland, a country at that time entirely ignorant of Christianity. He labored as a swineherd for seven years, during which time he acquired the knowledge of the Irish language, manners and customs.

Escaping from captivity, after many adventures he reached the Continent and became acquainted with many pious men in the church. Being naturally religious and always earnest in anything he undertook, it was not many years before he became ordained as Deacon, then Priest and finally, Bishop.

Loving Ireland, notwithstanding his slavery, he determined to return there to preach the Gospel to its then heathen inhabitants.

He performed many miracles of which I will give one. He and his followers found themselves one very bitter cold morning without a fire to cook their breakfast or thaw their frozen limbs, so Patrick bid those with him to gather snowballs and chunks of ice into a heap, which they did. The following lines, although especially written in behalf of cold-hearted Polly Roe, will explain the miracle.

"St. Patrick, as in legends told,  
The morning being very cold;  
In order to assuage the weather,  
Collected bits of ice together;  
Then gently breathed upon the pyre,  
When every fragment blazed on fire!

Oh, if the Saint had been so kind  
As to have left the gift behind  
To such a lovelorn wretch as me  
Who daily struggles to be free,  
I'd only ask to thaw the heart,  
The frozen heart of Polly Roe!"



Whether or no we believe that Saint Patrick kindled a blazing fire out of snowballs and chunks of ice, does not matter. The many legends concerning him prove that he was loved and trusted, and came to the rescue whenever there was trouble, and always proved himself a true friend.

One of the acts in his life for which he was particularly noted was the fact that he drove all venomous reptiles out of Ireland, and rendered the Irish soil, for ever after, so obnoxious to the serpent race that they instantly die on touching it. This he did by means of a drum. There is much of interest on this subject that cannot be told here; however, it may interest you to know that it was St. Patrick who instituted the Shamrock as the first national emblem. It happened this way: When he was preaching the doctrine of the Trinity he took the shamrock and showed the audience the three leaves on one stem, as an illustration of the great mystery. It is a curious coincidence (if nothing more) that the 'trefoil' in Arabic is called "Shamrakh" and was held sacred in Iran as emblematic of the Persian Triads. In Pliny's Natural History we are told that serpents are never seen upon trefoil (shamrock). It also prevails against the stings of snakes and scorpions.

Ancient Ireland was known by many names. The Greeks called it Iernis and Ierni (sacred isle). The Romans called it Hibernia. The Milesians, Innisfail (the land of Destiny) also Eire or Erin (now Erin, the land of the West). Within the last six centuries the island has been known as IRELAND—said to signify West or Western Land. I have quoted from The People's History of Ireland by John F. Finerty, and I wish to add that this book is well worth your study.

Regarding the name Patrick (Patricius his Roman name) it signifies Nobleman. This is a worthy name for a man who sets the world an example of finding a way to do what he deemed just and right. Let us all find a way to reach our highest goal without flinching, and like St. Patrick 'win out.' He **did** things and brought Christianity to a land that sorely needed it. It is now up to you young folk to do something to prove your appreciation of The World Liberator, and, like St. Patrick, light the torch of the Spirit in the ice-bound freezing hearts of those who are still in bonds of religious slavery.

### MARCH 25th. LADY DAY

One more day in March is worth a few minutes attention, because it touches the subject of Divine Consciousness. This day is March 25th, commonly known as "Lady Day." This is the day in which the Scriptures speak of the Angel Gabriel who came to the Virgin Mary and told her that she had been selected as the Mother of the Son of God. This story has the most beautiful symbolism ever conceived of. Do not think that only one "Mary" can give birth to the Christ Life. No, we all have to do this before we can attain to Divine Consciousness. There is only one way, and that is by

each of us being "Mary" for by no other way is salvation found. Mary means 'bitter' and it is only through the bitterness of sorrows and heart breaks that the first Light begins to shine. The anguish of hearts (as Mary) is the torch that shows us the Pity and Love of God, who is ever beckoning us to Him. Then through our tears we gaze upwards and lo! the Christ is born. It is then we worship in Spirit and in Truth.

### The Month of April

After the winds of March, how pleasant are the showers of April! How sweet the air smells and the earth seems to be full of smiles. Birds join in proclaiming their happiness. What should we do without our little song-birds?

When I was a little girl I loved to listen to the first notes of the cuckoo. My nurse used to say: "Listen for the cuckoo because it never fails to come early in April. She said of the cuckoo:

"In April I ope my bill;  
And in May sing night and day.  
But in June I change my tune;  
In July away I fly!  
In August away I **must!**"

So the cuckoo came without fail, and its two sad notes used to make me wonder. So different from the nightingale with its endless streams of song. And yet I loved those two birds. I did not know then those two birds would be immortalized by Chaucer in one of Wordsworth's poems. Poor cuckoo! Was ever bird more maligned than you? You are called a "bird of ill-omen", "vile", "bird unholy", etc., etc.

The European cuckoos are known to lay their eggs in the nests of other birds, thereby saving themselves the trouble of rearing their young. Perhaps this has given them a bad name. There is surely some wonderful symbol in the actions of the cuckoo, and in the tones of their sweet song of only two notes. And yet those two notes used to appeal to my heart quite as much as the elaborate song of the sweet nightingale.

The sublime poet Wordsworth says of the cuckoo (in part)

### TO THE CUCKOO "The Darling of the Spring"

"O blithe New-comer! I have heard,  
I hear thee and rejoice.  
O cuckoo! shall I call thee Bird,  
Or but a wandering Voice?  
Thrice welcome, darling of the Spring!  
Even yet thou art to me  
No bird, but an invisible thing,  
A Voice, a Mystery;  
The same whom in my schoolboy days  
I listened to; that Cry  
Which made me look a thousand ways  
In bush, and tree, and sky.  
To seek thee did I often rove



Through woods and on the green;  
And thou wert still a hope, a love;  
Still longed for, never seen.

O blessed Bird! the earth we pace  
Again appears to be  
An unsubstantial faery place;  
That is fit home for thee!"

Years afterwards when Wordsworth became somewhat deaf, it grieved him to be unable to hear the sweet sound of the cuckoo as plainly as formerly. In a long poem written at Laverna, in 1837 one line seems to express his whole love for the bird. He says:—

"Voice of the Desert, fare-thee-well, sweet Bird!"

### A TRUE STORY

#### Hilda and Arturo—The story of a little Austrian boy and a little Swedish girl

Many years ago there lived in the City of New York a little girl named Hilda, at that time eight years of age. Her parents were good and refined people. Her father, Herr Von Sternberg, was a musician and had a large orchestra. Madame the mother was a fine singer and a sweet lovable lady.

Now Hilda had no brother nor sister and she often begged her parents to get her one, either a sister or a brother, as she was often very lonely with no one to play with.

At that time in New York there was a band composed of four children who used to play in the streets for money and many a little boy and girl would drop a coin into the cup that was held by one of the four children. The instruments were composed of violin, flute and a harp. Now Hilda loved music and delighted in listening to this band. One day she was eating a fine big bun that had lots of raisins in it and she dropped her coin into the cup which was held by the youngest member of the band; she noticed that he looked wistfully at the bun but, of course, said nothing. But Hilda had a generous heart and noted the look; for indeed he looked hungry and wistful. So she asked him if he would like a bun that her old Tante Maria had made. He answered "If you please, with thanks, little miss." So she flew into the house, and went to the kitchen and brought out two fine buns for the little boy. He told Hilda that he was only eleven years old, and that his name was Arturo de Pitzer. He said that he was an orphan and lived with a Padrone, who got all the money that was earned during the day, and they had to earn a certain sum or get a whipping at night and no supper. Hilda looked kindly at this poor little street musician and noted that he was dark-eyed and had curly hair in ringlets around a little sad and wistful face. Her heart was sorely touched and she went right home and told her father all about the little fellow, and she begged him to take Arturo away from the Padrone and bring him

home to live with them. "And then" she thought to herself, "I shall have a playmate."

Hilda had always confidence in her good father and knew he would certainly do the right thing. Her parents were both devoted to Hilda and when they heard about the new-found friend of hers, they resolved to make the attempt to find the little boy.

So it came to pass that Hilda's father went to see the Padrone and asked if he might be permitted to adopt the little Arturo. Now the Padrone lived by taking orphans and bringing them up to earn money for himself, spending as little on the children as possible and being very severe with them. So the boy Arturo would scarcely believe his good luck when the Herr von Sternberg paid the Padrone five hundred dollars for him. Now in those days that seemed quite a lot of money and the Padrone could not help being rejoiced to own so much money. He gladly gave the boy for the money and Hilda's father brought Arturo to their own home and Hilda, at last, got a dear brother, and was more happy than words can tell.

Of course the education had to be considered, so Hilda's parents provided a private teacher in the home for the children; but the music was taught by the talented parents, and the little boy became a very accomplished musician and his adopted father placed him in his own orchestra.

The education of the children was augmented by being taken to Europe where they had every advantage.

After Arturo de Pitzer had attained the age of twenty-one he and the sweet girl, Hilda, were married.

This story was written down for me to place where I thought best, by "Hilda" herself, who is now a great-grandmother, living in this town. I may add that the voice of this remarkable and splendid woman still has some exquisite notes in it that could not be surpassed even by the sweet Psalmist of Israel. She has written more of the life of Arturo and herself in their earlier years that I hope to give you in the next issue of this magazine.

### APRIL 1

The first of April enjoys a character of its own being consecrated to practical joking. It would take too much space to tell of the jokes which were funny; but in course of time they became very foolish, coarse and unpleasant. However, everything has its symbolic side, and we find that "the guileless Fool" in "Parsifal" symbolized the Christ Himself. The thieves on the Cross must have thought Jesus quite foolish, in allowing himself to be crucified. They said "If thou be the Son of God, save thyself and us." To be called a "fool" does not make you one; it reflects right back upon the speaker. In Corinthians we read "Hath not God made foolish the wisdom of this world? The foolishness of God is wiser than men, and the weakness of God is

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## GOD, GODS AND GODDESSES

(Continued from page 16)

from a great high mountain. Man must be highly exalted in character, and soaring of intelligence before he is ready to behold in spirit the future state of existence upon the earth. The light is the light of the glory of God. The glory of God is the consciousness of God, even as the glory of man is the consciousness of being. This light is like to a jasper—a stone of crystal clearness. Vision has become a normal state. All things continually form, resolve, and re-form in this glass of vision. The things that are seen are understood. They are no longer visions apart, but experiences within, the domain of your own intelligent and conscious being.

The wall of this city is great and high. It is strongly protected against all its foes. The consciousness of the body is upon earth and also in heaven. The limits of time and space have fallen away and the joy of the absolute is within the grasp of the conditioned.

The twelve gates of this city are the twelve gifts or tribes of Israel. Each of these is an angel. Each abstract principle is known in its living form. These gates are three in the East or Spirit; three in the North or Soul; three in the South or Mind; and three in the West or Body. The wall of the city has twelve foundations. These are the same twelve. As the gates they are spiritual; as the foundations they are spiritual made one with the natural. Upon this achievement all else depends. This is what gives firmness and stability to the immortal consciousness. The natural is prepared for the spiritual and the spiritual for the natural. This city is equal in length, breadth and height.

The Eternal is realized in Time. The Heavens in the earth have no more intermediary between them. The light of the spirit is the light of the body and the light of the body is also the light of the spirit. All spiritual things are seen in their adaptation to material ends and all material things in their relation to spiritual attainments. Life fronts in every direction. Every interest of spirit and soul, mind and body, has its proper share.

The measurement of the city is twelve thousand furlongs. This is Light and Revelation freed from all historical and material limitations. The measure of the wall is one hundred and forty-four cubits. This is Light in Light, and Might in Revelation and Knowledge. This is the measure of the man, and that is, of the angel of the man. This is man making manifest the Divine. This is the spiritual revealed in the natural; the Divine in the human.

The building of the wall is of jasper. There is no want of clearness in the boundary. You can see through it to the things without and also to the things within. The city is of pure gold like unto glass. Revelation shines with the inward light of its own meaning. It is no longer dark and mysterious. Each foundation is a precious stone. Each is a state of beautiful consciousness

as well as of intelligence. Each has been born of earth as well as of heaven. The gates are pearls. These are things born of suffering and brought up by labor from the deep. Every opening into the Divine is born of suffering and of labor, through many lives. There is no temple therein. There is no more state of separation between Revelation and Intelligence. The two, now, are as one. They can never more be kept apart. Each has perfected the other. The Living Presence of the Unmanifest is one with the strength and innocence of the Manifest. The truth of Revelation and of man's intelligence are drawn together. The spiritual is saved by the natural and the natural by the spiritual.

The gates are never shut. Intercourse between man and God never ceases. There is no night. Sleep is no longer a time of oblivion. Consciousness never departs from the day, nor intelligence from the night. Into this life can come nothing that is material and not spiritual and nothing that is spiritual and not material. It is only these dual interests of the heaven and the earth, the absolute and the conditioned, that are written in the Lamb's Book of Life. Here is the ripe fruit of both Time and Eternity; and the satisfaction of every natural, as well as of every spiritual, desire.

Life is what it is; no more and no less. It is a perfect realization between matter and spirit. It is the best that can be done with the materials in hand. It is a marriage of perfect intelligence with perfect consciousness. This union is the sweetest and holiest joy that man can know. It is the heart of being both for man and God. The principle of sex is sacred and holy, because it is the outward symbol of this most inward reality. This consciousness is the river of the water of life, clear as crystal. Nothing that is, is hidden in this stream. No man can see here what is not, nor bring here anything of his own imagining. If anything seems wrong here it is in ourselves and not in the necessity of the situation.

The right undersanding must include the evil as

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well as the good. The truth faith—the final Religion—will be inclusive of every other Faith. The Whole Spirit leads into all Truth. He shall teach you all things and bring all things to your remembrance. This includes all that has been learned in human ways as well as all that is by nature Eternal. Nothing, however small or insignificant it may be in itself, is ever lost. The seed of all comes forth from God and returns to God together with the increase thereof.

Though our final satisfaction will come to us in Revelation combined with the simplest, wisest ways of natural living, it will be the product of all human virtue, labor and excellence, as well as of God's abundant giving. As the cosmopolitan or world type of man is the product of the combined excellence of all national types, so will the true Faith and final Religion hold in its vast swelling abundant life the separate states of excellence worked out in all the Religions.

On our globe there are many valleys in which people live and toil, knowing nothing of the vast world beyond the mountains. In the march of progress the railroad, telegraph, telephone, school-house and printing press will bring all these into knowledge of the rest of humanity; so it is with the Religions and Sects. Those who live in all these shut-in valleys will yet be brought to know their place in the mighty life of the One Religion, inclusive of universal intelligence and all the overshadowing life of the Infinite Heaven of God's Own Being.

This is the Work of The Holy Spirit proceeding from God in Revelation in the name and character of the Son, the Manifest, but proceeding also from all the many agencies and varieties of natural human progress. For long these agencies, like government, education, commerce, pleasure, science, literature and social intercourse, seem to occupy separate departments. They will yet be all so organized into the daily and continuous life of all, that this old state of separateness will wholly disappear. The goal towards which we are journeying includes this wholeness of life. Now men are the expressions of these separate worlds; some are teachers, others are rulers; others business men; some, actors, artists, writers, etc.; each world of profession stamps its brand upon those who work in it.

When our way of living reaches Wholeness, these deformities and limitations will disappear. The same is true of Religion. Whatever you thoroughly believe in and pursue, puts its brand upon you. Religion will leave no such brand because Religion includes all that belongs to God without wronging man and all that belongs to man without wronging God. To bring this about is the Work of the Holy Spirit. In the sixteenth Chapter of John, Christ says: "When he is come, he will reprove the world of sin and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye

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## THE BOOK OF PSALMS

(Continued from page 7)

be as the within and the below as the above. All that is of Time is to be seen and known in its oneness with all that is Eternal. The harvest of the earth and the blood-red vintage of the heavens are to be ripe together. Great and glorious as is the life of God in the Heavenly Host of living forms, the intelligence that shall see and apprehend this will be but a little beneath them. God has made man's intelligence of that nature as shall ultimately attain to perfect knowledge and dominion over all this heavenly host. All that now flies above our intelligence, or that glides beneath on the secret paths of mystery, shall yet be searched out and made level to the comprehension of a child. The dry bread of knowledge in the abstract shall yet all be made soft and palatable in the red wine of the concrete state of the living forms of truth. The day shall come when we shall even be born into this inheritance as the fruit of all former lives. Then will the day of discipline and suffering cease; then will be still the enemy and the avenger of the imperfection of the heavens. Then will the heavens be cleansed by the understanding and the understanding clothed with all the living beauty of the heavens. O Lord, our Lord, how excellent is thy name in all the earth!

## DANIEL OR THE JUDGMENT OF GOD

(Continued from page 15)

the state of Dream Consciousness. But after these, by the help of Athena, the cat-eyed or power to see in the dark; all that is spiritual must become natural and all that is natural must become spiritual. All this will be born of true fellowship with God in the Palace of Shushan.

No one can live with God and not fill all that he thinks, knows or does with true love and service for each in all and all in each. This can never come in human love alone. The merely human lovers are those who, in the name of love and the common good, have committed the greatest horrors of human cruelty written in the annals of our world. Nothing was ever greatly or nobly done in the progress of our world without the Daily Sacrifice, or glorious Covenant of Partnership between man living in God and God living in man in the Palace of Shushan.

David, the beloved of God—is no individual, but the Spirit of Justice that shall yet rule our world instead of legal and constitutional authority. When this mighty help comes, the dwellers in the Palace of Shushan, who are also like David, shepherds of Bethlehem, will be the judges, rulers and teachers in all our world. Then in every court we shall seek what is wrong in society and in ourselves as well as in the condemned. Then our physicians will be busy looking after the public health and at war against every condition that

makes sickness or insanity of mind possible. Then each will live for all and all for each. This can only come when we have learned to live in the Palace of Shushan and take our last degree in the school of life in the reception of personal instruction from the living God in all dream and vision, for this is the finishing or sealing of our instruction.

## THE MAN OF MEN

(Continued from page 13)

duct often slights the claims of knowledge; and those who know the most often show disregard to the highest standards of morality.

As Venus is the wife of Vulcan so the possession of the mysteries has been the portion of those who have been devoted to goodness rather than to knowledge. Intelligence, or seeking to know, inclines to science; while goodness is by nature devout and worshipful. The world owes a larger debt to goodness than to learning. But these two must yet be bound together as one. Perfect Justice to Knowledge and Goodness will yet cure even Vulcan of his lameness.

In the Perfect man will live as he knows and know as he lives. It is the lack of true relationship between Knowledge and Life that is often symbolized by adultery, or false relationship in the life of sex between man and woman. The highest truths in Divine Revelation are mostly symbolized by the mystery of sex. The mysteries of nature are the natural correspondencies of the deeper mysteries of being. Such passages as this of the description of the love relations of Mars and Venus, have been regarded by many as impure. Similar illustrations are found in all the great Divine Books. It is only an undeveloped and impure nature that thinks it necessary to cut them out. Without these passages Revelation would be as man or woman deprived of the strength and beauty of sex.

The glory of sex has never yet been half appreciated. It cannot be until men and women are made perfect both consciously and intelligently. This cannot be achieved by any preaching about, or even use of, sex life for this purpose. This is the greatest of all perversions. In the Christian Symbolism Christ is only

(Continued to page 31)

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## IMMORTALITY OR ETERNAL YOUTH

(Continued from page 18)

God's Spirit. We must learn to know these as well as the life of the Son. We must both divide and mix all things together. The Might of the Spirit is in the perfect fellowship of the heavenly and earthly life. We must look to perfection of things without as well as within. We cannot do justice to God's Life and ignore man's life. God's full mercy can reach us, only when we are merciful to all life beneath us. Man's responsibility includes humaneness, refinement in outward ways, and perfect gentleness, sweetness and loveliness in all the ways of living.

Therefore it is said in Jude—the Book of fulfillment of the Spirit of Wisdom—"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Mercy cometh only to the merciful. He who loveth not both man and beast does not keep himself in the love of God. The redemption of animal life is included in the redemption or perfection of humanity. These long suffer and die at our hands; even as we long suffer and die in the hands of God. This also will have its compensation. There is a continuity of animal consciousness also. The best of these will have place in the immortal life. The forms of life that represent only sinful or one sided conditions will disappear when man has outgrown the state symbolized.

"To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." To reach this tree of life we must overcome all the tendency to separate things. Our knowledge must be as a flaming sword, turning every way, and our interest in earthly things be as keen and pure as our interest in heavenly things. The cherubim who guard this tree of life from the unworthy are representative of this fourfold state grasping and holding all things firmly together. The nearer we come to God the nearer we shall come to man. The more we know of heavenly life the more faithful will we be in doing all that is without in the very best way that it can be done. We are children of God and nothing but the perfect can satisfy us. We are not content to know God in secret. We can never be satisfied until the beauty of the without is as the beauty of the within. In this, however, we must overcome the impatience of our desire.

The Eternal Life in the visible body will not come by seeking directly for it. This will come only as the crowning gift of God after seeking every excellence. God knows our need that our expenditures and receipts be equal. But as we are in debt to all the past, so must we be willing to spend liberally for the future. We must do our very best today without knowing when the end we ardently desire is to be reached. While we should aim to owe no man anything we have to bear the responsibility of being in debt until we have dis-

charged the obligation of loyalty to Time as well as to Eternity. All the past has toiled for us. All the present has claims against us. These will never be discharged until we have borne our part in the manifestation of the Living God. The Divine Life can only be Divine, Infinite in Love and Wisdom, by destroying all that is unlike itself. When flesh is clothed with spirit; spirit with flesh; mind with soul and soul with mind, the work of destruction must cease. The Divine cannot destroy the Divine. The heavens descended to earth cannot destroy the earth uplifted into the heavens. The Great Peace will come when we are on all sides. God is in Time as well as in Eternity. The Eternal and Final will be one perfect reconciliation and of absolute conscious intelligent co-operation between the heavens and the earth. This alone is Life Eternal.

What life will be when God lives in man after man has completed the labor and suffering of Time is beyond all our power to describe. A few radiant gleams are flashed forth upon us in what we are told in the Book of Revelation, the apotheosis of all that has gone before concerning the City of God.

"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."

And the city had not need for the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. Revelation—XXI 22-23.

Beyond all promise and beyond all fulfillment stands the glorious City of God. "There is a river, the streams whereof shall make glad the City of God. As we have heard so have we seen in the city of the Lord of hosts, in the city of our God; God will establish it for ever. Glorious things are spoken of thee, O City of God. For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever; here will I dwell for I have desired it."

These are but a few of the glorious things said about the City of God. No one can know the meaning of these words until he has found his own highest moral responsibility and learned to live in God, both intelligently and consciously; equal in spirit, mind, body and soul; and then realized, in the whole of his conscious being, the Presence, joy and constant guidance of a living God; not as a cold and self-unknowing existent Principle, as so many have imagined, but of a self-conscious, infinitely intelligent Personality, a nearer and dearer companion than was ever known in human friendship, love and marriage.

In this state God ceases to be a mystery, and becomes the simplest, most familiar realization; nearer than the air you breathe or the heart that throbs in your breast. There is no fanaticism in this, because you are no longer thinking of your own interests, but of the common good, and of all the vast varied concerns of your great Human Brotherhood. There is no attempt even to persuade others to seek and find this goal, for



you see clearly that the whole stream of Time, with all its vast and varied action, has no other possible meaning but to bear everyone launched thereon to this ultimate gladness of the knowledge and conscious Presence of a Living God. You know that if any are too low down as yet to be enticed by the joys of true living, that they are under the preparatory ministry of all the vast army of sorrows, sickness and tragedies of mortality.

The real City of God is no place nor state external to God, but is very truth God Himself. "Justice and judgment are the habitation of His throne." David—the Beloved of God, the man after God's own heart, is simply true and lasting judgment between man and man. Zion—the City of God, His chosen habitation, is no external city, mortal or immortal, but a state of human consciousness and intelligence pervading the whole conduct of our daily lives. Every true man or woman, worthy to be esteemed as such, is far more in himself or herself than the house in which he lives, all that he owns, or the city or even the nation, to which he belongs. Unless he has passed beyond all these, and is known and loved as a simple, straightforward, sane, right-thinking and right-doing man or woman, he is as yet of little value in the real things and worth of life.

The greatest majority of so-called religious people still think the City of God is in some other state or world, and that in such state or world they will see and know God and Christ as a great external Personality like themselves, sitting in royal splendor with Christ at His right hand, and the beautiful human mother of that One Special Son, sitting in lowly sweet humility at their feet, and with them those that are saved by believing in the right doctrine and living right lives, standing or sitting around, playing on harps or waving palm-branches. The savage in the forest, sacrificing to image of wood or stone is little farther from the truth. The City of God is right here and now, and we are only ignorant of the fact because we have not yet evolved to the fourfold state; especially to the greatness of soul or character that makes the only condition in which we can be naturally conscious of the sweet, joyous, infinite Presence. This is not a purely spiritual state apart from the natural, but a realization or attainment as natural as the presence of music or the vivid imagination of the poet or creative novelist. But the forms of the Divine Presence are not those of the human imagination, but the actual creations, in form, of the Divine Thoughts and Qualities, now you have grown sane and pure enough in all your being to have sweetheart, delightful comradeship with the Author of your being.

Nor is this joyous, shoreless, yet Personal Presence of the Living God your own selfhood. All the infinite form-world of Vision is the Only One who can truly say to you, "I and my Father are one;" "He that hath seen me hath seen the Father." Playing at being God ourselves is about the last and biggest mistake man can possibly make. This makes us the worshippers of self,

and is what is meant by man putting himself in the Most Holy Place.

The sweetness of all that is sweet; the strength of

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all that is strong, is the finding and realizing The Presence beyond your utmost attainment of Creation's separate Lord and Self. God still abides in Himself even when He found room enough in the souls of just men made perfect to come into visibility, hearing and touch with all the glorious form-world of His Own manifold Being. But before we can share this wondrous state we must have arrived at both human justice and charity. To see many who have not arrived; to be able to distinguish between truth and error, is entirely free from fault-finding and unfriendliness. We must have in us the spirit of patience, gentleness and even friendliness for those who are still in these green and undeveloped states.

One of the greatest things said about this finality of life in the City of God is the declaration of the Seer: "And I saw no temple therein." There will be for all such as have arrived no place nor time set apart for prayer or worship. All life of thought, emotion or action will be equally pervaded with the sense of life's worth. Here is where the great law of Oneness will come in. Here you will be just, kind and considerate for all that lives and breathes.

The generation of mankind that reaches to this city without a temple will be busy day and night in communion with God and in doing His plainly revealed Will in helping to turn the natural world into one vast, beautiful garden of use and pleasure. The streets of this City are paved with gold, because this is the pure gold of Revelation that is beneath the feet or understanding of mankind instead of above as an impenetrable mystery. It will be just as natural now to see and understand the vast glorious form-world of the Vision of God, by day or by night, as it has been and still will be to see and mingle with the forms of men and women about you.

The coming of this great change in the realization of Life's Perfect Day will be no great shock, change or catastrophe. The Light of this all-radiant joyful Day will be from the Lamb as well as the glory of God; and the Lamb is the natural growth and development of the Vision state in Time. Here, for long, the forms of the very life of God yield up their lives as sheep at the slaughter for human food and clothing. This is the long travail of the Spirit in Time on which is placed, for its removal, the iniquity of every onesided state.

As the Christ in the Gospels is represented as dying in each great division, so does Vision die and pass from spirit to mind; from mind to body; from body to soul, and then from soul to the four states blended into one perfect and harmonious whole.

Before we can make God visible in the very life of the body, we must be long seated at the right hand of God. This is to be in Vision and at the same time natural and normal; knowing that we are being taught of God to understand the inward meaning of all this vast, glorious form-world within. All this is both natural and spiritual. All this is the most natural and

God-given right for every child to know. All this will yet be fundamental in the education of every child born into our world.

At present when children are naturally born into this state we smother it out of them with science divorced from Religion and with Sunday Schools that have neither science nor religion. But all the mighty kingly powers of human government, of education, of helpfulness to others in love and charity, will yet bring all their glory into this right understanding and universality of the City of God.

No abomination of man making himself God, and no mere invention of man's mind without Divine Illumination and Right Understanding, can ever enter into the City of God. That which is written in the Lamb's

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This writing is what existed in God's Own Nature forever and forever; and no man ever invented or wrote a single word in the Lamb's Book of Life. The first-born are God's. Man originates nothing. He simply discovers and uses what God is. To offer to God His own eternal excellence is to make the offering of Cain. To offer the Lamb of Abel—life or breath—is to offer to God all our spiritual, mindful, physical and soulful endeavor to know Him as He is, and to be like Him in universal love and service that, like the sun or the rain, is for all on the same terms.

The Light of the City of God is of the Lamb—all the toil and love of man for God and man through all the Ages as well as of the glory of God.

There is a River of Life pure as crystal that maketh glad this City, that proceeds out of the throne of God and of the Lamb, for this is the two-fold stream of Eternity passing into Time, and of everything improvable by Time flowing into Eternity. When these two are fully blended we shall know the city without night. This does not mean an unnatural and sleepless state but a state of sleep in which we know and are conscious of our own selfhood, and know that in the glorious wondrous shadow-world of dreamland that we are being taught, and receiving into ourselves more and more of the qualities and supreme perfect character or likeness of God.

No school of man's devising and upholding will ever be perfect and really efficient, until it is supplemented by what we can learn in this way in the college at Jerusalem. We are told that in this state of life there will be no more sea. This does not mean that the glorious seas of earth, so large a part of nature, are to be dried up, but that the life within, so long hidden like the vast life within the seas, will be no more hidden. Man having found this glorious City will have all the bright shining stars of the Truths and Qualities of God's Own Being under His Feet or Understanding. This is the earth in the heavens and the heavens in the earth; and now nevermore shall man walk alone, for having learned to live in God, God shall evermore dwell in us.

In the midst of this golden street, the place broad enough for all feet, and on either side of the double river of universal conscious gladness in all natural and spiritual states of consciousness, grow the twelve trees of the twelve glorious qualities that are personified by the twelve tribes and the twelve apostles. Do not think any more that these are twelve tribes of men or twelve individuals, however glorious, but rather let us know them to be the twelve promises and the twelve states of fulfillment of Law, Truth and Love in spirit; of Obedience, Prayer and Discernment in mind; of Sight, Hearing

and Touch in body; and of Desire, Labor and Illumination in soul. These are qualities and never quantities. These do not ripen individually one a month, but each in its own month produces all the twelve in one harmonious Whole.

Besides these fruits of these trees there are the leaves that are for the healing of the nations. The

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leaves of a tree are the lungs without which the tree can not live. This is the devotion of each to all and all to each. The nations or parts of life can only truly live in this relation with the whole. The nations of our earth that cannot advance into a true and just international accord, must disappear like dead and withered leaves. The Americanism that cannot live in true internationalism is a relic of barbarism, like cannibalism. All the glow and stir of human hearts and minds towards world peace, international justice, is the flowing stream of Time rushing on to meet and mingle in every drop of its vast, pulsating heart with everything that has been written from Eternity by the finger of God in the Lamb's Book of Life.

Each of these trees of life bears a twelvefold fruit—the full value of life is 144. To this we must add three ciphers to represent the infinite values of the Might, Counsel and Understanding of God; for herein is symbolized the stature of what man will be in all the world when, to all that he can do of right, he seeks and finds and lives in this glorious City of God. This is no city of man's building, like the old symbolic City of Jerusalem; nor is it Mecca, nor Benares, nor the city called Zion City in Utah, nor the later one in Illinois. All these ideas are as far away from the true Zion as light from darkness; or as far away as the light of a tallow candle to the all-shining sun of noon-day. The true Zionism has nothing to do with that of the so-called Zionism of the Jewish people. The best of these are coming to think and see that this, in the light of the real progress of our world in all that is brightest and best, is most utterly ludicrous, absurd and impossible of attainment; and if attainable, a boundless disappointment to the real hunger of the human heart for a city not made with hands. I have lived in the old City of Jerusalem and many of the saddest things I ever saw were the pitiful looking creatures coming from various parts of the world, thinking that in some wonderful way there was a short and easy way from here to the City of God.

The City of God is in any one spot as much as another. It is wherever men and women have found in spirit the supreme Qualities of Law, Truth and Love; and learned in mind to be obedient to Law; prayerful in all Truth, and discerning in Love, until they have come to see, hear and touch God in the life of Vision and Dream; causing Desire, Labor and Illumination to become the very warp and woof of their own souls or moral character; for only thus can anyone have a soul. When these twelve Qualities are developed in any man or woman, there, and there alone, is the City or dwelling-place of God. This is the one and only Jerusalem or Mount Zion of which all glory is spoken and which is the only state in which Immortal Life is promised or even possible.

Would you, O my brother or sister, find this City

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of God? Look not for it in Pope, Archbishop, Bishop, Priest, right reverend or wrong reverend of any order. These will all disappear as soon as this City truly appears to our world vision. Look not for it in your towering cathedrals, costly churches or lowly uninspired meeting-houses, for this city hath no temple. The longer you linger to pray in these the farther will this City be in the dim distance instead of close at your doors, calling you to come into its palaces and gardens of every possible delight, both of nature and of spirit. Think not to find this City in any new league or association, for none of these yet ever devised by human love and service, has been large enough to make room for The Universal Standard of The City of God. This is the only place big enough for Immortal men and women. Today the best of us are weary of all that the world offers; everything that is bounded becomes an old story. As we are children of the Infinite and Immortal God, nothing but an evident victory over death and the great kingdom of the undefined and unfenced common of the Universe can ever satisfy.

This is a joyful abundance of life greater than the finest pictures, the most inspiring music, or greatest deeds of heroic endeavor, can give. Even the glorious Vision Consciousness and the glorious things learned in the college at Jerusalem, will be like the fading memories of college life to those who live in the greater deeds of noblest mankind and sweetest indescribable womanhood.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The tithe is the tenth part and means the kingdom of the Unmanifest. When we give to God the ciphers, the wealth and joy of life passes all power or millions, billions and trillions to count. This is the day when all things shall be subdued unto Him; then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all.

This is the day to come when the glorious felt Presence of God will be more to us than all Vision; more to us than all things we can think of. In meeting each other we shall consciously meet with the Living Loving God who has created us in His own image and likeness. Then loving comradeship and universal service and fellowship will take the place of all dominion, save God's. This is the only day and condition promised to our world for the putting down of our last enemy, which is death. When this shall be, in what year or century, none can say but God Himself; for this is not known to the Son, which simply means, it is not revealed in utmost Vision. Every Vision of promise of life will fade away and become even insignificant in the face of visible, actual IMMORTALITY.

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## THE MAN OF MEN

(Continued from Page 24)

represented as married in the Second Coming. Then the Holy City from above descending out of heaven is The Lamb's Wife. The Lamb is the Understanding that has been evolved in the consciousness of Time; while the Lamb's Wife is the consciousness of the Heavenly Life that is by nature Eternal. This is the marriage between Time and Eternity; man in God and God in man. There is nothing greater nor more desirable than this. This is the restoration and consummation of all things. When this is achieved evil will be no more. Any spiritual state that is not equally natural, or any natural state that is not equally spiritual, is evil. When each completely fills and possesses the other, the meaning and use of evil will be understood and justified.

Before life can be without what it is within, we must have come to the land of the Phaeacians, after many preparatory experiences. Ulysses is received by the king because he is in form like unto the immortals.

The Divine Bard sings of the glory of men. He tells of the very labors and sorrows of the long travail of the Spirit in Time. He repeats how the Greeks gained possession of sacred Troy; and so moves Ulysses to tears. He tells of the ambush in the hollow horse. This is the discovery of the spiritual meaning of all Divine Revelation. Without this no one will ever get inside of the Sacred City. The power to gain the Eternal Things is concealed here. Only much education in knowledge and life will make any one an adept at reading the Mighty Speech of God.

Understanding comes only after much continuation. The presence of the best of all the Greeks in the hollow horse is the best of all our natural powers developed and self-conscious within. In the Day of Perfection the involuntary powers will be subject to our volition and be as natural and normal to our outer consciousness as those that have always been subject to our volition. This will be the rending of the veil and the end of all captivity to the Eternal Things. It is only from this attainment that Troy—the separation of the Eternal from Time, is to be destroyed.

To reach this state is man's highest moral responsibility and greatest privilege. This is Ulysses—the hated. We make God responsible for our salvation or completion. But never will God be false to this His greatest gift to man. It is by the highest expression of infinite Love and Creative Wisdom that man must achieve this appointed task.

The Phaeacians are hard to excel. In running and sailing and dancing they excel all. Yet Ulysses exhibits even greater strength when challenged and so wins their approbation and many goodly presents. Each of twelve princes bestows a goodly gift. To these twelve Alcinous is the thirteenth. This is like Jacob and his twelve sons, or Christ and His twelve Apostles.

The great Truths of existence are the same in all

Scriptures. When we understand the nature of Revelation all these mighty treasures will be open to us. These presents are placed in a chest given by the Queen; but Ulysses is requested to put a lock upon them. He secures them with a chain tied so that no one else can unfasten it, but himself. We must know how to keep as well as to find. Consciousness is the chest, but we can only keep our treasures therein by fastening them with a chain of a life that has in it the continuity of the true devotion to God and the world. The true life is very even and persevering in its devotion to the highest and best.

Olympus, the Home of the Gods, is a perpetual calm. Some of this quietness and holy calm must come to us, and abide with us under all conditions, before we are ready for the perfect alliance of heaven and earth. The Substance of God, the Divine Ether, the taste of which is Nectar, the life of the Heavens, is perfectly static. It is only when we learn to be static in Soul and active in Thought, that we can be truly blended in love with the Consciousness of God.

The Great Perfection yet to come will be the Perfect Marriage of all the opposites; spirit to body; soul to mind; heaven to earth; man in God to God in man. Then all that is without will be found and enjoyed within and all that is within be possessed normally and naturally without. I hear the Angels of Heaven and the people of earth all unitedly singing:

How wonderfully happy are we,  
Who from bonds of life and death are free!

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## GOD, GODS AND GÖDDESSES

(Continued from page 23)

see me no more; of judgment, because the prince of this world is judged." Sin is one-sidedness of intelligence without consciousness and of consciousness without intelligence. All states of experience that are both intelligent and conscious, are sinful and mortal. These must all die.

Then will come judgment, because the prince of this world is judged. This is the setting aside the defined for the undefined life of Religion. Judgment is an even balance of the last degree of perfection between man in God and God in man. The Last Judgment will be the day when all injustice between the many equal interests in life will be condemned and rejected from the consciousness and intelligence of humanity.

These ideals may seem too far away to be practical, and yet there are many signs today that this Day of the Lord of Final Judgment is near to hand. "Behold, he cometh in clouds." These are the allegorical forms of Revelation. This discovery of the true nature of Revelation is to mark the time of the end. The last battle and scene of intellectual and moral warfare is to be concerning the Nature of God. This includes the Son, or Manifest, and the Holy Spirit, or influence on human life, proceeding from the Father and the Son, and yet gathering increase from all the unfolding evolutionary life of humanity.

The perfected man will be cosmopolitan as a natural man, and thoroughly religious in the universal sense. The Holy Spirit is thinking and feeling in universal, instead of in private and personal, ways. The more we have of life's wholeness the less we shall think and speak of persons and of separate institutions. We carp and criticize only because we have not yet come into this wholeness. We are still sinful, unrighteous and world-minded. The true and perfect life will be lifted above all these things. The perfection of naturalness rises close to the perfection of divineness. The sane man or woman never acts without reference to what is fitting to time and place, and the pleasure of those around him. While we gratify our personal desires without losing interest in those of others, we are not thoroughly sane. The perfect lady, or the perfect gentleman, never asks personal questions. While they are the recipients of confidences, they never seek them. So the true and final Religion will not concern itself with individual faults and failures. It will be for the universal good. It will work for the perfect manifestation of God in man and for the perfect realization by man of his own Divine powers.

Those who have begun to live in this Wholeness will of necessity begin to make all things new. Out of their lives will rise the examples of Wholeness and Wisdom that will be a new light to the world.

The time is at hand. The world is ripe for the last things. The mystery may be safely disclosed.

The Spirit and the Bride—the Ideal and the Real, the informing heaven and the receiving earth—are both ready to say: "Come into this our union." This is the First and the Last. If there is anything unjust or filthy or unrighteous in this relationship, let it remain so. This cannot be helped. Matter is and spirit is. We must reconcile ourselves to the two states. We must learn to love God both in the natural and in the spiritual.

This is the root and offspring of David. This is both the cause and the fruit of making right division. This is the Morning Star—the light of the night shining on into the day and of the day into the night. He who revealeth these things will come quickly upon the heels of this unsealing. When this work is achieved; when this solution is resolved, the ways of progress will all be converging to this goal. The deeds of the nations will be clasping hands with the ideals of God. The wars of men will be close linked with the wars of the Gods. The ideals of government, of art, of education, of religion, will all be drawing near to this everlasting relationship between the material and the spiritual world.

There can be no divorce between these, nor denial of the one for the other to those who have arrived at Wholeness.

The more truly spiritual any one becomes the more he will know and value all material interests of life. These will never be separated from the moral. The more divine man becomes the sweeter and more adorable will he be in all that is human.

## THE MAHABHARATA

(Continued from page 5)

wide and in them there is no fear of accidents. This cannot be said of any present and known city. As long as land is confined to the rich and we live for pleasure and profit apart from the deliverance of every child born into our world from any possible want or ignorance, we have not gained the state for which so many ignorantly pray—for God's Kingdom to come, and his will be done in earth as it is now done in heaven or revelation. In this portion of this world epic, all the great things of the as yet unknown future of our world are forshadowed. A just condition is established to preserve the undisputed right of each of the five brothers to privacy with their common wife. If one shall trespass against this he is to be banished from the kingdom for twelve years. This is later done by Arjune against Yudishthira.

If the moral or soul interests of life seek to set aside any other just claim for man's perfection, this can only be remedied by further experience and labor in the development of the moral nature. The two great Rishi called Sunda and Super—Sunda represent the natural and supernatural. These work side by side in perfect accord for many cycles. They both desire immortality but even the Gods cannot bestow this upon them. These correspond to the two thieves crucified with the Christ.



One steals from humanity and ascribes everything to God while the other steals from God and ascribes everything to Humanity. These destroy each other when the Gods bring before them the most perfect vision of the four perfect states of consciousness that are the Eternal Qualities of Divine Perfection. This same law is further set forth in the burning of the great forest wherein The God of Fire has been overfed with the sacrifice of clarified butter. This is the exaggeration of love and gentleness toward every state of evil and mere naturalness. We must be strong and courageous against all evil and unloveliness of character as well as good and patient. It is only in this way that Human character can be developed into Divineness and the Divine have perfect normality in our daily lives. The day must come when we shall not need to proclaim our Divinity for it will proclaim itself to every beholder. In like manner a day will come when it will be absurd to proclaim faith in immortality for this will be self evident in all who have attained to the fourfold state called Mt. Zion—where alone God has placed Immortality. The only City of God and Habitation of God is the men and women who front existence with equal justice and loving devotion to every interest of Spirit, Mind, Body and Soul. This is the only Yudishthira or the one without a foe because he is the four great interests of life blended into the great unity of man in God and God in man. What this will be and how it is attainable may be better understood by an earnest study of our book called "DEUS HOMO."

### TALKS TO THE YOUNG FOLK

(Continued from page 21)

stronger than men. God hath chosen the foolish things of the world to confound the wise.

Although there is no authentic record of the origin of "All Fools Day" it seems to have been general for many years. It is time now that we found some sane and pleasant way to commemorate it, and prove that a little bit of fun is not harmful.

So let our happiness be innocent, and our laugh merry.

### LONG BEACH—A CITY OF DESTINY

(Continued from page 10)

If the proposed bond issues carry, the amount of increased taxation to each individual tax payer would be very small in comparison with the increase in property values. Judging the future by the past, the additional number of people coming to this city as a result of these improvements, will increase the valuation of property sufficiently to take care of the retirement of the bond issue.

We cannot hope to attract a money spending class of tourists unless we provide a high grade of civic improvements to offer as an attraction. The proposed horseshoe pier with its pedestrian walks and scintillating

avenue of ornamental lights, would be an advertising feature in itself that would attract travelers and visitors from all sections of the globe, who would, in turn, spread the fame of Long Beach and give this city the reputation she deserves as the garden spot of the world. The still water bathing feature would attract crowds due to the safety of bathing in ocean water protected from the breakers by the breakwater.

Culturally Long Beach could advance to a marked degree if she had an adequate auditorium for the presentation of musicians, artists, and renowned speakers whom our citizens are denied the privilege of hearing because of inadequate housing facilities.

### THE GOSPEL OF JOHN

(Continued from page 6)

of Spirit. Then everything will be both modern and fundamental. This kind of knowledge of God will yet be as universal as the grass of the field, and as vast as the covering ocean of the deep.

This Perfect Day was present in God before any of the partial states of religions. These all had to be. This is the meaning of the words "Your father Abraham rejoiced to see my day—and was glad." In every real illumination there is a foreseeing of this final state of perfect fellowship with, and manifestation of, God. This must be completed in each division of spirit, mind, body and soul.

The Gospel of John or The Soul Revealed is the last great expression of the Divine in the Soul or moral nature. But the day comes when God shall be equally seen in all things spiritual, mental and physical as well as in the moral nature. But no onesided or mysterious state in Religion or Science can comprehend this. In the day of our perfection there will be nothing common nor unclean, and impartial justice expressed in love and service will fill our world as the grass of the field grows everywhere. Then education, business, art, government and the great commerce of the world will be all woven together in one perfect garment of International Peace and racial fellowship beyond the dream of any Nation, League or defined Religion.

### LONG BEACH HARBOR

(Continued from page 11)

district produces more than one fourth of California's oil.

Long Beach's municipal treasury has received during the past six years between \$5,000,000. and \$6,000,000. in royalties from leases on city lands. This has helped to keep the tax rate low, and it has helped even in a larger way to finance permanent improvements and investments.

These royalties, in reality underwrite our public improvements. The oil fund added to the direct and indirect returns from public improvements, has made it possible to carry on such improvements in the past



without raising the tax rate; and in addition many worthy projects have been financed specifically out of these royalties. What we are doing, then when we vote bonds for harbor, auditorium and pleasure pier, is to approve these projects in principle. We are pledging the city's credit; and we know that no other city has such substantial backing. It is improbable that the investment will cost the individual taxpayer anything.

At any rate these investments would be justified if the whole cost fell on the taxpayers, for the reason that there will be large profits in the form of stimulated growth, stimulated employment and stimulated business.

A negative reply from voters on either or both of the bond propositions would be bad advertising for a city that justly boasts of its growth and its progress; would be psychologically depressing; would have an unfortunate but actual and protracted effect upon business activity.

It cannot be claimed that the harbor will be complete even when this work now in hand is finished. Harbor making, like city building is an endless process; but as we keep up with the demands of commerce and industry, the reasons and the resources for further work will be found without question. By the time the next step is required the wisdom of port improvements will have been so fully demonstrated by practical and bankable results that all doubts will be dispelled.

## LAZARUS LAUGHS

**A**T THE invitation of a good friend I went to see this marvelous modern drama at the community playhouse in Pasadena. While the theatre was full, every seat being taken, I could see little real understanding of its simple meaning in the faces around me. The general impression seemed that it related to the largely accepted belief of a joyous immortality in another world and state. To my understanding it was the building up of the joy of gladness of the world or dispensation to come, when man shall die daily and be born daily without the ministry of death. What this will be and how it will come I have tried to put into words in what I have written on Eternal Youth. Lazarus, the brother of Mary and Martha is the same as in the story of Lazarus and the rich man. The meaning of Lazarus is the same as Eleazer, the help of the strong one, the Mighty God. This help is long a beggar in our world, seeking to be fed with a few crumbs from the rich man's table of the conventional religion.

Martha is our world devotion to human love and service, springing up in what we call the New Humanism. Mary is the growing devotion to the wonder and beauty of the life of vision with the labor to understand, represented by Jesus Christ, the ever growing consciousness of the life of God in dream and vision. But, the feeble and neglected state of Divine aid must die before these two can come together. Lazarus goes to Abraham's bosom because this is the

growing hearkening and obedience of those who are alive to the spiritual understanding.

In this drama, Lazarus laughs with joy when all around him are dying through strife and ignorance. This same bubbling laughter is heard while he is being burnt to death. There is no death—All is Life. All who die will live again in the recovered consciousness of those who attain to Eternal Youth. This will be the Resurrection of the dead and the judgment day of the Spirit of Justice when Universal Love of God and our great Human Brotherhood will set aside all formal conventional religion.

# 12

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