

NIGHT SCHOOL, LESSON NUMBER

# 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

JULY-AUGUST  
1929

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# The World Liberator

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Number 4

## OUR COVER PICTURE



This picture is one of the many illustrations of the great story of Psyche and Cupid. The simple meaning is that the Heavenly Life becomes natural and normal to anyone who, after long attendance in the great Night School, drinks the Amrita—or very taste of God. That alone can make anyone Immortal in the flesh, clothing our mortality with Immortality. This cup is given to Psyche by Mercury at the command of Jove. Mercury is the understanding and Jove the same as Jehovah—the breasted God. This is the attainment of the married state between cosmic consciousness and universal intelligence. This will bring us to the union of Time and Eternity, the heavens—or revelation, and the earth—or intelligence. This will be found fully unfolded in our book called "JERUSALEM OR THE HOLY CITY." It is because this book contains the greatest good ever published to our world that we are offering to all our readers the great and splendid service of helping us place it within the reach of the greatest possible number.

Trusting I may soon hear from each of you who want this help, I assure you that the book is complete and simply waiting your guarantee to be placed in the publisher's hands.

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Another picture used this month shows Jerusalem from the Mount of Olives. In the foreground are two olive trees—one on the right hand and the other on the left.

This reminds us of a vision in Zachariah 4:2 of two olive trees, one by the right side of a bowl and candlestick and the other upon the left side. In answer to a question twice repeated, these are declared to be the two anointed ones—that stand by the Lord of the whole earth. These two are Time and Eternity. Eternity is the wild olive and Time the cultivated. Each is necessary to the other. The Eternal is only made visibly Glorious and Divine by all the Spirit's long travail and devotion in Time. The Lord of the whole earth is the Holy City—the Universal Standard of Man living consciously in God and God living and striving visibly in the humanity of Man. This is no individual, but Mankind—when this shall be the Standard and Abiding Consciousness of Mankind in general. It is of this one it is said: His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall so move toward the north, and half, south.

## THE WORLD LIBERATOR

*A Bi-Monthly Journal of Reconciliation*

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

# A Poet's Prophecy

*"THE PARLIAMENT OF MAN"*

By Alfred Tennyson

Men, my Brothers,—men the workers,  
Ever reaping something new;  
That which they have done but earnest  
Of the things that they shall do.

For I dipt into the Future  
Far as human eye could see,  
Saw the Vision of the World,  
And all the wonder that would be;

Saw the heavens filled with commerce,  
Argosies of magic sails—  
Pilots of the purple twilight,  
Dropping down with costly bales;

Till the war-drum throbbed no longer  
And the battle-flags were furled,—  
In the Parliament of Man,  
The Federation of the World.

There the Common Sense of most  
Shall hold a fretful realm in awe,  
And the kindly Earth shall slumber,  
Lapt in Universal Law.

—Extract From "Locksley Hall."





JERUSALEM FROM THE MOUNT OF OLIVES

## JERUSALEM THE HOLY CITY



"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light: and they shall reign for ever and ever."—

### Chapter III.

#### THE CITY WITHOUT NIGHT

ONE of the most important things concerning The Holy City is found in the words: "And the gates of it shall not be shut at all by day: for there shall be no night there." This is no state of life beyond death, but a state to be realized in the perfected life of man upon earth. There is a prophetic foreshadowing of this dual state of the union of night and day, that no one has understood in the work of Homer. In relating his great adventure in the *Odyssey*, Ulysses says: "For six days, however, we sailed both night and day; but on the seventh we came to the lofty city of Lamos, spacious Laestrygonia, where a shepherd on going in, calls a shepherd; but he going out, listens. There a man who has no sleep, would receive double pay; the one for feeding herds; the other, for pasturing white sheep: for the ways of night and day are near." This is the union of the night and the day. One is vision in the waking state and the other, in the sleeping. These are the shepherds who keep watch over their flocks by night in the fields of Bethlehem, until there is with them a multitude of the heavenly host praising God, and saying: "Glory to God in the highest, and on earth peace, good-will to man." This peace on earth is the peace of understanding when we know how to sleep and wake, wake and sleep.

In the nineteenth Book of the *Odyssey* of Homer we find these words: "There are two portals of dreams. These are made of horn and those of ivory;

whichever of them comes through the sawn ivory, they deceive; bringing promises which will never be fulfilled; but those which come out of doors through the polished horn, accomplish what is true, when any one of the mortals sees them." Ivory is the symbol of mystery, and polished horn, of intellectual strength. The dreams that deceive are those that are not intelligently interpreted. The dreams that come true are those that are read and understood according to their spiritual divine meaning.

When we behold in dream the form of one known to be dead, it is not necessary to suppose it to be the spirit of the one seen. The living are as often seen in this way as the dead. God creates out of His Own Substance the likeness of anyone living or dead. To interpret dreams as prophetic revealings of external events is far away from their interpretation as God's final means of instruction in the whole meaning of existence. We shall yet know that this world of dream and vision has as much to do with God's purpose in the creation of man as the objective and material realm of activity. The inner world is not illusory and unsubstantial, but far more real and substantial than the outer. There is as much difference between the crude productions of primeval men and those of modern civilization.

In the Hebrew Scriptures the poetical presentation of this subject is vast, various and wonderful in its significance. The first discovery of the greatness



thereof is of an awe-inspiring nature. This takes place in the evolution of life when man flees from the danger of the roughness of the merely natural state of life, going towards the North and East in pursuit of Soul and Spiritual Consciousness. This is Jacob—the supplanter—fleeing from Esau—the hairy. On the way he lights upon a certain place and lies down to sleep. “And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to Heaven: and, behold, the angels of God ascending and descending on it.

“And, behold, the LORD stood above it, and said: I am the LORD God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it and to thy seed;

“And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

“And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.”

“And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

“And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.”

No passage of Scripture has been more appreciated, and at the same time, misunderstood, than this one. This is no incident in the life of one man, but a discovery to be made in the life of every man. This place is called by Jacob, Bethel—house of God; but its earlier name was Luz—a curve. This is the name of the fruit of the almond, the blossom of which marks the turn of the year. This is the place where all that has gone out from God returns back to Him.

The day and the night represent this principle of expansion and retraction. There is no ladder upon the earth, or understanding of man, that reaches into heaven, or Revelation. There is a regular law of graded communication between Revelation and Understanding on which the angels—or messengers of God—are continually ascending and descending.

This gate of heaven, in the night of dreams, is near to each long before he knows it. Its first discovery is awe-inspiring. God was near us all the time and we knew it not.

After this discovery, the power of the spiritual life will continually increase in West and East—body and spirit—and in the North and South—or soul and mind.

All this kind of relationship between God and man; heaven and earth; spirit and body; soul and mind, is to become a possession of the enlightened spiritual consciousness. The perfect possession of

this land by the seed of Jacob simply means the day to come when there will be no further separation between our outer and inner consciousness of being. The path to this attainment is fixed and sure. Jacob—the supplanter—must go on his way and gain wives and children, flocks and herds, in the north and east, before he can possess the west and the south, and turn aside, by loving gifts, the wrath of Esau—the natural man. He must first be enamored of Rachel—the ewe—the gentleness and the innocence of the soul. While serving long for her, he must be first married to Leah, the elder of the spiritual consciousness. Man must long love the perfect beauty and sweetness of Soul-goodness before she becomes fully his own.

We must not treat this discovery as the end of our endeavor. Jacob long serves his mother's brother in order to gain the four wives or divisions of consciousness, and the children born to them. These are the Twelve Gifts of the Perfect Life that must grow from small to great. Of this service Jacob says: “In the day the drought consumed me, and the frost by night: and my sleep departed from mine eyes.” We must labor night and day. This fellowship of the night and day must be gained through much toil and effort in the service of moral perfection, and the care of the flocks of vision. Only the conscious intelligent realization of the blessing and care of God can sustain anyone in this time of development.

The perfect expression of the finality of sleep is to be found in the very Nature of God. In the 121st Psalm we read: “He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper: The LORD is thy shade upon thy right hand. The sun shall not smite thee by day nor the moon by night.”

As man is the creation of God he also must attain to this state of perfect unbroken consciousness by day and by night. The perfect man, even though he seem blind and deaf, will never be deceived. You cannot hide a selfish purpose from the eyes that see out and see in at the same time. The deeper we go in, the further we go out. “The LORD—and that is this dual state—shall preserve thee from all evil: he shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.”

When we are perfectly sincere, we must desire to know the responsible cause, as well as the meaning of, existence. Such desire will open to anyone the gate of heaven in the sleep of night and the vision of the day. The beginning of all safety is in perfect sincerity. The right motivated are the pure in heart. These shall verily see God. There is no fear of loss of reason or of right judgment, for those who have the right motive in seeking to meet with God in the



life of dream and vision. The law we have to learn is that everything without opens inward, and everything within, outward.

Nothing is lost. As nature conserves everything, even so does spirit. In nature we find a continual state of forming, dissolving, and re-forming. The same is true in spirit, only we must reverse the order into reforming, dissolving, and forming. The spiritual process is the road to the fixed and final conditions. But the law of change is vast. The perfect oneness of Day and Night is to be one of the great finalities. Nothing but its actualization will ever fully explain and take away the mystery of sleep.

This is the burden of Dumah—Silence. "He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye, return, come."

Seir—the rough—is the natural not fully refined and made smooth by the spiritual. To call out of Seir is to look into this mystery of the night in natural ways. This solution, however, cannot be separated from the meaning of the day. "The morning cometh, and also the night." This is the morning of a new day or state of life wherein Day and Night will be married, creating a new condition. This is the Day of the Lord of which it is said: "And it shall come to pass in that day, that the light shall not be clear nor dark: but it shall be one day which shall be known to the Lord, not day nor night: but it shall come to pass that at evening time it shall be light."

The evening time is the point of union between the day and the night. The New Life will carry the Day into the Night and the Night into the Day. "If ye will enquire, enquire ye: return, come." If you will solve this mystery, you must do more than look into it, in an intellectual way. You must return from this out-going and come into the inner life of the watchful shepherds who watch the flocks of vision by night. Life must hold the repose of night and the action of the day. The Day in the Night will rescue sleep from being the shadow of death; turning it into the joy and life of great abundance. The Night in the Day will rescue the Day from fatigue and decay. Before we can have these two together we must carry our desire for God beyond the realm of Knowledge into the desire for the very Soul and Life of God. We must be able to say: "With my soul have I desired thee in the night: yea, with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

The Coming of this change will be like the coming of a great destructive fire. The flame of this Love-union will lick up and transmute the old one-sided states of Day without Night and of Night without Day; of man without God and of God without

man. We must know and live within and without. We must find God without losing self and learn to regard self without losing God. As the night restores the strength lost in the day, and the day, the sense of time lost in the night, so we shall find all values in the true Day-Night of the Lord—or Perfected State. It is of this Time and State it is said: "Ye shall have a song, as in the night, when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountains of the Lord, to the mighty one of Israel."

As the stars shine in the night, so will the stars of the beautiful living forms of the Shining Presence of God's Life be present to our conscious intelligence. As the mighty sun courses through the whole heavens, so will the night of our intelligence, clothed with consciousness, range through all the Life of God in Revelation.

The Light of this Day of the Lord will not be dark with mystery nor too clear nor abstract. The Word will be fitly spoken. Thought will be clothed with beauty and beauty be clad with clearness and precision. The earth, or understanding, will redeem the heavens from mystery and the heavens will redeem the earth from all the loneliness and separation from the Living, Loving God.

It is time we added the value of the Night to the Day. As we can see far more of the physical universe in the night, so does life increase a thousand-fold in interest and greatness when the stars rule and pervade our night. As we look above on a clear night the broad expanse of the horizon seems strewn with stars and star-dust. One would think millions and billions of stars had been shattered to pieces by some omnipotent force and blown in clouds along the great white Milky Way. But through all this dust of the stars the planets shine on with a steadfast ray. So is it with all multitudinous fragments of spiritual truth that shed light on the night of our spiritual darkness. As the great light of the moon waxes or wanes, so do these lesser lights grow brighter or paler, so do successive illuminations wax and wane through the Ages.

The day, however, differs from the night. Here one great light of the sun eclipses all others. "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also." What is this light and lawgiver of all our days but the intelligent law and will of God? As the bright sky above us giving space to the swift movements of all the worlds, so is the greatness of the heavenly life. This life of the heavens is the vast, mighty, joyful, sportive life of God that is to become the natural and normal consciousness of every soul when man is evolved, and that means, created in the image and likeness of God.

As the light of the day is the same everywhere,

(Continued to page 26)



# EDITORIAL

## THE COLLEGE IN JERUSALEM

**T**HIS number is especially devoted to The Great Night School called The College in Jerusalem (2 Kings 22:14) and to the forty-eight type-written lessons prepared for the benefit of those who wish to know how to avail themselves of this great help. All the books of the writer have been written from this source. Attendance therein is open to all, but as in all other schools, subject to certain conditions. What these conditions are will be found explained in these lessons. Since our first announcement we have decided to change the conditions and price. The course is divided into four parts and each part will be \$10.00, payable either in cash or \$1.00 monthly. Besides the lessons each subscriber will receive "The World Liberator" free and be entitled to buy any of the writer's books at 40 per cent discount.

Attendance at this school is the only road to Freedom in Religion, World Peace, and, finally, to Immortality, in the Flesh, as well as Spirit: when Spirit and Body, Soul and Mind will be perfectly blended and made perfect in each other. This is the only Mount Zion or extended view on which God has placed Immortality. This is David or perfect justice, God's beloved, to whom he gives in sleep.

Come, let us learn to live consciously and intelligently in The Night School as well as in the day. In the morn sow thy seed; at eve withhold not thy hand. Only those who can attend this school are the shepherds of Bethlehem to whom the heavens are opened and the inner and eternal meaning of all things unfolded. Read elsewhere in this issue, of the city without night. This chapter is but one of twenty-one unfolded to the

writer in this school. We desire to publish this great book and place a copy of it in every one of our six thousand Public Libraries, also to procure its translation and publication in every one of our great world centres.

If, on reading this chapter, your soul prompts you to help in this great work, send your contribution to George Chainey, 362 Ximeno Ave., Long Beach, Calif.

## THE OVERSHADOWED OF GOD

**E**LSEWHERE will be found a reproduction of a composite picture of the Madonna or Mother of God. This Mary is no individual woman but every soul that becomes gentle, sweet, lovable, uncomplaining and practically serviceable in some sweet lovable way to the good of mankind. The foster father of that life which is born of this overshadowing of our human goodness must be Joseph, the reality of sincere search for all of Truth to know and to do. This new life must be born in Bethlehem—the place of food, because this is simply the inner meaning of the great kingdom of the undefined and undefinable life of God within. While this cannot be defined it can be tasted and experienced by the soul within.

## DEATH STATED NOT INEVITABLE

**E**LSEWHERE will be found an article on this subject copied from The Los Angeles Times. This is a report laid before the Adventists of the International Physiological Conference by Eusebio A. Hernandez of the College of France. He appeals for the formation of a world-wide scientific orga-

nization to study means to "prevent the phenomena of death."

This organization will get nowhere beyond monkey glands unless Religion in its pure sense of being related back to God is combined with science.

The Divine Ultimatum concerning death is the central and inner meaning of all the great epics and sacred books of the world. The great purpose of this magazine is to make these conditions known to mankind.

We are appealing elsewhere for another great parliament of Religions, but if possible this parliament should include scientists as well as religionists.

## SIR RICHARD F. BURTON

**O**N another page will be found a picture of this remarkable man—one of the world's greatest. A world-wide traveller, a soldier, an Internationalist and above all, a great writer and seeker of harmony between all religions.

His greatest achievement was a literal translation and publication of "The Thousand and One Nights" in seventeen volumes, better known as "The Arabian Nights Entertainments." This is certainly the most delightful and entertaining work of all the books yet published.

But few really understand that it is a sacred work; containing in its inner meaning the very secrets searched for by the greatest Truth Seekers in all our world. It is because of this that I long to find a wealthy patron saint to join with me in giving a new edition of this great work to the world with a key to its inexhaustible treasure house of concealed wealth.



# THE PERFECT HEALING



## GOD THE UNMANIFEST OR THE HEALTH OF ALL HEALTH

**G**OD HIMSELF, as the Unmanifest, is the Health of all. He is also The Life back of and greater than, every manifestation. Nothing that comes from God ever diminishes His Perfection in any way. As we may light many lights from one, without in aught diminishing this one, so it is with God, or the Unmanifest.

Everything will merge itself finally into the full and complete realization of God as the Unmanifest. As speech may be but silver when silence is golden, so will every word of God yet be less than the Great Unspoken and yet Conscious Realization of the Infinite Glorious Presence of the Living, Loving GOD.

No state of health will be complete and permanent that falls short of this most glorious Sense of the

### ADJACENCE OF GOD

realized both consciously and intelligently. This is no mere sentimentality about God. It is the felt Touch and Presence of The Very Spirit of God in fellowship with your spirit; the Mind of God in Communion with your mind; the Body or Flesh of God consciously pervading your body or flesh; and the Soul or Character of God, the Soul of your soul, the Health of your health, the Strength of your strength, the Joy of your joy, and the very Life of your life.

This is the meaning of those great sublime words: "And when all things shall be subdued unto him (The Manifest) then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Those whom we love the most are dearer to us than all that they reveal of friendship. So in the end God will be dearer to us than all the Manifestations of God.

Then instead of being healthy we shall be Health itself. This does not mean that you will be God, but that you will be fully possessed of God, and that God will be just as completely possessed of you.

### "ALL IN ALL"

To universal, all-comprehending Intelligence and to Cosmic Consciousness these words are the simplest definition and summary of the end and purpose of all Creation. To such as comprehend and consciously possess the contents of these words, explanation will be unnecessary. A word to the wise is sufficient. For the unwise, the seeker for Wisdom's Way must have precept upon precept.

Our highest responsibility, as thinking and conscious beings, is to find God. God is the Absolute. The quest for the Absolute is the sure prophecy that It exists. When the Absolute is found it will explain

the Conditioned. Our human life is conditioned, cabined, cribbed and confined by saucy doubts and fears, simply because we have not yet made our intelligence and consciousness of Being great enough for the Absolute and universal Life of God to dwell in.

In the majority, life today is seething with unrest, because we have not yet sought to find all that is without in the within and all that is within in the without. There is no possession of everything without save by this discovery of all things within; and there is no possible finding of everything within unless we find God, or the Absolute, in everything without.

There is nothing great nor small to Him that maketh all. The unrest of the world can never cease until we are as equally satisfied with things without as with things within. Life itself must be in all its daily acts, associations and surroundings, greater than the mightiest epic ever written.

So long as we need written romances to enable us to realize the romantic, dramatic or operatic entertainments to lift us out of the commonplace into the ideal, we have not yet found the without in the within and the within in the without. The true life will always be epical in its loftiness and romantic in its interplay of the sublime with the simple.

There can be no perfect pleasure apart from use and no useful act in perfect service that is not palpitating with pleasure. So long as any one lives for self, apart from the service of each in all and all in each, he has not yet solved the riddle of life. All in All means

### EACH IN ALL AND ALL IN EACH

It means the objective in the subjective and the subjective in the objective. Truth is paradoxical. It is the yea and the nay of all that is and all that is not. It is a state of intelligence in consciousness and of consciousness in intelligence. This is the finding of self in God and God in self. God Is, and He is Knowable, Lovable, Possessable and Enjoyable. Man Is. Whoever says "I Am", "I Exist", being self-conscious, has begun to be. To this sense of being there can be no end. This consciousness of self is the realization of immortal life that will increase from life to life and from age to age, until it includes and is the All in All.

### THE SELF OF GOD

is all the vast life of God in Revelation possessed and understood; and all the vast consciousness and intelli-

(Continued to page 30)



# A NEW PARLIAMENT OF HUMANITY

By Fred U. S. Hughes

**M**ONDAY, September 11, 1898 at the World's Columbian Exposition in Chicago, there convened in the Art Palace the greatest religious gathering ever witnessed in the history of the nations of the earth—the World's Parliament of Religions. All tribes and tongues, colors and castes gathered as One Family of One Father God; the spiritual leaders of India, Japan, China and Africa, clad in robes of white, red and orange mingled with sober-clad representatives of the West, of Europe and America. For eighteen days four thousand spectators crowded into the Auditorium to listen and thrill to the sight of Hindoos, Brahmins and Buddhists, Shintoists, Confucianists, Parsees, and Mohammedans fraternizing with Greek and Roman Catholic archbishops, Jewish rabbis, and Protestant leaders and educators representing every denomination of Christianity.

The writer counts that Congress of Religions as the outstanding influence in his life, and he now joins with others who pray for another Baptism of Love that will meet the needs of our New Day, in the call for an Olympian Congress of Religions and World-Wide Parliament of Humanity in Los Angeles in 1932. Will you join your thought and labors to bring this Great Gathering to pass?

The World looks to the Pacific Coast for the Olympiad in Southern California where the physical athletes of all nations will meet to compete in the Olympic Games. Many congresses of an educational nature will magnify the power of mind at that time. Then why not an Olympiad of the Soul, of the Spirit to join with the appreciation of the Body and Brain, in a Parliament of Humanity that will exalt the higher aspirations of the Brotherhood of all Mankind? We fortunate survivors of that First Congress will cherish the memory of Swami Vivekananda, H. Dharmapala, Ghandi, Mozoomdar, Prince Momula of Liberia, Dionysious Latas, Archbishop of the Greek church, Cardinal Gibbons and Archbishop Feehan, of the Roman church

and scores of others. But in this promised harvest time of that seed-sowing in tolerance and universal charity of thirty-six years ago we should reap a greater blessing for the world now brought so close by transportation and communication. Today the world leaders in religion and social service, educators, zealous spiritual shepherds of all the Old and the New cults and creeds and great communions can come by hundred-passenger airplanes, can talk to fifty million unseen listeners by radio-hookup and be forever recorded in speaking motion pictures. The Time is ripe for a Great Parliament where New China, New India, New Russia and New America can sit at the feet of the Masters of the Ages and strengthen the true and good things that are our heritage in their adaption to our New Age needs.

The Great Pacific Southwest Exposition at Long Beach did a splendid work in this direction and I would respectfully call the attention of the Long Beach Chamber of Commerce to the enormous readiness of the World in this direction. No place would be more appropriate than the magnificent Recreation Park. Of course I also invite the Chamber of Commerce of Los Angeles to give it consideration. The great World is standing on the tiptoe of expectation for a move in this direction. As one of the most active forces in this direction is The World Liberator, published in Long Beach by George Chainey, for many years one of its most active and well-known citizens, for which I am writing this article, I earnestly hope that the Chambers of Commerce will read some of the letters from various parts of our great World, printed in The Liberator. I am sending them, and note how they are filled with this spirit of Peace and Harmony between all nations and Religions.

Any word of appreciation from your representative councils or from individuals interested therein may be sent to: Fred U. S. Hughes, 4622 1-2 Hollywood Boulevard, Los Angeles, California.

## THE BIRTH OF THE CHRIST WITHIN

By FRA ANGELUS

God's Spirit falls on me as dewdrops on a rose;  
If I but like a rose, my heart to him unclose.  
The soul wherein God dwells—what church can holier be?—  
Becomes a walking tent of heavenly majesty.

Lo! in the silent night, a child of God is born;  
And all is brought again, that e'er was lost or lorn.  
Could but thy soul, O man! become a silent night,  
God would be born in thee, and set all things aright.  
God would be born in thee, and set all things aright.

Tho' Christ a thousand times in Bethlehem be born,  
If he is not born in thee, thy soul is all forlorn.  
Hold, there! where runnest thou? Know heaven is in thee,  
Seek thou for God elsewhere, his face thou'lt never see.

In all eternity no tone can be so sweet,  
As where man's heart with God in unison doth beat,  
Ah, would thy heart but be a manger for the birth,  
God would once more become a Child on earth!"



# Selected Verse



## WHAT OF THE NIGHT

BY SIR JOHN BOWRING

Watchman, tell us of the night,  
What its signs of promise are!  
Traveller, o'er yon mountain's height  
See that glory-beaming star!  
Watchman, doth its beauteous ray  
Aught of hope or joy foretell?  
Traveller, yes! it brings the day,  
Promis'd day of Israel.

Watchman, tell us of the night:  
Higher yet that star ascends!  
Traveller, blessedness and light,  
Peace and truth, its course portends.  
Watchman, will its beams alone  
Gild the spot that gave them birth?  
Traveller, ages are its own,  
And it bursts o'er all the earth!

Watchman, tell us of the night,  
For the morning seems to dawn.  
Traveller, darkness takes its flight,  
Doubt and terror are withdrawn.  
Watchman, let thy wand'rings cease;  
Hie thee to thy quiet home.  
Traveller, lo! the Prince of Peace,  
Lo! the Son of God is come.



## WOODLAND MUSIC

BY MARTHA SHEPARD LIPPINCOTT  
Saily swelling through the forest,  
Hear the songs of joyous birds,  
With their music oft more thrilling  
Than our songs with human words.  
Joy and happiness abundant,  
Ripple through their mellow lays;  
While the heart, entranced, delighted,  
Near their music, gladly stays.

Nature seems to be most charming  
Where the little birds will sing;  
There she spreads her leafy tree-tops  
And, her sweetest flowers, will bring,  
Till we almost will be dreaming  
That a bit of paradise,  
From the realms above, was taken  
To be spread before our eyes.



## AN ORIENTAL GEM

Fair goes the dancing when the sitar is tuned,  
Tune us the sitar neither low nor high,  
And we will dance away the hearts of men.  
The string o'erstretched breaks and the  
music flies;  
The string o'er slack is dumb and music dies,  
Tune us the sitar neither low nor high.  
—From Sir Edwin Arnold's "Light of Asia."



To Thee, whose temple is all space,  
Whose altar, earth, sea, skies—  
One chorus let all being raise!  
All nature's incense rise!

## THE UNIVERSAL PRAYER



Father of all! in every age,  
In every clime adored—  
By saint, by savage, and by sage—  
Jehovah, Jove, or Lord!

Thou Great First Cause, least understood,  
Who all my sense confined  
To know but this: that Thou art good,  
And that myself am blind;

Yet gave me, in this dark estate,  
To see the good from ill;  
And, binding Nature fast in fate,  
Left free the human will.

What conscience dictates to be done,  
Or warns me not to do,  
This teach me more than Hell to shun,  
That more than Heaven pursue.

What blessings Thy free bounty gives  
Let me not cast away—  
For God is paid when man receives;  
To enjoy is to obey.

Yet not to earth's contracted span  
Thy goodness let me bound,  
Or think Thee Lord alone of man,  
When thousand worlds are round.

Let not this weak, unknowing hand  
Presume Thy bolts to throw,  
And deal damnation round the land  
On each I judge Thy foe.

If I am right, Thy grace impart  
Still in the right to stay:  
If I am wrong, oh teach my heart  
To find that better way.

Save me alike from foolish pride  
Or impious discontent,  
At aught Thy wisdom has denied,  
Or aught Thy goodness lent.

Teach me to feel another's woe,  
To hide the fault I see;  
That mercy I do others show,  
That mercy show to me.

Mean though I am, not wholly so,  
Since quickened by Thy breath;  
Oh, lead me, wheresoe'er I go,  
Through this day's life or death.

This day be bread and peace my lot:  
All else beneath the sun,  
Thou know'st if best bestowed or not,  
And let thy will be done.



## THE LARGER CIRCLE

BY EDWIN MARKHAM

He drew a circle that shut me out—  
"Heretic"—"Rebel"—a thing to flout;  
But Love and I had the wit to win,—  
WE DREW A CIRCLE THAT  
TOOK HIM IN!

## EXTRACTS FROM THE PSALMS OF BUDDHA

Since the Infinite One attained Supreme  
Wisdom long ages have passed.

The Light of his glory is visible even to  
the blind.

Seek haven in the Light of Truth, for  
his Wisdom has no bounds.

His light shineth upon all things.

His charity and knowledge are boundless,  
freeing all men from affirmation or denial.

Fly to the refuge of that which passes  
understanding.

Find refuge in his Great Consolation.

All men rejoice in the vastness of his  
Mercy.

Ignorance flees before him.

His glory is everlasting, wherefore shall  
he be known as the Buddha of Infinite Il-  
lumination.

He who follows this Light is born into  
Paradise.

Seek him who is holiest of the Holy.  
Sun and moon are merged in the reful-  
gence of his splendor. Therefore he is  
named the Infinite.

He who respects the Holy Name of the  
Infinite One and happily laudeth him shall  
attain to the summit of all merit.

Though all things vanish in fire and  
destruction ye who are valiant shall pass  
beyond Beginning or Ending.

Unnumbered as the sands of Ganges are  
the Bodhisattvas who gather to speak the  
Glories of the Spreader of Truth.

They are gathered from the Nine Reg-  
ions of Space.

With Holy Hymns Gautama Buddha him-  
self praises the Philosophy of the Infinite  
One.



## MY NATIVE LAND

BY FANNIE BIXBY SPENCER

(To be sung to the music of "America  
the Beautiful.")

My native land is all the world,  
I know no lesser scope

Than vibrant earth and ocean spanned  
By brotherhood and hope.

Upon a common soil sustained,  
Neath one all-nurturing sun,

Humanity in every aim

Must win or lose as one.

Where'er the mind of man hath scaled,  
I count my country's gain,  
And where my brother's blood is spilled  
I touch her carnal stain.

Writ clear upon the scroll of time  
Her cosmic growth I scan,

As God-lit thought reveals the law  
Of love of man to man.





COMPOSITE MADONNA

By Joseph Kitchell

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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 XVI.

### RECOGNITION

**T**HOUGH Ulysses recognizes his son, his son does not recognize him, either when in the guise of an old man, or transformed into a young man, like unto a God. It is not easy to recognize the Divine in the human and the human in the Divine. The Gods do not by any means appear manifest unto all. Divinity is only seen by Divinity, and Humanity by the humane. There is, however, certain recognition by Telemachus of the worth of Ulysses, even though clothed as a beggar. He also sees him later as one of the Gods.

The true recognition and understanding of the difference between man and God is one of the most desirable of all states to acquire. Such recognition comes only as the result of much experience both with God and man.

The meeting between Telemachus and Eumæus, with his father as an unrecognized spectator, is very touching. Eumæus shows affection like unto a father's, who has been absent ten years; while Ulysses has been absent for twenty years. Telemachus knows and loves the Divine Swineherd as a father, but knows not his own father who quietly vacates his own place at the hospitable board to make room for his son. This, however, is courteously declined, and the honor of the stranger is fully upheld.

So does the true Divine Strength of the past, nurtured on much intercourse with God, come at first unrecognized and unhonored into our world. The New Spirit of culture and refinement loves the care for material things before it realizes the far greater worth of a rational and devoted attachment to Eternal Things. When the hidden Life of God shall flash forth in its strength as the fruit of heavenly intercourse, the best and nearest thereto, in material excellence, will fall short of its recognition.

But the best Knowledge and Life of ancient things must be first discovered to the best and the most refined spirit of the present. Telemachus is himself recognized by others as the true son of his father. He appreciates Eumæus—the most just and generous devotion to the material state. The New Spirit and highest worth of the Age is devoted to the many enterprises of human justice and improvement. This order of service will yet recognize and know for its greater glory

the worth of knowing and possessing the Eternal Things.

The New cannot achieve without the Old, nor the Old without the New. The old Divine Swineherd can do little until Ulysses stands revealed in the strength of his perfect manhood. It is while the swineherd is absent informing Penelope of the safety of Telemachus that father and son are revealed to each other. Material justice will uphold the best and give some comfort to the world even before we know all the way of the Divine in the past and the present.

The suitors for the hand of Penelope are very many. These are representative of all the many separate and partial conditions each of which would claim and possess the place of the united whole. While the consciousness within is attracted by these partial attainments it is not fully persuaded. Penelope does not reject nor accept; she seems to encourage all in accepting their presents and yet puts off the final decision. The fulness of consciousness cannot be satisfied with any one-sided state. Nothing but the possession of spiritual knowledge and life brought forth into Time and justice to material conditions will ever meet the full requirement of the human soul.

Though this perfect recognition of the Divine-human and stature of human greatness appear at first as something ancient, and clothed in sordid garments, it will not remain long obscured. This way of its coming is only for the testing and searching of its professed friends. If we cannot bear rejection, poverty and trial, then we are unfit for acceptance, wealth, and joy. We must learn to see the highest and best disregarded or insulted, and yet remain strong, calm and self-possessed. Whatever our inner life may be, it must in time be manifest equally in the without. The understanding gained in the School of God will outshine that which is the product only of external culture. The strength born of experience and Divine Fellowship, outside of all the artificial boundaries, will yet dispossess all other claims to the superior position and rule the world without a rival.

All the many suitors of Penelope are representative of some partial state. These will all become a prey to the Fulness of Time. The hour of a great destiny for the world is drawing near. Ulysses comes! The bow



of strength will yet be strung. Perfect Sincerity and most Faithful Toil to know and be all that God intended man should be, will surely come to its own. Of this there can be no question. While Telemachus fears and doubts, Ulysses is quietly confident.

When Telemachus asks his father to think of other aid, he makes answer, saying: "Therefore I will tell thee; and do thou attend, and listen to me, and consider, if Minerva, with Father Jove, will suffice for us, or shall I think of some other assistant?" Such confidence in God will yet possess the heart of man. Minerva—having Mind—is the Divine Consciousness within, that has grown into naturalness and practical service. The shield of Minerva is the strength of Revelation with Understanding.

Fellowship with God will yet rise clear above all false recognition produced by confounding man and God together. Man is not God even when he appears to be so. We must still remember our humanity and act in accordance therewith, when the Strength of God flows in our whole conscious Being.

Helped by Minerva, Ulysses prepares the whole method of his home-coming with human caution and foresight as well as with Divine Knowledge. In the meantime the suitors are weakened a little by the successful return of Telemachus. Their attempt to waylay him fell short. Neither can they agree among themselves. Their own best defeats their own worst. Divided councils cannot succeed. The world is slowly but surely ripening towards the day of a great recognition. The best of the present is already in touch with the best of the past. The unselfish devotion to human well-being in the present world is preparing the way to the equal devotion to the things of the heavens in the earth and of the earth in the heavens.

The best and most cultivated are seeking simplicity and naturalness of life without sacrificing refinement. The New Spirit is developing along the lines of the



EUMÆUS AND TELEMACHUS

consciousness of the solidarity of humanity. The rights of the poor and of the disinherited, the worth of labor, are coming to the front. When this spirit of devotion to humanity, in natural ways, shall be supplemented with the intelligent, conscious co-operation of the Living God, all the glorious strength of the past will be infused into that of the living present.

At first Telemachus is awe-stricken by the manifestation of the great change in the appearance of the stranger. He does not see the Goddess like unto a large and splendid woman touch him with her golden wand, for the Gods are not seen by those who have only natural culture. Ulysses represents those who have first sought the Eternal Things, and then have quietly and patiently drawn these out into the service of the natural. Telemachus is that excellence that is evolved by natural worth and culture without the understanding of the heavenly things. But these

will be ready for co-operation with those who have first sought the Kingdom of God, or the understanding of Revelation. Those who would have a perfect understanding must appreciate the law of reciprocity and relationship between the spiritual and natural.

All truth is paradoxical, including both yea and nay; the positive and the negative. For a time the natural state is but slightly intelligent of the spiritual. Then there comes a time when life is like a battle-ground between two separate individualities. The two interests of nature and spirit contend together for the mastery. To be strong in nature we must resist the spiritual claim, and to develop the spiritual life we must ignore or supplant the natural. In and through this opposition and alternating attraction, the two conditions are continually becoming more like each other. The natural grows spiritual and the spiritual becomes natural. The day of strife finally ends in peace and perfect brotherhood.

In early life we have little appreciation of Time,



and oftentimes squander our days in simple heedlessness of their value. In later life we husband them with jealous care. Many try to make up in later life for the reckless expenditure of their earlier days. This extravagance, however, is oftentimes the opportunity for which the inner life of the spirit has waited. In this exhaustion of nature the spiritual forces step in and gain recognition.

The ways of life are strange and wonderful. What seems an evil to outward appearance may be fraught with good to the inner life. The noble qualities of the natural man are born from unfriendly conditions. The best qualities are evolved out of the hard and stern necessities of life. In subduing nature, man subdues himself. In conquering wild beasts and driving out lawless, savage peoples from the land he desires to possess and cultivate, the higher qualities and excellencies of nature are evolved. Under the fostering influences of education and external, symbolic worship, the spiritual life and knowledge are born. To develop these seems for a time to require the sacrifice of the natural. If we ignore the spiritual, preferring the natural, we are soon taught by bitter experience that nature of herself is but a painted feast. If we ignore the natural, craving only the spiritual, nature finds a way, sooner or later, to avenge this neglect, and strike an even balance.

The perfection of both the natural and the spiritual can only be accomplished by a mutual devotion and co-operative life. The spiritual will serve the natural, while the natural will serve the spiritual. All the ways of nature will improve in this state of mutual service. Each spiritual gift or quality must have its counterpart in the natural state. The laws of God and of the spiritual order must be matched with the laws of the natural state. Those who know and obey the Divine Law will yet be the chosen law makers and rulers in every state of society. Spiritual truth will ultimate in truthful speaking and honest dealing between man and man. Perfect love of God will flow into perfect love for both man and beast.

In this manner each great spiritual excellence will flow into and perfect its corresponding natural state. The old ideas of human unworth belong only to the intermediary or supplanting state of the spiritual life. The final state is to be one of mutual appreciation. The perfection of the natural is the only way in which the Divine can be fully revealed.

There is a time when sickness of body, failure and disappointment in natural ways gives the spiritual life a chance to grow. Its highest excellencies and attainments are impossible save in a body of perfect health and a state of wealth and power in material resources. In the perfect state there must be an equal devotion to things within and without. The without must be as the within and the within as the without. Then all the separation of the natural and the spiritual will cease. There will be nothing common or unclean. All the dis-

agreeable and unfriendly states of nature will pass away. The extremes of climate will be neutralized. The products of nature will be vastly improved. Man will no more need to mistrust his brother man. Each will find his greatest joy in the life of noblest service for all. International law, justly administered, will take the place of war. The barbaric custom houses and guarded frontiers will all disappear from the Divine Brotherhood of the nations that have become Divinely-Human and Humanely-Divine.

The New Heavens or Final Revelation must have a New Earth or Final Understanding. This New Understanding must include this just appreciation of nature and of naturalness. All natural joys will be preserved and increased. The perfect man will not be an angel, living only in a spiritual state or world, but a perfectly natural man devoted equally to all natural and spiritual states of being. Then all will be natural and all will be spiritual.

The only way to this equalization of values is by the way of Revelation with Understanding, in the four-fold life of body in spirit, spirit in body, mind in soul and soul in mind. While all this may seem afar off, and to be therefore almost impractical as an ideal of existence, the fact of its conception and realization as the highest law of being, is an absolutely necessary preparation for its fulfillment.

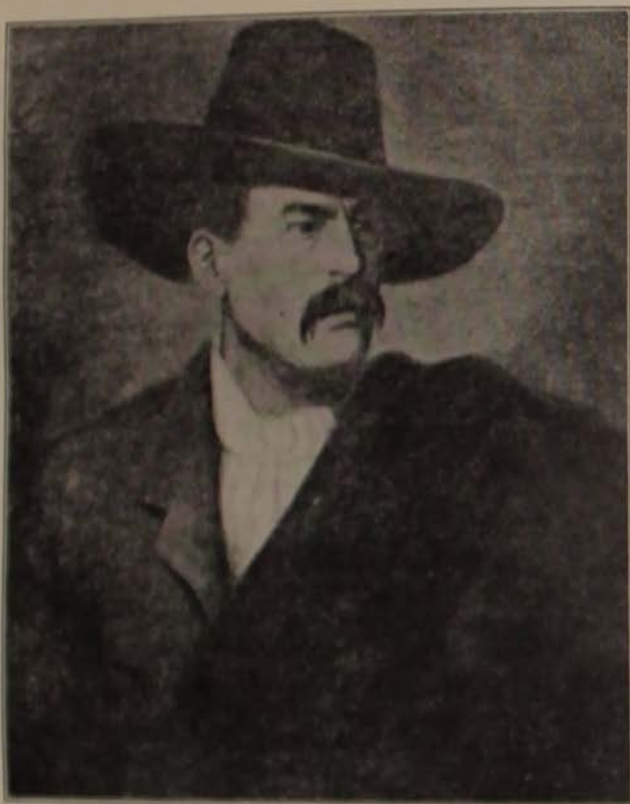
The world is probably nearer to this great change than anyone dares to hope or think. When this way of life shall once be born its speed of development will exceed that of all former changes.

This is the nation that is to be born in a day. Its coming is to be sudden and unexpected. The very signs that foretell its coming are, even now, most manifest to those who are ready for this dawn. The concept of heaven as a world apart from this, and of an immortal life in another state, are rapidly losing their vitality. Every day the natural duties and interests of life are becoming identical with all that is highest and best in man's responsibility to self and God. All the activities of science and religion; education and government, are surely approaching to this unity of all material and spiritual values.

Every discovery and advance in natural science and life, as well as every reform and advance in the spiritual life, are drawing towards this goal. God's Will shall be done on earth or in man's understanding, as it is done in heaven or Divine Revelation. All that has been learned in secret intimacy with God shall be made visible in the natural and objective state.

This is the Law that must be fulfilled. This is the salvation that must save. What God has purposed must come to pass. The natural must be all permeated with the Living Spiritual Presence, and the Spiritual must be natural, normal, familiar and near to us as the loves and friendships of our human lives. This is the rest that yet remaineth for the people of God.

(Continued to page 29)



SIR RICHARD F. BURTON

*Translator of the Oriental Tales Known as the Thousand  
and One Nights*



# IMPRESSIONS OF OUR ALASKA-YUKON TRIP

By KATE GRAY CHAINEY

**D**EAR FAMILY AND FRIENDS: (Wherever you may be). I have been asked by so many for a description of this trip and find it impossible to give it either by word or letter, that I have taken this method of sending it out, as being easiest and speediest and shall try to make it just as intimate as if I were really talking to you.

The trip was taken under the auspices of the "Ebell Club" of Long Beach, California, and our manager was Mr. E. Michael Sullivan, a young Berkeley student, who certainly displayed great tact, courage and ability in dealing with the demands and wishes of a party composed mostly of the "weaker sex."

In order that you may become somewhat acquainted with the members I will here insert some verses which were written by one whom we termed our poet "Laureate"—Miss Martha Davis—and were read at a birthday dinner given to Mr. Dan McDavid on the S. S. WHITE HORSE as we were going up the Yukon River.

Just twenty-three strong we started away  
From Wilmington Harbor one sunny June day;  
And in that noble band only four males had we;  
Mr. Chase, Mr. Sullivan, the lively Jerry  
And our married sheik Dan.  
The ladies looked on with envious roar;  
What a heck of a party—nineteen ladies to four  
Of the strong; but they altered their tune  
With the aid of the music, the deadly June moon  
And our married sheik Dan.  
We've traveled the Northwest to Alaska and back  
And there's no wish ungratified, nothing we lack  
While the boat keeps afloat, with plenty of fuel  
And our ladies continue their spirited duel  
For our married sheik Dan.  
He's the beau of the party; the ladies' delight  
And we pay him our tribute at dinner tonight.  
This cake brings our wishes for happiness true;  
Our hands are extended in friendship to you—  
Our married sheik Dan.

Our passage from Wilmington was taken on the S. S. H. F. ALEXANDER, a swift and luxurious boat, but alas, we had small opportunity to enjoy its comforts for we struck rough weather the first night out, and with a few exceptions, the passengers "sought the seclusion which a cabin grants," for the thirty-six hours of the trip, not being visible until we landed in Seattle, the morning of July 16th. However, we could not stop long for commiseration but were hustled at once to The Gray Bus Lines for the scenic ride to Vancouver, B. C., and when we crossed the boundary line and the authorities came on board to examine our baggage the "wag" of the party, Mr. Chase, was asked if he carried any fire arms, and

answered: "What would I need of them, haven't I nineteen women to protect me?" This ride along the blue waters of Puget Sound and through the giant forests and fruit farms of the state of Washington can hardly be surpassed for scenery in any state of our Union, not even excepting the much boasted and boosted state of California, which I am proud to call my home. When it comes to lakes and mountains and trees we ought certainly to doff our hats to this "Evergreen State." We stopped for lunch at Bellingham, the "Tulip Town" and the gateway to the Mt. Baker National Forest, then on to Vancouver, headquarters for the Great Canadian National Steamship Lines, and had dinner at the Georgia Hotel with waiters in full regalia of the "King's Dominion."

We were soon on board the S. S. PRINCE RUPERT and located in our very comfortable state rooms, but soon go on deck, for with three sharp blasts of the whistle the ship's head turns toward the setting sun and steams out thru "Lions Gate" where two lions carved by Nature's Sculptor mount eternal guard, and we are on the first lap of our journey to Alaska and the far Yukon—land of the "Midnight Sun."

We are still steaming along North British territory and our first port of call is Powell River, the home of the largest paper making plant on the Pacific Coast with an immense supply of water power conserved by a dam 600 feet long and 45 feet high, and plenty of logs to feed the monster mill. The daily output is 475 tons of newsprint paper.

Ocean Falls, reached on the second day out, has also extensive paper mills. Australia and California take much of the output. Tramp steamers call regularly for cargoes.

After leaving this interesting section we go thru many bays and sounds and at ten a. m., we enter the mouth of the Skeena River, and shortly enter the sheltered Prince Rupert harbor, the terminus of the Great Canadian Northern Railway, and bid adieu to many passengers who are bound for the East on the morning train. The town of Prince Rupert may really be said to have come into existence when the first through train arrived on April 8th, 1914, and it now boasts of 7,000 inhabitants. Hills are being leveled and the streets paved. The Canadian Fish Cold Storage Plant is the largest in the world devoted exclusively to the handling of fish. Here the party took autos for a drive. We had a very interesting young man as driver and while the others were in the cold storage plant (I decided it was cold enough for me outside) he regaled me by relating that he was born in Norway but came with his parents, when quite a lad, to this town; that he was a trained wireless operator and each winter went out on

some vessel to different parts of the world, returning in the summer to stay with his parents who have never been out of Prince Rupert since coming there. "But, said he, "I have bought a fine Marmon car and this fall expect to take them for a trip to Seattle and then down to California, giving them the time of their lives," to which noble resolve I responded "Amen."

Forty-five miles from Prince Rupert, the boundary line between Canada and Alaska is crossed and at 9:00 P. M. the steamer stops to pick up the American Immigration Officer who has come out in a launch and soon the immigration laws will have been complied with and passengers are at liberty to embark at their first American port, Ketchikan, and raise the stars and stripes or sing "The Star-Spangled Banner," under a totem pole, of which we have our first glimpse.

The next town enroute is Wrangell, one of the oldest communities in S. W. Alaska, with a population of 1500. In the country back of Wrangell, trapping and hunting are carried on extensively and a quarter of a million dollars worth of furs pass through this port annually. Totems or Indian Coats of Arms are more numerous here than in any other town in Alaska. The original home of Chief Shakes being intact, visitors take the opportunity to view the ancient Indian relict on display there and hear the interesting talk. We now enter the Wrangell narrows and the tide being favorable we had our first view of Lake Glacier, a very live or active one, which means that it sometimes obliges and thrills the traveller by casting another berg into the sea. (When the ship's whistle is blown!) However, if we did not exactly see this, we did see quite sizable lumps of beautiful aqua marine blue ice floating about in the water. After a half hour spent in the vicinity of Taku it is but a short run to our next port of call, Juneau (pronounced Juno) the capital of Alaska, with a population of 4,500 and here we strike our first gold mining. The Alaskan Juneau Gold Mine at present is operating one of the greatest low-grade mines in the world, daily reducing 12,000 tons of ore. Here the party were taken in automobiles to view the Mendenhall Glacier, a distance of fourteen miles. This glacier is unique in that visitors are able to go right on it and in fact travel over it as far as they wish (although rather a chilly performance.)

Leaving Juneau late at night we are on the last leg of our north bound journey (by water) and in an hour we dock at Skagway, the point where the "Trail of '98" begins. What visions of romance lure of gold and hardships do those words conjure up. Skagway—(from the Indian name Skagus—meaning North Wind) was the scene in the spring of '98 of the gathering together of people, young and old, and of all nationalities drawn together by the tales of the "Golden Klondyke" and rapidly grew to a city of 15,000 people. It was here that "Soapy" Smith and his gang of outlaws, endeavoring to chase these intruders back, was killed by Frank H. Reid, a member of a vigilance committee, but not before "Soapy" had fired a deadly shot at Reid. Their

graves and monuments may now be seen in the old cemetery near Reids Falls. The Skagway of today is an orderly town of perhaps 1200 people settled snugly amongst snow-capped peaks, four to six thousand feet high, and is particularly attractive for its beautiful flowers. Here are gorgeous Dahlias ten inches across, sweet peas on vines eight to ten feet high and pansies three inches in diameter. These blooms from about July 1st. to September 15th, when cut down by frosts. Things grow fast and furious up here. We saw and tasted rhubarb which had grown to three feet in height and made "Some Pies" but we were a little too early for the vegetables which would soon be coming in abundance. Rooms had been engaged for us at The Pullen House, one of the relics of by-gone days, owned and operated by Harriet Pullen who has added a large sun parlor and dining rooms and we were greeted with a crackling log fire in the big stone fire-place. Mrs. Pullen, now seventy-eight years old, is an original and interesting character. She gave us a talk, dressed as an Indian Princess, the front of her robe being covered with long strings of valuable beads and over all she wore an ermine coat of 100 skins, given her by an old Indian Chief. She came to Skagway at the very first of the gold rush, a young woman with four children, and as she said, made a reputation by making "pies, pies and more pies," for the miners and their families. She finally secured the small Pullen Hotel and is still the "Boss" aided by a grandson and granddaughter. One room is given over to a museum containing many trophies from the 90 saloons with which Skagway was formerly "blessed," wonderfully carved jars, tables, colored glass pitchers and goblets and the first Regina Music Box made in the U. S. A. The majority of these she acquired from saloons and gambling houses in lieu of board owing her from the occupants. Mrs. Pullen is the proud owner of several cows, the only ones in that section, and a feature of her house are the large pans of milk placed on the tables with thick cream on top and after our siege of "canned" milk it was indeed a welcome treat. Several of our party were given a large room on the first floor, with a bath room, where the late President Harding slept on his last ill-fated Alaskan trip. We all had a restful night in big old-fashioned beds and were ready for an early morning start.

(To be Continued)

### Vegetarian and Fruitarian

The Vegetarian and Fruitarian Magazine is a periodical for the times; for thinking people; for those who wish to live a clean, healthy and moral life; per annum, \$1.50; Canada and Europe, \$1.75; sample, 15 cents.

36 pages monthly.

Lewiston, Idaho.



# THE GOSPEL OF JOHN



## The Soul Revealed

### CHAPTER XIV. VISION WITH UNDERSTANDING

"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

Exodus III. 14.

"I know that my redeemer liveth, and that he shall

stand at the latter day upon the earth;

And though after my skin worms destroy this body, yet in my flesh shall I see God;

Whom I shall see for myself, and mine eyes shall behold, and not another." Job XIX. 25-27.

**I**T IS possible to have much Vision without Understanding, and also to have much Understanding without Vision. These two are to finally come together. The day must come when we shall hear the Voice of God conveying to our understanding just what He is, and that though many of the first forms of manifestation have not been understood, the Day shall come when the Manifestation shall be absolutely known in its oneness with the Unmanifest. For long our Discernment fails to comprehend this. This is the meaning of the question of Philip, "Show us the Father and it sufficeth us."

After many visions and instruction therein from God Himself, we fail to comprehend that he that hath seen, in vision, anything like unto God—any work or state greater than the power of man—hath seen God. This does not mean that we see God in every dream and so-called vision. There are many self-created dreams and imaginations of a merely psychic nature. It is only after some great awakening and development of the soul nature that there comes a vivid realization that we are being, constantly and persistently, taught of God. There is a vast period of metaphysics, meditation, psychology, psycho and dream analysis that must be passed over like a great and weary desert before we reach the Mount of Divine Illumination and are born of Water and of the Spirit. Here is the Bush that burns and never goes out. This is the discovery of the eternal meaning of Revelation in actual touch with, and understanding of, the living God.

This God is what He is by Nature, not by any change in Time, but just the same as He always was, is, and ever shall be. I had travelled along the path of Vision for many years with much uncertainty as to the nature of what I thus experienced. Then one night, after doing many things, riding on a ship that went also on land; and a car that sailed the sea like a ship, and reading marvelous things in a book, when the Still Small Voice that fills all space, said to me, "I was the ship on which you sailed; I was the car on which you went by land or sea; I was the book in which you read. All these are created out of my body. My body is the

Universal Ether that fills all space." Since then I have received much similar instruction. Every Divine Vision is a creation out of the Divine Infinite Shoreless Body of God that holds all the worlds within its all-embracing life and omnipotence.

Besides the Body of God there is Spirit or the Universal Qualities—Consciousness and Intelligence of God. These never change; for He is without variableness or shadow of turning. But these Qualities of God are the mighty host of Gods, Goddesses, Angels and Genii, etc., of the various religions and revelations of our world. God is like a great and perfect Actor who expresses in many ways the Truth He would make manifest. Every manifestation of God is one with The Unmanifest. Every manifestation of God is for the purpose of giving to its receiver, not only the manifestation but a realization of the very Presence of the Unmanifest that is beyond every manifestation. When the work of manifestation is perfect it will disappear in the glorious realization of the very Life of God within us, both to will and to do.

This is heaven and earth made one. This is to know God in the flesh or the manifest. This is Time and Eternity made one. This is man in God and God in man. This does not mean that we will be lost in God and swallowed up by His larger Life like a dewdrop that has slipped into the shining sea. This is Nirvana, but not the ignorant Nirvana of the loss of personality. This union is like a true marriage that gives to each a greater unity as well as quality. This is the key to this great and most consoling chapter. There is no reason to be troubled even if, in the great changes of life, we lose, for a time, the manifestation of God in the life of the Soul. The manifest must die and be resurrected four times before it can live in each of the many manifestations of spirit, mind, body and soul.

There are many great manifestations of God in the Sacred Books of our world. There have been many great poets, artists, inventors, builders, discoverers, teachers, etc., in the life of Humanity. But far greater things are yet to be achieved when we have completed

(Continued to page 31)

# THE BOOK OF PSALMS



## The Book of Right Divisions

### TRUTH IN TRUTH

#### INTERPRETATION XV. PSALM XV.

A Psalm of David.

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?

2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against

his neighbor.

4. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

5. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

**T**HE conception is prevalent that truth is hard to recognize. While its nature has been declared, many still say, What is truth? In this psalm the inquiry as to the law of truth is met with confidence. The question is asked, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? The tabernacle of God is the tent-dwelling period. When one expression of truth is exhausted and transmuted into life, like those who dwell in tents, fresh pastures are sought and found. The holy hill is the final expression of truth. This is Zion—the extended view. How shall a man know he is in the way of progress, and how shall he know he has reached the Lord's mountain from whose height the whole nature of existence is surveyed? When man creates anything of value he puts some mark upon it to enable others to distinguish between the genuine and the spurious. As truth is often counterfeited, God has set a mark upon it, so that he who wishes may discern between the true and the false. It is first known by its uprightness. It never goes upon all fours, like a beast, nor is it like the birds, a ranger of the skies. It walks upon the earth, and yet it carries its head aloft. It is a union of revelation with intelligence. It is never religion alone, nor science alone, but a blending of the two. The truth also worketh righteousness. It is not knowledge alone, but knowledge in life and action. It is more than speech. It goes deeper than the tongue. It is spoken in the heart. It is a listening to and an understanding of what is said by the living forms and proto-types of all things within. Truth also is free from condemnation. It is no backbiter. It doeth no evil nor taketh up a reproach against any other truth. It is open and direct in all its dealings. It may not itself escape from reproach; but when reviled it reviles not in turn. It is often denounced. It is often in prison. It is often hungry and thirsty

and naked and cold. Those who find it often have to enter upon forbidden paths and seek it in condemned and secret ways. It is more likely to be unpopular than popular, and yet out of all these afflictions it will shine forth at last with the beauty and splendor of God. In truth there is no love of the vile. When spiritual things are materialized they become vile. The fear of the Lord is religion. Truth distinguishes between hypocrisy and religion. It sweareth to its own hurt and changeth not. It is pledged by its own nature to many injuries and yet changeth not. It is always what God purposed. It is true because it is truth. It asks no reward; asks no gain. It is that which shall never be moved. It cannot be destroyed nor pass away until fulfilled. It is of the unchanging in its very nature. It is the faith that is larger than all faiths. It is never outward and historical, but always the inward and substantial meaning of scripture and of nature. He who has the truth is like the truth. He is upright. He lives in the heavens and yet remains true to the earth. He works for both material and spiritual interests. He speaks from the heart of a pure obedience and true understanding. He says nothing against another that he would not say in his presence. There is no difference between the inward character and the outward actions of his life. He shuns the companionship of the vile and honors those who live cleanly. He consecrates himself to the best, even when it opens before him a long path of labor and pain. He does the right, not for any hope of gain, but because it is his very nature so to act.

Whoever has reached to this ideal will never be removed from the sure foundation. Such is the perfect law in truth; such is the truth, as it shall be finally known and established in the full blended life of the heavens and the earth.

It is the inherent right of each person to live and learn the lessons that only life can teach.

Death as a punishment for crime is the denial of a divine privilege to the very ones who need it most.



# TIMES GARLAND OF GRACE



## AMBROSIA

**T**HIS word is a Greek equivalent of immortal. The same idea is expressed in the Sanscrit word Amrita. Ambrosia is also synonymous with nectar—the drink of the Gods. To drink thereof is to be forever beautiful, youthful, immortal. It is life feeding on life or made forever self-renewing. It is the immortal that makes immortal. The immortal receives into itself the fruit of all the toils and sufferings of Time, and then it is that the mortal, drinking of the cup of the Immortal Life, becomes Immortal.

In the Hindoo Scriptures the Gods are commanded by God to churn the ocean in order to obtain Amrita. For this process a mighty mountain is torn up by the roots and placed upon the back of the king of turtles, while the cord with which it is moved is the greatest of all the serpents. Here the turtle represents Understanding and the Serpent, Wisdom. This task is only to be accomplished in the slowest growth of the understanding and the wisdom that includes all the religions. But before the Amrita is found, the Gods grow weary and can only continue to the end by the help of Krishna, who, like Christ, represents the double Consciousness and Intelligence of the Human and the Divine.

The Amrita is produced by the continual blending of the things growing on the mountain with the waters of the ocean. The fragrant gums of the trees and plants penetrate the waters. The idea is the mingling of Life and Knowledge, and the marriage of the highest Intelligence with the deepest Consciousness. The same thought is represented in our own Bible by Leviathan—mourning, the great mourning and seeking after God. "He maketh the deep to boil like a pot; He maketh the sea like a pot of ointment. He maketh a path to shine after him; one would think the deep to be hoary."

The Divine Aphrodite—the Immortal Consciousness is also born of foam—or the churning of the ocean of the lower consciousness, by the presence therein of Divine and secret things. Ambrosia—or Immortality for man, is thus represented as the product of the toils of all the ages. The word Ambrosia is more suggestive than its equivalent, Immortal, because the word holds both the idea and the consciousness of Immortality.

In the word Immortal, we simply have the idea; while Ambrosia is the sweet, fragrant, nectarious, delightful taste and realization thereof. We must learn to know immortality by experience. He who knows the taste of Ambrosia—the nectarious wine of the

Gods, will never more confound between it and any lesser delight. This is not a heavenly delight nor an earthly delight, but a sweet compound of all that is best of heaven and earth. Psyche only gets the cup of Ambrosia that makes her immortal, after she has accomplished all the hard tasks appointed her by Venus. There is thus a wonderful accord running through all these symbolic presentations of the Eternal Things. No argument or inference from any premise we may lay down can give to us the realization of immortality. This is something only to be known by its possession: not as an idea or a sensation, but as a realization of the two in the one. It is That Agreeable Thing that is to be brought forth as the climax of all joy of Being, in the blending of the highest Intelligence with the deepest Consciousness. This is something to be tasted. Having once tasted it, the heart within you will evermore laugh at death. Having once touched your lips to this cup of Life's supremest mystery you can never be afraid of anything. The possibility of ceasing to be will have altogether become a thing unthinkable.

In the immortal sense, there is nothing before and nothing after. Life is. Man is. The universe is. You know men in man and the Gods in God. To this ocean, all rivers run, and for this day of days all days have been lived. This is not a thing that awaits a disembodied state. It is to be realized in the union of spirit and body, soul and mind. It is to be the invisible made visible, and the heavenly life perfectly married to the earthly. It will be the disappearance of every thought and feeling of separation between things profane and sacred. You will never more have to go to anyone or to any place to be religious. The heavens will be within; for God will be within; while you and all the things of earth will be within this heavenly state.

Outside of the actual taste and realization of this sense of deathless, delightful being, there is no possible proof of immortality. While we may mightily hope, yet our fondest hopes would readily be surrendered for one moment of realization. There is a proverb that "there is no success like success", so there is no immortality like immortality. Every anticipation thereof is tame and insipid when compared with one sip of Ambrosia. One taste of the perfect union of the idea and consciousness of being is worth every approximation thereto. One experience of this kind, though it be but a little one, is better than all else that is thinkable. This is to sit under the vine

(Continued to page 32)



# TALKS TO THE YOUNG FOLK



By EDITH F. SUTTON

## JULY AND AUGUST

**W**HAT wonderful months you have, doubtless, all had. What wonderful vacations to remember! Some enjoyed the ocean; some the mountains; some, both. You must have come across some things in nature to make you wonder. Perhaps you raised your thoughts to God, exclaiming, "My GOD, how wonderful!" Fishes, insects, birds, animals, attracted your attention, more or less. Life palpitates everywhere, yet we do not understand its mysteries. Yet we want to live, don't we? And we want to make other people happy, too, don't we? Well, now you have a fine chance. Let me tell it to you. Just all of you make up your minds to return to school in such a beautiful frame of mind, that you bring to your teachers a glorious welcome. Bid them such a welcome that they will rejoice that such grand children belong to their school. Make your teachers happy; and don't let them hear one word of grumbling, because school has opened again.

Dear young friends, please try to make your school life a joy, knowing it is helping to form the men and women of the future. Then, too, think how proud your dear parents will be when they see their own dear children growing into fine characters, living examples of truth and goodness in our dear old world, that is needing **you**, just **you** to help it become a Heaven! Good luck to you all; laugh and be happy!

### Insect Stories

In a previous issue of this magazine we published a few very curious accounts of insects as told by a friend of ours, who has for many years made a study of that form of creation. In this Number we have some special stories of wasps, by the same English lady, whose accuracy need not be questioned.

### A Talk on Insects

Insects have far more sagacity than we give them credit for. At times, it seems absolutely to amount to reasoning, because they study the results of their actions before carrying them into practice. It will be interesting to you young people (as well as to those who are advanced in years) to read a few facts concerning the insects that are almost always killed on sight—Wasps! Now the following statements are facts, and I hope you will give the wasp credit for something you did not know it possessed. An English lady writes as below:

### WASPS

Do American school-children learn "La Fontaine's Fables?" I wonder. I used to like them immensely,

though every now and then I felt indignant because the fabulist so often belied the insects. For instance, his sanctimonious bee who asserts that tho' 'tis true he too carries a sting, **he** uses it only for defense, whereas the wasp attacks! Not at all! Just hear about some of my wasp friends!

During the Great War when, in England, food was hard to come by, I was so lucky as to receive a pound of pudding raisins. Being very busy at the moment, I left them on the larder shelf in the same bag in which they had come. A little later in the morning, hearing a tremendously joyous buzzing, I ran to see what it was all about. The blue paper bag containing the fruit was now the center of an eager swarm of wasps, gathered about it in a dense and delighted crowd. Already the bag was full of holes and the skins and pips of many toothsome 'valencias' were lying around it. At another time I might have left them to enjoy the feast, but—times were too hard! So, gently parting them with my hands, I seized the treasure, and, followed by the whole excited crowd, conveyed it away to the kitchen where I dropped it into a tin, and promptly closed it. After buzzing around my head for a couple of minutes, the disappointed insects flew away without the faintest show of resentment!—the dear things! So there! *Monsieu de la Fontaine!*

### Another Wasp Episode

One morning wandering in the Tyrol, I paused to admire a spider's web—one of those lovely silken wheels which denote fine weather. Just then a wasp came blundering into it, and immediately became entangled, but he was such a big bouncing fellow that it seemed likely that he would break away and escape. Probably Mrs. Spider thought so, for suddenly appearing from her lurking place, she came racing across her web to make sure of her prisoner; but as soon as she came within reach, the wasp used his sting! Down fell the spider, dead or dying; but the wasp was not safe yet for all that, for in the act of striking his enemy he had wound the gauzy threads so securely around himself that there seemed no possibility of escape.

Plainly it was up to me to help my little brother. In a second I had freed him and off he went, jubilant!

### Another Wasp Story

Two reliable scientific observers (the Peckhams) were studying a certain kind of Solitary Wasp which preys on bees. She drags the body of the victim to a hole, places it within, and before leaving, covers the hole with sand or leaves. This done, the prudent insect goes off to secure another bee which is treated in the same way. When some five or six of them have been



put in the larder, the wasp closes the entrance, good and fast, against robbers.

One wasp, under observation, after covering the hole by thrusting in leaves and sand, took a tiny pebble into her mandibles and smoothed the surface. Then, having collected yet more covering material, it once more worked over the roof with her improvised tool.

The great naturalist, Fabre, once played a trick on one of those Solitary Wasps. Each time, on returning, the wasp laid down her booty outside while she went in to see that all was ready in the larder. While she was inside Fabre removed the bee, so that when the wasp emerged she found no meat for her store. Undismayed by this unusual happening, off went the wasp a-hunting, and returning laid another paralysed bee at her larder door. Fabre again removed it and this was repeated several times. Finally, taught by experience, the wasp carried her victim promptly into her store-room, having decided to run no further risks. Don't you think there is quite a good deal of reasoning here?

Wasps are clever home-builders; quite as clever in this way as our dear honey bees. Their nests vary in type according to conditions.

Once, hanging a little above the surface of a lake, I saw what seemed a lovely symmetrical gourd, of a pale yellow color, looking like some beautiful vase. A Wasp's Nest! they told me. Very often they build in banks. Finding one of these furnished with a sort of window, made of thin wax, a friend of mine broke it, just to see what the inhabitants would do about it. A fine stir there was! All the wasps shouting at once. A turbulent mob!

After some minutes they calmed down and appeared to be carrying on some sort of discussion. Eventually they all cleared off with the exception of five wasps who had plainly been entrusted to repair the damage. They set to work with a will and within an hour the 'window' was as good as ever.

Are you tired of hearing about wasps? I hope not, for I want to tell you just one more. When I was in the Tyrol, I found the houses plagued with flies. They did not annoy me personally, but at night some of them encamped in the middle of my bedroom ceiling—a round black patch. Waking extra early one morning, I lay looking at them, when, who should come flying in but—a Wasp!

Making straight for the flies, he tucked one under each arm (so to speak) and away! Twice again he returned, swiftly, soundlessly, bearing off his prey. Just then the first sunbeam came in and thereupon the sleepers awoke and began flying around the room, probably quite unaware that six of their number had been bagged by a sportsman in a yellow-striped coat! A most efficient fellow!

Now, my dears, do not think for a minute that insects are very desirable things to have around your

home. No, we don't want them. Ants, flies, bugs of many kinds, should not be in the house. Also the pests on fruit trees and vegetables. But it is as well that we realize that the mental part of insect life is so far greater than we give it credit for. From the standpoint of insect creation, it is as well to give it some study. In the National Geographic Magazine of July, 1929, you will find the most wonderful accounts of insects and their doings. It is worth while some of your attention.

#### "YOU MAY LEAD A HORSE TO WATER"

You may lead a horse to water  
But you cannot make him drink;  
You may send a boy to college,  
But you cannot make him think.

You may preach some men a sermon,  
But you'll never change their way;  
They will go right on tomorrow  
As they've started out today.  
You may tell them to be banking,  
But they'll never save a cent;  
You may urge them to be building,  
But they'll keep on paying rent.

You may write a lot of verses  
That you'll never see in print;  
You may tell a bore you're busy,  
But he'll never take the hint.  
You may lead some men to business,  
But they'll never make a start;  
You may show some men their duty,  
But they'll never do their part.  
You may dress some folks in satin,  
But you'll never change their looks;  
You may give some folks a book store,  
But they'll never read the books.

You may lead a horse to water,  
But you'll find this true, I think,  
That unless a horse is thirsty,  
There's no way to make him drink.

William J. Burtcher, in Judge.

## "HUMANITY"

Printed Monthly to make you Think. A battering ram, hammering at the walls of Ignorance, Brutality and Bunk. Wages unceasing battle against Poverty and War and the causes that produce both. Beckons the way to a Civilized Civilization. Published on a ranch, edited by a farmer. 24 issues for a Dollar. 3 months for 25 cents. Help Humanity by circulating

### HUMANITY

Morton Alexander, Editor,  
Route 1, Box 213  
Arvada, Colorado



# DEATH IS NOT INEVITABLE



**C**HALLENGE to the belief that death is inevitable was laid before the scientists of the International Physiological Congress recently by Eusebio A. Hernandez of the College of France, Paris. He appealed for formation of a world-wide scientific organization to study means to "prevent the phenomena of death."

Proof already exists, he said, that death is not altogether so inescapable as fatalists have taught. Physiologists possess evidence to the contrary, obtained by keeping single organs alive after death of the other parts of the body.

The first of these demonstrations, said Dr. Hernandez, was made by Prof. J. P. Hevmans in 1912, when he preserved life in an isolated head for two or three hours. Recently there have been reports of similar experiments in Russia. A human heart has been kept alive for thirty hours after death by Prof. A. Koubliabko, Russian physiologist. Hernandez said that others have succeeded to a certain extent in re-establishing the general circulation and that he and Prof. Purcliese of Milan have obtained results "not altogether negative" in restoring respiration of a dog.

Seventeen years have passed, he added, since Heymans told the scientific world how to keep the head alive, but no further progress has been made. The fault for this delay, he argued, lies not in lack of ability by present research workers, but in their impatience with the methods of old-time physiology.

"Instead of using those methods," he said, "we demand explanation of the physiochemical phenomena of life and we neglect the patient study of special organisms of the higher animals. We need special centers for experimental study of death in which, without explaining the phenomena of life, we may prevent those of death."

Dr. Hernandez said the idea of forming an international organization for this study was proposed to him a year ago by the Russian Koubliabko and that he came to this congress for the purpose of urging its adoption.

A new method of rejuvenation that requires neither monkey glands nor operations was described at the meeting by Dr. Casimir Funk of Paris.

He has isolated the vital principle of masculinity, or one of them, known as the male hormone and credited with being the effective agency behind results of gland grafting. This extract has been employed thus far only on animals, but Dr. Funk said his purpose is to attempt to reduce it to tablets that can be taken in ordinary fashion on physicians' prescriptions.

Dr. Funk has a world-wide reputation in medical science as one of the discoverers of vitamins and the

man who coined the name. This masculine hormone has been sought for some years and there have been other reports of isolation of extracts containing it. The difficulty has been to get an effective extract and Dr. Funk showed the congress some remarkable pictures as proof of the power of his product.

The pictures first showed roosters whose combs had wilted and whose wattles had shriveled because of loss of masculinity. Then he threw on the screen the same fowl ten days after receiving the hormone extract and the pictures showed combs erect and wattles filled out. These rejuvenation effects, he said, had required only a few days, compared with weeks for the shriveling process.

Dr. Funk said that clinical experiments upon applying the hormone to human being will be undertaken in New York. He said that chemically the hormone appears to be similar to one of the female hormones which has been extracted successfully for some time.

Old age was attacked from a different angle in the same session by Dr. D. Kotsovsky of Kischineff, Rumania.

Under his findings instead of a woman being as old as she looks and a man as old as he feels both are as old as their tissues. For in tissues, particularly those of the central nervous system, he said, he has found evidence of "the origin of senility." In them, he said, "the symptoms of age are first discovered."

To combat old age he advised that more study be devoted to care of these highly organized centers. They are the first to be affected by lack of proper food, he said, and the first to feel loss of sleep. Sleep he considered highly important, both to growth of these tissues and their recovery from wear, but heredity is the most important factor of all.

The latest development in restoration of youth by gland grafting was described by S. Voronoff of Paris, world-famous exponent of this technique. He said evidence accumulates that grafted glands do not shrivel and disappear, but that they continue to live. Nevertheless, the effects of the grafting do not last indefinitely.

"Thanks to ten years' observation of a number of grafted animals and men," he said, "the successive results now are definitely established as follows: No notable change during the first two months, then a gradual improvement in muscular strength; better appetite; better working of organs hitherto enfeebled; and, in the case of men, greater capacity for intellectual work; lower blood pressure; better metabolism. These symptoms are very marked during the first two or three years, but fall off gradually until, in the fifth year, they disappear."

—From Los Angeles Times



# LETTERS TO THE EDITOR

## FROM CALIFORNIA

**DEAR DOCTOR CHAINEY:** I wish to extend to you my most sincere appreciation for the great benefit derived from your masterful works, after having read and studied them over a period of eighteen years. There is nothing in the many hundreds of books that have come under my observation, that has done so much to help me find myself, as your wonderful interpretation of the sacred writings of the world.

Although your interpretation of life may not appeal to the ordinary observer, it makes a wonderful appeal to the student and philosopher, that makes the study of life his primary object. The more one studies your interpretation of life, the more it becomes apparent that it is the only true interpretation, that gives a perfectly satisfactory solution to the problem of life, without in the slightest degree showing any respect to persons.

It is because our guide to spiritual truths has been taken literally instead of metaphorically, that the truth about life has remained a mystery, the understanding being darkened because of viewing life from the dark side. A long and faithful study of your marvelous interpretation, with the moral courage to put into practice that which has been learned, will bring to light the beauty and wonders of the power of love, the only grace of God, the Peacemaker.

I have no words to express my appreciation to you for the untold benefits derived from studying your books and periodicals.

Yours in sincere devotion,

CHARLES GARDNER.

## FROM INDIA

**VENERABLE SAGE—DR. CHAINEY:** The books that I have now by me are distinctly my pride and my admiration. I cannot adequately express how thankful I feel to you for putting me in possession of a treasure whose pure and serene ways have struck into the dark and made it ever phosphorescent with an all beautiful and all beatific loveliness such as could not anywhere be found in nature, to me. I would again repeat, it is my joy and my pride, it is my only love and my only stay; in fine it is my soul itself.

I have read with great pleasure the three issues of The World Liberator, namely Buddhism, Hinduism and Mohammedism. lift us into the sunshine of immortal hills. You lead us into rich fields of thought and where the flowers have their true savor and eternal essence. The singular beauty of the literary style, the polished finished phraseology, the sublime thought and the deep spirituality of these unique productions combine to make it a treasure of literature and spiritual truth. Many gentlemen and ladies of worth and position, belonging to all nationalities, in India, have assured me with their fellowship besides mighty donations concerning your laudable and immortalized undertaking. My donation, not less than 60 Guineas will reach you positively

before the Christmas and from the beginning of the next year there will be a copious flow of donations from India from all sources. Two thousand Guineas promised and I do make all the necessary arrangements so that the parties should send their respective donations to you directly so that it must reach you as Christmas gifts.

Please mail to my address regularly "Worth While Magazine" as well as other journals of importance. I have begun gigantic broadcasting and always on travels meeting personally those of the higher circles consisting of lawyers, doctors, educationalists, public men and so on. Regular campaigning in and out of season and I know that my earnest appeal to dear brothers and sisters of India will always be highly responded to. In all future publications insert my name as the resident Representative of The World Liberator, as well as all other publications, and supply me with a gigantic supply of advertisement matters. Don't fail to insert my letters to you in the pages of The World Liberator, and allot a separate space to my advertisement already given to you for publication. Between now and December till April last I do make an all India tour as your representative and personally do things. Ruling chiefs, aristocracy and all phases of creation of the higher circle will be our comrades.

Ever yours in true bondage of love, faith and veneration.

P. KESHAVA NANDAJEE DASS.

## FROM INDIA

**DEAR SIR:** We are in receipt of your esteemed journal which has been distributed among our readers.

We shall be thankful if you could arrange to put our advertisement in your esteemed journal in exchange for yours in our journal. It would be of mutual help to both of us. "MUSLIM REVIEW" is also doing a great service to civilization by bringing to light the yet unknown Islamic lore. As the aim of both of us is the diffusion of light and culture, we should co-operate with each other in our task.

We are sending a copy of our advertisement which we trust you would put in your next issue and send us your advertisement for insertion in ours.

Looking forward to your co-operation, I am,

Yours sincerely,

M. HUSSARD, Manager.

## FROM INDIA

**DEAR FRIEND OF INDIA:** I am desired by Mr. Sinha, Bar-at-Law, Ex-Finance Member Bihar and Orissa Government and Proprietor and Editor Hindustan Review, to acknowledge with thanks the receipt of your printed circular letter and three copies of your excellent periodical, "The World Liberator." Mr. Sinha has gone through them with very great interest and he highly appreciates your efforts to bring about peace and reconciliation in this

world, by means of spreading and popularizing true culture through the medium of your magazine. Mr. Sinha will be happy to receive The World Liberator in exchange for the "Hindustan Review," which is the oldest Indian periodical in English. He will place your periodical on the reading room table of the Public Library he has established here at Patna (The Capital of the Province) in memory of his late lamented wife. I am sending you today the last two issues of the Hindustan Review, which was appearing as a quarterly for some years, when Mr. Sinha was a member of the Government. But beginning with the issue of the current month (July) the Review has given to the Manager to send you the future issues regularly and Mr. Sinha hopes that you too will kindly direct your office to send him the future issues of The World Liberator, beginning with the number devoted to the Mahabharata.

Kindly convey Mr. Sinha's respectful regards to Swami Yoga Nandajee of East and West who gave you his address.

I remain Yours sincerely,

I. N. Sinha,

P. A. to Mr. S. SINHA.

## FROM PENNSYLVANIA

**MY DEAR DR. CHAINEY:** Enclosed find check for \$1.00 renewal to The World Liberator.

Money is scarce with me at this time and I have to hold it for the real necessities of life. But I have come to look upon the Liberator as one of the things I cannot get along without. It is quite as essential as is the food for my physical needs and of even greater value. Each issue is a treasure, and each successive one seems just a bit finer than those that have preceded.

In the last issue, I found especially helpful, the article "The Man of Men" and that part of it dealing with the Consciousness of God. Your publication differs from most in that it is not only interesting but also helps one to live a fuller life and a broader life. Its efforts are not spent on the building of walls to curb the spiritual life of the reader. O, I cannot find words to express my full appreciation of your magazine.

Sincerely a friend of your work,

Mrs. Georgia Swartz,  
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**MY BELOVED AND BLISSFUL BROTHER:** May Peace, Bliss and Joy ever abide with you and your work!

We are glad to inform you that we hold up unto you our best and sincere love in appreciation of all your selfless work in the religious field. We are in receipt of your beautiful magazines and a new advertisement for insertion in "PEACE," on mutual exchange basis. We shall be doing everything needful for you with much devout love and service to mankind.

Yours in the Lord,

Editor, "PEACE"



## THE CITY WITHOUT NIGHT

(Continued from page 7)

so is the true light of God and real value of life. But these great lights of God—of the sun and moon and stars also—are only created on the fourth day of creation. Three vast periods in creation must pass before we enter this fourth dimension of a true and married relation between the heavens and the earth. If we follow the various references to the stars scattered through the Sacred Writings we shall be reading the guide-posts created by infinite Love along the way our feet must tread, if we would be subject to the power that rules the day and the night.

Another gleam from the stars is concerning Abram—the friend of God, to whom it is said: "I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore." Abraham, the father of all spiritual states in the life of our world, is no individual man, but the power yet to be evolved in all men of friendly intercourse with the Living, Loving God in heavenly dream by night or of vision by day.

This is called out of the land of Chaldea—the realm of the devas or shining ones—to go into a land of promise flowing with milk and honey. The milk is the universal meaning of philosophy or understanding of all Revelation; while the honey is the exquisite

sweetness and joy of this heavenly state, become fixed and normal in our outward and human lives. This is the perfect union of intelligent and conscious being, embracing and mingling all that is natural with all that is spiritual. Only by this accomplishment can God be made clearly visible in the life of humanity.

This union, therefore, of Night and Day is the very greatest that we can contemplate and make our own. The stars are all to fall down and be under our feet. We are to know and understand the Shining Ones of God's Own Boundless Being as They visit us by night. These are the Infinite Qualities of God. We have lived mostly in the realm of quantity, leaving the more glorious realm of quality unexplored and unannexed.

Let us make the great adventure and sail forth into this new and greater wealth and dimension of being. But all words are powerless to express the greatness and worth of life that has passed beyond the darkness of night into God's Eternal Night. I tried once for long to make an earnest soul know this value. But one morning she came to me with a new light in her face, saying, "Now I know what you mean," for the Angels of God had visited her in the night with such openings of the heavens that Christ was born that night in her in Bethlehem. This is the only way Christ can be born and the only way in which we can

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know Peace on earth and the Good-will of God to man.

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Here alone the horizon knows no limit. Here alone is the infinite made finite, and only by this means can the mortal become immortal. Here alone is unending action and perpetual quiet. Here all the might of man's will and most aspiring universal in-

telligence becomes active in the vast unfathomed shoreless ocean of the Divine Infinitude, while the consciousness within is negative to the vast immeasurable, sportive joy-abounding thought of God.

These thoughts of God have all forms and assume perpetual and new, delightful combinations that give infinite daily and nightly variations to the joy of living. Here man dies daily and is born daily. Here we recover all the wealth of the past, while all the vast glory of the future lies shadowed in the living present. While love breathes with infinite rest and satisfaction, as of two lovers in each other's arms, it is all blended with the bliss of perpetual continuance and everlasting increase in the world without end, of the city of God without night.

The shepherds of Bethlehem fitly adorn this opening of the heavens to those who keep watch over their flocks by night. This is the most romantic and soul thrilling event in connection with the birth of the Christ in Bethlehem. But instead of something that happened to a few simple shepherds in the fields of Bethlehem, we must now learn to think of it as the supreme event to be experienced in the awakening of every soul.

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CRANEMOOR HIGHCLIFFS-ON-SEA  
Hants, England.



## MAN OF MEN

(Continued from page 15)

Today God's part in life is, for the many, a mere belief, or at the best, an emotional or sentimental element that cannot be justified to the natural reason. The day will come when nothing will be done or settled in any way without the natural, rational and active co-operation of the Living Loving God. All the great changes to be worked out in the unfolding life of humanity, are by the forethought and guiding wisdom of God.

The Western Consciousness that has known only material and natural power must be supplemented by the Eastern Consciousness that has known only spiritual and supernatural power. Soul goodness must include an all-comprehending intelligence of both heavenly and earthly things.

Each one-sided suitor for the hand of Penelope—the religious consciousness—will sue in vain. In one way or another she will put them off until the Divine Ulysses comes and proves and claims his own. The Sword of The Perfect—the true strength of man grown like unto God—must be bathed in heaven and come down upon Edom—the natural state—gathering for spoil the wealth of all Time as well as of Eternity.

As the stillness of a perfect day in June reflects and holds within its soul all the brightness and beauty of the physical heaven, so will the highest natural excellence and perfection of humanity, reflect and include

all the glorious Conscious Life of God in the Heavens or Revelation with Understanding. This day is drawing near. Minerva is longing for the fight. The foes to be overcome are already dismayed and weakened. The soul of man is growing too large and God-like to be satisfied with anything less than the good of each in all and of all in each; of heaven in earth and of earth in heaven.

While but few realize what they need, many are beginning to realize that they need more than is offered them in any of the present interpretations of the meaning of existence. It needs but this great discovery of the true nature and understanding of the value of Revelation and these reciprocal relations, to start a fire that shall spread from East to West; from North to South, until the whole world shall be aflame with this Glowing Perfect Love of man for God and of God for man.

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## THE PERFECT HEALING

(Continued From Page 9)

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fully possessed of God, and to be perfectly possessed of God, does not mean that the consciousness of self is to be swallowed up and lost in the one consciousness of God, as a dew drop is lost in the shining sea. The sense of selfhood will never be so great or vivid. This will be Nirvana, or bliss, because it will be free from all the envy, egotism and pain of separateness in the vastness of love and fellowship with each in all and all in each; self in God and God in self.

## TO ALL DEVOTEES OF ISLAM



*ISLAM—meaning submission to Allah, knowing well there is no God but God; that Allah, Yahwah, Zeus, Indra, Christ, Messiah, are all the same and that the great sacred books of the world have but one purpose, to bring each individual into conscious and intelligent comradeship with this One and Only source of life.*

*Listen: There is but one way to this Final Goal of Nirvana's bliss. First you must learn to attend the Night School of the Kingdom of the Undefined and Undefinable called "The College in Jerusalem." Read on another page about the Thousand and One Nights, known generally as The Arabian Nights Entertainment. There is no more delightful and profitable reading in all the world of literature. The best and most perfect edition of this great work is Sir Richard Burton's, in seventeen volumes. We desire to bring out a great edition of this work with a key to its Divine Human meaning, involving the union of day and night, the Heavens and the Earth. We desire to place a set of this work in all our six thousand free public libraries and all other libraries for English reading students, but this will require a large sum, at least \$200,000, but anyone investing this sum will easily double their investment in independent sales at \$150.00 per set. Besides this, the work will be dedicated to such a Patron and win for him or her the love and blessing of every sincere student of the work.*

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## THE GOSPEL OF JOHN

(Continued from page 19)

all that has been given us to seek and find and do the right, for then being fit, we will become the very abode of God, and in all that he thinks and wills, a constant and unfailing expression of the very thought and will of God. Then we shall love, wish and desire only those things that God can share with us out of His Own Greatness and unfailing Love and Service for all.

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(Continued From Page 9)

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## AMBROSIA

(Continued from page 21)

and the fig. It is to be in a perpetual love relation between all that is without and all that is within. It is to see and know the evil in the good and the good within the evil. It is to comprehend that there is nothing so outward—so apparently lost—that is not justified and redeemed by virtue of its relation to this final mixing and blending of all things profane and sacred. To those who know Ambrosia, the sun shines in the night and the moon in the day. Intelligence pervades Consciousness and Consciousness, Intelligence. Man lives in God and God lives in man. After this, the deluge. After this, the fire of destruction. After this, the judgment. For in the taste of Ambrosia all things that have been and are will be explained and justified. No one can believe in this from another. You cannot know this to be true because it is here written.

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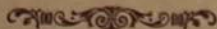
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