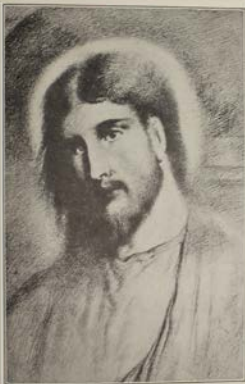


# The World Liberator

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

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# PARADISE

or THE GARDEN OF THE LORD GOD

By GEORGE CHAINEY

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

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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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LONG BEACH, CALIFORNIA, MAY-JUNE, 1928

Number 9

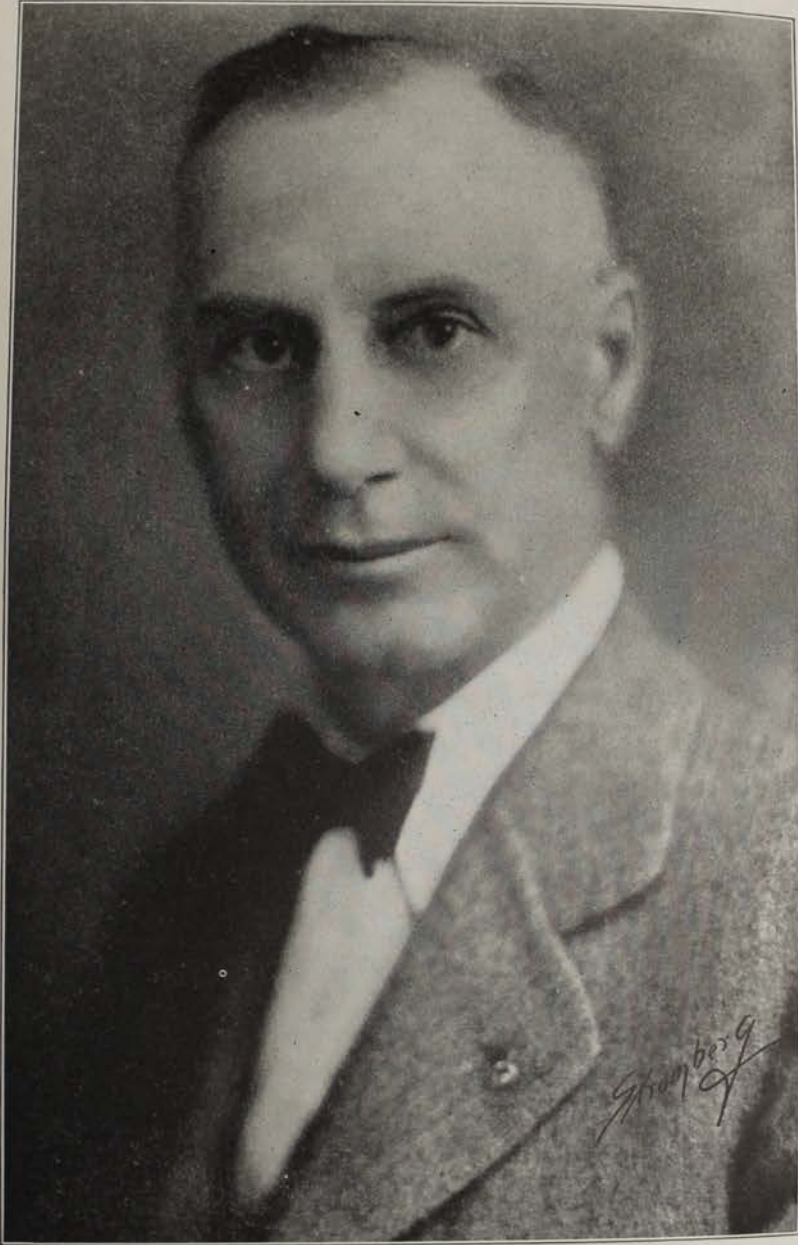
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**Mayor of Long Beach**

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# The World Liberator

Volume 1

LONG BEACH, CALIFORNIA, MAY-JUNE, 1928

Number 9

## THE MAHABARATA




With a Key to Its Universal Meaning

By GEORGE CHAINEY

No. IX.

### THINGS GREAT AND SMALL

HE NINTH PART of this greatest of all books is in every line beyond the human imagination to create or understand. It is useless to even try and reproduce it on account of the greatness and majesty of its vast and varied symbolism. But running through it are the few great facts of life like a stream of liquid gold. The great forest that is destroyed by Arjuna and Krishna represents universal knowledge. In this forest all the things of heaven and earth are mixed together; but it is eternally destined that all knowledge, apart from life must be consumed by the fire of love. The time will come when all reverence for creeds, forms and defined doctrines will disappear before the greatness of the Undefined and Undefinable Life. This work can only be done by Krishna and Arjuna. These are together the highest development of every human quality of life mingled with a close and intimate Divine Human Comradeship.

In the realization of your own life in God, together with God's life in you, there must be just as much devotion to the little things of life as to the greater. The neglect of the human and physical needs of our world for the greater things of the Spiritual World is one of the things that must be overcome in the Orient, just as much as devotion to material well-being, apart from the spiritual, must be overcome in the Occident.

The creatures destroyed in this forest by hundreds and thousands by the arrows of Arjuna and the discus of Krishna, are all the partial and one-sided states of religion and science. Before we can get inside of everything we must get outside of everything. This does not mean, as some think, the forsaking of family, kindred or nation. The best citizens of our country are

those who are most interested in the well-being of all other countries. The best fathers and mothers are those that sense their responsibility to love and serve the great family of mankind. This is represented here by a great Rishi who has no children to represent him. This is overcome by his becoming a bird and the father of four little birds that are saved in the great conflagration. Their mother tries to save them by persuading them to take refuge in the hole of a mouse at the foot of the tree, but they are afraid of the mouse, though the mother assures them that the mouse has been devoured by a hawk. They are still afraid because they have not seen it themselves. They are, however, finally saved by appealing to Agni. This is the recognition of universal love. These four little birds are simply an allegory of the vast importance of gaining the four-fold understanding and consciousness of life. But even this four-fold understanding cannot be established as a creed. While it is great and important it is outwardly of little importance. Along with the four little birds the life of Maya must be preserved. This is the Kingdom of the Undefined and Undefinable. God is not a subject of definition. All the Creeds, Bibles and Epics are but as grains of sand on the vast shore of Infinite intelligence and cosmic consciousness of being. To us Maya is illusion and yet this realm of illusion or vision consciousness is a thousand thousand times greater than the material universe. This Maya is also Mary, the Mother of the Christ and the Messianic Age. She is the mother also of Buddha and of Mercury, the spirit of the understanding. All the vast life of the heavens, all the myriads of angels and arch-angels; all the beautiful wondrous creations of ancient mythology; all the great sacred books and epics of every nation, are but dra-

(Continued to page 25)



# THE GOSPEL OF JOHN



or

## THE SOUL REVEALED

### Chapter IX.

#### THE BUSINESS WORLD

"And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house." 2 Samuel V. 8.

"The Lord openeth the eyes of the blind."

Psalm CXLVI. 8.

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." Matthew XI. 5.

\* \* \* \*

**W**E LIVE in separate worlds; some are materially blind, and others are so spiritually; some see nothing of the qualities of the soul, while others are equally blind to the mighty things or states of the mind. Some become blind, while others are born blind. There are none so blind as those of the merely business world. These are generally those who are born blind. This is the blindness that is cured in this chapter. This one, meaning state, is born blind. The question is asked, Who did sin, this man or his parents, that he was born blind? The question implies the law of reincarnation, and what the Hindoos, who recognize this generally, call the Law of Karma—meaning punishment in one life for the faults of a former life. But the answer ignores this, saying, Neither hath this man sinned nor his parents: but that the works of God should be made manifest in him.

There are many states of blindness—lack of vision; lameness—lack of understanding; deafness—incapacity to distinguish Truth; leprosy—uncleanness, the result of ignorance, deadness to real life and utter poverty of any true knowledge of God, that are absolutely without any individual fault.

In business the multitude are educated to believe that competition is the life of trade, and that to get a monopoly of some important material source of wealth is the wisest and most sensible thing anyone can do. These control millions and spend all they have to the enhancement of their own ease and comfort, without any sense or feeling that they are utterly ignorant of, and destitute of, all that makes life worth having. All these things and conditions are in our world making the essential conditions for the coming therein the visible power, wonder and perfection of the Messianic Age, when we discover that the very Life of God is within

us, to teach and give us all things.

The blindness of the business world is the life of the prodigal, for whose return the fatted calf of the most glorious state of Revelation is preserved. This calf is the spiritual meaning of all the Revelations of the world, together with personal vision, that are to be mingled with utmost material prosperity and the highest possible attainments in scientific knowledge and artistic culture.

This is the meaning of the method of the cure of this blindness. The spittle mixed with clay is the state of consciousness of the Divine within mixed with true intelligence, represented by clay. After the eyes are thus anointed there must be a bath in the pool of Siloam, which is by interpretation, sent—meaning Sent of God. Unless we know that the vision is sent of God we have no real religion and no right understanding. We may have much metaphysical knowledge; be devoted to theosophy, philosophy, psycho-analysis and spiritual science and yet be absolutely without religion. This wonder cannot come to any human heart until the possessor has bathed in the pool of Siloam. This pool of Siloam is the same as the gutter or watercourse through which Jerusalem is rescued from the Jebusites—a place trodden down—because the lame and the blind are the hated of the soul of David. This is the blindness and lameness of mere legality and formality in any and every department of life that are the hated of the pure spirit of Justice.

The coming of this great and undefined Religion of the very Life of God within, will bring an undreamed of greatness into every department of life. All the many interests of life will be multiplied and enhanced a thousand, yea, a hundred thousand times. To have God with us just as much in business as in the most sacred and spiritual realizations, will bring to our world the most wonderful of changes. Then we shall see every business enterprise as a more glorious place of worship, meaning of real worth, than any Church, Cathedral or Temple in the wide world. We are already seeing many of these departments of interest in the telephones, telegraphs, electricity, wireless and radio activities, as penetrated through and through with the spirit of universal service and well-being in every interest of life. Surely the age that does all this must be the beginning of the Messianic Age.

All this takes place in Jerusalem—the Habitation of Peace. This is the four-fold state of life. The scribes and pharisees who cannot understand this change coming to our world, are those who separate spiritual things

(Continued to page 30)



# THE BOOK OF PSALMS

or

## THE BOOK OF RIGHT DIVISIONS

### Interpretation IX. Psalm 9.

#### ILLUMINATION IN HEARING

To the Chief Musician Upon Muth-labben. A Psalm of David.

1. I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.
2. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most high.
3. When mine enemies are turned back, they shall fall and perish at thy presence.
4. For thou hast maintained my right and my cause; thou satest in the throne judging right.
5. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.
6. O thou enemy, destructions are come to a perpetual end; and thou hast destroyed cities; their memorial is perished with them.
7. But the Lord shall endure for ever: he hath prepared his throne for judgment.
8. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.
9. The Lord also will be a refuge for the oppressed, a refuge in times of trouble. ?
10. And they that know thy name will put their

trust in thee: for thou, Lord hast not forsaken them that seek thee.

11. Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.

12. When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

13. Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:

14. That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15. The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

16. The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgsion. Selah.

17. The wicked shall be turned into hell, and all the nations that forget God.

18. For the needy shall not alway be forgotten; the expectation of the poor shall not perish for ever.

19. Arise, O Lord, let not man prevail; let the heathen be judged in thy sight.

20. Put them in fear, O Lord: that the nations may know themselves to be but men. Selah.

**I**LLUMINATION in Hearing comes after Illumination in Sight. There is nothing of chance in the order of creation. Each gift leads naturally to the next. This psalm is dedicated to the Chief Musician—the Holy Spirit on Muth-labben—death of the Son. Though the spirit die in the long labor and travail of time, to bring God to birth, it is only that death may be swallowed up of life, and all the wealth of Time be blended with the things that are Eternal. When man shall hear the voice of God familiarly, he shall know the vindication of all the long preparation to this end. Men suffer in separation from God, that all the marvellous works of God, subject to improvement in time, may be made manifest. "Blessed are the dead who die in the Lord, for they rest from their labors." The long toil of the spirit in Time in the labor to comprehend the meaning of existence, in the abstract, must die before the spirit can live in man in the abstract made one with the concrete. This is the death of the Son of God on Calvary—the place of the skull, or the place of the abstract. This shall be the victory of a full, rounded, and complete intelligence, embracing all things of heaven and earth. When the things or ideas that have been outward are turned back, they shall fall and perish in their one-sidedness, to rise again in their completeness. This is the rebuke of the heathen, the destruc-

tion of their name, or one-sided character, for ever and ever. Though these one-sided ideas have destroyed many cities, or states of consciousness without intelligence, this work of destruction shall come to a perpetual end. All that is one-sided shall perish, but the Lord—the blended life of the heavens in the earth and the earth in the heavens—shall endure forever. In this knowledge made one with life we shall learn to judge with righteous judgment. All true judgment depends upon our comprehension of the fixed relations between revelation and intelligence. In this knowledge of the nature of evil and the law of development, there is a remedy for all the troubles of our world. They that know the nature and character of God as the Lord, will put their perfect trust and confidence in this final perfection of man in God and of God in man. This Lord dwelleth in Zion—fullness or the extended view that grasps and holds all the many interests of life firmly together. These perfect laws are to be declared among the people. The day is to come when this view of religion shall supercede all others. When God looks for life as the harvest of His sowing, He will bring to light the perfect justice of this relation so long hidden in obscurity. God will have mercy upon the spirit in its long toil to make right division and to lift it up from the gates of death. This spirit must be rescued because



David must open and prepare the way of the Lord. All one-sided states shall sink away in their own incompleteness. All the nations or ideas that leave the spiritual out of the natural or the natural out of the spiritual shall be turned into hell. They shall be searched out and purified between the fires of man's intelligence and of God's. The heavens are in need of the earth and the earth of the heavens. These needs are not forgotten. Through the ages, each is drawing nearer to the other and the day of all days will be when the last wall of partition between the two shall be broken down. The nations may be either of the natural or of the spiritual. In their separation both are but men. The mortal

becomes immortal and the finite, infinite only in the union of the two. The wicked is snared in the work of his own hands. Higgaion—meditate. Selah—pause and reflect. Realize the meaning of this in the silence that is more eloquent than speech. Infidelity and atheism will be unable to breathe in the day of perfect hearing of the voices of the Heavenly Host, with intelligent comprehension of the meaning of what is spoken. Never can man be fully at peace until he lives in sight, hearing and touch with the Celestial Host. While these are a multitude no man can number, they are the very flesh and blood of the Living God. Until we eat this flesh and drink this blood we have no True Life.

## LETTERS TO THE EDITOR

### A Kentucky Friend

**F**ROM Mrs. Agnes Carlisle, 815 Fourth Avenue, Dayton, Kentucky: "For the past nine years I have been seeking and searching for that kingdom within, and after having my own personal experiences, I have gone here and there comparing, and have not felt just satisfied with results until I happened to pick up your journal for May, 1927, 'The World Liberator,' and reading a few pages, especially Daniel, or the Judgment of God, and God, Gods and Goddesses, I was shocked, for it was my own visions and experiences expressed on paper.

"I also read your 'Golden Opportunity' article on the editorial page, in which I am interested and would appreciate more information on the subject."

\* \* \*

### A "Deus Homo" Reader

**F**ROM Blanche Cromartin, care of Madame Schmidt-Varrena, Mont-Trinita, Locarno, Switzerland. "The most spiritual books cannot take the place of personal experience," you say, truly, but how

great a help is such a book as this of yours, 'Deus Homo.' My friend, Princess Karaja, lent it to me and I am studying it with great delight and profit; first of all because it helps me to go on from the stage I reached some thirty years ago when I came to see that the Bible, as History, had no meaning for me.

"And again, in later years, my ever deepening resentment against the present divisions against the antagonism of creeds, whereas all seemed good if lived instead of being dogma. Especially my whole being rebelled, rebels against the pigeonholing of life in its various aspects into what is termed 'Sacred and Profane,' and worst of all, the slight cast upon marriage by beliefs which extol Celibacy and debar from parenthood those very persons who presumably would make the best fathers and mothers.

"From my heart I thank you for showing me that Heaven—Revelation and that this, our dear lovely earth will indeed be peopled by the Godly and be 'Full of the knowledge of the glory of the Law as the waters cover the sea.'

"You would classify me as one of the 'Conscious' for tho I belong still to the Church of England, I am a Theosophist, a New Thoughter and especially a member of the O. C. M. (D. & N. W. Curtiss) but first and last and above all I am devoted to the Universal Christ Spirit.

"Some wonderful dreams and visions have been mine in time past, but not in the last four years or so.

"The reason why I am troubling you with this letter is not only to express my gratitude for your book but also to ask you how to attain to this Consciousness by night.

"I am an elderly woman in years! My seventy-third! I find that my ability to concentrate my thoughts, once mine in a marked degree, is now greatly enfeebled, possibly in a great measure due to physical conditions (constant indigestion) rendering it difficult. Reading in 'World Liberator' No. 1, 'Golden Opportunity,' I realize that in that sense I am neither young nor rich but I know too that all I learn now will help to fit me for a life of greater service when I reincarnate.

"With profoundest thanks."

## A Dreamer of Dreams

By R. H. Richardson

A dreamer of dreams? Well, maybe he is!  
Will they ever come true, these dreams of his?  
Will he ever be able to realize  
The things that he sees with his dreamy eyes?  
We wonder a moment or two—and then  
We turn to our daily tasks again;  
For we must go on, at a breakneck speed,  
We must fight every inch, or we can't succeed.  
Yes, a dreamer of dreams! And we pass him by,  
For the bright lights are calling us, you and I;  
And the tinkle of silver and gold we hear,  
Like the lilt of a song, that we love so dear:

And we smile, as we think, "What a fool is he  
To be wasting his life all in dreams, while we  
Are improving each moment that passes by  
As he builds his dream castles up in the sky."

He's a dreamer of dreams, but perhaps he's right,  
And maybe he's gifted with keener sight,  
Than falls to the fortune of me or you;  
Is life but a dream that will ne'er come true?  
Is all this a dream—ocean, earth and sky,  
And we foolishly think it is real, you and I?  
Are life and its treasures, then, not what they seem,  
Will the day ever dawn, when we wake from our dream?



# Selected Verse

## A GUSHER!

By Kate Gray Chainey

NOTE—A friend to whom a "gusher" post card was sent of the recent gusher on Signal Hill, Long Beach, wrote, "Could you not feel sufficiently 'thrilled' to write some verses upon 'a gusher'?" So the muse, after drilling in the deep sands of poesy, brought forth the following, which is offered to the reader with great humility, as the subject is much too deep for her powers of expression.—Author.

What wakes us up at dead of night  
And gives us all a dreadful fright,  
As from our beds we quick alight?  
A gusher.

What is it gives us wondrous "thrills,"  
While down our spines run creepy chills,  
As from its mouth the black gold spills?  
A gusher.

Where once the Redman's camp fires bright  
Sent forth their signals in the night,  
Now myriad lights dart forth their gleam  
And noises shrill and hissing steam  
Proclaim "A gusher!"

Aladdin's wondrous lamp of old  
Gave to its owner gems and gold;  
But its renown grows dim and pale  
Before this modern fairy tale,  
The gusher.

But what care we for spill or thrill,  
So long as they our coffers fill?  
For sudden wealth will not allure  
Those who reverses can endure;  
A "master of himself" secure,  
Can safely face  
A gusher!

L'ENVOI

As earth is filled with precious store,  
Silver and oil and golden ore,  
Which hidden lies to mortal sight  
Until man brings them to the light;  
So he himself must delve to find  
The wealth within his soul and mind.  
The "still small voice" must be his guide  
To break the crust of greed and pride.  
Then shall the "oil of gladness" flow,  
The "wine of life" impart a glow  
Of Youth and Joy without alloy,  
A never failing "Gusher!"

## AN EVENING PRAYER

GUIDE THOU OUR MINDS.

By G. Hamilton Hammon

O Great Creator of human beings;  
Of universes and simple things;  
Give peace and hope to all who strain  
Through sleepless nights of grief in vain;  
With tedious trials of love or pain.  
And should we shelter thoughts unkind,  
Guide Thou our minds.

Supreme Field Marshal of armies grand.  
Thou knowest Thy workers in every land.  
Molding our aims to serve Thy cause,  
In struggling on we break Thy laws:  
When tempted, O help us; let us pause:  
Good thoughts may we tomorrow find;  
Guide Thou our minds.

## GOLDEN HAWKS

By Beatrice Irwin

(Author of "The Pagan Trinity.")

Golden hawks, towards the sun  
We are flying!  
With the birds and ethers one,  
We are lying!  
In the singing breast of space  
We are feeling  
Heart beats of the coming race;  
Cosmic magic through us stealing,  
We are soaring  
To a kinship with the stars,  
Girt with silence,  
Light adoring!

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# EDITORIAL

## THE WORLD LIBERATOR

*A Monthly Journal of Reconciliation*

GEORGE CHAINEY  
EDITOR AND PUBLISHER

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Long Beach, California  
Phone 335-289

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Magazine

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

### THE MANIFEST

**Q**UR picture for this month's cover is one of the many artistic creations of the Christ Form. These are very many in number. Most of them are tinged with the nationality of the artist. This one seems to be of a Cosmopolitan type. It reveals at once the light of the Divine with the sweetness and gentleness of a New Humanity springing up in our world.

### AN APPEAL TO PROGRESSIVE JEWS

**W**HEN a Unitarian Minister in Evansville, Indiana, I preached a sermon on the absurd folly of trying to convert the Jews to Christianity. I showed by actual statistics that the Hebrews as a people represent a higher state of civilization than Christians. Their home ties and family affections are more stable; their poor better cared for; their percentage of criminals far less. These facts being undeniable, why try to induce them to change their religion. The next day I found a letter in the morning papers thanking me for the sermon and inviting me to repeat it in their own Synagogue, which I did,

to a very large congregation. Later I was even implored to become their rabbi.

Some time after this, under Divine direction and most manifest providential care, I spent two years in Jerusalem studying the inner and Eternal verities of both religions, along with those of the Mohammedan Faith, at that time in charge of the most holy places of both Christians and Jews, in order to keep peace in the land. Of course these things are now changed since Palestine is under the supervision of the British Empire. But one of the darkest shadows resting on any people is the general reproach that the Jews did not know the Son of God when he appeared in person among them and that all they could do was to crucify Him, with many other means of physical torture.

After studying this subject in every possible way—both within and without; in books and on the ground—I am thoroughly persuaded there is not one word of truth in the historical interpretation of Christianity. The Christ of Christianity is exactly the same as the Messiah of the Jews. Both mean "Immanuel—God within."

There can be no wholeness of life nor any true happiness in any human being until he or she discovers this life within and lives from being taught of God. But the Universal Spirit and life is too great and wonderful to be seen, save from its own likeness or manifestation in dream or vision and this is the only Son, or very likeness of God. Without this no one can come to the actual taste and knowledge of the Eternal God.

To make this known to our world, as far as anyone can make it known, so as to help others, is the chief purpose of all my books and magazines, but most especially of "Deus Homo." I have another book of still greater value, soon to be published, to be called: "Jerusalem—The Holy City."

But this is no material city but the lives of all men and women who are just to every interest of Spirit, Mind, Body and Soul. These alone are David—The Beloved of God. God has no other habitation than this wholeness of life. This book will, I thoroughly believe, do more than any other work—or all works put together—to lift this dark and loathsome shadow from the consciousness of the Jewish Race and enable Christians to worship God in Spirit and in Truth.

### ZIONISM

**W**HILE both the Spiritual and most practical meaning of Jerusalem is entirely concerning the fourfold universal attitude of life in the men and women who have attained thereto in any part of our world of any nationality, this does not mean that the devotional and benevolent effort to reconstruct the liberal Jerusalem and to redeem the land of Palestine as a desirable and profitable home for many homeless Jews, is not a highly commendable enterprise. All that is being done there is symbolic and suggestive of what is being done for the real Jerusalem and the growth of practical service for the benefit of the entire human race. The cloven tongues of fire of the Day of Pentecost are the union of Science and Personal Religion and the conscious, intelligent camaraderie between God and humanity.

The so-called Holy Ghost is simply the Whole of Life. The reason God has placed Immortality on Mt. Zion is because only this fourfold standard of life is capable of conquering death and making man Immortal in the flesh.

It is now nearly forty years since residing for two years in Jerusalem. I tried my best to obtain permission from the Ottoman Empire to publish a magazine from Jerusalem. All my

(Continued to page 29)



# THE MAN OF MEN

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

## Book IX.

### RETURNING TO NATURE

**M**UCH is said and thought about returning to nature, with little understanding of what it means. "The simple life" is a favorite expression. There are two states of Naturalness and of Simplicity. Life is simple at the first; next complex; and finally simple again. This law pervades all growth and progress in every department of being. So life is first natural; so natural, that at its beginning there is nothing artificial nor supernatural. The natural things are all taken as real. Man, at first, has no sense of shame of nature. The beginning of shame in natural things corresponds with the loss of man's identity with nature and the long struggle for knowledge of, and identity with, the responsible cause of life.

The first period of naturalness included also a natural possession of fellowship with the spiritual world within. This was the age of the First Revelations from which come to us the entrancing myths and legends of the most ancient days. This was, however, wholly without understanding and had to be closed that man might have the right to honor himself as well as worship the Eternal Living God.

As man's nature includes desire and curiosity concerning things hidden and unknown, the strength of nature prompts him to seek to comprehend the things beyond his natural sight and knowledge. As the world within is vast and great, man is under its attracting power, drawn, in a large measure, away from the things he sees. In the East, nature has been neglected and despised by those who have most sought to know and possess the Eternal Things.

The understanding of the Eternal Things is a plant of slow growth. The Greeks—the natural faculties—lay long siege to the spiritual, called in this Divine Song, the Trojans. After Troy is won and Golden Helen—the beauty of Conscious Revelation—repossessed, comes the Great Return. We must first domesticate and naturalize ourselves in the Eternal, and then naturalize and domesticate the Eternal in Time and Nature. Each is to be made perfect through the other. Each is a difficult task, wherein the sorrow born is the necessary background for the mighty joy to be displayed thereon. All the sad griefs through which man gains strength and victory, are necessitated and girt around with Infinite Love and Wisdom. Never will God be satisfied until He beholds in man the Worth of man.

That which wins the approval of God is embodied

in this Divine Song in the character of Ulysses. When asked to tell the story of his life, he says: "What first, indeed, what next, and what last of all shall I relate? For the heavenly gods have given me many griefs." The privilege to suffer and to labor in our own creation is a gift from God in Heaven or Revelation. Revelation is darkly mysterious and deceptive in form, that we may look behind the form, and after many toils gain possession of the Eternal sense. It is in this very process of toil that man grows most worthy for Divine Fellowship and Joys Supernal.

This state of acquiring worth from God by toil and sufferings is called Ulysses—the hated. The world hates the very thing by which its greatest good alone can be won. Of himself Ulysses says that he is an object of attention to men in all kinds of craft, and his fame reaches heaven. Labor is an essential element in every craft. Skill comes by doing. Counsel and Wisdom, like unto God's, is gained by many toils.

Genius has been defined as an infinite capacity for taking pains. Nothing really great is ever done without this capacity. Of his home Ulysses says: "I inhabit Ithaca, well situated towards the West; and in it there is a mountain Neritus, leaf-shaking, very conspicuous." This mountain is Nature, or exalted natural understanding, covered with Knowledge of God.

Among the islands of the West this one lies low, and yet it is said to be the highest in the sea toward the West. By this is meant the union of the low and the high. It is the natural blended with the spiritual, or the earth life interwoven with the heavenly. It is craggy or rocky, and yet a good nourisher of youths. It is full of promise for the future as well as of knowledge of the past. To Ulysses, who has seen the world, there is nothing sweeter than this island, since nothing is sweeter than one's own country and one's parents, although one should inhabit a wealthy house at a distance, in a foreign land, far from one's parents.

Man is born of Time as well as of Eternity. He is nourished by the Mother Earth, or understanding, as well as by the Father, or Revelation. No abode in any purely spiritual state apart from nature will ever give to man the perfect joy he craves. It is better to be poor in the union of nature and spirit, than to have a vast abundance in either state without the other.

The states of Consciousness called Calypso and Circe could not persuade the mind in the breast of Ulysses to forget Penelope. She—the weaver—is the Heavenly Consciousness domesticated in the natural.



Man's life will never be complete until it is as simple and natural as it is sublime and spiritual. We need a strong place in the natural state. We are nourished on our interest in the things of Time as well as by our struggle to know and possess the Eternal.

The story of the very toilsome return from Troy to Ithaca represents this union of the low and high, and the joy to come upon the background of much sorrow.

The first step is a victory over the Ciconians in Ismarus. This is the religious life separated from nature. Religion must be made natural. The light of the Divine Life is to be possessed in natural ways. We are to know the good in the evil. We are to know that the first is one with the last. The state or city of Light is the first to be sacked. We must take the wives, or consciousness, of religion into nature. These are divided that no one may be deprived of an equal share. We must distribute the Light and Consciousness of the Religious Life equally. It must become a natural state. All things are sacred. Having gained the naturalness of religion and its equal distribution to all our powers, we must shun the temptation to force this way of thought and life upon others. Having gained this as the first step in the Great Return, Ulysses advises that they fly with a moist foot. This is the Understanding through Consciousness.

This is the very beginning of true Wisdom. The heavenly life is for use and not for selfish enjoyment. The Wisdom of temperance in spiritual life is as essential as temperance in natural ways. Too much indulgence, even in the Wine of God, may be destructive of our sanity and use in the world. This Most Perfect Wine needs much adulteration. It is too strong for use alone.

Ulysses gained a present of this Wine from the Priest of Apollo, because he spared his life. This is preserving Wisdom in the act of life, though possessed of heavenly joy and knowledge. No one in the house of this priest knew of this Wine save himself, his dear wife,



POLYPHEMUS

and housekeeper. There were twelve casks in all, pleasant, unadulterated, a divine drink. But when he drank this sweet ruby wine, filling one cup, he poured it up to twenty measures of water; and a sweet odor wafted from the cup divine; then it would by no means have been agreeable to abstain.

Besides the present of wine this priest gave to Ulysses seven talents of well wrought gold; and a cup of silver. This is the Wisdom of Revelation and the power to understand it. To mix this unadulterated pure wine of the very Life of God with twenty measures of water, is to bring the Life of Revelation into the Light of Life in all natural ways. It is no use living with God unless such fellowship sweetens and pervades all the thoughts and words and deeds of life.

But while this is the Perfect Way, it is not followed at first by all. The many companions of Ulysses will not be guided by his higher wisdom. While they are over-indulging the Ciconians going called upon the Ciconians, who were their neighbors, both more in number and brave, who inhabit the continent, knowing how to fight with men from horses, and, when there is need, being on foot. Then they came in the morning, as many in number as are the leaves and flowers of Spring. Then an evil fate overtakes the intoxicated Grecians, for six companions out of each ship were slain by this mighty host of Ciconians. This represents the destruction of the understanding by over indulgence in the life of Vision. When this wine is unmixed with the full consciousness of the natural life it acts destructively to the Understanding.

We must learn how to live in this life of fellowship without excitement. So long as we can be excited and thrown out of balance by grief or pleasure, we have destroyed the act of Wisdom by over indulgence. As tears and laughter tread close upon each other, so will intemperance in either joy or sorrow act with equal disaster. There is a calmness to be gained that is proof

(Continued to page 26)



# ARK OF THE COVENANT

By GEORGE CHAINEY

**T**HE practical idea of an Ark is that of a treasure-chest and place of preservation. It is the Ark of the Covenant, meaning partnership between God and man because the Eternal Self will not do wrong to the self that is being evolved in each of us, under the long evolution and involution of the Spirit's travail in Time.

God is to be born of Humanity and to become Son of Man as truly as man is to be born first of flesh, and then of water and spirit, and become Son of God. To be born of water is to be born of the Cosmic Consciousness of God. This is the Mother side of God; while to be born of Spirit is to gain the Law, Truth and Love that are the beginning, middle and end of Spirit. This is the Fatherhood of God.

The Ark of the Covenant is made of acacia wood and overlaid with gold. This represents the bright imperishable beauty of the outward symbolic forms of Revelation, in the world's Sacred Books and the hidden knowledge of the inner meaning.

The meaning of the Burning Bush; the pillar of Cloud by Day and of Fire by Night, are closely allied to the meaning of the Ark. The wood is the acacia. This is a tree that can be found in the desert, which, with its yellow fire-flame blossom looks, in the spring, like a bush on fire. In the great Masonic ritual it is a sprig of acacia that each brother drops into the grave as an emblem of immortality.

This is also the meaning of the Ark of Noah, built of gopher wood. No student has been able to find the gopher tree, because this also stands for the Unknown.

The Flood of Noah is the time when the great Sacred, Classic Books appeared, and represented a consciousness rising above the loftiest mountains of intelligence. The ark

of bulrushes in which Moses was placed, pitched within and without, so that this child might not drown, represents the beginning of our intelligence in the life of Vision Consciousness. This can only be drawn out of the water by the highest and most cultivated natural consciousness personified by Pharaoh's daughter and her companions. Even then we must find a way to let this child be nourished, at first, by its own mother.

But the chief meaning of the Ark is in this one revealed to Moses, the beginning of spiritual consciousness with understanding in the Mount of Vision.

In all the journeyings of the Children of Israel through the desert, this Ark follows the pillar of cloud and finds the next station in the path of progress. Within the Ark are the two tables of stone on which are engraved the ten Commandments. These are the innate laws that govern the ten operations of The Divine Spirit in Light, Revelation, Knowledge, Might, Counsel, Understanding and Wisdom. These seven make an octave, the eighth value of The Holy Spirit. All the octaves are the ninth of The Manifest, and still there remains the tenth and last value of The Unmanifest. They are written on two tables of stone, the Divine Body of God that will also become the Body of a Redeemed Humanity, when man shall know as he is known and nevermore walk alone.

The Ark also contains the pot of manna, because this is the taste of the sustaining sweetness of the glorious, felt Presence of The Unmanifest. Here also is Aaron's rod that budded when laid up within the Ark. This rod was made of almond and the almond tree, that always flowers at the turn of the year, representing the great truth that all that goes out from God in Nature's projective life must

return to Him when the natural becomes one with the spiritual.

The almond nut is like a cloven tongue of fire and will burn like a candle. These are the cloven tongues of flame of the Day of Pentecost—the day to come when all devout souls of every religion shall see the one and simple meaning of all our great Sacred Books.

In these Lessons we must follow this Ark from various points to the crossing of Jordan; the downfall of the walls of Jericho, the destruction of the separation of the natural from the spiritual. This Ark will be captured by the Philistines, the ecclesiastical states in religion, to their undoing. When returned, it will be unlawfully looked into by lofty intelligence without devotion, to its own undoing. This is the way of occultism. It will be moved a little way on towards the great finality by the operation of justice personified by David, and finally brought into the true relationship of Revelation with Understanding by Solomon, the wisdom that brings to peace after the wars for justice are over.

Everything told about this great treasure-chest is the most precious innermost and delightful truth that man can know and live. It will finally be found in heaven or all Revelation, when Woman, or Consciousness, is clothed with the Sun of a Universal Intelligence, having the moon under her feet, the light that shines by night giving the right understanding of a continuous state of a Vision Consciousness; the Songs our Maker gives to each of His Beloved.

The twelve stars of the Crown of this state of Consciousness are the twelve shining qualities of Law, Truth and Love in Spirit; Obedience, Prayer and Discernment in Mind; Sight, Hearing and Touch in Body,





Cafeteria  
Dining Room



Section of Hydro-  
Therapy Room  
(Men's Dept.)



Clinical Laboratory



Colon Treatment

## Battle Creek System—The Ho

Many people today know of the Battle Creek Sanitari System of Health Training which enlightens the well, encourag the sick, telling them of this wonderful program which, if follo

**B**IOLGIC LIVING includes regulation of the Dietary, adding good, clean, wholesome, life-giving foods which build and sustain mental, moral, physical giants—elimination of foods putrefactive in nature, which do not properly combine with other foods and by their indigestion cause countless millions of disease germs to be deposited along the walls of the intestinal tract.

### RATIONAL THERAPEUTIC

Rational Therapeutic treatments include Hydrotherapy and Massage; Special Colon Treatments; Electrotherapy; Phototherapy; Mechanotherapy; Dietotherapy; Physical Culture. Health getting is chiefly a matter of Health Culture. "Nature creates and maintains—she must therefore be able to cure."

### DIETETICS

**Dietetics.** "Diet is often the product of vast ignorance; waste of time and money; produces mental and moral obliquities; destroys health; shortens life; and generally fails its purpose."

Diagnosticians agree that many ills are preceded by wrong diet. People who subsist on foods as nature supplies them are not troubled with disease.

Decaying teeth, appendicitis, tonsillitis, and constipation are rife among civilized peoples who eat concentrated foods, and remove hulls from their cereals in preparing them for eating.

We assist patients in correcting evil habits in their dietary. We operate a complete vegetarian cafeteria thru which we offer an opportunity to each individual

to obtain the correct food. Foods are prepared according to the original Battle Creek Diet System. Our wheat bread, whole wheat pie crust, bran cookies and other products can be eaten by many to whom ordinary breads and pastries must be denied.

### OBESITY

**Obesity.** We read about various forms of weight reducing. These include the "exercises to music"—"salve and lotions," and other equally absurd methods

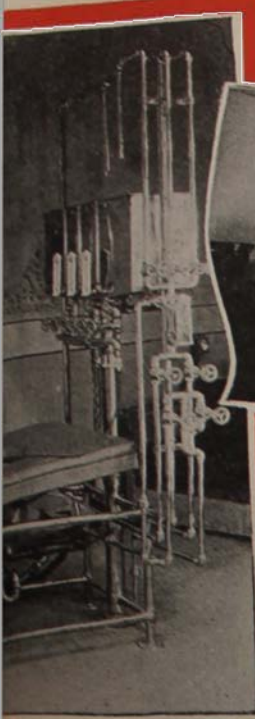
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R. F. JUST, MRS. R. F. JUST AND STAFF OF TRAINED E

# THE ORIGINAL BATTLE CREEK TREATMENTS





*Victor Bergonie  
Reducing  
Apparatus*



*Section of  
Beauty Parlor*



*Reception Room*

ment Table

## Home of Rational Therapeutics

Sanitarium encourages if follow- ed, gives new life and vigor, thru **BIOLOGIC LIVING AND RATIONAL THERAPEUTICS**, improving and restoring health by use of nature's remedial agents.

Having made a special study of this work, we beg of you not to be misled by non-effective and injurious practices.

The Bergonie Automatic Exercisers, Trunk Shakers, Deep Vibrators, Manual Massage, etc., break down fatty tissues so that it may be eliminated from the system.

In the Obesity Department our variety of methods, when used in combination, **DO BRING RESULTS.**

### MASSAGE

Massage consists of manipulation of the tissues, different forms and degrees which differ greatly in mechanical and physiological effect.

Massage stimulates circulation and oxygenation of blood, breaks down waste tissue and aids the body in elimination of poisons, increases white blood cell count, is a powerful sedative and great rejuvenator.

### COLON DEPARTMENT

**Colon Department.** Constipation is a dreadful disease. Though constipation, caused by a pathogenic or putrefactive flora, seldom kills a patient outright, it prepares the way for Bright's Disease, Arteriosclerosis, High Blood Pressure and Apoplexy. Toxins formed by putrefaction and absorbed into the system paralyze the bowel and parastalsis is impossible.

To meet these conditions has been the endeavor of research laboratories for many years. Successful methods of cleansing the colon of all putrefactive bacillus and establishing the natural protective flora have been developed and are in use here every day.

These cleansing treatments in connection with the **SINUSOIDAL Muscle Massage**, effective yet painless, constitute the best known treatment for habitual constipation.

We would call your attention to the fact that the time for promiscuous rubbing, promiscuous application of electricity and baths is in the past.

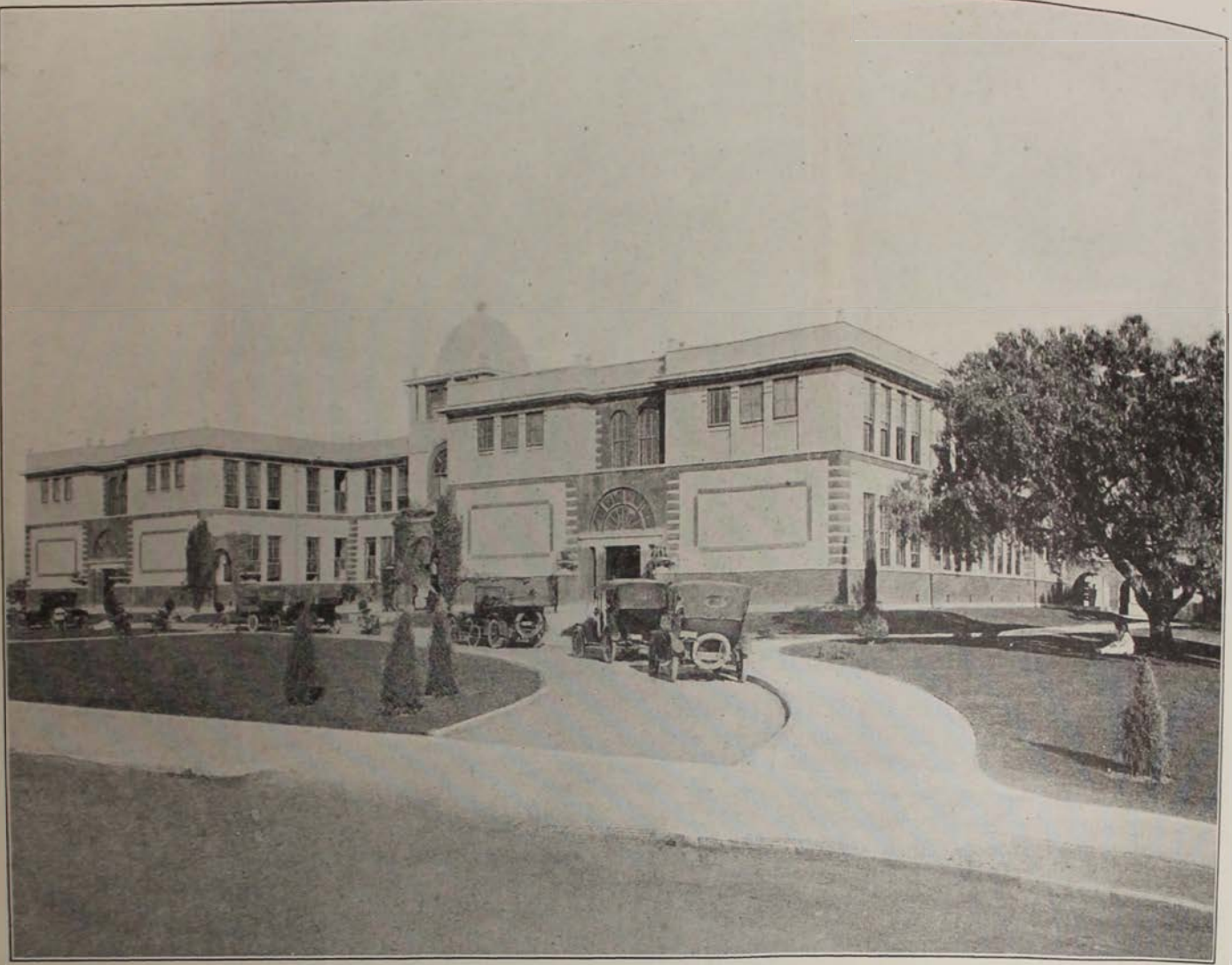
The **ORIGINAL BATTLE CREEK SANITARIUM SYSTEM OF BATHS, TREATMENTS AND CORRECTIVE DIET**, will accomplish specific results.



*TRAINED EMPLOYEES, EACH A SPECIALIST*

**433 East First Street - Long Beach, California**





*Long Beach Polytechnic High School.*

## TALKS TO THE YOUNG FOLK



By EDITH F. SUTTON

**D**EAR YOUNG FRIENDS: The sister months, May and June, of this year have nearly ended. The elder sister, May, has already made room for the advent of her beautiful sister June. We think of May as of a lovely young girl, a blonde of purest type. Her work is to prepare the way for summer, but in doing this she generally veils her face so that people call her quite frequently "Gray May." However, there is method and beauty in this concealment, for she is busy preparing the soil for the sweet spring flowers that she brings, and for the richer roses and garden produce of every kind for her sister to exhibit when she (May) retires into a 'past.'

Symbolically, also, May is frequently called Mary. "The Month of Mary." Now Mary is the Divine Consciousness that grows slowly at first and veils her face until she is strong enough to shine forth in her Divine Splendor, giving light and warmth to you and me and all the world. In the Scriptures we read of Mary as the mother of Jesus—or the Divine Understanding.

We love the month of May, and it is no wonder that little girls love to be crowned "Queen of the May." Did you, on the first of May, read Tennyson's beautiful poem, "I'm to be Queen of the May, Mother, I'm to be Queen of the May?"

Dear Sister June, how gladly we welcome you, with all your very beautiful flowers, vegetables and fruits. You seem to be a summer bride with sweet contentment and happiness shining through you. Your smile makes us smile, and you bring us into a closer relationship to our Father-Mother, from whom is derived all that is beautiful and good. The warmth of June, however, is not too fierce, for the plants are tender and cannot bear too strong a heat.

The year is like a big family of twelve children; each with its special work to do. The eldest son has a hard time when his brothers and sisters think him cold and severe. Eldest sons sometimes get such a reputation; but our good Janus of the Gates is the best brother you could wish to have. In many ways the youngsters



get lots of fun from him; without him where would be the skating, snowballing, and skiing? Oh, what healthy fun we get out of Janus, (January.) Janus of the Gates is the first month of the year and there is much to say about his grand work for the soil. But May and June love their brother, for they know that without him, they would not be as beautiful as they are. So let us all live in love with one another, and have no jealousy nor unkind thoughts. Live, dear young friends, so sweetly that mother and father not only love but honor and respect you.

—†—

### CHILDREN'S SAYINGS

#### LINDY

(By a five year old boy.)

Oh, Lindy dear,  
You flew away  
Across the sea.  
The sky was blue,  
And your heart true,  
And I flew with you,  
And I love you,  
Lindy dear.

—Donald Valdemar Reese.

This little boy is the grandson of the "Hilda" whose history is being given in the *Liberator*. She was asking Donald to sing to her, so he gazed up into her face and sang "Lindy" to a tune of his own composition. He never sings it to any other tune.

—†—

### MOSONEE THE AGED

Some years ago a little booklet came into my possession called "Mosonee the Aged." Many times have I read it and I think you dear young friends would be interested in it; so we print in this issue of the *Magazine* one half of the story, which is full of beautiful teaching and thoughts of kindness for our animal brethren. We have tried to locate the author of this poem, but to no avail. I am sure the writer would be gratified to know that this little poem is taking a journey to the homes of many people who we hope will appreciate the words and teaching as greatly as they merit.

"Come, my children, gather round me,  
I have much that I would tell you—  
Much to say before I leave you."

Thus spoke Mosonee the aged.  
Wise was he and very aged.  
He had dwelt within the wigwams  
Of his tribe fivescore of winters.

He was wise above all others,  
Wise concerning beasts and reptiles,  
Wise concerning birds and fishes,  
Wise concerning plants and berries,  
Trees and shrubs, and seeds and blossoms.

Famed was he for strength and litheness,  
Famed for deeds of strength and daring,  
Famed for succoring the needy,  
Caring for the poor and sick ones.

Every child that knew him, loved him.  
Every bad man feared him, shunned him.

All the wild beasts, all the wild birds,  
When they saw Mosonee, loved him;  
For his fame had reached unto them.

How they knew about Mosonee,  
You will know if you will listen  
To the story he related,  
When his children gathered round him,  
Gathered round him at his bidding.

As he sat erect before them,  
Strong and lithe, his bright eyes glistened,  
And his face was free from wrinkles.  
He was young compared with many  
Who had seen but two score winters,  
Black and glossy were his tresses,  
Strong and supple were his muscles.  
All who played with him in childhood,  
Long ago were dead and buried.

Old and shrunken men and women  
Sat around to hear his story,—  
Who were born when he a man was,  
And they looked at him in wonder,  
For no mark of age was on him;  
And they said, "Tell us, Mosonee,  
Why no mark of age is on you,  
Though you've lived through years an hundred?"

All the little children gathered,  
And the young men and the maidens.  
All the warriors and the hunters,  
All the old men and the women  
Came to hear the great Mosonee,  
Came to hear the great "young, old man"  
Tell how though he were an old man,  
How he still remained so youthful.

Rising up before the people,  
Tall and straight and lithe and supple.  
Mosonee did shrilly whistle:  
Thrice he whistled, looking upward  
To a mighty oak that grew there,  
Then he raised his hand for silence.

Soon there came a sound of laughter  
From the branches of the oak tree;  
Straightway leaped a large gray squirrel  
On the shoulder of Mosonee.  
There he sat and coughed and chattered,  
While Mosonee told the people  
This—the secret of his living:

(Continued on next page.)



"Children of my fathers, hear me!  
Hear my story, hear my secret.

I have lived within your wigwams  
Fivescore years, yet have not aged.  
You have asked me for my story:  
'Adjidamo' on my shoulder  
Knows my story, knows my secret.  
He it is who told it to me."

And the squirrel on his shoulder  
Gaily laughed and coughed and chattered,  
Whisked his bushy tail and chattered.

All the children laughed and shouted  
When they heard the squirrel chatter.  
All the hunters and the warriors,  
All the old men and the women  
Looked in wonder, looked and listened:  
For the squirrel on his shoulder  
Seemed to understand Mosonee.  
Sat and listened with the people,  
To this story of Mosonee:

"When a little child I wandered  
With my brothers in the forests.  
When I listened to the voices  
Of the beasts and birds and insects.  
Soon I learned to understand them,  
Understand what they were saying  
As they talked to one another.

"And I wondered that my brothers,  
That my father and my mother  
Could not understand as I could,  
What the birds and beasts were saying.

"Soon I learned to speak their language  
Spoke to bears and called them to me,  
Fondled them and wandered with them,  
When no man nor child was with me.  
All the other beasts I petted,  
When alone I spoke unto them,  
Wandered with them in the forests.  
And the wild birds came and nestled  
On my shoulder when I called them.  
All the children of the forests  
And the fields, I loved and petted.

"Once when I had grown to boyhood,  
And had wandered from the wigwam  
Of my father and my mother,  
Far into the forest's fastness,  
With a mother bear I wandered,  
Playing with her cubs so playful.  
All night long I slept beside her  
And her cubs within her lair.

"In the morning I was wakened  
By the growling of the she-bear,  
And I said, 'What is it, mother?'

And she answered, "'Tis your father  
Come to find you, come to kill us!"

"When I rose to speak unto him,  
Straight he rushed upon the she-bear,  
With the club he struck and stunned her,  
With his hunting knife he killed her,  
Said that she had stole Mosonee,  
Stolen and bewitched Mosonee;  
Made a bear-cub of Mosonee.

"Loud I wailed and loud lamented  
For the death of Wamb, the she-bear,  
Hugged the cubs and tried to shield them,  
But my father tore them from me,  
Killed them with his knife and dragged me  
Through the forest to our village.

"Then he called the wise men to him,  
Called the doctors and enchanters,  
Said to them that Wamb, the she-bear,  
Had enchanted his Mosonee,  
Made a bear-cub of Mosonee.

"Then the wise men and enchanters  
Questioned me about the she-bear,  
Questioned me about my talking  
With the birds and beasts and insects,  
And they said unto my father,—  
'This thy son was not enchanted  
By the wild beasts, by the she-bear.  
He of all the great enchanters  
Of the nation, is the greatest.  
Take him to thy wigwam, fear not  
That the beasts will harm Mosonee:  
They will teach him, they will serve him,  
For he understands their language,  
Speech of birds and beasts and insects.'

"So I roamed again the forests,  
Undisturbed by beasts or reptiles;  
But a change was wrought within me,  
Wrought within my inmost being.

"Since my father killed the she-bear  
And her cubs, 'my little brothers'  
Whom I'd lived with, loved and petted;  
Since I learned that all my people  
Ate the flesh of bear and bison,  
Other beasts and birds and fishes,  
I was filled with a great loathing  
Against flesh, and could not eat it.

"So I pined away and weakened;  
For the time of ripened berries,  
Ripened nuts and maize and melons,  
Had not come. It was the springtime,  
All the fields were green with grasses,  
All the woods were gay with blossoms,



And I wandered weak and hungry  
Through the woods where birds were singing.

"Then I called a blue-jay to me,—  
He had often given me counsel,—  
Told him I was weak and hungry,  
Told him of the vow I'd taken,  
And he said, 'Wait here, my brother,  
I will call your friends together.'

"Swift he flew then through the forest,  
And I heard his clear voice ringing  
Like a bell. He called a council  
Of the birds and beasts to meet me,  
All of those who dwelt in friendship,  
All who did not live by killing.  
Soon they gathered, running, flying,  
Gathered round me by the hundreds."

**THE PATHWAY OF THE NEW AGE**  
*The "New World" Magazine*

A MAGAZINE DEVOTED TO THE SCIENCE,  
PHILOSOPHY AND SPIRIT OF THE NEW AGE.  
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Editor—W. G. HOOPER  
**CRANEMOOR HIGHCLIFFS-ON-SEA**  
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**I Am What Men Call God**  
(Avesta Songs.)

I am not lonesome nor apart that men must think, lo,  
there  
I am the All, immersed in all, behold me everywhere.  
I am the morning zephyr soft while skipping o'er the  
lea;  
I am the music of the brook that flows on to the sea.  
I am the kisses of the sun, I am the tears of rain;  
I am the welcome breath of spring that brings new life  
again.  
I am the sprouting of the seed, the budding of a flower;  
I am the beauty that men see unfolding every hour.  
I am the singing of the birds, the rustling of the leaves.  
I am the holy force of life in everything that breathes.  
I am the thrill of harmony men feel but cannot tell;  
I am the firm, unchanging law, that worketh all things  
well.  
I am the source that all men seek, I am their peace, their  
pain.  
I am the courage of the weak that turns all loss to gain.  
I am the hope that never dies, the ecstasy divine.  
I am the Great, Eternal Love that draws all life to mine.  
I am the light that never fails, the power that never dies;  
I am the still, small voice within that bids the soul arise.  
I am the fruit of highest thought; I am the iron rod  
That strengthens and supports the whole, I am what  
men call God.

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despot—it is not adequate to all our needs. It will not satisfy our deepest want any more than a painted feast will satisfy a hungry man. The day comes when we realize that we cannot live without a God Who is Substance as well as Principle; Personal as well as Impersonal, by reason of His Perfect Justice.

The flesh of God is the Ethereal Substance out of which the Vision is formed. Philosophy is milk or food for babies, but Substance is the Living Bread for strong men sent down from heaven. Herein we break the Bread or very Flesh of God and drink the wine—the Blood or Life of God. The so-called Sacrament of The Lord's Supper is but a symbol of this. When you have the reality and daily sit down at this feast of abundant life and knowledge you will have no further need of the mere symbol.

In the mind there is conscious Obedience to the demands of Truth; a conscious cry or prayer for fullness of life leading to a clear sense of Discernment. Such Consciousness is connected with great strength and loyalty of mind. It saves men of intellect from narrowness and bigotry. It makes them cosmopolitan, generous and daring in their devotion to progress. In this division Consciousness paints the bright pictures of the imagination and clothes itself with works of art and the delights of music.

In the Body, Sight, Hearing and Touch are dualized and the very consciousness of the flesh becomes one with that of the Spirit.

In the Soul division Consciousness is full of Desire, Labor and Illumination towards God. Of this, the double life of man in God and of God in man is born. But even this consciousness toward God may be in advance of our intelligence.

The Final and Cosmic Consciousness is one wherein all these qualities meet and mingle in perfect accord. In this State your love and sympathy pass away from the Religions into Religion. The pursuit of Truth is one with being true in all the many relations of life. Love of God is also love of man. In the partial states of Consciousness men give up one world for another; turning with weariness from material interests or seeking external good by forsaking the spiritual.

In this Last and Final Consciousness you will find equal delight in these four great divisions of Being. This is to know the Manifest in the Unmanifest and the Unmanifest in the Manifest. Natural things become spiritual and spiritual things become natural. Life is one kiss of delight between the heavens and the earth. All that you do without makes more real and intelligent the heavenly life, and all that you live and learn within enhances and ennobles the Real.

In this state you know God both consciously and intelligently. You find that He responds to all your requests for further life and knowledge. Sleep becomes a state of continual intercourse with the heavenly world, and ultimately, the actual Sight, Hearing and Touch of this state of delight will be with us, not as an occasional

vision, or moment of second sight—but one of normal and continuous realization of each in all and all in each; of the heavens in the earth and of the earth in the heavens.

Now I do not say that you can know this because I tell you that it is true. You must know it for yourself. But you cannot know it by intelligence nor by consciousness alone. The only way to really know God is by the operation of intelligence in consciousness and of consciousness in intelligence. You must live and know, know and live. You must be more than religious and more than scientific. You must be both. You must care for and love the present world and at the same time love and care for the things that have been and are yet to come.

If what I say does not appeal to your judgment, remember that I am not in any way trying to persuade you to give up one form of Truth for another. Be true to whatever you believe in to be true. If, to you, the way to know God is still by belief in the historical interpretation of Christ and the doctrines of your Church, then be loyal thereto as long as you can.

The words I speak are for those who have outgrown these ways and who, in these times of transition, are seeking the New and Living Way. This Way is the knowledge that Christ is the best of Time and Eternity, or the Living Vision married to a cultivated Intelligence and rich Consciousness of Being. The purpose of this state of vision with understanding is that we may know God the Unmanifest and Jesus Christ as the Manifest. One is the glory of the Son, and the other, the splendor of God the Father. Looking into this glass of vision we see God as He is and become like Him in the likeness of our intelligence and the image of our consciousness.

Around you the walls of division between Religion and Religions, the heavens and earth, fall away. Then do we see eye to eye between the within and the without. This is the land of delight flowing with milk and honey. This is the Eternal Life of God that will finally make your life Eternal in this new heaven and new earth wherein is everything that mind can conceive or heart desire. The long toil to dig and delve, search and find, passes away never to return. The fruit thereof is within the heavens. Thought becomes quick and spontaneous as the songs of the birds. The life of God crowns and supplements the life of man. To be thus is to worship no longer The Unknown God but to live in Sight, Hearing and Touch of The Known Who, in daily delightful intercourse, reveals to you the glorious perfections of His Eternal Excellence.

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## THE MAHABHARATA

(Continued from page 5)

matic allegorical expressions of the Infinite, Undefinable and Unexpressable thoughts and qualities of the Living Loving God. Anyone who fulfills the conditions can be the joyful recipient of this vast titanic life of man in God and of God in man. The one and absolute condition for such comradeship is the four-fold universal standard that faces existence with equal justice to all the many interests of life. This is the one and only standard that cannot be destroyed by the best of Time and of Eternity, the arrows of Arjuna and the discus of Krishna. We must keep before us the fact that these five brothers and their common wife are simply the spirit of Justice governing all the interests of our daily lives. Just how this is to come about is the whole problem of this greatest of all epics.

In these preliminary articles I can only give a few hints of these most transcendent pictures of the greater things of life. This mighty war is what is taking place in the every-day events of the world today. Every day there is a conflict in all our courts between blind legality and all-seeing justice. Every day authority trespasses against the rights of personal happiness and human freedom. But these undeveloped conditions can only disappear before the ever increasing life of fellowship between man and God and of God in man. Much of this book is devoted to telling Yudishthira how to care for the kingdom he governs in all natural ways. There is also a great attempt to picture the palace of the king and the other great mansions of the heavens—but these are no place to go to but the states of pleasure and realization of the dual life of the earth in the Heavens and of the Heavens in the earth. The life within is all to be manifest without. All that comes to us when we are taught of God must be built up into action in all our dealings with each other.

We must love our neighbor as ourselves. In this dual love we must not confound between self and God. Many are doing this today, claiming to be all they see and feel in the vision consciousness. Man cannot be God nor God man—however great this duality becomes, man is man and God is God. The greatest of all joys is to know that we are known, loved and taught of God. It is only to such realization and understanding that God has promised Immortality.

(To be continued)

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## THE MAN OF MEN

(Continued from page 12)

against this evil. The way of wisdom is embodied in Ulysses; while the way of un wisdom is set forth in the way of his companions. The sorrow for the loss of these companions is neutralized in the joy of their own escape. We are thus continually profited by the evil example of others as well as by the good. But this un wisdom prolongs the journey. When home seems near they are borne far away by the force of the wind.

The next danger is from the Lotophagi—a people who live upon flowers. These are called the Lotus-eaters. Whoever eats of this pleasant food of the lotus, no longer wishes to bring back news, nor to return, but they prefer to remain. The companions of Ulysses, sent to enquire concerning this people, are induced to eat, and only saved by their companions who drag them away weeping and bind them under the benches in the hollow ships. This is the beauty of consciousness without intelligence. This also produces the flowers of the human as well as of the Divine imagination. It may be seen in both natural and spiritual ways of life.

It is possible to be intoxicated with the mere beauty of Revelation. This has its correspondence in natural ways among those who give themselves up to the creation of beautiful words. Those who live upon the flowers of the imagination are seldom good for any other state of life. It is almost impossible to draw them away from this condition. They live in an unreal world. The pursuit of beauty alone in art or in literature is the lotus eating habit. These are as bad as those who create around them an unreal world by the use of opiates.

Man can no more live and be a man upon poetry, art and sentiment, than he can be strong on a diet of flowers. The world is not helped by those who close their eyes to the stern realities of things about them. If we would bring the Divine into the human; the spiritual into the natural; we must temper the pleasure of life with helpful toil and earnest devotion to all the many interests of life.

There is no health without labor with hands as well as with brain. The mere sayers of beautiful words, even the seers and prophets who voice to us the nature of the Eternal Things and Higher Truths of Being, are as imperfect and undeveloped as those who are so condemned to excessive physical toil that they have no time nor strength for aught of intellectual, artistic and soul development. But the fascination of creating and saying beautiful things is so great that any one once tasting this food, straightway forgets all the other many interests and responsibilities of life.

The true man must be more than a sayer of words. He must be king and priest as well as prophet. He must be a man of action and take his part in doing something to improve the physical and material state of the world. Never will any man reveal God's idea of what ought to be until he combines in both thought and action the

most soulful illumination with some state of useful improving labor. The perfect organization of society will insure this privilege to every one, both men and women.

Escaping from the land of the Lotophagi, Ulysses comes next to that of the Cyclops, or giants. Though these have no laws, they trust in the immortal Gods. Though they do not plant with their hands, that which grows only by care and toil for others, springs up unsown and untilled; wheat and barley, and vines, which bear wine from large clusters, and the shower from Jove nourishes them. Among them there are neither assemblies for consulting, nor rights.

All that is said about the land they occupy seems strangely contradictory. It is not near, nor far off. The tillage is light, and yet the soil is deep and fruitful. They have a good harbor, but no ships. Polyphemus seems as large as a mountain in size, and yet he milks sheep and goats, and tenderly puts the young one under each, doing all rightly; caring for his flock before he thinks of himself. They inhabit caves on the summits of the mountains, and yet pasture their flocks in the soft meadows by the seashore.

Twelve ships follow Ulysses. These are left in a safe place. While with his own ship he goes to investigate this land, to make trial of these men who they are, whether they are insolent, and wild, nor just, or are hospitable, and their mind is god-like. Out of his own ship Ulysses chooses twelve of the best of his companions, leaving the rest to await his return. Six of the twelve are devoured by the monstrous Polyphemus, before the wit and wisdom of Ulysses can extricate them from his terrible power. Shut up in the cave with the giant they dare not kill him, for only the giant's strength can lift the mighty stone placed at the entrance.

Ulysses rescues himself and six of his companions by blinding the giant after making him drunk with the wonderful wine brought from Ismarus. He also deceives him by a false name and by fastening his companions to the large females of the flock, and himself holding firmly to the wool of the large ram. Of the females, three are bound together; the middle one of each three bearing a man.

All these things have wonderful meanings. Ulysses prevents the rescue of the giant by his companions by calling himself No-man. When these are awakened by Polyphemus, they hear that no man blinds him and kills him by deceit. As no man does it there is no deliverance from an act of God.

Though these giants give judgment to their children and wives, they do not care for one another. Each dwelling apart kens lawless things. They are unlike men who live upon bread, but like unto the woody top of a lofty mountain when it appears alone, separated from all others. This strange combination of good and evil is hard to unravel. The greatest good of all lies very near to the greatest evil. Nothing is greater nor better than perfect trust in God. If this, however, be unmarried to trust in prudence or self, it may become



our greatest evil. Nothing is better than to be possessed of God, providing that such possession comes to the self-possessed and the right understanding of Truth.

Out of Divine Obsession, in advance of Understanding, come the great Poems, Epics and Sacred Books of the world. These are unlike Works that have been produced by man's knowledge. They stand alone, separated from all others. While alike in meaning, they are so unlike in form that they do not help one another. They possess abundantly by God's gift, without apparent effort. They are the nourishers of the flocks of Vision, and overflowing with the milk of pure philosophy, for those who can ken the meaning thereof.

In the Spirit, these giants represent the mighty obsessing dominating power of the Sacred Books and Epic Songs of the world. In the Mind, they are the vast organizations and systems of learning. In the Body, they are the ecclesiastical and ceremonial forms and sectarian associations. These also have their correspondence in the material organizations of the great trusts and soulless business corporations. In the Soul division they are the established and authoritative ways of doing good. These are both the best and the worst things in our world. They are the best that has been done and yet the greatest evils or foes to be overcome before man can be both great in himself and great in his knowledge of, and trust in, the informing life of The Living God.

Before we can gain our freedom from these monstrous powers, we must have found the Wine of the Ambrosial Life of God in Revelation with Understanding. These giants have but one eye. They see things only on one side. Polyphemus consumes for food one half of the men of Ulysses, but is not capable of seeing the other half. The six men, or understanding, are safe in the middle of the knowledge of the nature of Consciousness.

While all this is the act of man, it does not so appear. It comes as the Work of God, against which there is no appeal. The companions of Polyphemus say: "If indeed no man treats thee, who art such a one, with violence, it is by no means possible to avoid a disease from great Jove." These things cannot be destroyed by external visible means. It is no use creating another giant that will in turn obsess and control us. Polyphemus confesses that all these things have come upon him in fulfillment of prophecy. He was looking for some large and beautiful man, mighty in strength, and yet has been subdued by one who apparently is little, weak, and worth nothing. The mightiest forces are not great in organization and outward appearance. Deliverance comes from no man alone nor from God alone. The taste of the Wine of God's Strength will subdue these monstrous organizations and combinations of good and evil. The old ways of doing good cannot be repeated. The knowledge of Eternal Things, blended with natural things, will bring freedom and deliverance from the cruel ways of oppression.

The great adventurous spirit of Ulysses passes through many dangers. He escapes when hope seems

vain. After escaping from the cave, the ship is twice near to destruction by the mighty force of the giant who casts huge stones into the sea, guided by the sound of the voice. He throws far. The strength of organization is dangerous to defy. Men count for nothing. They devour them defiantly, and without compunction. Nothing but the fearless, resourceful, courageous spirit of Ulysses is equal to this work of defiance.

Those who are free must blend great intelligence with equal goodness. We must know how to be free and yet live in friendly relations with those about us. Perfect freedom in Association is not easy to achieve. All the old ways try to obsess and control us. The accumulated wealth and power of the past is a formidable and monstrous giant, looking at all things in a one-sided way.

The only way of deliverance is through knowledge of Eternal Things, brought into just relations with the things of Time. We must guard our understanding with consciousness on both sides. We must balance our obligations to Eternity with our equal obligations to Time. We must be flexible and changing with the Changing Order, as well as inflexible and unchanging in our devotion and confidence towards God.

Ulysses obtains safety by clinging to the ram of the flock. This is Aries—the sign of Illumination. The true spirit of labor does not forget God. We must do our very best and yet recognize our need of Divine Help. Nothing is better than this. Labor is the end of the Sacred Year, but Illumination is its beginning. In the true relationship between God and man, the help of God comes quickly to those who have faithfully toiled to the utmost of their own strength.

Polyphemus feels only the back of the out-going flock. Ulysses and his companions are hidden beneath. Those who blind the one-eyed and monstrous giant development of power and authority, will not set up some other system of authority that can be grasped and opposed from without. They will be hidden beneath, in lowly patient service and self-reliance, trusting in God and yet doing all that man can do.

Before the War of the Rebellion many slaves found their way to freedom by the underground ways. The only way to overthrow the monstrous, overgrown giants of human despotism in Church and State will be by this underground way, and clinging to the flocks of heavenly vision. Here is hope of God's deliverance without sacrificing the helping strength of man. It is useless to trust in outward strength. The thing that troubles and blinds the old systems that have outlived their usefulness, must not be visibly centered in any man or men. It is useless to think that the reform that the world needs, can come by a new Church or a new Social Organization. The Church to come, and the State to come, must be one all-inclusive spirit and method of life from which no interest of life, within or without, can possibly be neglected.

This will yet be seen to be the only Way of Life dear to the Heart of God. The most perfect materialism



and cultivated naturalness cannot save us. The most perfect spirituality and reception of knowledge from God would be equally inadequate to our need. We must lift up all that is natural into the spiritual, eternal state, and draw out all that is spiritual into the natural. We must marry the cultivated to the uncultivated. We must rend the veil and destroy the division between the voluntary and the involuntary.

The man to come—the Man of Men—must be both sublime in simplicity and simple and normal in his sublimity. He must know how to rule with God, having no interest in others that does not concern himself, and no interest in himself that is not for the good of all. This is the only Perfect Standard. This is the only kind of man that God loves and purposes to deliver out of all evil.

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and Desire, Labor and Illumination in Soul.

One thing to remember is that the Mercy Seat, the state of sweet Communion between God and man is between the cherubim whose faces are turned to each other and whose wings touch each other at their furthest point of extension. Cherubim are composite creatures, meaning, to grasp each other. When spirit and body, soul and mind united are turned to the life within, in perfect unity and oneness with everything without, we enter The Most Holy and find God's quick response to our every need. This is the Mercy of the All-Merciful.

When the Ark is placed in the Most Holy Place the staves are left visible in the Holy Place. Whenever man is truly sincere and whole-hearted in his devotion to the best he knows, there is always enough left in sight in the Sacred Books for him to grasp the fact that these are allegorical works to be unsealed and read in accordance with eternal verity, and not after the outward appearing. The letter killeth but the spirit giveth life.

One of the greatest of laws is revealed when the Ark is captured by the Philistines. These are the ecclesiastical and historic organizations of Religion. In these there are five principle cities into which the Ark of God is taken. These are Light, Revelation, Knowledge, Might and Counsel before man arrives at the understanding of the inner and spiritual meaning of all Revelation.

The Ark is taken into each of these divisions in turn, but in each there is a great affliction and wasting of the land and people by emerods and mice. Emerods are what we know as piles, an affliction caused in the human body by constipation. When the spiritual meaning appears, the great majority, and especially those whose interests are bound up with the letter, refuse to cast out the effete matter of the historic, out of which the life has been drawn.

This is the cause of a large portion of the deadness and hypocrisy so pre-

valent among the upholders of the letter. These will fight to the last. When they have given up much they will still fight on for the miraculous and unnatural. When all else is given up by some who have grasped something of the spiritual value, they will still fight for the literalness of the Virgin Birth, or physical suffering and atonement made by a Son of God for the sins of the race.

Thus the most precious content of Scripture remains obscured, and to many, unprofitable because of this retention of the letter. We can only have the meaning of the Incarnation embodied in our lives, by seeking and finding the spiritual content of these Writings and our own life in the invisible world.

The spiritual sense, or Ark, works another havoc in Philistine land, represented by mice. This is the sense of the utter smallness and insignificance of the letter when contrasted with the supreme greatness and glory of the Inner Sense. This is the mean-

ing of the change of Saul—outward things and authority in Religion, head and shoulders above all, to Paul the little, when he (Saul) discovers on the road to Damascus the true value and nature of Revelation. This is also like finding the Ark in Heaven, for Heaven is Revelation, and the Kingdom of Heaven is the understanding of this spiritual value and meaning of all Revelation, past, present and to come.

The treasures of the Ark are threefold because these are the three eternal verities of Law, Truth and Love. The law is written on the two tables of stone; the Truth, in the blossoming, fruitful rod of Aaron; and the Love, in the pot of manna. All that is thus concealed within is yet to be embodied in the visible world when the spirits of just men made perfect shall co-operate consciously and intelligently with the Angel World and make life, in all its expressions, and common everyday facts in Law, Truth and Love, like unto these qualities of the nature of the God-head.

Man can never become God. He will still remain creation's separate Lord; but every living soul shall be as a transparent lamp that shall burn and shine in the very likeness and image of God.


To so create man was God's purpose from the beginning. All that has gone before this discovery of our Treasure Chest in Heaven was but the gathering of the material and the making of the lamp ready for the coming of the Bridegroom.

—†—  
**ZIONISM**

(Continued from page 10)

efforts were unavailing but the time spent there was by no means in vain. Without this experience I could never have gained the larger and far more important meaning of the wonderful symbolism of both Jerusalem and the land of Palestine. So, notwithstanding their present captivity to the letter I well know that the day of freedom in the larger things will surely come to the devotees of a literal and limited Zion.

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