

SPECIAL BUDDHIST 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



ANAGARIKA DHARMAPALA

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

SEPT.-OCT.
1929

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

25c per Copy
Yearly \$1

United States (in) of America

Pacific Southwest Exposition

LONG BEACH, CALIFORNIA

July Twenty-seventh to September Third, Nineteen Hundred Twenty-eight

Diploma of Distinction

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LONG BEACH, CALIFORNIA

The World Liberator

Single Copies 25 Cents

Subscription \$1 per Year

Volume 2

LONG BEACH, CALIFORNIA, SEPT.-OCT., 1929

Number 4

OUR COVER PICTURE



THIS is a late shadow of our Dear Friend and Brother, Anagarika Dharmapala whose stay in our School of Interpretation a glimpse of which is shown on another page, was one of the most enduring and profitable events that happened there—as he breathed within us—and helped us to understand the Very Soul of the Religion of Buddha. Whi man's poem from "Song of Myself," is another like reproduction of Universal and Vast undefinable Kingship of Love.



THE SLEEPING BUDDHA

WE ARE repeating this wonderful picture because this number is going to a great many Buddhists who did not receive the China issue. This sweet calm expression so full of love and peace is what comes into every soul and is made visible in the body of anyone who is intelligently taught of God in sleep, for He giveth to His beloved in sleep, but the beloved of God are the just, those who give equal devotion to every interest of life in spirit, mind, body and soul.

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EDITH SUTTON KALB



AS ELSEWHERE we are giving some illustrations of our School of Interpretation when conducted in Wisconsin. We are including herein a shadow representation at that time of our most capable co-operator, Edith Sutton Kalb. It was through the generous help of this lady, her mother and sisters that we spent two years in Jerusalem and also built our beautiful home in Wisconsin. Her very interesting contributions to this magazine in the children's department have won for her much love and praise. Anyone wanting the greatest help that can be found in any book for children would do well to obtain a copy of "Granny's Dreams." (See advertisement on another page.) She will send to any of our subscribers a copy postpaid for \$1.00.



My country is the world; I scorn
No lesser love than mine,
But calmly wait that happy morn
When all shall own this sign,
And love of country as of clan
Shall yield to world-wide love
of man.
*(Excerpt from "My Country"
by Robert Whitaker.)*

THE WORLD LIBERATOR

A Bi-Monthly Journal of Reconciliation

Editor and Publisher—George Chaney, Phone 337-293 Long Beach
Business and Editorial Office, 362 Ximeno Avenue, Long Beach, California.
Library and Reading Room, 443 East First Street, Long Beach, California.

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



THE SLEEPING BUDDHA



THE WORLD'S DEBT TO BUDDHA



By ANAGARIKA DHARMAPALA

IF I WERE asked under what sky the human mind has most fully developed some of its choicest gifts; has most deeply pondered on the greatest problems of life, and has found solutions of them which well deserve the attention of those who have studied Plato and Kant, I should point to India. If I were to ask myself from what literature we here in Europe may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, and in fact, more truly human; a life, not for this life only, but for a trans-figured and eternal life, again I should point to India.

Ancient India twenty-five centuries ago was the scene of a religious revolution, the greatest the world has ever seen. Indian society at that time had two large and distinguished religious foundations—the Szmanas and the Brahmanas. Famous teachers arose and, with their disciples, went among the people preaching and converting them to their prospective views. Chief of them were Purana Kassapa, Makkhali, Ghosala, Ajita Kesahambala, Pakudha Kassagara, Sanjaya Belattiputta and Niganta Nathaputta. Amidst the galaxy of these bright luminaries there appeared other thinkers and philosophers who, though they abstained from a higher claim of religious reformers, yet appeared as scholars of independent thought. Such were Bavari, Pissa Metteyya, Mettagua, Dunnaka, Dkotaka, Upasiva, Henaka, Todeyya, Sela Parukkha, Pokkharadsati, Maggadessakes, Maggajivins. These were all noted for their learning in their sacred Scriptures, in grammar, history, philosophy, etc.

The air was full of a coming spiritual struggle. Hundreds of the most scholarly young men of noble families (Eulapputa) were leaving their homes in quest of truth; ascetics were undergoing the severest mortifications to discover the panacea for the evils of suffer-

ing. Young dialecticians were wandering from place to place engaged in disputations, some advocating skepticism as the best weapon to fight against the realistic doctrines of the day, some a sort of life which was the nearest way to getting rid of existence, some denying a future life. It was a time deep and many sided in intellectual movements.

The sacrificial priest was powerful then as he is now. He was the mediator between God and man. Monotheism of the most crude type, fetichism from anthropomorphic deism to transcendental dualism was rampant. So was materialism from sensual epicureanism to transcendental nihilism. In the words of Dr. Oldenberg: "When the dialectic skepticism began to attach moral ideas, when a painful longing for deliverance from the burden of being was met by the first signs of moral decay, Buddha appeared."

"The Savior of the world,

Prince Siddhartha styled on earth.

In earth and heavens and hells incomparable.

All honored, wisest, best, most pitiful,

The teacher of Nirvana and the law."

Oriental scholars, who had begun their researches in the domain of Indian literature at the beginning of this century, were put to great perplexity of thought at the discovery of the existence of a religion called after Buddha in the Indian philosophical books. Sir William Jones, H. H. Wilson and Mr. Colbrooke were embarrassed in being unable to identify him. Dr. Marshman, in 1824, said that Buddha was the Egyptian Apis, and Sir William Jones solved the problem by saying that he was no other than the Scandinavian Woden. The barge of the early Orientals was drifting into the sand banks of Sanskrit literature, when in June, 1837, the whole of the obscure history of India and Buddhism was made clear by the deciphering of the rock-cut edicts

of Asoka the Great in Garnar, and Kapur-da-gini by that lamented archaeologist, James Pramsep, by the translation of the Pali Ceylon history into English by Turner, and by the discovery of Buddhist manuscripts in the temple of Mepal Ceylon and other Buddhist countries. In 1844 the first rational scientific and comprehensive account of the Buddhist religion was published by the eminent scholar, Eugene Purnouf. The key to the archives of this great religion was also presented to the thoughtful people of Europe by this great scholar.

With due gratitude I mention the names of the scholars to whose labors the present increasing popularity of the Buddha religion is due; Spence, Hardy, Gogerly, Turner, Professor Childers, Dr. Davids, Dr. Oldenberg, Max Muller, Professor Jansboll and others. Pali scholarship began with the labors of the late Dr. Childers, and the western world is indebted to Dr. Davids, who is indefatigable in his labors in bringing the rich stores of hidden wisdom from the minds of Pali literature. To two agencies the present popularity of Buddhism is due: Sir Edwin Arnold's incomparable epic, "The Light of Asia," and the Theosophical society.

"The irresistible charm which influences the thinking world to study Buddhism, is the unparalleled life of its glorified founder. His teaching has found favor with every one who has studied his history. His doctrines are the embodiment of universal love. Not only our philologists, but even those who are prepossessed against his faith, have ever found but words of praise," says H. P. Blavatsky. "Nothing can be higher and purer than his social and moral code." "That moral code," says Max Muller, "taken by itself is one of the most perfect which the world has ever known." "The more I learn to know Buddha," says Professor Jansboll, "the more I admire him." "We must," says Professor Barth, "set clearly before us the admirable figure which detaches itself from it, that finished model of calm and sweet majesty, of infinite tenderness for all that breathes, and compassion for all that suffers, of perfect moral freedom and exemption from every prejudice. It was to save others that he who was one day to be Gautama disdained to tread sooner in the way of Nirvana, and that he chose to become Buddha at the cost of countless numbers of supplementary existences."

"The singular force," says Professor Bloomfield, "of the great teacher's personality is unquestioned. The sweetness of his character and the majesty of his personality stand forth upon the background of India's religious history with a degree of vividness which is strongly enhanced by the absence of other religions of any great importance." And even Bartholemey St. Hilaire, misjudging Buddhism as he does, says: "I do not hesitate to say that there is not among the founders of religions a figure either more pure or more touching than that of Buddha. He is the perfect model of all the virtues he preaches; his self-abnegation, his charity, his unalterable sweetness of disposition do not fail him for

one instant." That poet of Buddhism, the sweet singer of the "Light of Asia," Sir Edwin Arnold, thus estimates the place of Buddhism and Buddha in history: "In point of age most other creeds are youthful compared with this venerable religion, which has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in the final good and the proudest assertion ever made of human freedom."

"Infinite is the wisdom of the Buddha. Boundless is the love of Buddha to all that live." So say the Buddhist scriptures. Buddha is called the Mahamah Karumika, which means the all merciful Lord who has compassion on all that live. To the human mind Buddha's wisdom and mercy is incomprehensible. The foremost and greatest of his disciples, the blessed Sariputta, even he has acknowledged that he could not gauge the Buddha's wisdom and mercy.

Already the thinking minds of Europe and America have offered their tribute of admiration to his divine memory. Professor Huxley says: "Gautama got rid of even that shade of a shadow of permanent existence by a metaphysical tour de force of great interest to the student of philosophy, seeing that it supplies the wanting half of Bishop Berkeley's well-known idealist argument. It is a remarkable indication of the subtlety of Indian speculation that Gautama should have seen deeper than the greatest of modern idealists."

The tendency of enlightened thought of the day, all the world over, is not toward theology, but philosophy and psychology. The bark of theological dualism is drifting into danger. The fundamental principles of evolution and monism are being accepted by the thoughtful. The crude conceptions of anthropomorphic deism are being relegated into the limbo of oblivion. Lip service of prayer is giving place to a life of altruism. Personal self-sacrifice is gaining the place of a vicarious sacrifice. History is repeating itself. Twenty-five centuries ago India witnessed an intellectual and religious revolution which culminated in the overthrow of monotheism and priestly selfishness, and the establishment of a synthetic religion. This was accomplished through Sakya Muni. Today the Christian world is going through the same process.

It is difficult to properly comprehend the system of Buddha by a spiritual study of its doctrines. And especially by those who have been trained to think that there is no truth in other religions. When the scholar Vachoha, approaching Buddha, demanded a complete elucidation of his doctrines, he said: "This doctrine is hard to see, hard to understand, solemn and sublime, not resting on dialectic, subtle, and perceived only by the wise. It is hard for you to learn who are of different views, different ideas of fitness, different choice, trained and taught in another school."

A systematic study of Buddha's doctrine has not yet been made by the Western scholars, hence the conflicting opinions expressed by them at various times.

The notion once held by the scholars that it is a system of materialism has been exploded. The positivists of France found it a positivism. Buckner and his school of materialists thought it was a materialistic system. Agnostics found in Buddha an agnostic, and Dr. Rhys Davids, the eminent Pali scholar, used to call him the "agnostic philosopher of India." Some scholars have found an expressed monotheism therein. Arthur Lillie, another student of Buddhism, thinks it a theistic system. Pessimists identify it with Schopenhaur's pessimism. The late Mr. Buckle identified it with pantheism of India. Some have found in it a monoism, and the latest dictum is Professor Huxley's, that it is an idealism supplying "the wanting half of Bishop Buckley's well-known idealist argument." Dr. Eikl says that "Buddhism is a system of vast magnitude, for it embraces all the various branches of science, which our western nations have been long accustomed to divide for separate study. It embodies in one living structure, grand and peculiar views of physical science, refined and subtle theories on abstract metaphysics, an edifice of fanciful mysticism, a most elaborate and far reaching system of practical morality, and, finally, a church organization as broad in its principles and as finely wrought in its most intricate network as any in the world. All this is, moreover, confined in such a manner that the essence and substance of the whole may be compressed into a few formulas and symbols plain and

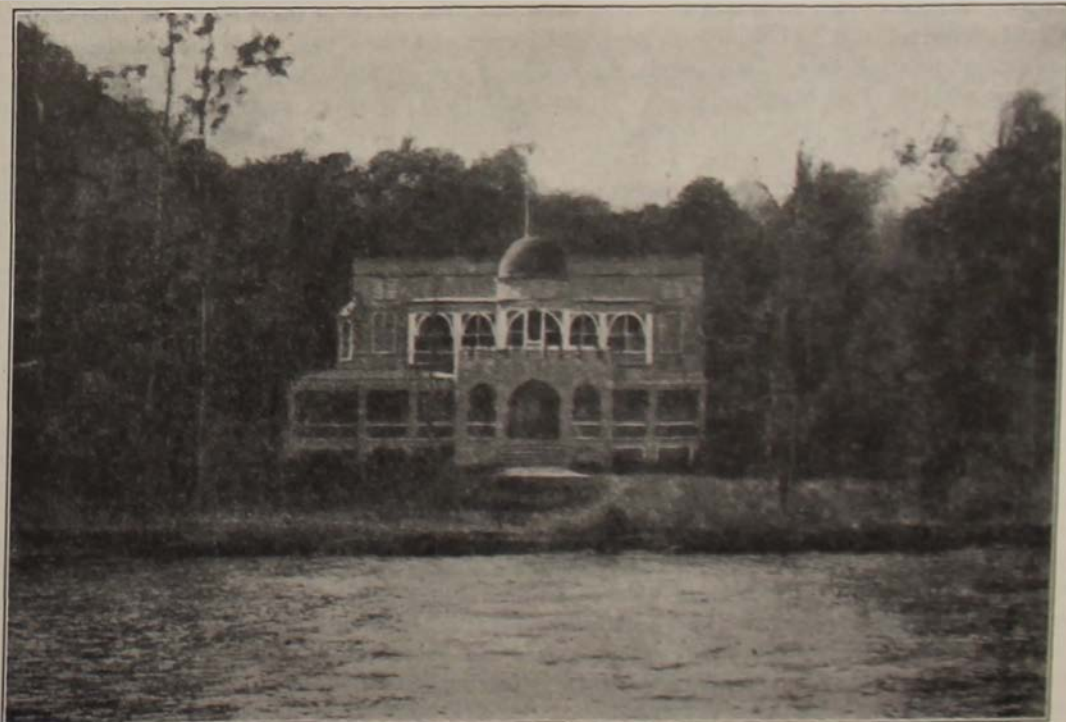
suggestive enough to be grasped by the most simple-minded ascetic, and yet so full of philosophic depths as to provide rich food for years of meditation to the metaphysician, the poet, the mystic, and pleasant pasturage for the most fiery imagination of any poetical dreamer."

In the religion of Buddha is found a comprehensive system of ethics, and a transcendental metaphysic embracing a sublime psychology. To the simple minded it offers a code of morality, to the earnest student a system of pure thought. But the basic doctrine is the self-purification of man.

Spiritual progress is impossible for him who does not lead a life of purity and compassion. The superstructure has to be built on the basis of a pure life. So long as one is fettered by selfishness, passion, prejudice, fear, so long the doors of his higher nature are closed against the truth. The rays of the sunlight of truth enter the mind of him who is fearless to examine truth, who is free from prejudice, who is not tied by the sensual passion, and who has reasoning faculties to think. One has to be an atheist in the sense employed by Max Muller.

"There is an atheism which is not death; there is another which is the very life blood of all true faith. It is the power of giving up what, in our best, our most honest movements, we know to be no longer true. It is the readiness to replace the less perfect, however dear,

(Continued to page 25)



"MAHANAIM" OVERLOOKING LAKE GENEVA, WISCONSIN.



EDITORIAL

WALT WHITMAN

ANAGARIKA DHARMAPALA
AND THE MAHANAIM SCHOOL
OF INTERPRETATION

PEACE IN PALESTINE

EVERYWHERE we are printing a selection from Walt Whitman's "Leaves of Grass." I regard this as the most condensed expression of the Universal Standard and soul of the whole book. I was first introduced to the worth of Whitman by my friend, Col. Robert G. Ingersoll, at the time I left the Unitarian Ministry and became an Independent and Ethical Lecturer in Paine's Memorial Hall in Boston. When the United States shut the Post Office against "Leaves of Grass," as a vile book, I spoke strongly against it. I quoted the supposed unclean passages and showed their true and most pure-souful meaning and published the same in my Weekly Independent Pulpit. But the Post Master in Boston refused its admission to the mails. I immediately telegraphed the whole matter to Colonel Ingersoll who took the matter up with the Post Master General who wired the Post Master in Boston to admit my publication. This reopened the mails to "Leaves of Grass," and I received an autographed copy from its author, thanking me for this great deliverance. Unfortunately I lost this in a fire in Wisconsin, along with many of my own books and manuscripts of the "Unrevealed Bible," but I was shown very clearly that this was that I might greatly improve them; so this persecution of Whitman was one of the agencies for world wide circulation. Later when lecturing in Philadelphia on Sunday evenings once a month, I had a standing engagement to spend Monday morning with Whitman in his home in Camden Town. No words can describe the joy I experienced in these heart to heart communions on the Supreme Things of The Universal Standard of Life.

ON another page will be found one of the most remarkable addresses made at The Parliament of Religions in Chicago in the year 1893. This was given by a very young man of the name of Anagarika Dharmapala. Some years after this he made a return visit to this country for the purpose of trying to persuade our Harvester Plow and other companies to do their best to introduce these improved methods of Western cultivation among the people of India. During this visit it was my good fortune to entertain him at our School of Interpretation in Lake Geneva, Wisconsin. On another page will be found a picture of this school. On still another page will be found the picture of a cross found in the middle of one of the stones as it was split open for a foundation stone of the building. One part of it was placed in the centre of the reading desk in the school room. During the week of this most enjoyable and uplifting visit, our theme of study was "The Light of Asia," and the dreams of Dharmapala confirmed to him the general sense of my interpretation of the spiritual meaning of the life of Gautama. This was especially strong concerning Nirvana—as the married state of man in God and of God in man, which each truth seeker can find most fully explained in "DEUS HOMO." All our books of the School of Interpretation have been evolved out of this experience of being intelligently taught of God in the great Night School of The College in Jerusalem. There is nothing dearer to be experienced than that you are One of the Beloved of God to whom He giveth in sleep.

THE TWO subjects of our former issue are most fitly coupled. The Night School is the only way in which we can become the beloved of God and be taught in our sleep and therein eat the bread of the very knowledge of God and drink the wine of the very joy of God. This is the only state of life through which anyone can gain Immortality.

PALESTINE. Having lived and studied the conditions of life in Palestine and Jerusalem I have not been surprised at the strife between the Arabs and Jews. The cause of this is not so much from either Jews or Arabs, as from the exorbitant demands of Backsheesh of the Turkish officials. In every purchase of land these obtain the largest share of the money. The Arab peasants are one of the gentlest and most lovable peoples on the face of the earth. They have lived on and cultivated this soil for many generations and yet are being unjustly forced to give it up. This grievance and discontent is bound to continue and increase until equal justice is established between buyer and seller, whatever their Nationality or Religion. I would be living at Jerusalem today and publishing therefrom The World Liberator, but for utterly corrupt administration and injustice of the official class. While this may be improved somewhat by the British, even they are compelled to often submit to this long established condition. Only education and equal rights to all, whether Arabs, Jews or Christians, will ever bring about a condition of Peace and Safety.

In seeking wisdom thou art wise; in imagining that thou hast attained it, thou art a fool.—Rabbi Ben Azai.

ADVANCED PSYCHOLOGY



By CHARLES GARDNER

AFTER TWENTY years of research work, with blindness as a stimulus, the mystery that surrounds the source of being has melted away like the low hanging mists before the rising sun. In the first place, it is necessary to admit that life and death are mysteries to be solved through a general as well as an individual growing understanding of the parts, in their relation to the whole. It is necessary to discern between the partial, and life in a state of completeness, before the understanding will be able to grasp and hold together the whole meaning of existence. In order to search out the meaning of existence, it is necessary to distinguish between the dead and the living, not from the view point of the senses, but from the universal standpoint.

Psychology is the ology of the soul, or viewing life from its highest moral aspect, the soul is the moral element. It is the Eagle and its ways of living, that is used as the symbol of the soul, a state in life that feeds its young ones upon both the dead and the living. The Eagle searches out the most lofty crag for its nest, or the place for its increase. Even though the mountain peak is its dwelling place, it must go down into the valleys for its food, which is mostly fish caught by other birds. It will be seen by studying the soul, by studying the life of the Eagle, that soul is only one of the great divisions of life. The soul like all other divisions of life, does not see itself as it is, but sees its likeness reflected in another part. The opposite part to the soul is the mind or mental, which is first brought under cultivation, often being mistaken for the soul.

In order to understand life more definitely, it is necessary to view it from its four cardinal points, each having an equal value. It is utterly impossible to keep a direct course, without due recognition of the east, the west, and the north and south. So in the psychic research, if one is to keep a true course, one must recognize that spirit is the east, body the west, while soul is the north and mind the south. It is only by this law of correspondence between the visible and invisible, or by learning the language of symbolism, that it is possible to solve the riddle of life.

So long as there is a tendency to exalt one part of the whole, to become ruler over some other part of the whole, force will have to be resorted to. It is not lawful, from the universal point of view, for any part, or partial state in life, to rule over any other partial state. It does not require a close observation to see the ill effects in the world, of exalting one partial state of life, to the abasement of some other partial state. So long as there is a tendency to control the body, through the supremacy of the mind, confusion and disaster must be

the result. When this is the case, the soul, or moral, is an ideal rather than a reality in the life of the world, or individual, the spiritual being quite undiscernable.

It is quite the natural thing for the soul to exalt the mind, but when the mind does not return the compliment by exalting the soul, it becomes self-exalted, or errs. To idealize the soul, instead of bringing it into service, is to weaken the moral fibre of being. When the moral fibre is weakened through inaction, the mind, or mental, becomes strong, cruel, and overbearing.

If the student is to bring harmony out of chaos, spirit, soul and mind must be recognized as equals, each being the compliment of its opposite. Spirit must be found in body, and body in spirit, soul in mind, and mind in soul. It is only in this way that life is rounded out, the spiritual, mental, physical and moral functioning in perfect harmony.

There is a male and female element of life that must be taken into account, from both the natural and spiritual view point, before one can get an unbiased understanding of life. So long as the intellectual, or male side of life, is given more honor, through culture and refinement, the consciousness, or female, languishes.

Throughout the past ages, the female has been the slave of the male, it is only in recent years that the woman has claimed equal suffrage. As all spiritual things follow in the wake of the natural, it is reasonable to believe that the consciousness is to have equal recognition with intelligence. It is right, in the process of creation, that the male should go forth to open the way for new discoveries, but it is equally right to give the female the place of equality. Throughout all the ages, the consciousness, or female element of life, has conceived in the womb, or heart, all that has been brought to light by the male, or intelligence.

So long as the consciousness is not given a place of equality with the intelligence, it will continue to remain a state of subconsciousness, even though one may imagine it to be above. The consciousness is only lifted up into heaven, or revelation, by cultivating the moral fibre until it is as strong as the mental.

To worship the ideal through the imagining of the mind, is to worship the mind to the neglect of the soul. So long as there is such a state as the subconsciousness, the female element of life, is still being ruled over by the male element, instead of ruling with the male. So long as the consciousness is not cultured and refined, with the same devotion that has been given to intellectual improvements, the chasm between the intelligence and consciousness must remain. So long as

(Continued to page 30)

THE GOSPEL OF JOHN

The Soul Revealed

CHAPTER XV. THE FRUITFUL VINE

"Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

"His eyes shall be red with wine, and his teeth white with milk."
Genesis XLIX. 11, 12.

"And Judah and Israel dwelt safely, every man under his fig tree, from Dan even to Beersheba, all the days of Solomon."
I Kings IV. 25.

"In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree."
Zechariah III. 10.

THE VINE, all through these Writings, is the symbol of Revelation, and that means, the actual and conscious Sight, Hearing and Touch of the very life of God within. To eat the grapes that grow on this vine, or to drink the fresh and unfermented blood or life thereof, with the right understanding and knowledge thereof, is the only way in which we can partake of the saving grace and very life of God.

There is but one way of manifestation from God, and that is always some quality of God's Own Life seen, heard and felt within. This is the only Immanuel or God with us. As revealed in this Chapter on the one and only vine, the main branches of this most fruit-bearing of all states, are the twelve Disciples or Apostles. These are Law, Truth and Love in Spirit; Obedience, Prayer and Discernment in Mind; Sight, Hearing and Touch in Body; and Desire, Labor and Illumination in Soul. These are the same as the twelve tribes of Israel. As the tribes they are states of Intelligence and expanding Illumination from Age to Age. As the Apostles, they are states of complete universal Conscious Being.

The Prince and Chief of all these twelve qualities and states of super excellence is Judah, often called the Lion, because Labor is the power to persevere in the state of Conscious Vision until, by much appropriation of the very life of Vision, you become in all your being the very likeness and conscious image of the living God who will never be known or understood until this life with God within becomes as normal as our lives with one another in all natural ways.

None of these branches can bear the perfect fruit of life's strength and joy unless it is nurtured by the Vision-Consciousness with Understanding from the living God. These are in themselves the most excellent of all qualities, and yet, unless they abide in, and draw their life from, the true vine, they are of but little good in themselves or in the task assigned them to bring forth to sight of others the very nature of God's Own Life. Without this, Love degenerates to passion or self glorification; Truth becomes dogmatic and tyrannical; Obedience mere formality.

In like manner, not one of these super-excellencies

is capable of standing alone and fulfilling its predestined mission. Not only must these Twelve abide in conscious revelation but they must know and understand that Revelation is nothing in itself unless it keeps us nourished by the realization and joy of the Presence of God as The Unmanifest. Many become simply captivated by the beauty of Vision without realizing the Presence of the Father as the Husbandman. As all vines soon degenerate unless properly pruned, and the soil cultivated and enriched, so is it with Revelation. The greatest of all the world revelations are most degrading and enslaving unless with the help of present Revelation we press out their hidden and eternal meaning. It is impossible to describe the ignorance and misrepresentation concerning God of the millions of devoted students of the historic and literal meaning of Revelation.

This is equally true in one country as another. The literalists of all countries are those who breed and maintain every degrading form of proselytism, national and international strife and war. Never will International Peace and Justice prevail in our world until these great qualities of perfection abide fast in the one true Vine, under the constant care and attention of the One Living God.

Here is the one thing our world most needs to know. In all lands there are a few who so live and grow, and only as these increase and multiply in all lands will the very Nature and Presence of God be seen and felt as the Ruling Power in all our world.

Next to abiding in the true Vine as Conscious Revelation is the importance that these Twelve love one another and also keep together. These are, therefore, strongly and repeatedly commanded to love one another. Love must include Truth, Obedience, and all the rest; so must Law and Obedience. To be rightly obedient we must have Sight, Hearing and Touch, etc. Each must be in all and all in each. These are the chosen Qualities of God without which He cannot reveal Himself and create mankind in His Own Image and Likeness.

Before these Twelve can complete their work, this world spirit that upholds the authoritative religions and

(Continued to page 34)

THE MAN OF MEN



MAN Wise in Counsel, Like unto GOD; as Personified
in the Odyssey of Homer; and Interpreted
to the Understanding.

BOOK XVII.

The Superior Man.

THE TRUE Master of Men is so, not from any external advantage of wealth or position or authority, but by inherent superiority, worth and strength of character. The many trials and disciplines of life are for the purpose of developing this indestructible strength. Ulysses, coming to his home after an absence of twenty years, comes as an old man, leaning on a staff and clad in a sorry garment, by the protecting, as well as the transforming, power of Divine Wisdom.

Ulysses, in his own home, so clad and begging a piece of bread from guest to guest, marvelled at by some, and ill-treated by others, is representative of the last chamber of ordeal through which the nature of man is tested and strengthened for the equal possession of material and spiritual wealth. Man must be so superior in himself that he cannot be deprived of it by any external disadvantage.

We witness first the return of Telemachus. He has gained in dignity and power. The loftiest and most ideal aspiration towards the present and the future adds to itself strength and glory by caring for and upholding the worth of ancient things. A thing all new overwhelms with its newness. We are children of the past and of the present as well as heirs to the future. Those who flout at all things that have been, have not made the journey of Telemachus to enquire concerning his father. It is in seeking into the meaning of the Ancient Things that we discover the true promise concerning the future.

This is the stranger or prophet who returned with Telemachus. The suitors are amazed at the strength, confidence and daring of Telemachus. The world must be prepared for the fulness of the spirit that has achieved the perfect relationship of Divine Revelation and Understanding. All the partial states must do their very best before the impartial and perfect whole can come.

Spiritual life, intellectual life, material well-being, humaneness and soul goodness are each separately evolved and tried before man becomes great enough to blend all these together into a perfect whole.

On the way from the shelter of the swineherd to his own palace, Ulysses is insulted near the altar of the nymphs by the goatherd. Here there is a beautiful flowing fountain, wrought by men's hands at which the citizens draw water; and around these was a grove of

water-nurtured poplars circular on all sides, and cold water flowed down from a rock from on high; and there was an altar of the Nymphs built above it, where all travellers made offerings. These are the heavenly states of consciousness.

In the religious life man long looks up for help more than he looks into himself. He aspires for some far away home and ideal more than he seeks to improve himself and all things around him. The lofty spires of our Churches shoot heavenwards all around and yet compass about wretched and loathsome dwellings that are the scum that rises from the whirlpools of human selfishness and greed. The fountain inclosed in this circular temple of aspiring trees has been made with men's hands. This is the receptacle for the water flowing from on high.

In the worship yet to be the water flowing from on high will meet and mingle with another stream rising up from within. The true consciousness is the delightful mingling of the Divine in the human and the human in the Divine. Man must know how to aspire as well as to inspire. We must lift ourselves up into God as well as draw God down into us.

The goatherd who insults Ulysses is representative of the culture of the religious life apart from the inner living consciousness of God in Revelation with Understanding. The swineherd prays that Ulysses' coming may be avenged on this insolence. Ulysses, first prompted to destroy the destroyer, endures, suffering no outward sign to betray him. The most perfect strength is that which is master of self under all conditions.

The fawning Sycophants and panderers to wealth and place are often our best friends. They teach us to distinguish between innate and natural superiority and that which is put on as a cloak. Much of so-called good manners, education and refinement is a mere veneer that will crumble away at the first touch of poverty or trial.

The true man begins early in life to watch over and subdue himself. The true culture includes every means of self-improvement. Life is the great school and all our powers are the things to be hunted and subdued into service to the united whole.

The only one to recognize Ulysses unaided is the old dog Argus. Long cast out and neglected by others he dies at the sight of his long absent master. The long watch of Time is ended. The victory over self is gained.

The strength of the moral nature becomes its own guardian. Ulysses is representative of man risen superior to anything low, unkind or unjust. No outward act of dependence or toil can mar the strength of a noble soul.

Of the dog Argus it is said: "He did not fly from any monster that he had pursued in the thickets of the deep wood: and he was well acquainted with their tracks." True watchfulness never turns back from hunting down the evil passion or the unnatural appetite. Watchfulness is many-eyed. It becomes schooled in the various distorted sinuosities of evil. Nothing around him escapes the eyes of Ulysses. The eyes that have long coned the things of Eternity and of Time are not deceived, even though they often seem to be blind. Worth is manifest to worth.

The most truculent and insolent of all the suitors is Antinous. He is Illumination in its mysterious aspect. While he is the most persistently tyrannical, he will be the first to go down to Hades in the Day of Vengeance. Ulysses is very prudent towards Penelope who sends for him. While Ulysses remains to further test the suitors and servants, the swineherd returns to the care of the swine. Material duties must not be lost sight of in the most eventful spiritual epoch. The things of daily life must be as sacred to us as the things of Character and of Eternity. The day of our perfection will come when all that is by nature Eternal is drawn out into Time and all that is achievable by Time is indrawn into the Eternal State.

Life is thus a continual expansion and contraction, absorption and projection; or a blending of light and darkness, until each state has neutralized the other. As the year is divided into twelve months so is the great cycle of Being. These twelve are Illumination, Law, Truth, Love, Obedience, Prayer, Sight, Hearing, Touch, Desire and Labor. As each month of the year is pervaded by the operation and qualities of the twelve, so is each one of these twelve states of being influenced and pervaded by the others. We cannot separate any one



CALYPSO

from the others. One bad month will influence the whole year.

A negative state in Truth or in Love or in any other of our twelve gifts will have its influence for evil upon all the twelve. He who plants sparingly also reaps sparingly. He who neglects to do (until tomorrow) what should be done today will never do as much in the one as he might have done in the two. While the year has its twelve divisions, each day has twenty-four. These together make one day. The true day of Perfection will be one day of continual consciousness in the intelligence and of intelligence in our consciousness.

In the Perfect Day we are to realize the inner world of God in the outer and the outer world of man and nature in the inner state. The perfect month must include the year, and the perfect hour must include the twenty-four. The life of man includes both the intellectual and conscious states of being. We have not completed our responsibility in the twelve working hours of the day. We have still other twelve hours that will never be spent to the best advantage until we awake to our responsibility concerning them. We must learn the Law of Being concerning the night as well as the day. We must bring the rest of the night into the toil of the day and the action of the day into the rest of the night. As the man to the woman so is the day to the night. As the woman to the man so is the night to the day. As God is to man so is man to God.

God can never be made visible until man discovers and fulfills his own responsibility in these months and days of the great years or cycles of evolutionary progress. The years and days by which we measure time are symbols of these more real things and values of intelligent conscious being.

Illumination stands at the beginning of every cycle. This increases our knowledge of the Law. We see and become more conscious of its Truth. Love expands. Obedience follows. The Divine Potencies within aspire or pray for fuller expression without. Discernment be-

tween the natural and the spiritual, the humane and the Divine, grows clearer. Sight and Hearing within supplement Sight and Hearing without. The Presence of God is felt in the sense of Touch. Desire to know and to be inspires to earnest Labor to give expression without to all that we have learned within.

All these are real things. They make up the sum of our self-hood. Those are not Revelations from God to man alone, nor discoveries of man without God's help. They are states of knowledge and consciousness into which we awaken in the realization of self, and of our moral responsibility to know and to be the very best that we can know and be. Our highest moral responsibility is to learn how to live in God. This is more than to learn to believe in God. We must learn to live both intelligently and consciously in God before God can be fully manifest in us.

Illumination is more than God's Gift. In the beginning it is wholly of God. In the end it must also be included in our moral responsibility to seek to know and to live from God. These qualities of the fulness of life have a natural as well as a spiritual side. It is impossible to know the Divine Law unless we regard and revere the natural law.

Nature cannot be ignored. If you turn her out of the door she will come in at the window. You cannot raise a mighty oak in a flower-pot, any more than you can have the Mighty Life of Revelation with Understanding in a narrow and ungenerous soul. We must first be faithful to the laws of nature. We must know and love her in all her varying seasons. We cannot have the beauty of the Divine without bringing to God a noble, generous and natural sweetness of disposition.

But however harmonious and beautiful our natural character may be this is only an empty vessel until it is filled with the conscious intelligent Presence of the Living, Loving God. Devotion to Nature, to beauty, to art and music, and to all that is charitable and humane, is but the preparing of the vessel that is to be filled with Heavenly Life. In this we must distinguish between what is natural and what is artificial. By artificial means and forced education we pervert nature. We shall never be at our best in natural ways, until education ceases to be a thing apart from life; and good manners an outward form lacking the inward grace.

Before we can be natural there must be a great simplifying of our ways of living. The true joy and perfection of nature must be sought as well as the joy and perfection of Spirit. Many find the way of God so hard to find simply because they have not yet awakened to the simple, natural responsibilities. Nature also has her East and West—spirit and body; North and South—soul and mind. Each of these has its Trinity of Being and of Manifestation. As spiritual love is the fulfilling of the law of the Spirit, so is natural love the fulfilling of the law of nature.

As Discernment comes after Obedience and Prayer,

so does natural intelligence. As Touch comes after Sight and Hearing, so are natural joys and pleasures of nature's consciousness the reward of much looking into, and listening to, the ways of nature. As Illumination in Soul comes after Desire and Labor, so is natural inspiration the fruit of natural desire and patient labor in pursuit of every possible excellence.

To seek to know and to manifest God in spiritual ways without having first fulfilled our responsibility to be gentle, refined, affable, courteous, humane in all natural ways, is the most monstrous perversion and displacement of the Divine Order of which we are capable. The obligations of Nature are as fixed and immutable as the obligations of God. Before God can live in us in the fulness of His Strength, we must cultivate and develop into unity of consciousness and intelligence each of these twelve gifts or qualities of perfection. This is man's life in God. This is our highest moral responsibility. Each of these twelve gifts, or possibilities, must be known and lived until Knowledge and Life are One.

This is essentially the meaning of all this Chapter. The old dog, or state of watchfulness and power to track down the savage and evil things in nature, has reached its end. The Man of Men—the Superior Man—has returned from seeking the knowledge of the Eternal, to apply such knowledge to the natural life of man upon earth. The decisive contest is drawing near. This contest is between the composite but simple, perfect strength of all these twelve gifts, unified, and life devoted exclusively to some one solitary state of excellence.

However struck and insulted, Ulysses stands firm. Though Antinous is very beautiful, and is the leader of the others, and sometimes called God-like, he is representative of those who only rely on inspiration from God without doing anything to perfect their understanding and ennoble their own character, by seeking after other states of excellence.

While Heaven, or Revelation, is God's Throne, earth is God's Footstool. The Divine must find rest in the understanding of man. Ulysses patiently seeks a meal cake and a small measure of wine from each of the suitors for the hand of Penelope. The Perfect Whole must be nourished by the knowledge and life of each separate state of excellence. When invited to visit Penelope, he postpones the hour to avoid unnecessary strife and violence. The Perfect may cause strife; but seeks, as far as possible, to avoid it. Those who know and live with God do not seek to force their understanding upon others.

But the day comes for a contest between those who stand for the Eternal Things drawn forth into naturalness against all other forms and ideals of life. God's way of making man is the one way that must succeed. The return of Ulysses is truly at hand. The Best of the New has discovered the Best of the Old. The Newest,

(Continued to page 32)

Selected Verse



FROM "SONGS OF MYSELF"

By WALT WHITMAN

I celebrate myself, and sing myself;
And what I assume you shall assume,
For every atom belonging to me as good be-
longs to you.
I loaf and invite my soul,
I lean and loaf at my ease observing a spear
of summer grass.
My tongue, every atom of my blood, formed
from this soil, this air.

Born here of parents born here from par-
ents the same, and their parents the
same,
I (now thirty-seven years old in perfect
health) begin,
Hoping to cease not till death.

I hail for good or bad, I permit to speak at
every hazard,
Nature without check, with original energy.

Have you felt so proud to get at the mean-
ing of poems?
Stop this day and night with me and you
shall possess the origin of all poems:
You shall possess the good of the earth and
sun (there are millions of suns left)
You shall no longer take things at second or
third hand, nor look through the eyes of
the dead, nor feed on the specters in
books.
You shall not look through my eyes either,
nor take things from me:
You shall listen to all sides and filter them
from yourself.

A child said, "What is the grass?" fetching
it to me with full hands.
How could I answer the child? I do not
know what it is any more than he.
I guess it must be the flag of my disposition,
out of hopeful green stuff woven.
Or, I guess it is the handkerchief of the
Lord.

A scented gift and remembrance designedly
dropped,
Bearing the owner's name some way in the
corners, that we may see and remark,
and say, "Whose?"

The runaway slave came to my house and
stopped outside:
I heard his motions crackling the twigs of
the wood-pile.

Through the swung half-door of the kitchen,
I saw him limpsy and weak,
And went where he sat on a log and led him
in and assured him,

And brought water and fill'd a tub for his
sweated body and bruise'd feet,
And gave him a room that entered from my
own, and gave him some coarse clean
clothes,

And remembered perfectly well his revolv-
ing eyes and his awkwardness,
And remembered putting plasters on the
galls of his neck and ankles.
He stayed with me a week before he was re-
cuperated and passed north:
I had him sit next me at table, my firelock
lean'd in the corner.

I am the poet of the woman the same as the
man;
And I say it is as great to be a woman as
to be a man,
And I say there is nothing greater than the
mother of men.

I understand the large hearts of heroes
The courage of present times and all times,
How the skipper saw the crowded and rud-
derless wreck of the steamship, and
death chasing it up and down the storm,
How he knuckled tight and gave not back
an inch and was faithful of days and
faithful of nights,

And chalked in large letters on a board,
"Be of good cheer, we will not desert
you."

All this I swallow, it tastes good, I like it
well, it becomes mine.

I am the man, I suffered, I was there.
The hounded slave that flags in the race,
leans by the fence blowing, covered with
sweat—

I am the hounded slave, I wince at the bite
of the dogs:

Hell and despair are upon me, crack and
again crack the marksmen:

I clutch the rails of the fence, my gore
drips, thinn'd with the ooze of my skin.

Old age superbly rising! O welcome, in-
effable grace of dying days!

See ever so far, there is limitless space out-
side of that,

Count ever so much, there is limitless time
around that,

My rendezvous is appointed, it is certain,
The Lord will be there and wait till I come
on perfect terms.

The great Camerado, the lover true for
whom I pine will be there.

And whoever walks a furlong without sym-
pathy walks to his own funeral dressed
in his shroud.

And to glance with an eye or show a bean
in its pod confounds the learning of all
times;

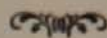
And there is no trade or employment but
the young man following it may become
a hero.

And there is no object so soft but it makes
a hub for the wheeled universe.

And I say to any man or woman, "Let your
soul stand cool and composed before a
million universes."

THE SILVER TRUMPET

By ELIZABETH BARBOUR DICKSON



The high-vaulted dome of blue heaven,
Jeweled, gemmed with starry
Brilliant lights
Sending their soft brilliant glory
Through the nights,
Look down on a sleeping world
Of silent thought,
Surrounded by a deep vibrant current
Of mighty sweep,
Which draws the soul of man

Into limitless soundless deeps
Of conscious love and purity,
Where faint and far is heard
The first tremulous vibrations,
Which precede the high clear notes
Wonderously sweet,
From the silver trumpets
Of Celestial harmony,

Calling conscious man
To share with God,
The sweetest, highest and purest joy of
God's
Own Being.
O ye children of God!
Tear aside the grey and clinging mists
That enshroud the soul
And step into the shining whole
Of God's Celestial Paradise.

IMPRESSIONS OF OUR ALASKA-YUKON TRIP

By KATE GRAY CHAINEY

(Continued from last month)

WE NOW have an agreeable change in our method of travel from boat to train on the White Pass and Yukon Railway, one of the most difficult pieces of engineering in any country, following for many miles the old trail of '98, where hardy men fought their dual fight with nature and man in their rush to the Klondyke gold fields. But, we are now travelling in great comfort seated in an observation car and at "Inspiration Point" reach an elevation of 2400 feet and have a marvelous panoramic view of the jagged saw-tooth mountains, glacier-topped Mt. Pinnacle and at White Pass Summit, twenty miles from Skagway, the international boundary is crossed and the Stars and Stripes and the Union Jack bid us welcome to a land, not of snow and ice, but of sunshine, flowers and beauty speaking a universal language to all who love the sublime. It is from

here that Summit Lake sends its waters to join others in forming the mighty Yukon River that drains 150,000 square miles of British territory and 180,000 in American territory and after crossing and recrossing the Arctic Circle finally joins the waters of the Behring Sea 2100 miles distant. A beautiful sight is Pitchfork Falls where a stop is made

for those who wish to climb the mountains and photograph the cascade and gather wild roses and arctic moss. Black Cross Rock, a 100 ton piece of granite, marks the place where two workmen were buried during the construction of the road. Dead Horse Gulch is crossed by a steel cantilever bridge, the most northerly of its kind in the world, and takes its name from the fact that here many faithful pack animals were sacrificed in the early days. We go through Tunnel Mountain 300 feet long, the only one on the route, cut 1000 feet above the bottom gulch and in fact the whole of this 110 mile trip is full of wondrous scenic beauty and at 4:30 we arrive at the town of White Horse, the head of navigation on the Yukon River. The name is derived from the great manes of white spray (in sea parlance called "White Horses") and one of the principal sights near by are Miles Canyon, named for General Miles, an early explorer in this country and White Horse Rapids. Many thrilling stor-

ies are told of men crossing the seething waters of the canyon and rapids and the toll of lives was great. Recently a suspension foot-bridge has been built across the canyon for the benefit of visitors and "cameras" and just below the rapids a park club house was built to the memory of Robert W. Service, whose Trail of '98 has been so popular as a book, and then a "Movie" Sam McGee, the character made famous by Service, lived at White Horse and visitors are shown his cabin. The White Horse Inn, according to its letter heading, was built in 1928, and is the most modern hotel in the North, having hot and cold running water in every room and we were even treated to one with a bath, a great luxury. The food was very good, broiled brook trout being one of the specialties, as were also moose and caribou steaks, which to our taste, were rather wild and gamey. In the

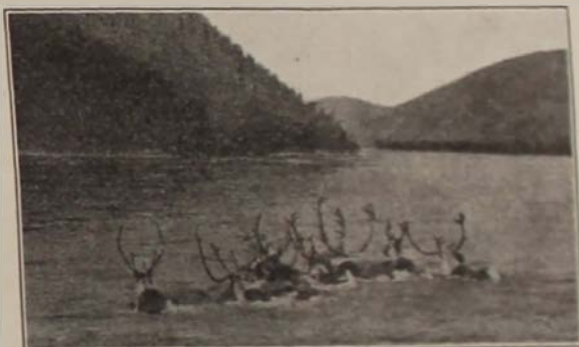
evening we attended a lecture given in the St. Andrew's United Church of Canada with interesting slides of northern scenery. In the Canadian Bank of Commerce we saw a pair of moose horns 71 inches from tip to tip.

TO THE KLONDYKE—
ON THE YUKON RIVER
TO DAWSON.

This is perhaps the most interesting stage of our

journey as it takes us down this historic river 460 miles into the very heart of the mining activities of '98. Our steamer (also named "White Horse" with a large one perched on the mast head) leaves the dock at 7:00 p. m. and as it will be light until 11 o'clock we sit on deck to enjoy (to our eyes) novel sights and a succession of changing pictures. Great vistas of rolling hills, towering mountain ranges heavily wooded with tall firs, an occasional wood camp or trading post, many farms devoted to the raising of Silver Foxes, and so on, a panorama of beauties which will long remain in memory.

We are now really travelling on Lake LaBarge, one of the many tributaries to the Yukon, all being fed by glacier streams originating in the surrounding mountains which rise sheer to great heights on either side. The next morning all are on deck to get the thrill of shooting "Five Finger Rapids," so-called from the fact that four immense boulders rise in the middle of the river and with the rock side walls make what is



Herd of Swimming Moose

termed "five fingers" of water and the intrusion of these rocks causes the rate of flow to increase and the water rushes and boils through at a rapid rate. It looks to the passengers as if we were headed directly for the middle rock, but before we can catch our breath we have "hurtled" between the rocks and are in comparatively quiet water below. We are now definitely on the "Yukon," the Indian meaning of the word being "big," and it well deserves the title. We pass Victoria Rock, the profile of England's beloved queen being discernable, and finally reach Dawson at the mouth of the Klondyke River. Our headquarters here were at the "Royal Alexandria," and while it was hardly a "Palace befitting a Queen," still the beds and food were passable, which had now become to us the most important factors. The career of Dawson began in the year 1897 when gold was discovered in that region by George W. Carmack, Robert Henderson and two Indians, Skookum Jim and Dawson Charlie, and we all know the story of the great gold rush when the news reached the outside world, much less accessible then than it is now, and many are the interesting tales told such as of "One-eyed Riley" winning \$17,000.00 in one poker game and gambling all the way back to Skagway he

arrived there without a cent and started back to Dawson to win another fortune. On every hand we see dilapidated buildings minus paint and windows, hotels, saloons and even theatre with faded letters spelling "Orpheum," relics of past grandeur. But the real object of our stay here is to make the trip to Midnight Dome, 1500 feet above the river, a drive by autos over a very good road with trees and wild pink roses on either side, a distance of 28 miles. On the way we stop to see an enormous dredger at work separating the minute particles of gold from the rocks brought up in big buckets, a much quicker method than the old "rocker" and "sluice boxes" of early days, though we did see a few of these "old timers" at work, living in their cabins and eking out a bare living. We saw the "gold room" at "Bear Creek" and the "nuggets" and even the famous "gold-bricks" (though nobody handed us one). At 9:00 p. m.—broad daylight—we arrived at the tavern below the Dome where awaited us a fine chicken dinner and the adventurous ones of our party climbed to the top at midnight but were only rewarded by a partial view of the sun, clouds intervening, but we were amply repaid by a splendid view, on

the way back, of His Majesty coming up over the horizon at just 2 o'clock in the morning.

After our partial night's rest we are up betimes for we have to again mount our "White Horse" for the return trip "up stream," which takes twice as long as the one down. We have to make more frequent stops for "loading up" the cord wood which is stacked in great piles on the banks, for we are supposed to burn a cord an hour. We also take on board swarms of mosquitoes (one of our few unpleasant features) for they were certainly vicious. One lady said she wrapped her legs in brown paper and when they pierced through that she took sand-paper but that only served them for sharpening their bills!

We pass numerous islands where at certain seasons the moose and caribou are seen in great numbers with their young, and large herds are seen swimming the river, but we much regretted that it was too early in the season for us to witness this interesting spectacle. At some points we see the real Hermit of the country, the picturesque woodchopper, followed by a number of the "husky" dogs, who in winter haul the wood over the snow. At Five Finger Rapids we have even a greater thrill than going down for our steamer will go to the shore, pick up a cable made fast to the shore both below and above the rapids and we proceed thru the swift waters with our captain assisting the wheel

at the stern. It was on this return trip that the birthday party, in honor of Mr. MacDavid, mentioned in the first of this paper, was given, under the capable management of Miss Sarah Phillips and Mrs. W. E. Stevens. Alaskan roses decorated the tables and gaily colored place cards. Mr. MacDavid was the recipient of many useful gifts such as a box of matches, a cake of soap, a Yukon trophie ring, package of cigarettes, etc. Anecdotes and poems were recited and one of the ladies read the following original verses, which she called "Pro and Con": K. G. C.

Oh Alaska fair land,
Famed in story and song;
We are glad to have seen you
But not for too long.
We prefer to return where the Sun has more sense
Than to shine all the night
With rays so intense.

(Continued to page 31)



Alaskan dahlias grow to an immense size.
Above—One of the "Huskies."

THE LIGHT OF ASIA



RADICAL AND CONSERVATIVE

SUDDHODANA — the king, is religious devotion to Revelation ruling by established power and authority, based on the letter rather than the spirit. This is the power of the Spirit in revelation without understanding. This must cling to the way of authority as long as possible. It is in the wisdom of God that He dwells as long as possible in the dark clouds of the mysterious meaning of Revelation. Only thus can man have the glory of gaining the victory over the Eternal Things. This old way corresponds with the conservative spirit. For this spirit or way of looking at things, the world is made for the best and most fortunate. Power clings to power and wealth covets wealth.

Two ways are open. One is the way of giving up all that seems worth having, and gaining a perfect law and a perfect life for all. The other is to cling to the best that is in blind devotion, leaving uncured and hopeless the many who are kept out of the things that make life enjoyable. There is also a radicalism that turns from all that is and thinks the only way to the better to be by the path of hate and destruction. The right understanding will be both conservative and radical. It will go to the root of things and find the perfect cure without hate and without destruction of any good already gained.

The spirit of the conservative seeks to preserve its way and reign by shutting up the growing, questioning life of the Age in three beautiful mansions. One is for winter, built of hewn trees and lined with boards of cedar. This is the strength of Knowledge to protect from the cold severity of the demands of the moral nature. The summer palace is built of the veined marble and represents the power of the subjective conscious life to guard from excess of intellectual heat. The palace for spring is of burnt brick lined with blue tiles. These are the doctrinal forms that protect and preserve the established order in the time of change.

Notwithstanding the fact that the educational reformatory and religious institutions of the age are all for the preservation of the established order and governance by force of authority, this new growing spirit of a perfect understanding and all-embracing love still ponders and reflects concerning the nature of life and the cause of human ill. Though some new delight was provided for every hour,

..... "yet still came
The shadows of his meditation back,
As the lake's silver dulls with driving clouds."

The promise of his birth is twofold. He shall be a King of Kings, of universal dominion, trampling the neck of all his foes; or, he shall tread the sad and lonely path of self-denial and of pious pains, gaining some

great but unknown good. The conservative spirit would lose the unknown good and keep the things that are. The radical spirit would reach the unknown through hate and fierce destruction of the good already gained. The truer spirit will win the things unknown and gather therein all the good that already is. The conservative spirit would claim the growing life and prevent the day of change by bonds of love. The king is told:

"The thought ye cannot stay with brazen chains
A girl's hair lightly binds."

A plan is found to find a bride. Of all the beauties of the realm but one succeeds in waking the hidden springs of love. This is Yasodhara,

..... "a form
of heavenly mould, a gait like Parvati's;
Eyes like a hind's in love-time, face so fair
Words cannot paint its spell

This is the perfect beauty of the soul-consciousness. Enamored of this the understanding in the growing life may remain content with the established order, and consent to govern by external, established means.

Beautiful, entrancingly lovely, beyond the power of words, is the Soul-consciousness. Enamored by this many may live steeped in the pleasures of the inner life, all oblivious of the physical suffering of the great world around him. To gain this Beautiful One Siddhartha must contend with his rivals for her hand. He must be their superior in the use of bow and sword, and in mastering an untamed horse. It is feared that his quiet, secluded life in the rose bowers of pleasure may have unfitted him for such feats. In this, however, he proves himself the best. He strings the bow that no one else can string, and sends his arrow far beyond the rest. The music of this bow is like to that of Ulysses. The power to bend and shoot therefrom is the power to send swift thought through all the many possibilities of life in spirit and body, soul and mind. The bow itself is the spiritual and soul knowledge of the Holy Seven.

In the trial with sword Siddhartha cuts through two trees instead of one with a single stroke. Knowledge realized as life makes division even between soul and spirit. In the feat of horsemanship Siddhartha is also found the best. An untamed stallion, black as night, is by Siddhartha's magic word and gentle fearless ways made instantly kind and good. This is the dark mystery of the Eternal Things. The pure in heart, the unselfish soul is not afraid to cast himself into the unknown. There is no fear for perfect love. The love that knows no selfish lust nor pride seeks gladly to stand face to face with God.

For a time Siddhartha lives with Yasodhara in the inner chambers of conscious soul delight. He drinks

this wine of life and is saved from the brooding pain of thought. The fair home of love is erected within sight of Himalaya's snow-covered heights. Within, there is no sight of sorrow, pain, nor aught to suggest the feebleness of age and the mystery of death. All around is kept bright with youth and love. In this fair realm there is everything that can soothe and give delight.

Three massive gates close this fair realm from contact with the world without. The eye, the ear, the touch are all closed. The life of vision is so rich and full that many are enchained thereby. The true man, or understanding, must break from this fair captivity, and care for all things without as well as all things within. There is no danger in such captivity to those who have in them the great wish to understand the meaning of all they see and hear and touch. All must drink this cup of life and know this joy of soul delight and conscious being. This joy, however, is not complete while the world without is unlike this fair world within. Of this world it is said:

... "And all this house of love was peopled fair
With sweet attendance, so that in each part
With lovely sights were gentle faces found,
Soft speech and willing service, each one glad
To gladden, pleased at pleasure, proud to obey;
Till life glided beguiled, like a smooth stream
Banked by perpetual flowers"

But though the understanding seems thus lost in captivity to this inward joy of life, the true heart will not fail at last to hear the call of a suffering world. Salvation comes not save from such as are those educated first in joys within. Here man will learn what life may be in all sweet ways when man shall reveal without what he has thus seen, heard and felt within. The joy of this inner world alone, unsupported by a fit companionship without, must be lost for a time, to be found again when the without shall be as the within and the within as the without. This is the way and the only path leading to Nirvana's perfect bliss.

Reading this chapter literally it teaches the transmigration of lives from beast to man and from lower states to higher. The teaching of Buddha includes the recovery of the memory of former lives. There are countless birth stories relating how he was once a bear, a monkey, a parrot, or some other form of beast or bird. This, however, should not be taken in the literal sense. This is not the life history of a man, but the unfolding life of Understanding in all men. This, in one age, may be like a beast of prey, and in another like a mere parrot song learned by rote from others. The true meaning of life must be interpreted from all these allegorical forms. This Savior of the world must be the power that shall draw forth the inner meaning of Revelation and lift up man's natural intelligence and consciousness of being into full and perfect knowledge and fellowship of life with the living, loving, knowing God. Nothing short of such understanding will ever save the world. Our heavenly life will be sad with the mystery and greatness of its joy beyond our power to see and reveal,

while our world life must be sad and lonely until it knows the bliss and strength of this glorious life of God, in intelligent conscious dream and waking vision. Only thus can earth live in heaven—or understanding in Revelation—and heaven, the life of God in Revelation—live in our understanding in universal knowledge and cosmic immortal life and joy. Nothing short of this will give us the perfect Law that cannot die. Only the final, immortal, universal Spirit and Religion can bring to man the immortal Life that shall conquer death.

The greatest change of all to come to our world must be through the reception of conscious Revelation with Understanding—not in the one, nor the few, but in the many. So long as we do not understand the law and method of the Divine Creation we must remain subject to old age, sickness and death in the religious life. These things must positively disappear out of religion before they can fall away from the natural life. Only righteousness can really save us from sin—the cause of death; and righteousness is the right use of the heavenly through the understanding. When the Understanding gives us the right use of heavenly things, intelligent fellowship with the living, loving God will give us the right use of earthly things.

One fixed, eternal Purpose of God in Creation is that man may both possess and reveal God forever. The method by which this glorious state is gained is the one theme of all these glorious Songs and Revelations of the great Religions. All these must be interpreted and understood from this standpoint. They all testify that God is to be born of man as truly as man is born of God. It is only after we have given birth to the Divine that we can live in the joy and perfection of universal and immortal life.



THE GREAT AWAKENING

THE SADDEST sights that meet the eye are mostly of the decay and feebleness of age; the pain of sickness and the torturing loss of death. Over every life hang these clouds, ready at any moment to hide the sun's fair light and joy of life. Why do we thus grow old? Why and wherefore do the many forms of sickness dog our footsteps? and death, in some form or another, awaits us each at last?

In this inspired Poem these three things are made the cause of the Great Awakening of the Buddha. How will these awaken and cause us to seek the understanding that shall bring forth deliverance therefrom? In the land where Buddha is most worshipped in the outward sense men still, as ever, grow old, sicken and die. The most spiritual teachers of this Religion do not believe in this deliverance save by the end of existence in this outward state. So fully does the teaching of Nirvana negate all we know of life that it seems to be, to many, synonymous with annihilation of the individual consciousness.

To say that the whole teaching of this Scripture of

the world is of life immortal in embodied forms on earth, seems but to invite the ridicule and mockery of the human mind. Here and there in our modern world, a few are awakening to this thought, but so few that they are hard to find. Even these cherish the desire, or have claimed this end, without finding the means for its attainment. So far we know of none whose faith has been justified by deed. The Christian religion promises victory over death, but even this is turned into a moral or spiritual victory, instead of one including spirit and body, soul and mind. The tree of life planted in Paradise still remains hidden, guarded by flaming swords in the hands of Cherubim. The promise of every inspired Scripture of the world still remains unfulfilled.

In the land of Buddha no one seems, as yet, to have understood the spiritual nature of this great Song. Like our own beautiful Gospel poems of the Christ life, it has been accepted as the history of a man instead of the prophetic pictured revealing of what shall yet take place in all men. If we would understand this Poem we must, at first, free our thought from the old age, sickness and death of human bodies. These are symbolic of the age, sickness and death of the many systems of philosophy and religion until we find the deathless philosophy and the one Religion of man in God and of God in man.

Before anyone can be wakened to the fullest need of man in the life without he must discover the fair world and life within. In this fair palace of Vision and Soul Delight the winds, or spirits—the eternal Law, Truth and Love of God—have no fixed and abiding place. These breathing over the heart strings of inward meditation whisper:

"We are the voices of the wandering wind,
Which moan for rest and rest can never find;
Lo! as the wind is so is mortal life,
A moan, a sigh, a sob, a storm, a strife.
. . . So sigh we, passing o'er the silver strings,
To thee who know'st not yet of earthly things."

As man is seeking rest in God so is God seeking the rest of a perfect manifestation in man. This is the burden and purpose of all Vision. All the great Scriptures of the world are given that they may be fulfilled. The only means to this end is the power of Interpretation—not by teaching alone, but by living the spiritual meaning discovered therein. It is only in the process of life that the gulf between spirit and body, soul and mind can be bridged. Any forcing the issue; any ignoring the work of Time, will delay rather than hasten the end.

No Scripture is of any private interpretation. The only legitimate meaning is that which exists therein by reason of the very nature of God. All Scripture is the history of man's growth up into God and of God's descent from Eternity into man's understanding and consciousness of Being in Time. These teach the things of earth or the things that may be understood, as well as the things of heaven, the things that make up the very Consciousness of God.

While living in this Paradise of Vision, the understanding at first does not comprehend the law of relation to the things without. Revelation is so vast; the life thereof so entrancing, that we are long its willing captives.

Buddha, in this Paradise of married bliss, is like Ulysses in the palace of Circe and afterwards in the fair sea grotto of Calypso. Even here with the Vision of Immortal Life before him, under the most beautiful surroundings, Ulysses sits by the shore weeping and longing for Penelope—the human consciousness—and to see the smoke leaping upwards from his own home in Ithica. So Siddhartha:

"Thus oftentimes when he lay with gentle head
Lulled on the dark breasts of Yasodhara,
Her fond hands fanning slow his sleeping lids,
He would start up and cry, 'My world! Oh, world!
I hear! I know! I come!' And she would ask,
'What ails my Lord?' with large eyes terror-struck;
For at such times the pity in his look
Was awful, and his visage like a god's."

Yasodhara is dark because the full majesty of the Soul-Consciousness is not unfolded until the relation thereof to life without is fully comprehended and embodied. In the literal sense this beautiful one would be scorned by the pride and littleness of white men as a colored woman. The Christ is a Jew and Buddha a colored man, if we take them literally. We are yet almost wholly lacking in the true race consciousness and love of all our brothers of every race and color. This Love and Call of Buddha breathes not of East or West, North or South, but for the World; the whole World, for all true understanding must be for all.

Siddhartha is further awakened by the recitation of the old tale of a magic horse. As this tale is found in the Arabian Nights, it proves that these strange tales are even older than this Song concerning Buddha. By this means Siddhartha requires to see somewhat of what lies beyond the palace gates. In this first visit all is prepared for his reception. The city is decked out in holiday attire and every offensive sight forbidden to show itself. In spite of this forbidding one old man creeps from his lair and exhibits all the weakness and pitiful decrepitude of age, close upon grim and loathsome death. Even so does the spirit of conservation seek to veil and hide all signs of weakness, decrepitude and death in the established teaching of Religion. Beautiful temples, noble palaces of learning, outward vestments of dignity, and all the bright blandishments of art and pleasing song, are made to hide the decrepitude of age and the grinning skeleton of dead things. But here and there mere ignorance of the command to hide brings to light the real nature of the system already dead or no longer fit to live. The understanding that has looked on life and God within must demand life and God without.

This awakening of the Understanding to the true nature of existence, though to the spirit of conservation

a seven-fold fear, is, in its inner meaning, a seven-fold joy. The fall of Indra's flag is but the fall of Revelation in mysterious forms to give way to Revelation and embodiment to make man's life forever youthful and free of sickness and death.

The ten great elephants that shook the earth are the ten great divisions of the life of God. These are the Spirits of Light, Revelation, Knowledge, Might, Counsel, Understanding, Wisdom, Holiness, The Manifest and The Unmanifest.

The four flame-breathing horses of the car are the four elements of spirit, mind, body and soul.

The wheel that turned with nave of burning gold is the perfect Wheel of the Law that changes Law, Truth and Love of Spirit into Obedience, Prayer and Discernment in Mind; Sight, Hearing and Touch in Body; Desire, Labor and Illumination in Soul. This, the true Understanding, shall turn in sight of all the world until Body is realized in Spirit; Spirit seen in Body; Soul in Mind and Mind in Soul.

The mighty drum, beaten by the Prince, will be the sound of this fulness of Truth; the Truth of man in God and of God in man filling the world with the way of deliverance, for Knowledge first and Life afterwards, from all decrepitude, sickness and death.

The tower from which the Buddha scatters jewels will be man's intelligent ascent in Revelation to the right knowledge of God and of God's full descent and realization in all natural ways.

Those who weep are but man's love of the old until the old is found in the new and the new in the old.

In the second visit into the world things are seen as they are. This time Siddartha goes not as the king's son, but disguised as a merchantman. Now are sickness and death unveiled, and the understanding is made to see and feel the world's great woe and need. What can cure this woe? What can give immortal youth, unfailling health, and banish the grim monster Death from our human world? Is the hope of such a medicine for every ill but a mere unsubstantial dream? Can life become visibly perfect, immortal, forever changeful and various upon the background of the Unchanging? If life holds this promise, surely the way to its fulfilment must be the only way, truth and life worth seeking and living for. Is there no hint of this deathless state? Have not all the Scriptures of the world promised it? Is it not the soul of hope in every age? Have not all the chimeras of the world been but materialized interpretations thereof? Do not both science and religion still seek it? Have not some shown that age comes not save through ageful thoughts and unnatural ways of life? Have not many, holding to the identity of spirit and body, been victorious over disease in countless forms? Does not the touch of the Divine Substance upon the body's life drive out the fatigue of toil and feebleness of age? The body ages, not so much by toil as by worry, fear and excitement. Those who live calm, patient, trusting lives,

even in natural ways, seldom show signs of age.

But nature's calm and trust are but hints of the greater peace and realization of the very life of God. The Body or Substance of God is the pure and static ether underlying all things. When this Body pervades man's body, it will hold birth and death, waste and supply, in a perfect balance.

This state, however, is gained, not by force nor any excitement nor undue haste. How it will be reached in our human world is the innermost meaning of this Great Poem. The understanding that has seen the woe and felt the need, will surely seek and find for all the faith that leads sure to Nirvana's Blissful Goal.

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COMMENCING JANUARY 1st, 1928

Editor—W. G. HOOPER

CRANEMOOR HIGHCLIFFS-ON-SEA
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THE BOOK OF PSALMS



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PSALM XVI

LAW IN LOVE

Michtan of David.

1. Preserve me, O God: for in thee do I put my trust.
2. O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee;
3. But to the saints that are in the earth, and to the excellent, in whom is all my delight.
4. Their sorrows shall be multiplied that hasten after another god; their drink offerings of blood will I not offer, nor take up their names into my lips.
5. The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot.

6. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.
7. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.
8. I have set the Lord always before me: because He is at my right hand, I shall not be moved.
9. Therefore my heart is glad, and my glory rejoiceth: my flesh shall also rest in hope.
10. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.
11. Thou wilt shew me the path of life: in thy presence is fullness of joy: at thy right hand there are pleasures for evermore.

THIS psalm is called Michtan—Golden, of David. It is the hidden state of the Law in Love. The reception in Love of this spirit of the Law may truly say, "Preserve me, O God; for in thee do I put my trust." Whatever may be the trials and delays attached to the execution of the law, its cause is secure with God. Man must receive and love this law in his heart, before he sees it come full circle with the objective life. "O my soul, thou hast said unto the Lord, Thou art my Lord; my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight." Great and noble as this goodness and love of the law may be, it reaches not to that of the Lord. He who makes the law is greater than the law. However much men may love the law it is long hidden and hard to comprehend. The goodness of the law is for the benefit of the saints and excellencies or attributes and graces of God that have descended into man's intelligence. These, through the law and the grace that is in them, shall be redeemed out of all evil. But while these are thus fallen down, the Divine life in its eternal perfection remains forever unfallen. That which has fallen of the sun into the growth of the forests of the earth, treasured up in vast beds of coal to give light and heat and force in after ages, is not the sun but the influence thereof. So is it with the life of God. That which has fallen into this lower state to become light and love and power in man, is not God, but the influence of God. While God divides this influence of His own being and casts it down into the intelligence of mankind, He, like the sun, remains the same. There is always the unfallen as well as the fallen. This is that state of perfection to which the law in love does not reach and yet this very fallen state is the means by which the life of God may grow to its completeness in the life of men. This division is that of the Divine and the Human. There is a double consciousness as well as a single. In the Divine, God is forever unfallen and changeless, while in the Hu-

man, He has descended into earth or man's intelligence, and even beneath that intelligence, to hell or mystery, the state that is lower than the earth. Law in Love does not love its limitation. While submitting to this, as to a necessary evil, it keeps its face set steadfastly toward the splendor of the changeless and the unfallen. The life of God has fallen down in order that the perfection from whence it emanated may be built up into the intelligence and consciousness of mankind. "Their sorrows shall be multiplied that hasten after another God: their drink offering of blood will I not offer, nor take up their names into my lips." Any less ideal than this, will, of necessity, lead to sorrow. Law in Love will never lower its standard. It will never seek to nourish itself with any other cup of life than this of the absoluteness, oneness, wholeness and unchangeableness of God. It is not the Divine, but the Divine Human that suffers. This suffering is based upon absolute necessity. It is contingent on growth. Ready made perfection and joy in the human life is unthinkable. That which we all pay in labor, sorrow and pain through many lives, for the possession of being, is out of all proportion to its worth. Instead of marvelling at the cost, the day will come that we shall all wonder that such vastness of possession and fullness of pleasure could be obtained by so small a means. "The Lord is the portion of mine inheritance and of my cup: Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." The Lord is the manifest life of God that is to become, in its growth in the human, one in consciousness and range of intelligence with the Unmanifest and Unfallen state of God. This is the glorious inheritance to be worked out by this influence and splendor of God shining by revelation and to be received by understanding into the minds and hearts of men. This is the cup of life to be drunk by the fulfilling of the law. The lines of destiny have predetermined these

(Continued to page 29)

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TALKS TO THE YOUNG FOLK

By EDITH F. SUTTON

THE HOME OF MOTHERHOOD

HERE we are in September, and nearing October. How did you enjoy returning to school? Judging from what I see from my sitting room window, you must be feeling very happy. I will tell you what I mean. As I sit by the open door in an afternoon I get interested in watching the young men and women returning from school. They are usually in groups of two and three, and occasionally alone. I have been especially struck by the expression and manliness of the young men and boys. I note the manly and yet graceful, bouyant step of the young men and the erect manner in which their shoulders are held; also the thoughtfulness of countenance and general appearance of contentment, together with the perfect neatness of attire. My heart goes out to these boys with joy, and I say to myself, "Behold the new generation! What splendid fathers those boys will make. Surely the world is improving in the preparing of the way for the childhood of the future!" Of course you must know that I speak of the majority of the young men; just a few stick their heads forward and look morose. They are all right too; for they are working with their own natures and have a hard time of it, but they will come out all right in the end and will perhaps develop into splendid fellows, and even become worthy of being a President of the United States. So hold up your heads, boys, and find your own balance, and don't get disheartened. Courage will work wonders!

Along with the boys, often side by side, I see many girls and young women. As they pass my door I note many varieties of character. Let me tell you something, girls. Many of you think that "going back to nature" (as you erroneously call it) is the right thing to do. But, my dears, going backwards in the Heart of Life is never good. No, onwards, upwards, forwards towards the highest goal should be your aim. The delight of many of the girls today is to show as much of the center of their bodies as they dare. I have seen those dear bodies absolutely nude as they cross their legs or stoop. I refrain from saying all that could be said. Now, girls, please remember that your dear bodies are no disgrace. They are beautiful! The most beauti-

ful part of you. The centers of your sweet bodies are the future Homes of Motherhood! Just think of it! They are worthy of infinite respect, and should be strictly concealed from the rude gaze of the boys whose thoughts are not pure and respectful, but who are glad that they can get such easy prey! The center of your bodies is where Motherhood reigns; it is so sacred and symbolic of God in the Highest, that you should show it reverence, and prepare it for the glorious future that will one day be yours! That of Motherhood! Is there

anything more sacred? anything more important than to bring into the world glorious souls that will help to redeem our world from all crime and iniquity? Thus as I see you passing my house, I send out love, joy and peace, saying, "There goes one of God's sweetest messengers to the world!" Listen to the Voice within you, and do not fear to abandon "fashion" which often is unworthy of being copied. Some fear ridicule if they go contrary to the common public. Many of the girls I see daily are simply beautiful, queen-like, and happy. I long to take them to my heart and bless them for daring to wear their lovely hair in its natural state.

I am in California, but I have no doubt that the beauty of youth is showing itself in every State of the Union. Our next generation will be finer still. Remember, boys and girls, that you are God's Divine Workmen in the production of a Perfected Humanity.

World of Make-believe

Well, little ones, how many dollies have you? I remember the time when I had many dolls, and I made believe they were real children, and would love to dress them in pretty clothes and talk to them. I had a very favorite doll called Rosalie. Oh, how I loved her. But one day I made believe that she was sick, and called my brother in as doctor. He told me that my little Rosalie was very sick and would die. I did want to know how mothers felt when their babies died, so I made believe that Rosalie died. My brother and I buried her with some ceremony in my very own little garden, quite deep, and pressed the earth down hard upon the cardboard box which served as coffin. That night I felt sad that I should have let my baby die, but I tried to be brave. After a few days I could not stand it any longer, so I



EDITH F. SUTTON

took my little spade, when I knew my brother was away, and dug and dug; but we had had a big rain storm and the earth was not nice to turn over, but at last I came upon the "coffin," which was all pressed in and wet. I shivered, and opened the box only to find my Rosalie had been spoiled entirely by the rain and having been pressed down too heavily when we buried her. So I cried, shoved the box and dollie back again, and made the earth smooth on top, and ran away but did not tell my brother a word of what I had done. I thought it over to myself and determined that I would not again play at sad "make-believes." However, I gained something, for I knew then how very very sad real mothers must feel when their live babes should take ill and die. I felt for a long time the loneliness of it all.

The African natives are also fond of "make-believes" and as soon as they are able to walk they enjoy full liberty. Their world is the same world of "make-believe" as that of children the world over. A girl makes a dolly of a root, a plant, or a tuft of grass which she ties to her back just as she was tied on the back of her mother. Perhaps you have seen pictures of African mothers and their babies.

More About Beetles

In one of our late issues of *The Liberator* we told some true anecdotes about insects, among which was the Dung Beetle, but one point concerning it should be added. You know that nearly all insects do not think of their babies at all. They leave them to find their own way in life, but the Bee and the Dung-beetle are exceptions. I will quote from the *National Geographic Magazine*—"So intense is the affection of the Dung-beetles for their children that the mother remains for four consecutive months without food, down in her burrow, looking after her brood, attending to their needs as grub, nymph, and finally as insect."

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Our English lady friend sends the following account of her experience with a centipede.

"One glad gardening day I threw up a spadeful of fine soft earth, when onrushed, outcharged, full speed, head on—a Centipede!!

"Centipede" did I say? No! A perfect little fury, an outraged lioness, a wild cat defending her kittens!! I had often met centipedes before, but they had invariably hurried away as if they had some pressing engagement elsewhere. I knew nothing at all about the home life of centipedes, but at once I felt sure that I had intruded upon Mrs. Centipede's nursery. And so it was, for the earth I had removed revealed a little circular hollow, perfectly smooth and rounded, in which were lying a number of baby centipedes of the same pale gold complexion as their mamma, each rolled up in a little flat wheel, with its head inner most.

"It looked so fascinating that I should have liked to study it longer, but—courtesy forbade! I felt that to the centipede family my behaviour must seem quite inexcusable; and so I hurriedly, but very gently, shovelled some earth over the nest, saying—"Darlings, I am sorry. I really did not mean—etc."

The Divine Parent



Some call Thee Father,
Parent mine;

Some call Thee Mother,
Love Divine;

Both art Thou equally,
Parent mine;

Father and Mother God,
Love Divine.

Child of Thy Love am I,
Parent mine;

Soulful and mystical,
Love Divine;

A part of Thy Nature,
Parent mine;

I worship and praise Thee,
Love Divine.

When on my upward path
Parent mine,

I have fallen and sinned against
Love Divine;

Thou hast raised and forgiven me,
Parent mine;

Smiling and blessing me,
Love Divine.

Thine arms everlasting,
Parent mine;

Open wide to receive me,
Love Divine;

To Thy Heart they hold me
Parent mine;

For ever and ever,
Love Divine.

THE WORLD'S DEBT TO BUDDHA

(Continued from page 7)

however sacred it may have been to us, by the more perfect, however much it may be detested as yet by the world. It is the true self-surrender, the true self-sacrifice, the truest trust in truth, the truest faith.

Without that atheism no new religion, no reform, no reformation, no resuscitation would ever have been possible; without that atheism no new life is possible for any one of us. The strongest emphasis has been put by Buddha on the supreme importance of having an unprejudiced mind before we start on the road of investigation of truth. The least attachment of the mind to preconceived ideas is a positive hindrance to the acceptance of truth. Prejudice, passion, fear of expression of one's convictions and ignorance are the four biases that have to be sacrificed at the threshold. To be born as a human being is a glorious privilege. Man's dignity consists in his capability to reason and think and to live up to the highest ideal of pure life, of calm thought, of wisdom, without extraneous interventions. Buddha says that man can enjoy in this life a glorious existence, a life of individual freedom, of fearlessness and compassionateness. This dignified ideal of manhood may be attained by the humblest, and this consummation raises him above wealth and royalty. "He that is compassionate and observes the law is My disciple."

Human brotherhood forms the fundamental teaching of Buddha—universal love and sympathy with all mankind and with animal life. Every one is enjoined to love all beings as a mother loves her only child and takes care of it even at the risk of her life. The realization of the ideal brotherhood is obtained when the first stage of holiness is realized. The idea of separation is destroyed and the oneness of life is recognized. There is no pessimism in the teachings of Buddha, for he strictly enjoins on his holy disciples not even to suggest to others that life is not worth living. On the contrary, the usefulness of life is emphasized for the sake of doing good to self and humanity.

From the fetich worshipping savage to the highest type of humanity man naturally yearns for something higher. And it is for this reason that Buddha inculcated the necessity for self-reliance and independent thought. To guide humanity in the right path, a Tathagata (Messiah) appears from time to time.

In the sense of a supreme Creator, Buddha says that there is no such being, accepting the doctrine of evolution as the only true one, with corollary, the law of cause and effect. He condemns the idea of a Creator, but the supreme God of the Brahmans and minor gods are accepted. But they are subject to the law of cause and effect. This supreme God is all love, all merciful, all gentle, and looks upon all being with equanimity. Buddha teaches men to practice these four supreme virtues. But there is no difference between the perfect man and this supreme God of the present world.

The teachings of the Buddha on evolution are clear and expansive. We are asked to look upon the cosmos "as a continuous process unfolding itself in regular order in obedience to natural laws. We see in it all not a yawning chaos restrained by the constant interference from without of a wise and beneficent external power, but a vast aggregate of original elements perpetually working out their own fresh redistribution in accordance with their own inherent energies. He regards the cosmos as an almost infinite collection of material, animated by an almost infinite sum total of energy," which is called Akasa. I have used the above definition of evolution, as given by Grant Allen in his "Life of Darwin," as it beautifully expresses the generalized idea of Buddhism. We do not postulate that man's evolution began from the protoplasmic stage, but we are asked not to speculate on the origin of life, on the origin of the law of cause and effect, etc. So far as this great law is concerned we say that it controls the phenomena of human life as well as those of external nature. The whole knowable universe forms one undivided whole.

Buddha promulgated his system of philosophy after having studied all religions. And in the Brahmajala sutta sixty-two creeds are discussed. In the Kalama, the sutta, Buddha says:

"Do not believe in what ye have heard. Do not believe in traditions, because they have been handed down for many generations. Do not believe in anything because it is renowned and spoken of by many. Do not believe merely because the written statement of some old sage is produced. Do not believe in conjectures. Do not believe in that as truth to which you have become attached by habit. Do not believe merely on the authority of your teachers and elders. Often observation and analysis, when the result agrees with reason, is conducive to the good and gain of one and all. Accept and live up to it."

To the ordinary householder, whose highest happiness consists in being wealthy here and in heaven hereafter, Buddha inculcated a simple code of morality. The student of Buddha's religion from destroying life, lays aside the club and weapon. He is modest and full of pity. He is compassionate to all creatures that have life. He abstains from theft, and he passes his life in honesty and purity of heart. He lives a life of chastity and purity. He abstains from falsehood and injures not his fellowman by deceit. Putting away slander he abstains from calumny. He is a peacemaker, a speaker of words that make for peace. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart, such are the words he speaks. He abstains from harsh language. He abstains from foolish talk, he abstains from intoxicants and stupefying drugs.

The advance student of the religion of Buddha, when he has faith in him, thinks "full of hindrances in household life is a path defiled by passion. Pure as the air is the life of him who has renounced all wordly

things. How difficult it is for the man who dwells at home to live the higher life in all its fullness, in all its purity, in all its freedom. Let me then cut off my hair and beard, let me clothe myself in orange-colored robes, let me go forth from a household life into the homeless stage." Then before long, forsaking his portion of wealth, forsaking his circle of relatives, he cuts off his hair and beard, he clothes himself in the orange-ropes and he goes into the homeless state, and then he passes a life of self-restraint, according to the rules of the order of the blessed one. Uprightness is his object and he sees danger in the least of those things he should avoid. He encompasses himself with holiness, in word and deed. He sustains his life by means that are quite pure. Good is his conduct, guarded the door of his senses, mindful and self-possessed, he is altogether happy.

The student of pure religion abstains from earning a livelihood by the practice of low and lying arts, viz., all divination, interpretation of dreams, palmistry, astrology, crystal prophesying, charms of all sorts. Buddha also says:

"Just as a mighty trumpeter makes himself heard in all the four directions without difficulty, even so of all things that have life, there is not one that the student passes by or leaves aside, but regards them all with mind set free and deep-felt pity, sympathy and equanimity. He lets his mind pervade the whole world with thoughts of love."

To realize the unseen is the goal of the student of Buddha's teachings, and such a one has to lead an absolutely pure life. Buddha says:

"Let him fulfill all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone. Fulfill all righteousness for the sake of the living, and for the sake of the blessed ones that are dead and gone."

Thought transference, thought reading, clairvoyance, projection of the sub-conscious self, and all the higher branches of physical science that just now engage the thoughtful attention of psychical researchers are within the reach of him who fulfills all righteousness, who is devoted to solitude and to contemplation.

Charity, observance of moral rules, purifying the mind, making others participate in the good work that one is doing, co-operating with others in doing good, nursing the sick, giving gifts to the deserving ones, hearing all that is good and beautiful, making others learn the rules of morality, accepting the laws of cause and effect are the common appanage of all good men.

Prohibited employments include slave dealing, sale of weapons of warfare, sale of poisons, sale of intoxicants, sale of flesh—all deemed the lowest of professions.

The five kinds of wealth are: Faith, pure life, receptivity of the mind to all that is good and beautiful,

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liberality and wisdom. Those who possess these five kinds of wealth in their past incarnations are influenced by the teachings of Buddha.

Besides these, Buddha says in his universal precepts: "He who is faithful, and leads the life of a householder, and possesses the following four virtues, (Dhammas) truth, justice, firmness and liberality—such a one does not grieve when passing away. Pray ask other teachers and philosophers far and wide, whether there is found anything greater than truth, self-restraint, liberality and forbearance."

The pupil should minister to his teacher; he should rise in his presence, wait upon him, listen to all that he says with respectful attention, perform the duties necessary for his personal comfort, and carefully attend to his instruction. The teacher should show affection for his pupil. He trains him in virtue and good manners, carefully instructs him, imparts to him a knowledge of the sciences and wisdom of the ancients, speaks well of him to relatives and guards him from danger.

The honorable man ministers to his friends and relatives by presenting gifts, by courteous language, by promoting as his equals and by sharing with them his prosperity. They should watch over him when he has negligently exposed himself, guard his property when he is careless, assist him in difficulties, stand by him and help to provide for his family.

The master should minister to the wants of his servants, as dependents; he assigns them labor suitable to their strength, provides for their comfortable support; he attends them in sickness, causes them to partake of any extraordinary delicacy he may obtain and makes them occasional presents. The servants should manifest their attachment to the master; they rise before him in the morning and retire later to rest; they do not purloin his property, do their work cheerfully and actively and are respectful in their behavior towards him.

The religious teachers should manifest their kind feelings toward lawyers. They should dissuade them from vice, excite them to virtuous acts—being desirous of promoting the welfare of all. They should instruct them in the things they had not previously learned, confirm them in the truths and point out to them the way to heaven. The lawyers should minister to the teachers by respectful attention manifested in their words, actions and thoughts, and by supplying them their temporal wants and by allowing them constant access to them.

The wise, virtuous, prudent, intelligent, teachable, docile man will become eminent. The persevering, diligent man, unshaken in adversity and of inflexible determination will become eminent. The well-informed, friendly-disposed, prudent-speaking, generous-minded, self-controlled, self-possessed man will become eminent.

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places. If these be not possessed the mother will receive neither honor nor support from the son, neither will the father receive respect nor honor. Buddha also says:

"Know that from time to time a Tathagata is born into the world, fully enlightened, blessed and worthy, abounding in wisdom and goodness, happy with knowledge of the world, unsurpassed as a guide to erring mortal, a teacher of gods and men, a blessed Buddha. He, by himself, thoroughly understands and sees, as it were face to face, this universe, the world below with all its spirits and the worlds above, and all creatures, all religious teachers, gods and men, and he then makes his knowledge known to others. The truth doth he proclaim in all its purity and in all its perfectness.

"First. He is absolutely free from all passions, commits no evil even in secrecy and is the embodiment of perfection. He is above doing anything wrong.

"Second. Self-introspection—by this has he reached the state of supreme enlightenment.

"Third. By means of his divine eye he looks back to the remotest past and future. Knows the way of emancipation, and is accomplished in the three great branches of divine knowledge, and has gained perfect wisdom. He is in possession of all psychic powers, always willing to listen, full of energy, wisdom and dhyana.

"Fourth. He has realized eternal peace and walks in the perfect path of virtue.

"Fifth. He knows three states of existence.

"Sixth. He is incomparable in purity and holiness.

"Seventh. He is teacher of gods and men.

"Eighth. He exhorts gods and men at the proper time, according to their individual temperaments.

"Ninth. He is the supremely enlightened teacher and the perfect embodiment of all the virtues he teaches. The two characteristics of Buddha are wisdom and compassion."

Buddha also gave a warning to his followers when he said:

"He who is not generous, who is fond of sensuality, who is disturbed at heart, who is discontented at heart, who has no control over his senses—such a disciple is far from me, though he is in body near me."

The attainment of salvation is by perception of self through charity, purity, self-sacrifice, self-knowledge, dauntless energy, patience, truth, resolution, love and equanimity. The last words of Buddha were these:

"Be ye lamps unto yourselves; be ye a refuge to yourselves; betake yourself to an eternal voyage; hold fast to the truth as a lamp; hold fast as a refuge to the truth; look not for refuge to any one besides yourselves. Learn ye, then, that knowledge which I have attained and have declared unto you and walk ye in it; practice and increase in order that the path of holiness may last and long endure for the blessing of many people, to the relief of the world, to the welfare, the blessing, the joy of gods and men."

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THE BOOK OF PSALMS

(Continued from page 21)

pleasant places. Beyond all controversy this is our goodly heritage. Well may the spirit that apprehends this, say, "I will bless the Lord who hath given me counsel; my reins also instruct me in the night seasons." The reins or secret parts of the law are reached in the night. In precious, intimate ways the heavenly life reflects its joys into the human. In sweet loving counsel, God imparts from Himself in every recipient heart the shining truths and swelling delights of His own mind and heart. "I have set the Lord always before me: because He is at my right hand, I shall not be moved." The right hand is the division of intelligence. The intelligence of the law never departs from the true understanding of the relation of God to man. It is therefore, like unto God, fixed and immovable. It never lowers its standard. Its ideal is the life of God in man resting upon the life of man in God. The secret meaning of the law is based upon the very nature of God. It is because God is what He is, that the law must be fulfilled. God's shadow has fallen upon man and as we take this influence into our hearts and minds, we must become one with its source. "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope." When the law is comprehended, God rejoiceth. While man is to be the glory of God, God is the glory of man. Though this knowledge is long hidden from sight, even its flesh or objective state rests in hope. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." This shall not remain a mystery and this perfect law can never perish. It must be fulfilled. Man's life on earth must blossom with the glory of the heavens. "Thou wilt shew me the path of life: in thy presence is fullness of joy: at thy right hand are pleasures forevermore." The glory from above will be fully reflected from below. Man will know, even as he is known. The clouds of mystery will all disperse and the blue of the sea be as the blue of the sky. In this quality of intelligence and consciousness of God, pleasure will forever laugh in the heart of man, like the dancing wavelets of a gently ruffled sea beneath a cloudless sky. Though the flesh or concrete beauty of life is long hidden and parted from the abstract conception and love of the law, it will not always remain thus hidden. This is God's Holy One, and cannot see corruption. The perfect law seen within shall yet be the perfect law clothed with life and beauty, seen without. The visible life of man on earth is also to be clothed with Eternal Beauty. The bodies of men and women will yet shine with the brightness and perfection of the Spirit's life. When the abstract state of the law is the very thought of God it will then be clothed with the very pleasure of the life of God. The saints of God are to be in the earth. The vast life of the heavens is to become normal and to live in man like some great song, an overflowing stream of conscious life and joy.

EXTRACTS FROM "THE SONG CELESTIAL"

However great and beautiful your Vision of God may be, the sense and love you have of God's Presence must be greater to you than the Vision. This sense of The Unmanifest and yet felt Presence of God is the sweetness of all that is sweet and the strength of all that is strong. All that is Manifest comes from The Unmanifest. While God is free from the pain of Desire, He is the Desire in all who yearn to know Him. Our best desire is the Life of God in man seeking the Life of God in God. While man's life is derived from God it is not right nor true to think of God's life as derived from man's.

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ADVANCED PSYCHOLOGY

(Continued from page 9)

there is a chasm between them, one will be divided within oneself, trying to cast out demons by the prince of demons. Because when life is lived from beneath, or from the subconsciousness, it must be brought to birth in confusion, or in Babylon. So long as the female is not lifted up to an equality with the male, the exalted intelligence, or male, will have to look down upon the consciousness, or female. The female is to become the complement of the male, and the male the complement of the female, through mutual love one for the other. So long as intelligence is added to intelligence, instead of adding intelligence to consciousness, life becomes more and more one sided, or sinful, the chasm between intelligence and consciousness being widened. So long as the intelligence is exalted, life in the subconsciousness is increasing and becoming more abundant, by increasing the mystery of life. But the time is to come when the woman is to crush the head of the mystery, by bringing to birth within, all that the male has brought to birth without.

In the language of symbolism, the intelligence is compared to dust, because of the dryness of the law, or the abstractions of life.

The consciousness is compared to water, that is filled with mysterious forms of life that must be fished for, if they are to be redeemed from a state of mystery. Now that the natural land and water have been explored, and science has almost reached its apex, there must be a turning back to religion, or the true relationship of intelligence to consciousness. It is because knowledge has been gathered for its own sake, rather than for the sake of self-improvement, that the crime wave is sweeping the world. So long as the knowledge of life is not applied to the soul, or the moral life of the individual, it is a dead thing. It is only when knowledge has been added to life, that knowledge, or God, is raised from the dead. It is only by adding knowledge to life, by living up to the best that is known, that the consciousness is lifted up to an equality with the intelligence when there will not longer be any division in life.

To the student that is interested in the philosophy of life, it is well to recognize that all the sacred writings of the world, are to be taken as the revelation of the true character of life, rather than the history of past events. All the different phases of character that are brought to light, or within the scope of the understanding, is given a name that corresponds to its natural characteristic. The Scriptures speak of the horses instead of intelligence, the horse being the most intellectual of the animals.

The word dog is used instead of the word time, because of the faithfulness to the master. The cat is used in place of eternity, the ass instead of consciousness, the lamb instead of innocence, the lion instead of

strength. This law of correspondence runs throughout the whole gamut of the natural, or nature, the spiritual being the image and likeness of the natural.

Man has considered it a hardship to gain an understanding of life, but that is the only way he could have an honorable share in his own creation. Man has been given the freedom of the will, to try out the spirit of life as he will, but when he has spent his substance by exhausting the intelligence, he will turn back to the unity of the intelligence and consciousness, or the recognition of God as the unmanifest in everything. It is the business of man, to bring into expression, or bring to birth, the life, or character of God. It is only through the co-operation of the reciprocal love of God and man, that the perfect, or Christ, is brought to birth.

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OUR ALASKA TRIP

(Continued from page 16)

Oh the Yukon River is mighty and grand;
The firs and flowers superfine,
But when I am asked to partake of moose steak
I really must decline.

But we'll go back home and tell them all
What a glorious time we had;
(But we'll not forget to mention
That the mosquitoes were mighty bad).

The birthday cake was cut by the guest of honor who expressed his thanks in a very happy manner, and so with social events, bridge and the enjoyment of the constantly changing scenery, we are finally brought safely by our "Venerable Steed" to the White Horse Inn once more where after a night's rest we are ready for the trip back over the rail line enroute to Lake Atlin. At Carcross, about midway, we have a wait of three hours and visit the Indian Museum and listen to a lecture by Chief Patsy Henderson, arrayed in an embroidered buckskin suit, who shows us the various devices for trapping animals from a rabbit to a bear, and tells many tales of the Klondyke, he being a boy of eighteen at the time, and gives incantations of the Indian Medicine men which seem to be a form of our modern "hypnotism."

At 1:00 p. m. we board the steamer "Tutshi" (pronounced Too-shy) and at 9:00 o'clock we reach Taku landing, where we obtain a wonderful view of Jubilee Mountain and the reflections in the water with the sun shining on them produce all the colors of the rainbow. Here a transfer of three miles in a train is made across a neck of land and at the end we board the motor ship Tarahue (Tah-rahah) built especially for sight seeing, having a glass enclosed observation room, and are off on the six mile trip across Lake Atlin and the commodious inn where we spent three days including the "Glorious Fourth" where "We Americans" assembled in the lounge and in honor of our British hosts and our own English lady, Mrs. W. S. Stevens, sang "God Save the King," and then our own "America" to the same (borrowed) tune, and other national airs. We then adjourned to the ball-room and had modern two-steps and an old-fashioned quadrille where a number of the not so young crowd showed that they could still trip the "light fantastic toe."

Fishing is one of the chief sports at Lake Atlin and two of our young ladies brought us some fine specimens of trout which we enjoyed at dinner. The return boat trip to Carcross is made at night where we board our train and in a few hours are again at Skagway and on board the Prince Rupert in our former state rooms and are bound for Vancouver. One little incident on this return trip is worthy of note. Our party made up a purse for our young conductor, Mr. Mike Sullivan, and all assembled in the lounge one evening where Mrs. Stevens presented it to him, reading the following verses contributed by Miss-Davis:

Here's to Mike!
Who so gaily sailed forth in our wake,

and we followed gladly.
Here was the man who would bear all our griefs,
do all the hard work, and he did it,
Not once have I seen him shirk.

Here's to Mike!

Tho we grumbled when baths have been few
and we blamed him, tho the fault was with
Captain or crew.
He has grinned and kept calm in the midst of the wails
and gnashing of teeth of nineteen females.

Here's to Mike!

Well we know that his work has not been light
And that all of his trip was not joyous and bright;
So for that very reason these few words are spoken;
To him of our gratitude we hand this token.

Here's to Mike!

On our arrival at Vancouver July 10th, some of our party leave us for the East and other points but the majority have still many pleasures in store before reaching Long Beach, but that, as Kipling says, is "another story" and must wait, but we all agree that our Alaskan-Yukon trip more than met our expectations.

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THE MAN OF MEN

(Continued from page 13)

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THE GOSPEL OF JOHN

(Continued from page 10)

literal interpretations, must be burnt up, destroyed and utterly banished from the conduct of human life. But this change is not to come by proselyting among them or by denouncing them. In the past, those who have, in one or more of these qualities, realized a touch of the life of God, have immediately established a new cult or new religion. Besides this, they have immediately pronounced all others as false or incomplete, and to be dispossessed by their own particular view. Instead of inviting all others into the same joy and privilege of knowing God for themselves, they have claimed to be the only way. All this is the world spirit of established authority in religion and government that must be overcome, not by direct opposition but by the radiant love and sure and silent influence of all who truly live with, and learn from, God.

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death, and be without end or limit in the new heavens and the new earth that shall wipe away all our tears.

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FOUNDED 1904

Published by The Chinese Students' Alliance in the United States of America, Monthly from November to June inclusive.

Publishing Office: 410 South Division, Ann Arbor, Mich., U. S. A.

EDITORIAL OFFICE BUSINESS OFFICE

25 N. Mills St., Madison, Wisconsin

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Contributing Editors

Flora Bella Jan
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410 S. Division, Ann Arbor, Mich.

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Subscription Rates—In China: \$2.00 per annum or 30 cents per copy (Chinese Currency.) In U. S. and elsewhere: \$2.00 per annum or 30 cents per copy (U. S. Currency.) All postage included. Payable in advance to THE CHINESE STUDENTS' MONTHLY.

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