



# MASTERY

*An Esoteric Magazine*  
*Edited by Orlando Edgar Miller Ph.D.*

All knowledge is lost which ends in knowing:  
for every truth we know is a candle given us  
to work by. Gain all the knowledge you can  
and then use it for the highest purpose.

RUSKIN

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# MASTERY

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N. B.—All unsigned articles by the editor

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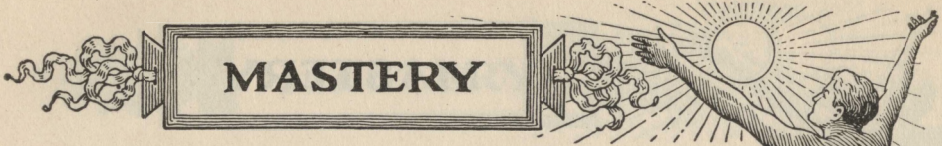
## CONTENTS FOR JUNE, 1920

Hors D'Oeuvres . . . . .	1
Applied Psychology . . . . .	3
Sonnet, <i>Lois Paschal</i> . . . . .	6
Development of Cosmic Consciousness, <i>Théir</i> . . . . .	7
The Man From the Sun (A Novel) . . . . .	18
Scientific Feeding — Foreword . . . . .	28
Through the Valley . . . . .	33
Editorial Announcement . . . . .	45





ORLANDO EDGAR MILLER, PH. D.  
President International Society of Applied Psychology



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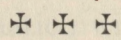
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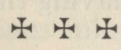
No. 1

## HORS D'ŒUVRES

**Y**OU, yourself—your real self!



Have you ever made the acquaintance of yourself—your *real* self?



Have you ever taken a proper inventory of yourself—your real self?

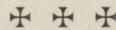


Do you know there is an intellectual giant in your brain waiting to be roused?

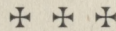




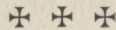
Don't you think it is about time that you awakened the genius that sleeps in your own subconscious mind?



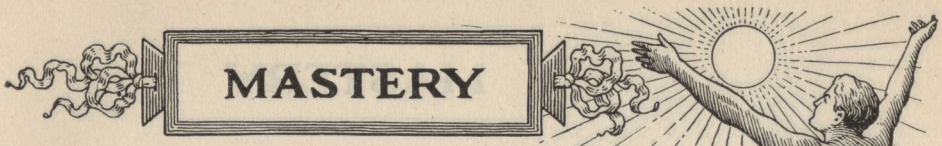
Do you know that "these works and greater," the greatest work ever achieved by man, is waiting for you to assume your proper place in the scheme of things?



Do you know that your longings, aspirations, and desires are the only true measure of your power—that it is impossible for you to have a single desire or aspiration without having the power to completely satisfy it?



Do you know that you are the *inlet* and may become the outlet of all there is of wisdom and power? Turn on the switch and satisfy yourself that the current is there ready for use. *Do it now.*

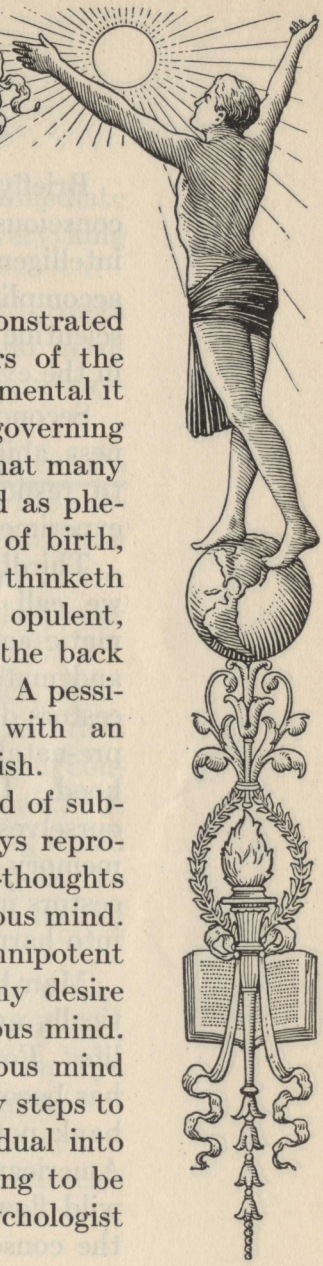


## APPLIED PSYCHOLOGY

**T**HE new Science of psychology has demonstrated some of the great and unique powers of the Human Mind, and in the field of the experimental it has been able to arrive at some of the laws governing mental processes, so that today we realize that many experiences which, in the past, we regarded as phenomenal or put down to fate, or accident of birth, are due to mental conditions: "As a man thinketh in his heart, so is he." An optimistic, opulent, happy disposition with an intense will at the back of it, always produces wealth and health. A pessimistic, poverty-stricken frame of mind with an attitude of resignation will always impoverish.


We know today that there is a great field of sub-conscious mind, which like good soil, always reproduces in actual life and expression the seed-thoughts that are seriously entertained by the conscious mind.

The sub-conscious mind is practically omnipotent in bringing into the field of expression any desire that is seriously entertained in the conscious mind. There is a genius asleep in the sub-conscious mind of every man and woman, and the necessary steps to be taken to transform the ordinary individual into a great, dynamic force in society are coming to be very clearly understood by the practical psychologist of today.





# MASTERY



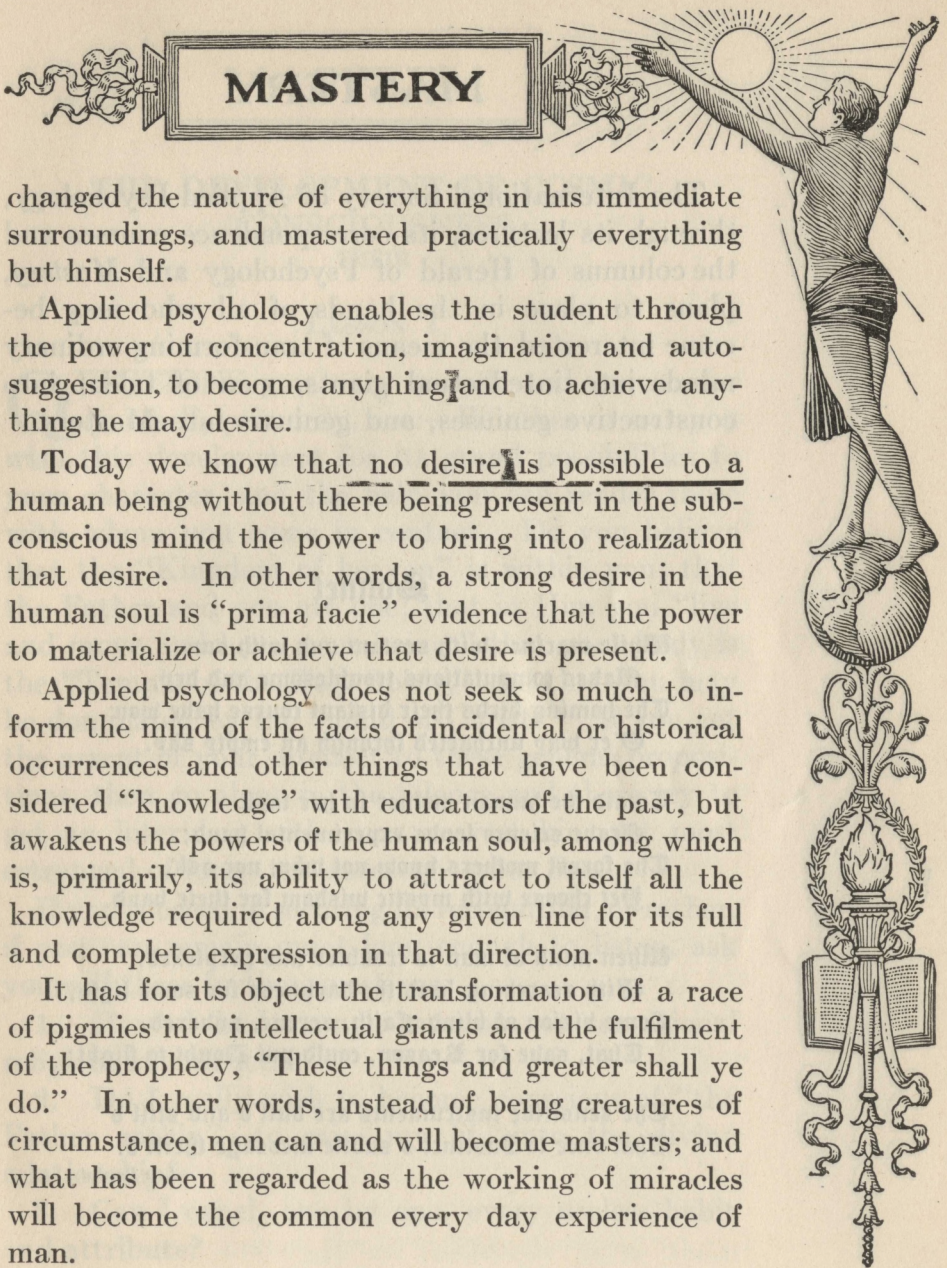
Briefly stated, the teacher must first convince the conscious mind of the reality of the powers and intelligence of the sub-conscious mind. This is accomplished by a practical elucidation of the scientific facts of biology and psychology, as revealed in the evolution of the conscious mind.

Secondly, the student must be shown the readiness, ability and certainty of the sub-conscious mind to respond to suggestion, as shown by hypnotic experiments.

Thirdly, he will discover that the wonderful thing we call human nature is nothing but the automatic action of the sub-conscious mind reproducing and materializing the memory pictures of what ancestors did and thought, modified to some extent by pre-natal culture, and the impressions of early childhood. In a word, nature is but a tendency to express ourselves along lines suggested by the sub-conscious memory of the efforts found necessary by our ancestors in maintaining life and conquering or getting into harmony with environment.

Man has managed to change the nature of practically everything he has come into contact with in life. For example, a common Jerusalem artichoke has become and is served upon our tables as a Burbank potato, and the table is decorated with large American Beauty roses, that were once very ordinary wild flowers, with four or five petals. In fact, by the conscious effort of the will and mind, man has





# MASTERY

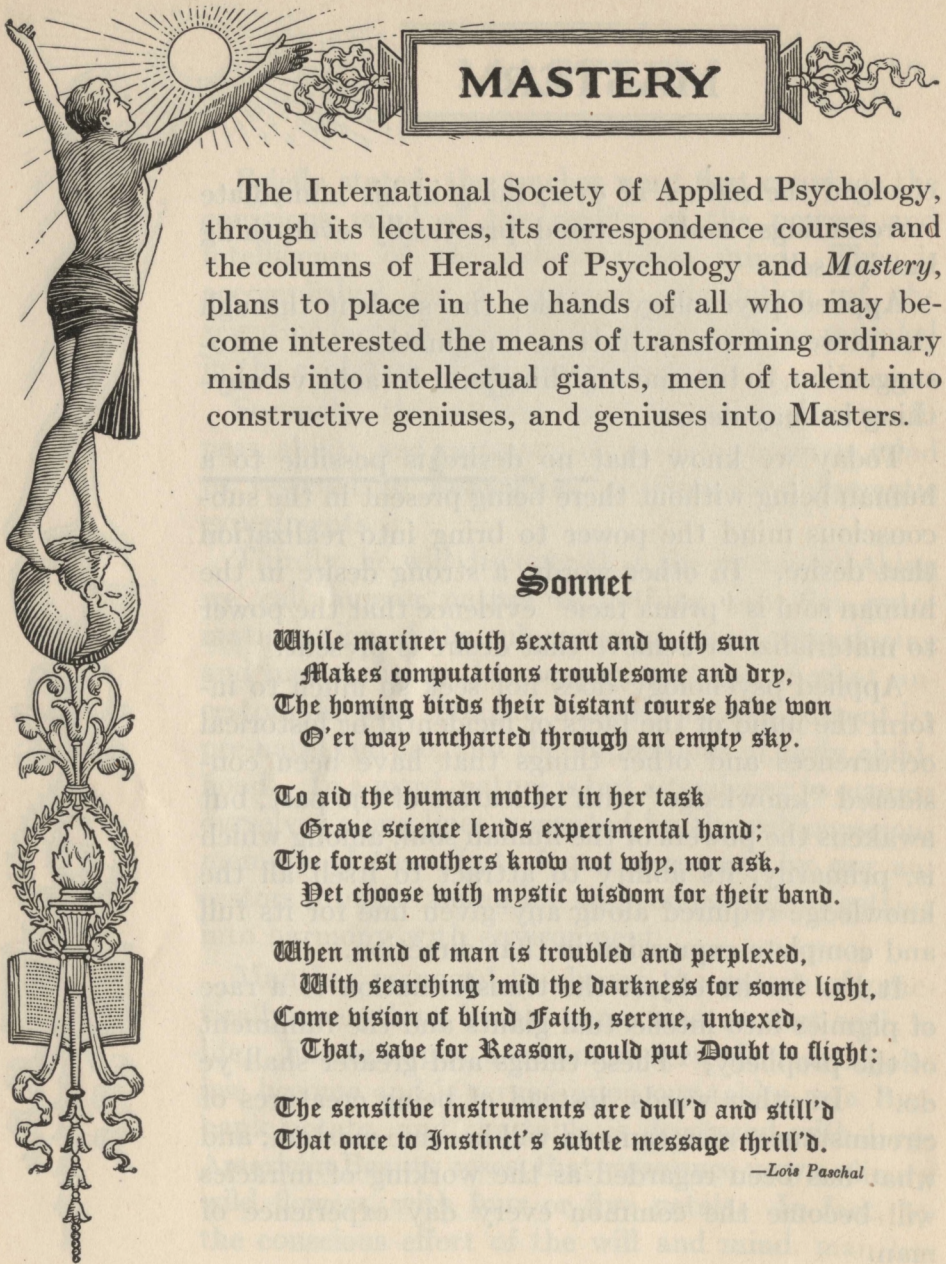
changed the nature of everything in his immediate surroundings, and mastered practically everything but himself.

Applied psychology enables the student through the power of concentration, imagination and auto-suggestion, to become anything and to achieve anything he may desire.

Today we know that no desire is possible to a human being without there being present in the subconscious mind the power to bring into realization that desire. In other words, a strong desire in the human soul is "prima facie" evidence that the power to materialize or achieve that desire is present.

Applied psychology does not seek so much to inform the mind of the facts of incidental or historical occurrences and other things that have been considered "knowledge" with educators of the past, but awakens the powers of the human soul, among which is, primarily, its ability to attract to itself all the knowledge required along any given line for its full and complete expression in that direction.

It has for its object the transformation of a race of pigmies into intellectual giants and the fulfilment of the prophecy, "These things and greater shall ye do." In other words, instead of being creatures of circumstance, men can and will become masters; and what has been regarded as the working of miracles will become the common every day experience of man.



# MASTERY

The International Society of Applied Psychology, through its lectures, its correspondence courses and the columns of *Herald of Psychology* and *Mastery*, plans to place in the hands of all who may become interested the means of transforming ordinary minds into intellectual giants, men of talent into constructive geniuses, and geniuses into Masters.

## Sonnet

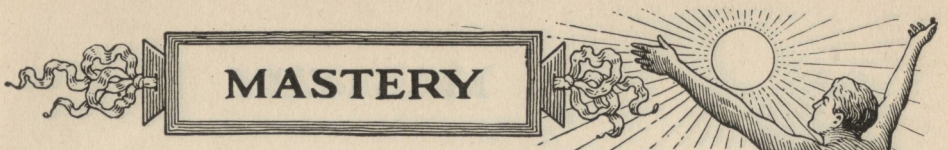
While mariner with sextant and with sun  
Makes computations troublesome and dry,  
The homing birds their distant course have won  
E'er way uncharted through an empty sky.

To aid the human mother in her task  
Grave science lends experimental hand;  
The forest mothers know not why, nor ask,  
Yet choose with mystic wisdom for their band.

When mind of man is troubled and perplexed,  
With searching 'mid the darkness for some light,  
Come vision of blind Faith, serene, unbexed,  
That, save for Reason, could put Doubt to flight:

The sensitive instruments are dull'd and still'd  
That once to Instinct's subtle message thrill'd.

—Lois Paschal



THE DEVELOPMENT OF COSMIC  
CONSCIOUSNESS  
THEIR

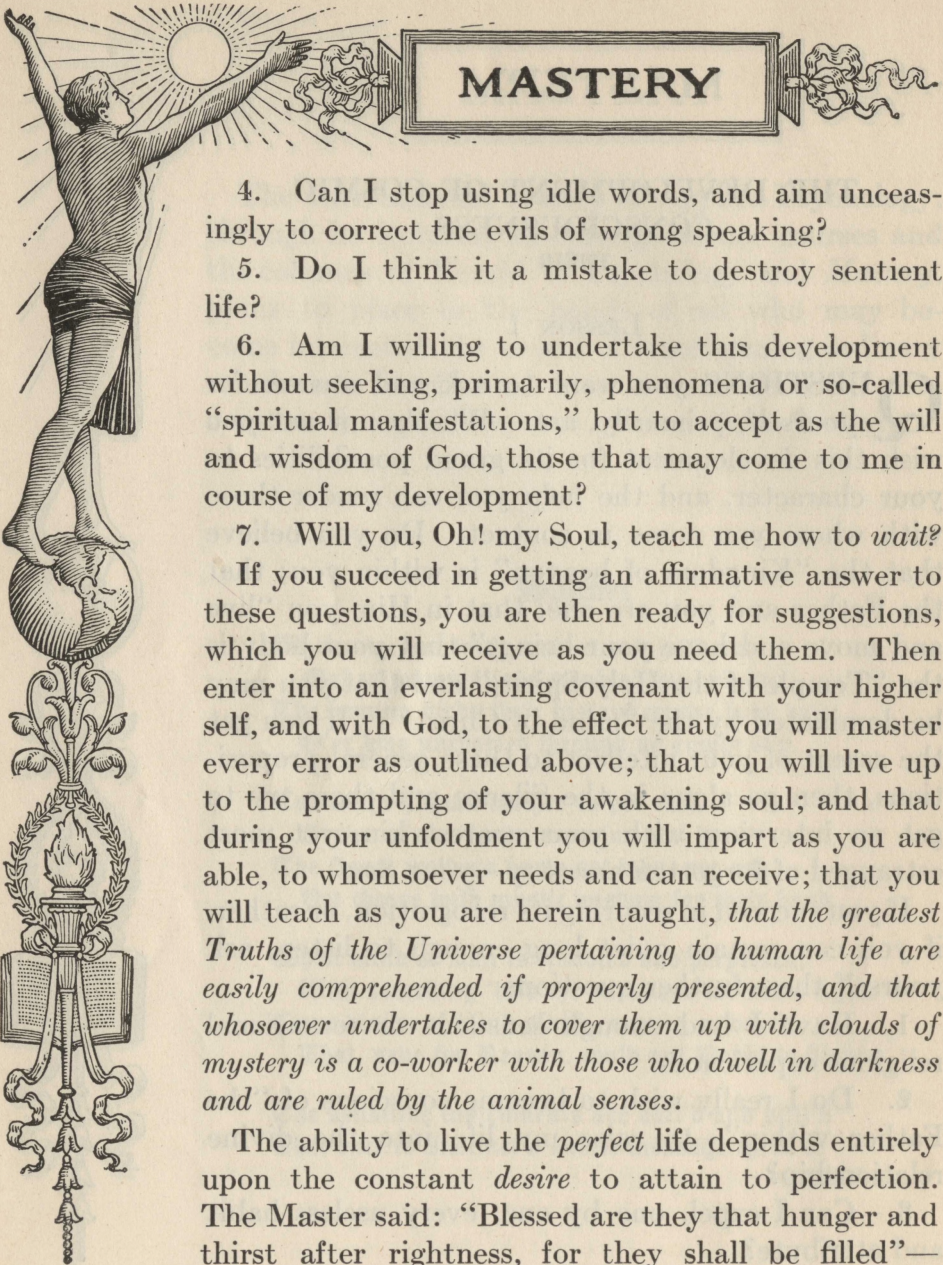
LESSON I

**Q**UESTIONS you want to ask and answer for yourself, primarily, are:—Whether or not you wish this development for its grand possibilities to your character, and the help you can render those with whom you come in contact. Do you believe that the “Kingdom of heaven” is within you; that the Father and you are one; that in Him you “live and move and have your being;” that your body is the “Temple of the Holy Spirit,” and that you may be dominated by the “mind of Christ?” If you get the assent of your intellect to these general propositions, then go alone in the Silence and there try to get an interview with your nearest kin, yet most estranged of forgotten ancestry—your *Soul*.

If you succeed in securing its recognition, or rather, if you can remain quiet long enough to listen, ask yourself these further questions:

1. Have I had enough sensuous or sensational religious experiences?
2. Do I really wish to become conscious of “the Father within”—to raise my life into the divine relationship?
3. Can I expel, one by one, every useless habit and attribute?





## MASTERY

4. Can I stop using idle words, and aim unceasingly to correct the evils of wrong speaking?

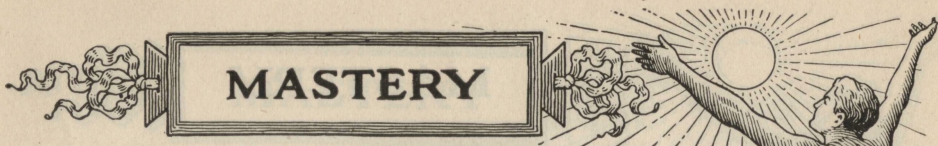
5. Do I think it a mistake to destroy sentient life?

6. Am I willing to undertake this development without seeking, primarily, phenomena or so-called "spiritual manifestations," but to accept as the will and wisdom of God, those that may come to me in course of my development?

7. Will you, Oh! my Soul, teach me how to *wait*?

If you succeed in getting an affirmative answer to these questions, you are then ready for suggestions, which you will receive as you need them. Then enter into an everlasting covenant with your higher self, and with God, to the effect that you will master every error as outlined above; that you will live up to the prompting of your awakening soul; and that during your unfoldment you will impart as you are able, to whomsoever needs and can receive; that you will teach as you are herein taught, *that the greatest Truths of the Universe pertaining to human life are easily comprehended if properly presented, and that whosoever undertakes to cover them up with clouds of mystery is a co-worker with those who dwell in darkness and are ruled by the animal senses.*

The ability to live the *perfect* life depends entirely upon the constant *desire* to attain to perfection. The Master said: "Blessed are they that hunger and thirst after rightness, for they shall be filled"—



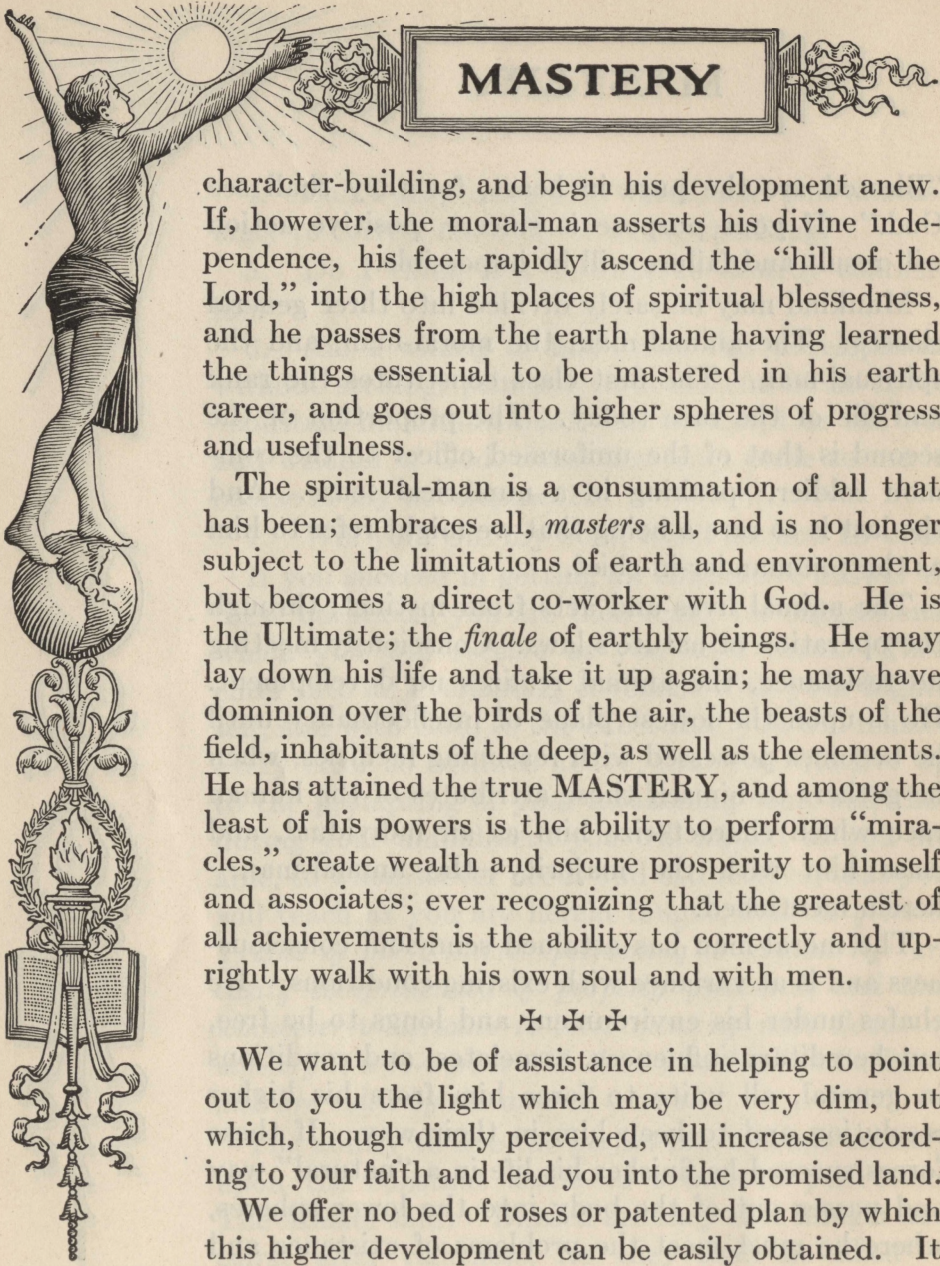
“Blessed are the pure in heart, for they shall see God.” If your purpose is sincere, positive action will result and failure will be impossible.

Mankind may be safely divided into three general classes: The animal-man, the moral-man, and the spiritual-man. The first class constitutes the rank and file of the race today. The proportion of the second is that of the uniformed officer to the common soldier, speaking in a numerical sense. And the last is so rare a being that we might refer to him as the commander-in-chief.

The animal lives and acts from instinct, through the operation of nature’s laws. Consciously meeting no resistance, the animal realizes no development. He is upon the lowest plane of intellectuality until he becomes possessed with reasoning faculties, when he gathers to himself those attributes of the human race which characterize him as an individual, and class him with the majority—the animal-man—herein mentioned.

The moral-man has attained semi-soul consciousness and is at variance with existing conditions. He chafes under his environment and longs to be free, but hereditary influences, associates, and conditions in general, all unite to force him from his higher resolution and to keep him in their way. If these forces succeed he finishes his life in a “natural” way and passes out of the body into the lower spheres, where he must meet the problems of existence and

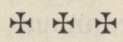




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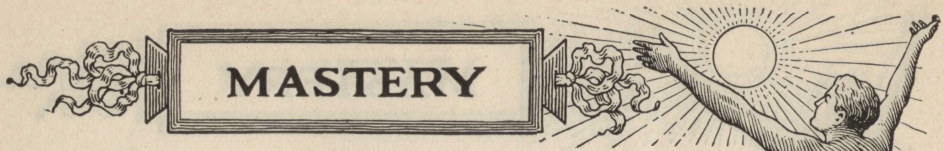
character-building, and begin his development anew. If, however, the moral-man asserts his divine independence, his feet rapidly ascend the "hill of the Lord," into the high places of spiritual blessedness, and he passes from the earth plane having learned the things essential to be mastered in his earth career, and goes out into higher spheres of progress and usefulness.

The spiritual-man is a consummation of all that has been; embraces all, *masters* all, and is no longer subject to the limitations of earth and environment, but becomes a direct co-worker with God. He is the Ultimate; the *finale* of earthly beings. He may lay down his life and take it up again; he may have dominion over the birds of the air, the beasts of the field, inhabitants of the deep, as well as the elements. He has attained the true MASTERY, and among the least of his powers is the ability to perform "miracles," create wealth and secure prosperity to himself and associates; ever recognizing that the greatest of all achievements is the ability to correctly and uprightly walk with his own soul and with men.

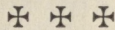


We want to be of assistance in helping to point out to you the light which may be very dim, but which, though dimly perceived, will increase according to your faith and lead you into the promised land.

We offer no bed of roses or patented plan by which this higher development can be easily obtained. It

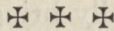


comes only through resourcefulness, developed by the countless opportunities that are found in every man's environment. Consider them correctly and you build the structure eternal.

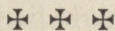


The physical must be mastered while it is at its best. If you wait until nature fights and wins the battle for you, it will bring you only rest without satisfaction, and in another sphere you will have to begin at the foot of the ladder of experience and try once more to solve the mystery of life.

Heavenly flights are only possible to those who have learned to walk with God on the earth.

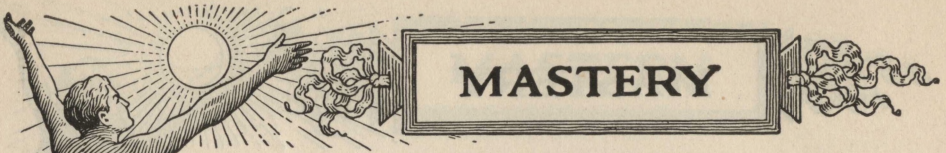


You may think that your lot is cast in such pleasant places that you have no adversities or opposing forces to overcome, but you will be speedily undeceived the moment you begin to live counter to the accepted methods. You need not, therefore, complain of dearth of opportunity and experience. You will quickly meet such subtle enemies as will fully test your right to the path.

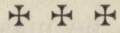


The Mastery philosophy of life teaches the trinitarian idea of man. Man is first Physical, then Mental, then Spiritual. The basis of all higher development must rest on a well developed body. The physical is the vineyard. Feed it; water it;

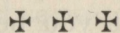




study it; bring it to its highest state of perfection with every function and attribute capable of its most sublime use; then you will have learned the primary lesson in Divine Harmony; then you will have learned to Master.



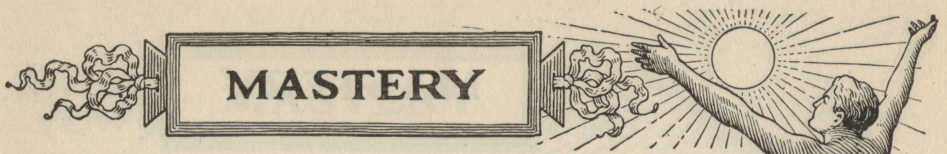
The Divine Spark of the spiritual-man lies cold and almost lustreless within the breast of every living being. Its first sign of luminosity is evident when the first self-denial takes place. That is the denial of the outer self with its limitations, the denial of appearances and the affirmation of real, inner, divine, limitless self. Continued and faithful affirmations of the *Real Self* will finally bring this Divine Spark to that state where it begins a purifying process, and stops not until all the dross has been burned away in the resistless Consuming Fire.



“I have brought myself by long meditation to the conviction that a human being with settled purpose must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfillment.”—Disraeli.

Whenever a man has fully determined upon a certain ultimate, he will attain it. A well-balanced mind holding unwaveringly to the accomplishment of a noble purpose cannot fail, for he has become a Divine Agent, a co-worker with God. *The greatest*



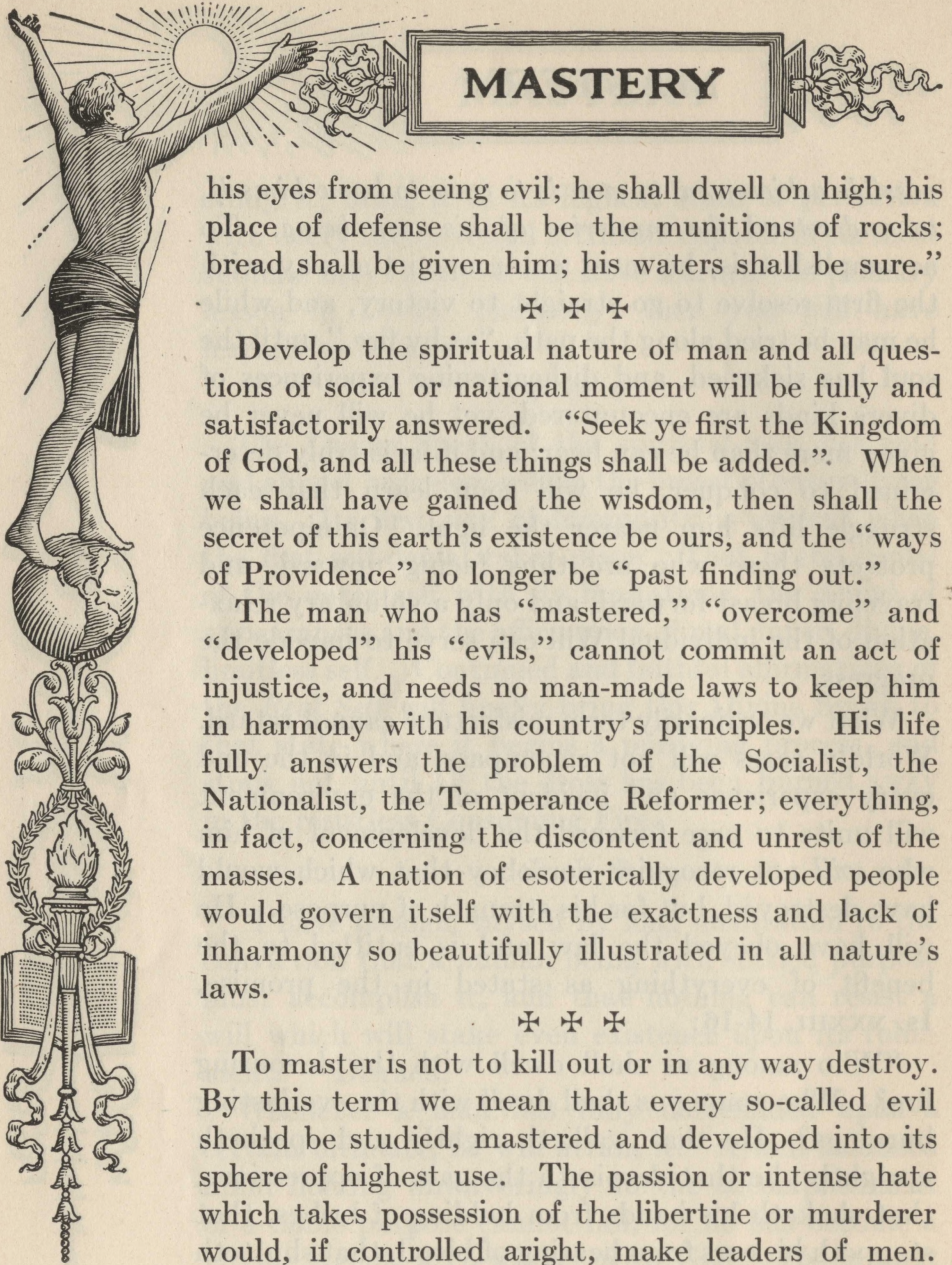


*possible achievement to man is to come to know himself, to understand the mysteries of his own being. To accomplish this, he must enter upon the way with the firm resolve to go straight to victory, and while he may be tried along the path, "as by fire," until the soul has sickened, and disheartening experiences of divers kinds are encountered, yet he will never be given more than he can bear; and if he is truly determined to conquer, he will soon learn that each struggle lifts him nearer the light. Omnipotence protects those who are thus facing upward, and traveling breast forward, and only a voluntary relaxation of the individual Will can serve to impede the progress.*

What we ordinarily term misfortune cannot retard. Worldly cares will not encompass, and in the end every experience and incident of the environment will unite to urge forward the development of him who *will* not recognize nor obey that which would have destroyed, but for his strength of purpose. He will have obeyed the law and is entitled to the benefit of everything as stated in the promise, Is. xxxiii. 14-16:

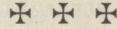
"Who among us shall dwell with the devouring fire? Who among us shall dwell with the everlasting burnings? He that walketh rightly and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, that shutteth





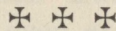
## MASTERY

his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure."

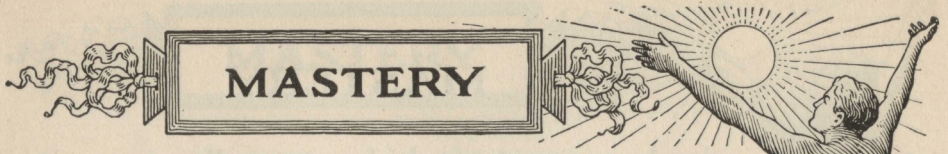


Develop the spiritual nature of man and all questions of social or national moment will be fully and satisfactorily answered. "Seek ye first the Kingdom of God, and all these things shall be added." When we shall have gained the wisdom, then shall the secret of this earth's existence be ours, and the "ways of Providence" no longer be "past finding out."

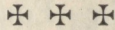
The man who has "mastered," "overcome" and "developed" his "evils," cannot commit an act of injustice, and needs no man-made laws to keep him in harmony with his country's principles. His life fully answers the problem of the Socialist, the Nationalist, the Temperance Reformer; everything, in fact, concerning the discontent and unrest of the masses. A nation of esoterically developed people would govern itself with the exactness and lack of inharmony so beautifully illustrated in all nature's laws.



To master is not to kill out or in any way destroy. By this term we mean that every so-called evil should be studied, mastered and developed into its sphere of highest use. The passion or intense hate which takes possession of the libertine or murderer would, if controlled aright, make leaders of men.



Therefore do not desire that these lower attributes be annihilated. Rather pray that you be given strength of will to master and guide them.

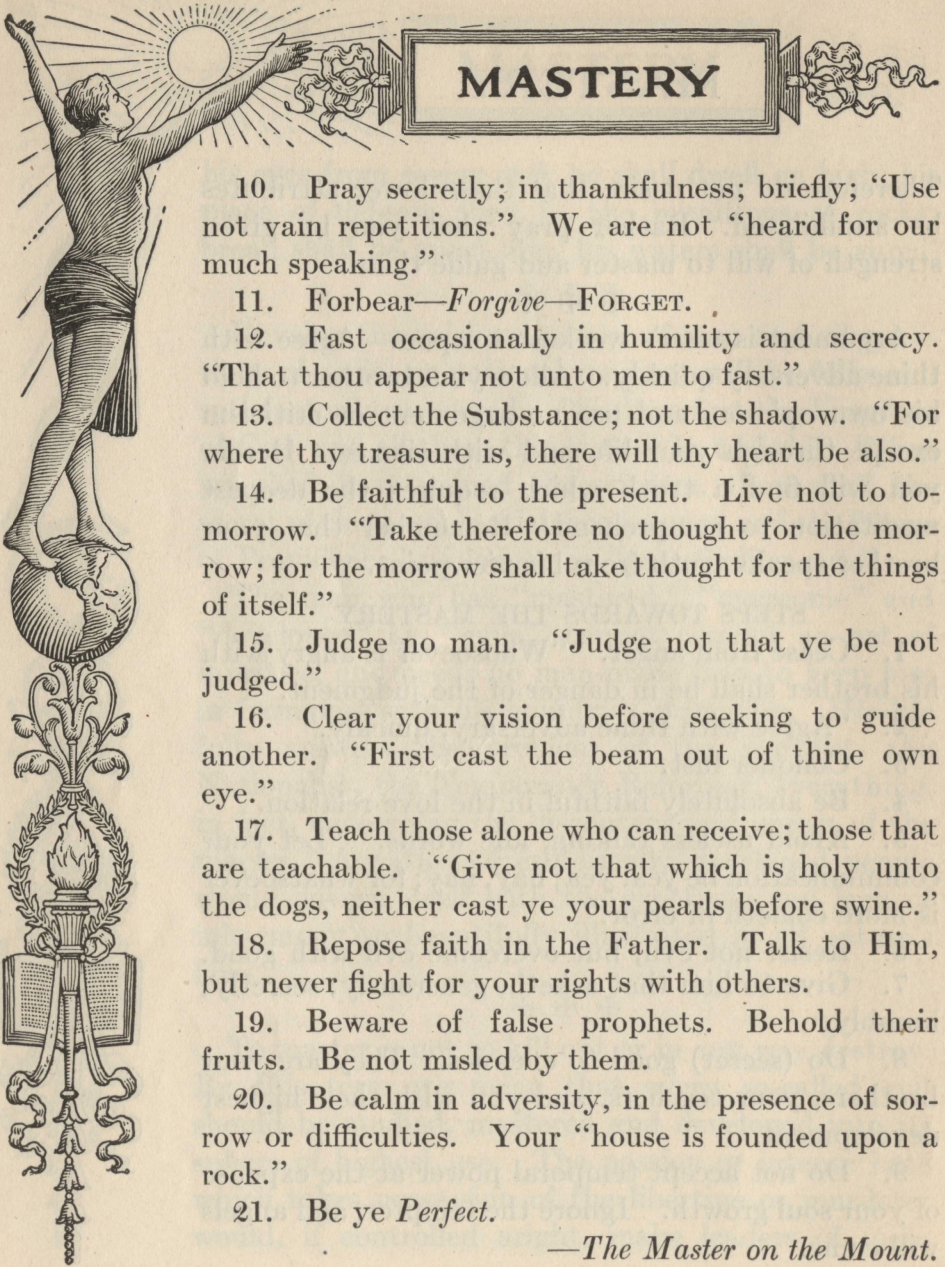


Argument is man's weakest weapon. Agree with thine adversary quickly. Allow your brother to hold his own opinion, and use no argument or criticism except through your life and with silence. Herein you will find a truth which requires the deepest meditation to comprehend. Remember that your brother speaks truth from his viewpoint.

#### STEPS TOWARDS THE MASTERY

1. Cease from anger. "Whosoever is angry with his brother shall be in danger of the judgment."
2. "Agree with thine adversary, quickly."
3. Conquer lust.
4. Be absolutely faithful in the love relation.
5. Avoid useless talking, idle words. "Let your communication be yea, yea; nay, nay; for whatsoever is more cometh of error."
6. Resist not evil, but overcome evil with good.
7. Give to him that asketh, generously; secretly; humbly.
8. Do (secret) good to enemies. They are your brothers, your teachers, and you wish their highest development.
9. Do not accept temporal power at the expense of your soul growth. Ignore the tempter, and angels will come.





## MASTERY

10. Pray secretly; in thankfulness; briefly; "Use not vain repetitions." We are not "heard for our much speaking."

11. Forbear—*Forgive*—FORGET.

12. Fast occasionally in humility and secrecy. "That thou appear not unto men to fast."

13. Collect the Substance; not the shadow. "For where thy treasure is, there will thy heart be also."

14. Be faithful to the present. Live not to tomorrow. "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself."

15. Judge no man. "Judge not that ye be not judged."

16. Clear your vision before seeking to guide another. "First cast the beam out of thine own eye."

17. Teach those alone who can receive; those that are teachable. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine."

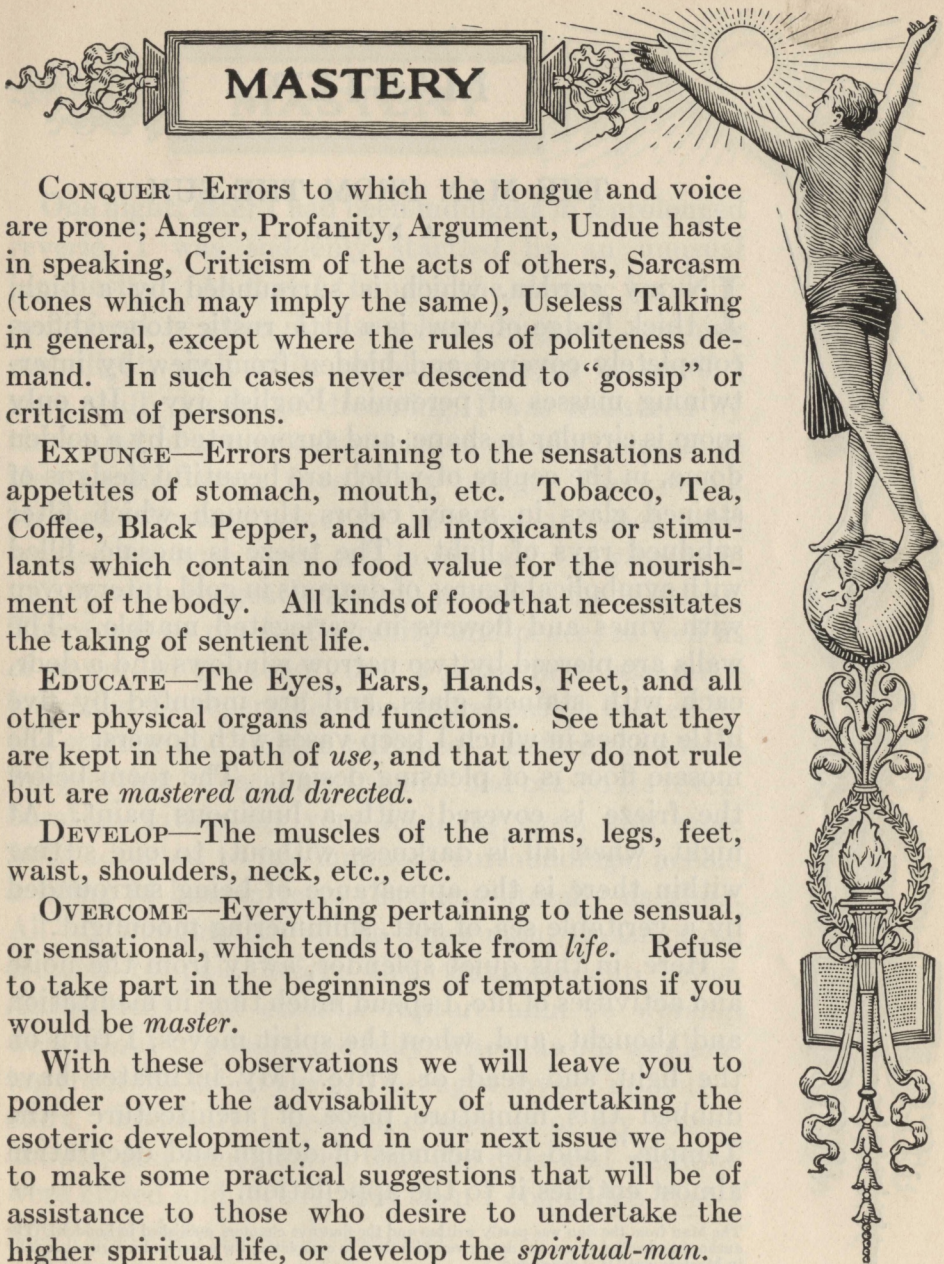
18. Repose faith in the Father. Talk to Him, but never fight for your rights with others.

19. Beware of false prophets. Behold their fruits. Be not misled by them.

20. Be calm in adversity, in the presence of sorrow or difficulties. Your "house is founded upon a rock."

21. Be ye *Perfect*.

—*The Master on the Mount.*



## MASTERY

**CONQUER**—Errors to which the tongue and voice are prone; Anger, Profanity, Argument, Undue haste in speaking, Criticism of the acts of others, Sarcasm (tones which may imply the same), Useless Talking in general, except where the rules of politeness demand. In such cases never descend to “gossip” or criticism of persons.

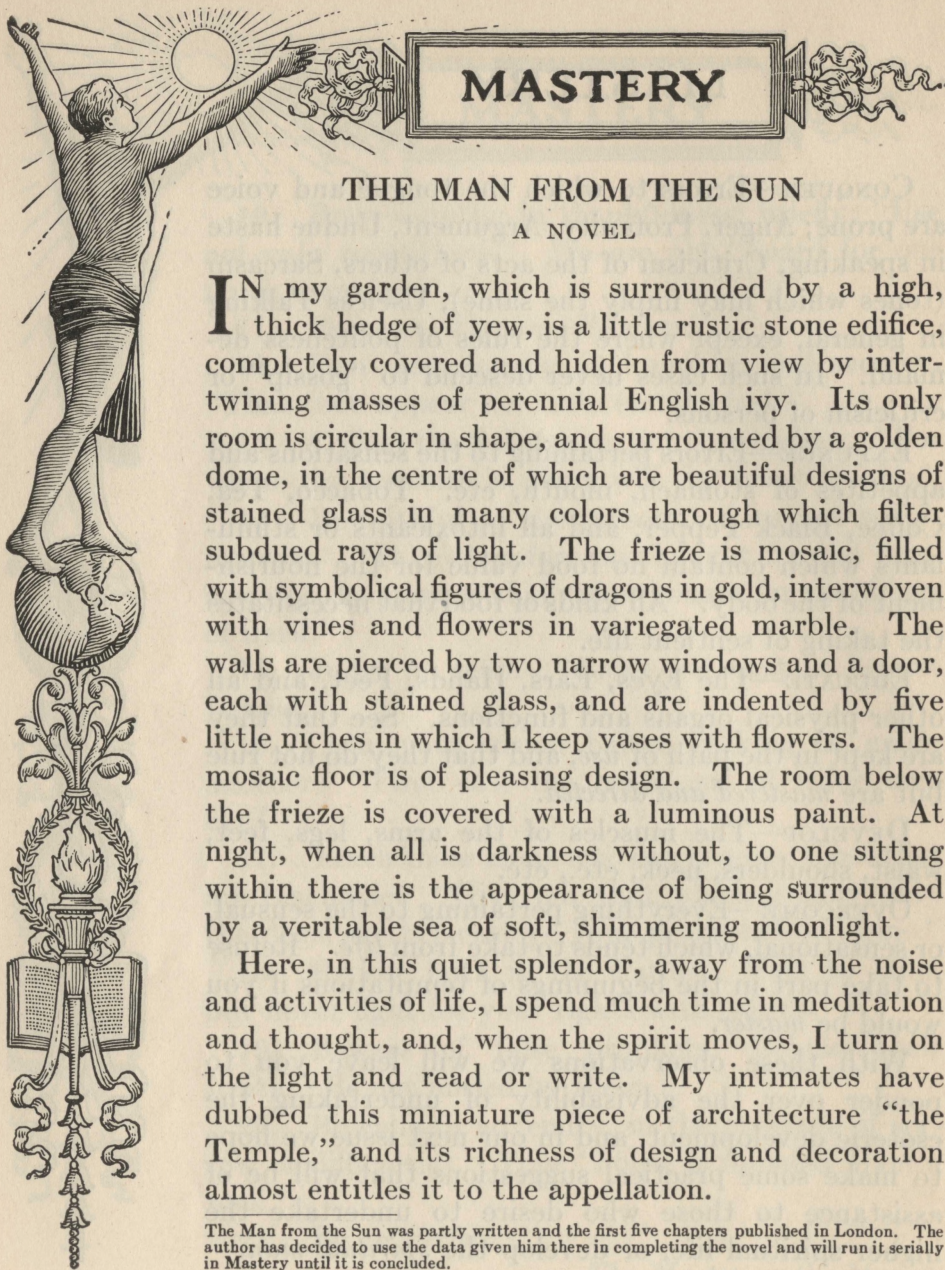
**EXPUNGE**—Errors pertaining to the sensations and appetites of stomach, mouth, etc. Tobacco, Tea, Coffee, Black Pepper, and all intoxicants or stimulants which contain no food value for the nourishment of the body. All kinds of food that necessitates the taking of sentient life.

**EDUCATE**—The Eyes, Ears, Hands, Feet, and all other physical organs and functions. See that they are kept in the path of *use*, and that they do not rule but are *mastered and directed*.

**DEVELOP**—The muscles of the arms, legs, feet, waist, shoulders, neck, etc., etc.

**OVERCOME**—Everything pertaining to the sensual, or sensational, which tends to take from *life*. Refuse to take part in the beginnings of temptations if you would be *master*.

With these observations we will leave you to ponder over the advisability of undertaking the esoteric development, and in our next issue we hope to make some practical suggestions that will be of assistance to those who desire to undertake the higher spiritual life, or develop the *spiritual-man*.



# MASTERY

## THE MAN FROM THE SUN

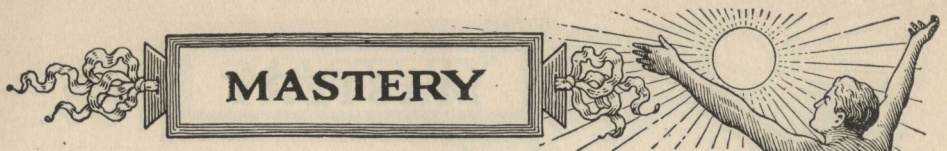
A NOVEL

**I**N my garden, which is surrounded by a high, thick hedge of yew, is a little rustic stone edifice, completely covered and hidden from view by intertwining masses of perennial English ivy. Its only room is circular in shape, and surmounted by a golden dome, in the centre of which are beautiful designs of stained glass in many colors through which filter subdued rays of light. The frieze is mosaic, filled with symbolical figures of dragons in gold, interwoven with vines and flowers in variegated marble. The walls are pierced by two narrow windows and a door, each with stained glass, and are indented by five little niches in which I keep vases with flowers. The mosaic floor is of pleasing design. The room below the frieze is covered with a luminous paint. At night, when all is darkness without, to one sitting within there is the appearance of being surrounded by a veritable sea of soft, shimmering moonlight.

Here, in this quiet splendor, away from the noise and activities of life, I spend much time in meditation and thought, and, when the spirit moves, I turn on the light and read or write. My intimates have dubbed this miniature piece of architecture "the Temple," and its richness of design and decoration almost entitles it to the appellation.

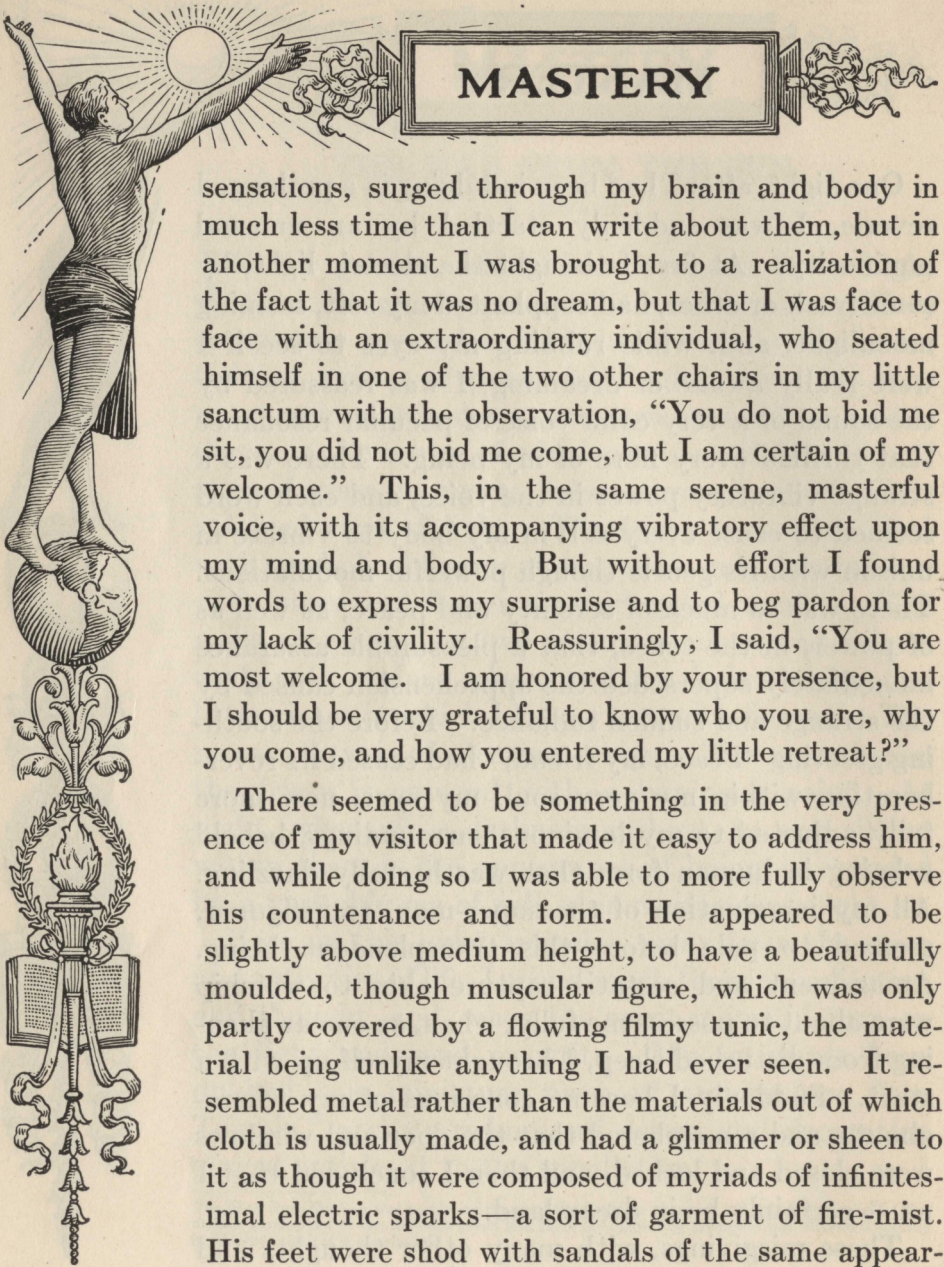
The Man from the Sun was partly written and the first five chapters published in London. The author has decided to use the data given him there in completing the novel and will run it serially in *Mastery* until it is concluded.

# MASTERY



One night, after I had been indulging in a prolonged reverie, I was suddenly startled by an unusual luminosity. At first I thought the electric light, by some freak or other, had supplanted my soft, seeming moonlight, and, while rubbing my eyes to see if I were really awake or dreaming, I was reassured by the sound of a very calm voice of peculiar resonance that thrilled every fibre of my being. There was a strange vibratory power in the voice, and each word seemed to cause every cell in my body to vibrate in unison with its gentle though powerful modulations. There was so much of serenity and peace, as well as of power, in the tones, that a pleasurable assurance immediately superseded the apprehension caused by the strange and sudden radiance. Before the soothing greeting "Peace, my friend," had ceased its reverberation within my very soul, my eyes, now more fully adjusted to my luminous surroundings, beheld a being in human form that was literally dazzling. All my imagination of the super-man, transfigured, seemed to pale before this transplendent being. Amazement and ecstatic rapture akin to worship were about to possess me fully, when, as one awakening from disturbed sleep, I brought myself up with a start. Suddenly I became conscious of my whereabouts, and remembered that the door and windows were closed and locked, and then I concluded that I must certainly be in dreamland.

These misgivings, with many other thoughts and

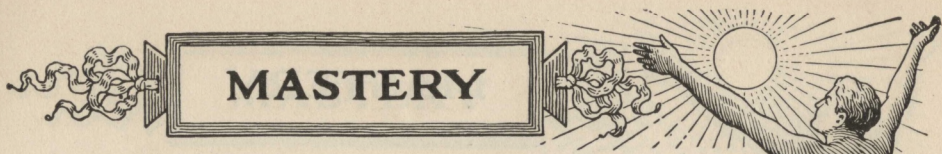


## MASTERY

sensations, surged through my brain and body in much less time than I can write about them, but in another moment I was brought to a realization of the fact that it was no dream, but that I was face to face with an extraordinary individual, who seated himself in one of the two other chairs in my little sanctum with the observation, "You do not bid me sit, you did not bid me come, but I am certain of my welcome." This, in the same serene, masterful voice, with its accompanying vibratory effect upon my mind and body. But without effort I found words to express my surprise and to beg pardon for my lack of civility. Reassuringly, I said, "You are most welcome. I am honored by your presence, but I should be very grateful to know who you are, why you come, and how you entered my little retreat?"

There seemed to be something in the very presence of my visitor that made it easy to address him, and while doing so I was able to more fully observe his countenance and form. He appeared to be slightly above medium height, to have a beautifully moulded, though muscular figure, which was only partly covered by a flowing filmy tunic, the material being unlike anything I had ever seen. It resembled metal rather than the materials out of which cloth is usually made, and had a glimmer or sheen to it as though it were composed of myriads of infinitesimal electric sparks—a sort of garment of fire-mist. His feet were shod with sandals of the same appear-



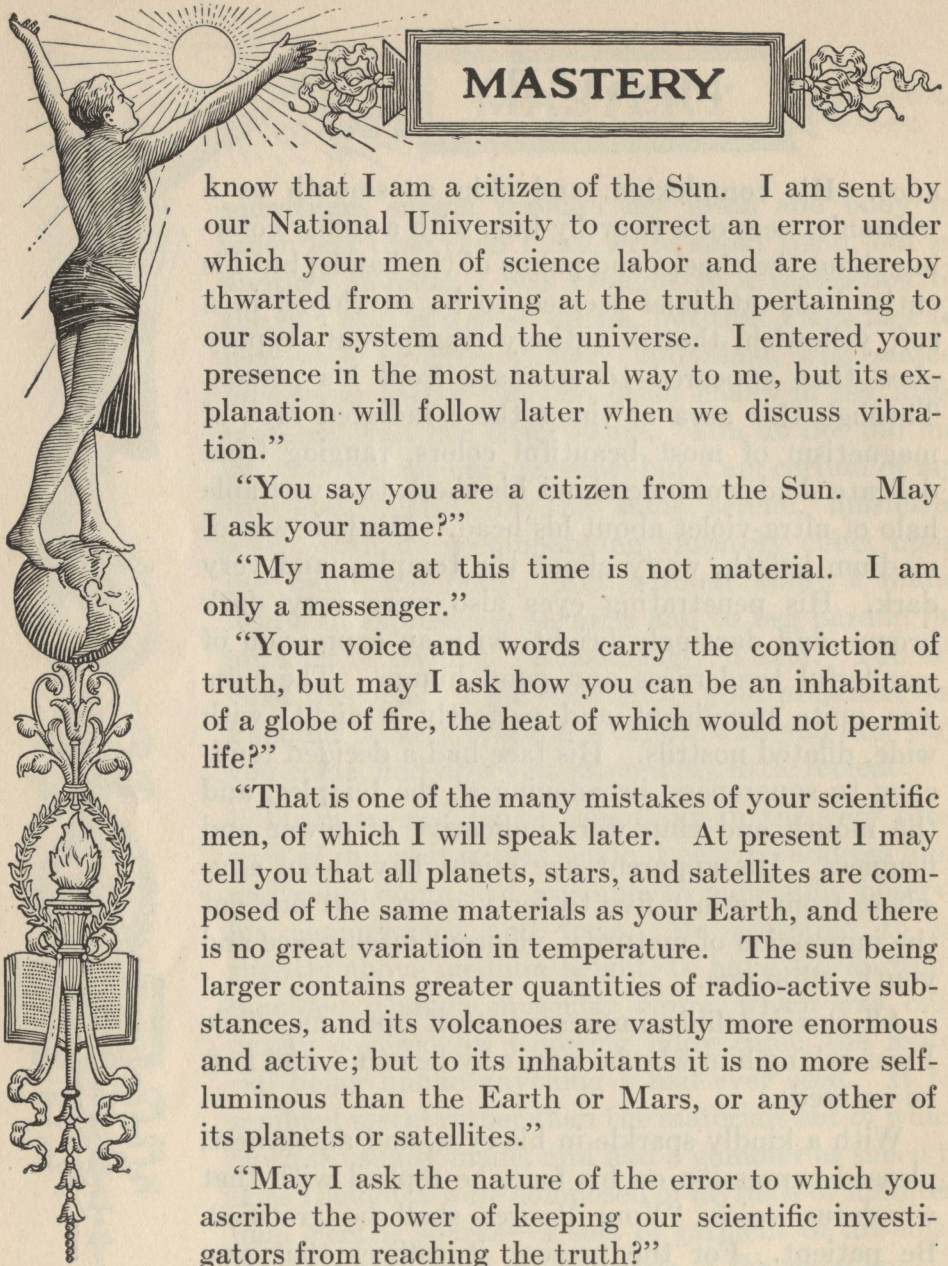


ance. His complexion, and skin as smooth as a woman's, were of a swarthy hue, with a ruddy coloring about the cheeks and palms of the hands; but his entire body at times seemed to be enveloped in a soft yellowish, though entirely transparent, vapory glow that appeared to emanate from his person. Through this aura at times there radiated rays of magnetism of most beautiful colors, ranging from delicate shades of blue about his chest, to a veritable halo of ultra-violet about his head. His hair was of medium length, wavy about the temples, and very dark. His penetrating eyes also were very dark brown, and dazzlingly bright, with an expression of wonderful tenderness and good humor. The nose was quite prominent and perfectly straight, with wide, dilated nostrils. His face had a decided tendency to squareness, broadening at the temples, and the mouth and chin were indicative of power and firmness. His apparent age might have been anywhere from twenty-five to forty years, but one got the impression of maturity, vigorous intelligence and youth, all in one.

All this indelibly impressed itself upon me while I was asking him who he was, why he came, and how he entered.

With a kindly sparkle in his eyes, and an earnest, pleased expression on his face, he replied with that wondrous voice, "Your desires shall be gratified. Be patient. For the present it suffices that you





## MASTERY

know that I am a citizen of the Sun. I am sent by our National University to correct an error under which your men of science labor and are thereby thwarted from arriving at the truth pertaining to our solar system and the universe. I entered your presence in the most natural way to me, but its explanation will follow later when we discuss vibration."

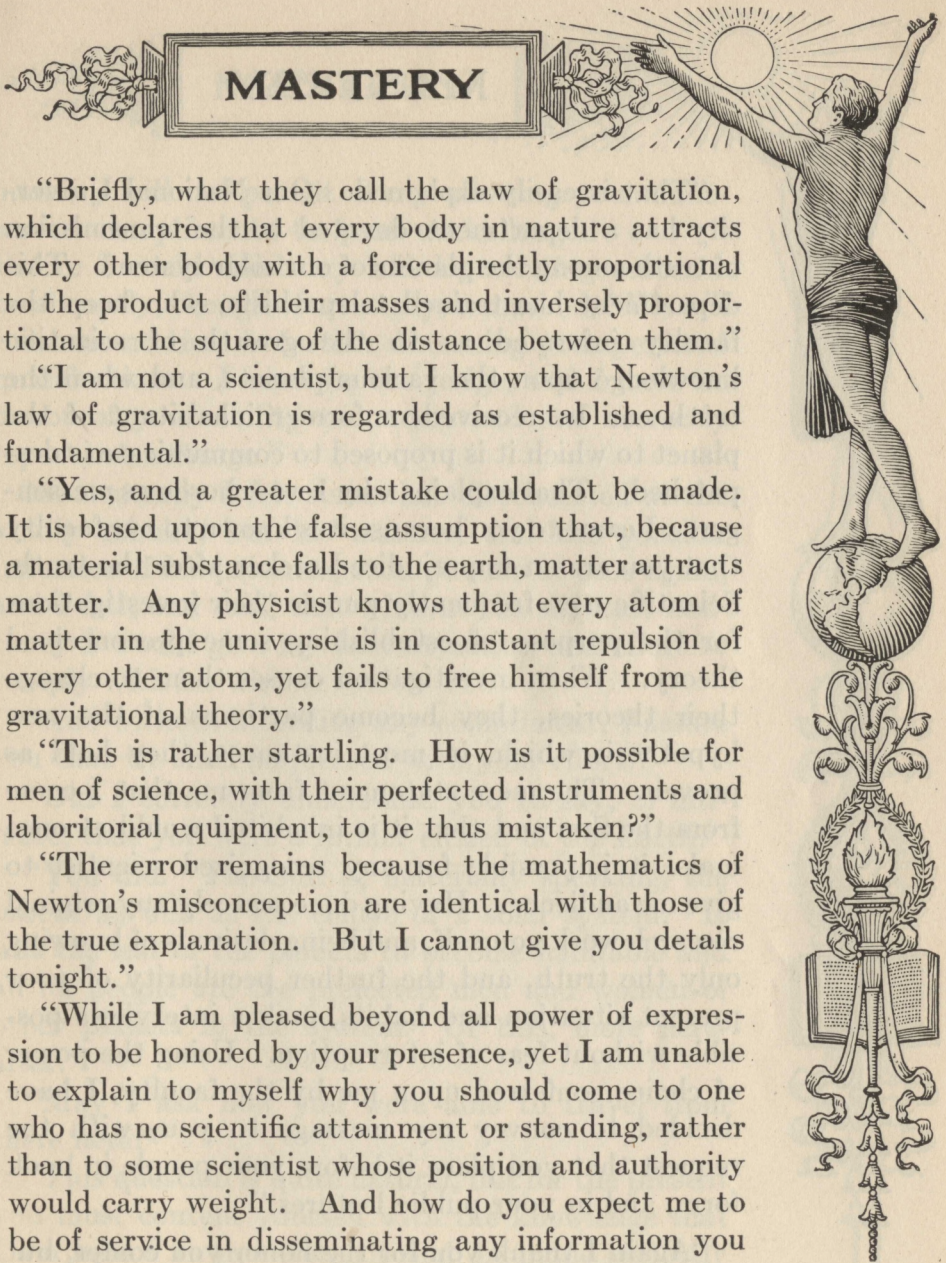
"You say you are a citizen from the Sun. May I ask your name?"

"My name at this time is not material. I am only a messenger."

"Your voice and words carry the conviction of truth, but may I ask how you can be an inhabitant of a globe of fire, the heat of which would not permit life?"

"That is one of the many mistakes of your scientific men, of which I will speak later. At present I may tell you that all planets, stars, and satellites are composed of the same materials as your Earth, and there is no great variation in temperature. The sun being larger contains greater quantities of radio-active substances, and its volcanoes are vastly more enormous and active; but to its inhabitants it is no more self-luminous than the Earth or Mars, or any other of its planets or satellites."

"May I ask the nature of the error to which you ascribe the power of keeping our scientific investigators from reaching the truth?"



## MASTERY

“Briefly, what they call the law of gravitation, which declares that every body in nature attracts every other body with a force directly proportional to the product of their masses and inversely proportional to the square of the distance between them.”

“I am not a scientist, but I know that Newton’s law of gravitation is regarded as established and fundamental.”

“Yes, and a greater mistake could not be made. It is based upon the false assumption that, because a material substance falls to the earth, matter attracts matter. Any physicist knows that every atom of matter in the universe is in constant repulsion of every other atom, yet fails to free himself from the gravitational theory.”

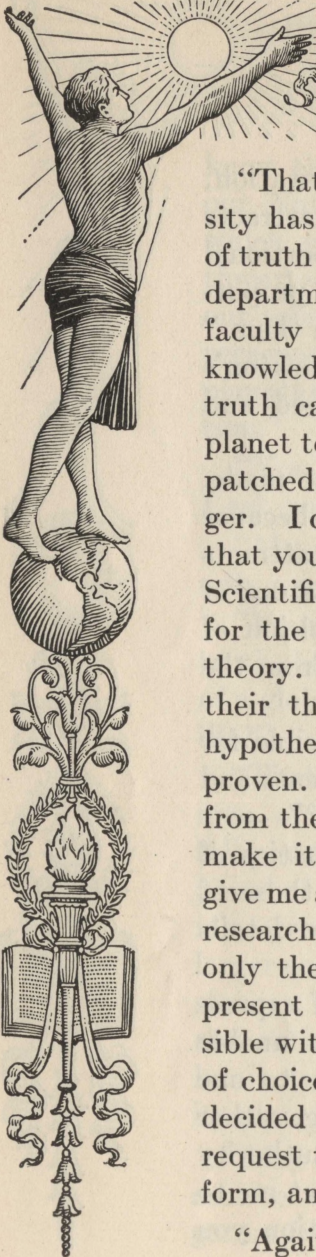
“This is rather startling. How is it possible for men of science, with their perfected instruments and laboratorial equipment, to be thus mistaken?”

“The error remains because the mathematics of Newton’s misconception are identical with those of the true explanation. But I cannot give you details tonight.”

“While I am pleased beyond all power of expression to be honored by your presence, yet I am unable to explain to myself why you should come to one who has no scientific attainment or standing, rather than to some scientist whose position and authority would carry weight. And how do you expect me to be of service in disseminating any information you may choose to give me?”

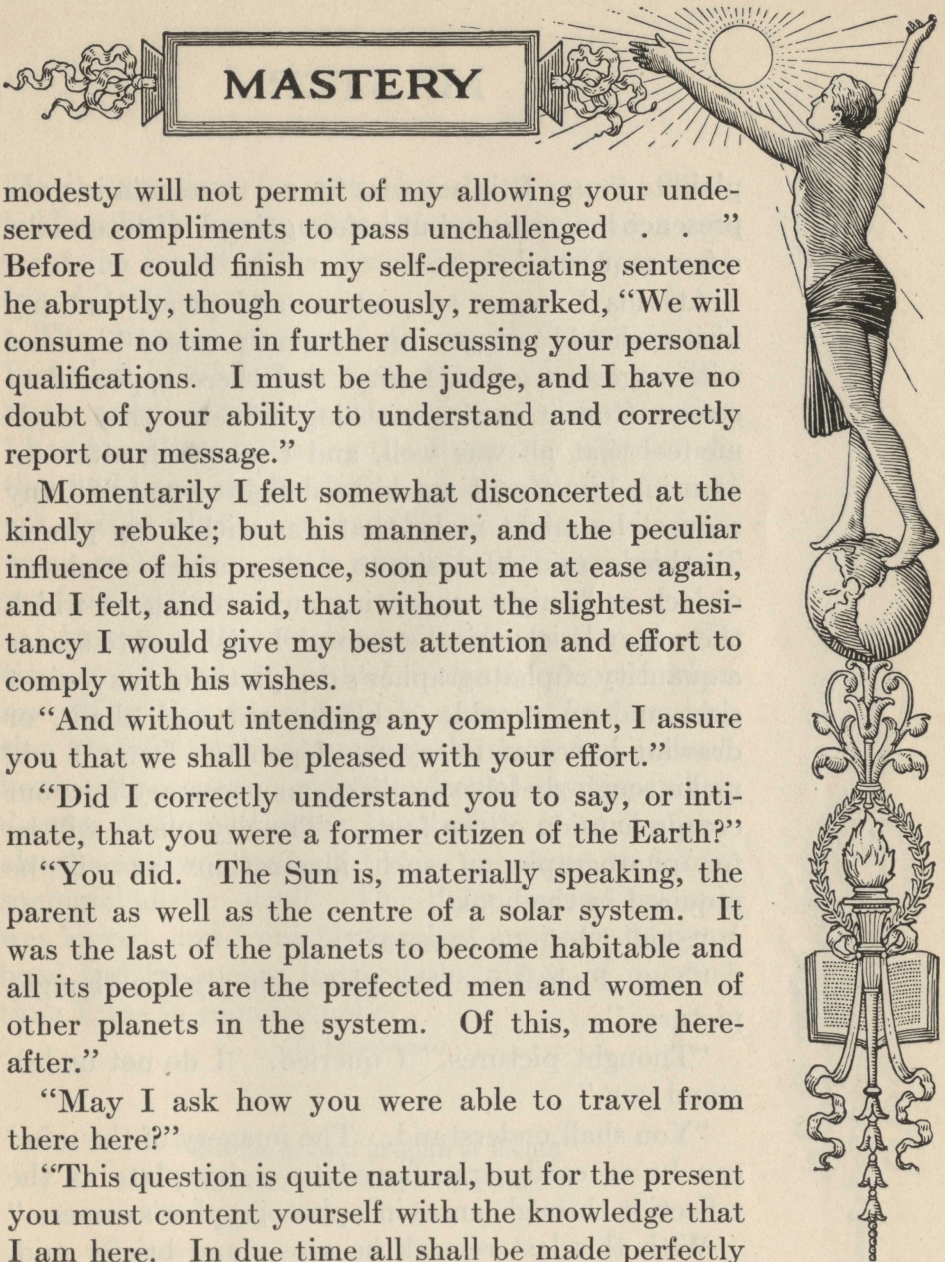


## MASTERY



“That is easily explained. Our National University has a department devoted to the transmission of truth among the planets of our solar system. This department has trained telepathists, who keep the faculty informed as to the growth of scientific knowledge upon the various planets, and when the truth can be received, a former inhabitant of the planet to which it is proposed to communicate is despatched. That explains why I was chosen as messenger. I came to you because it is known to our faculty that you are an unprejudiced seeker after the truth. Scientific men frequently pursue their investigations for the purpose of establishing some preconceived theory. When investigation causes them to change their theories, they become partisans of the new hypothesis which, in most instances, they hold as proven. The mere statement from me that I came from the Sun and that it is inhabited would at once make it impossible for any recognized scientist to give me audience. Having done scarcely any original research work yourself, and being desirous of knowing only the truth, and the further peculiarity of your present situation and habits, makes interviews possible without fear of interruption. Using the power of choice conferred upon me by the faculty, I have decided to convey my message to you, with the request that you place it before your people in book form, and in your public lectures.”

“Again I thank you for the honor you confer, but



# MASTERY

modesty will not permit of my allowing your undeserved compliments to pass unchallenged . . . ” Before I could finish my self-depreciating sentence he abruptly, though courteously, remarked, “We will consume no time in further discussing your personal qualifications. I must be the judge, and I have no doubt of your ability to understand and correctly report our message.”

Momentarily I felt somewhat disconcerted at the kindly rebuke; but his manner, and the peculiar influence of his presence, soon put me at ease again, and I felt, and said, that without the slightest hesitancy I would give my best attention and effort to comply with his wishes.

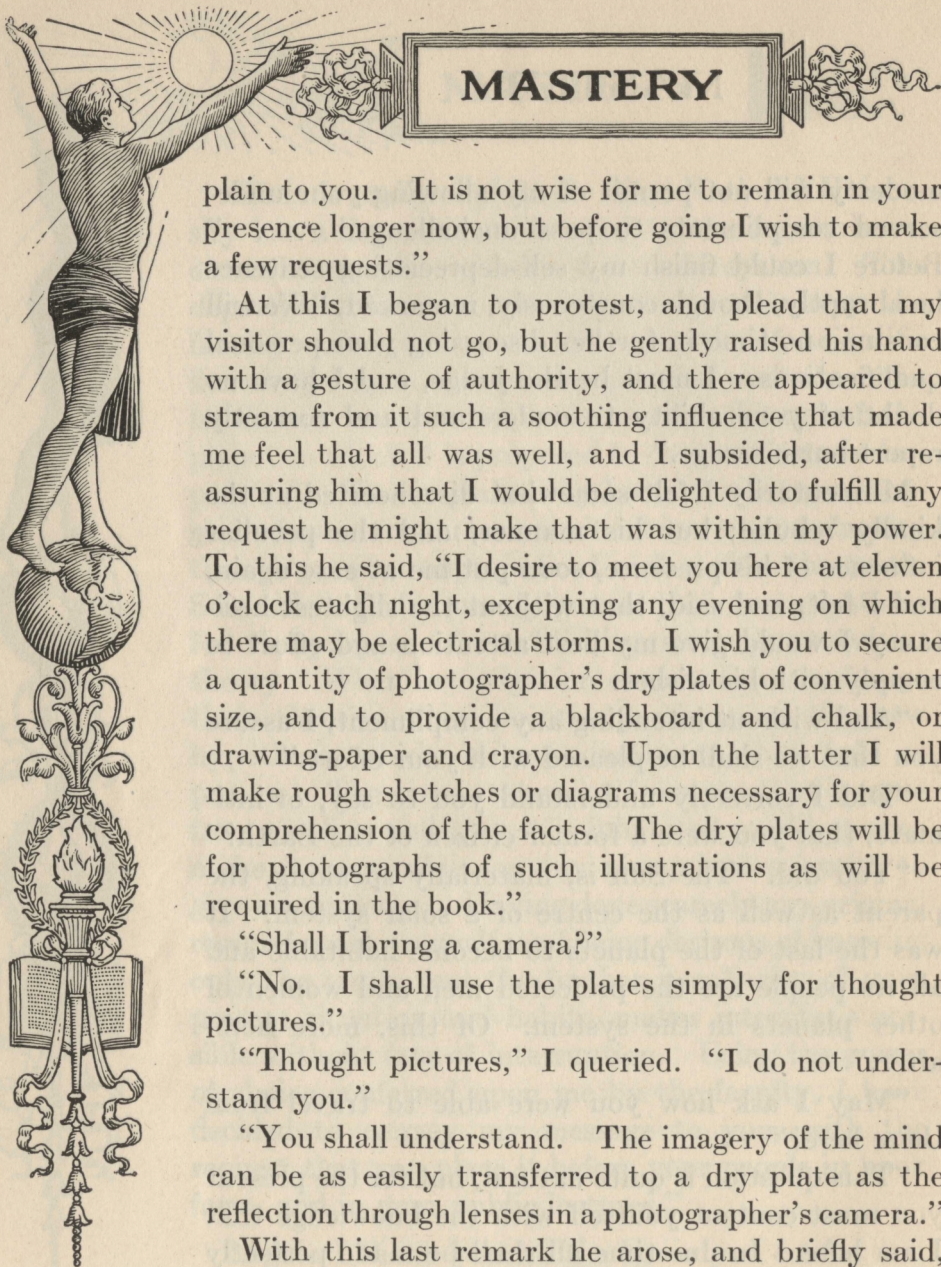
“And without intending any compliment, I assure you that we shall be pleased with your effort.”

“Did I correctly understand you to say, or intimate, that you were a former citizen of the Earth?”

“You did. The Sun is, materially speaking, the parent as well as the centre of a solar system. It was the last of the planets to become habitable and all its people are the perfected men and women of other planets in the system. Of this, more hereafter.”

“May I ask how you were able to travel from there here?”

“This question is quite natural, but for the present you must content yourself with the knowledge that I am here. In due time all shall be made perfectly



## MASTERY

plain to you. It is not wise for me to remain in your presence longer now, but before going I wish to make a few requests."

At this I began to protest, and plead that my visitor should not go, but he gently raised his hand with a gesture of authority, and there appeared to stream from it such a soothing influence that made me feel that all was well, and I subsided, after reassuring him that I would be delighted to fulfill any request he might make that was within my power. To this he said, "I desire to meet you here at eleven o'clock each night, excepting any evening on which there may be electrical storms. I wish you to secure a quantity of photographer's dry plates of convenient size, and to provide a blackboard and chalk, or drawing-paper and crayon. Upon the latter I will make rough sketches or diagrams necessary for your comprehension of the facts. The dry plates will be for photographs of such illustrations as will be required in the book."

"Shall I bring a camera?"

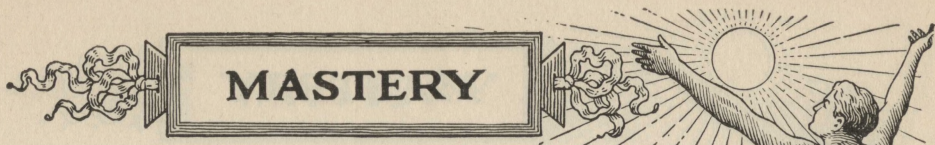
"No. I shall use the plates simply for thought pictures."

"Thought pictures," I queried. "I do not understand you."

"You shall understand. The imagery of the mind can be as easily transferred to a dry plate as the reflection through lenses in a photographer's camera."

With this last remark he arose, and briefly said,

# MASTERY



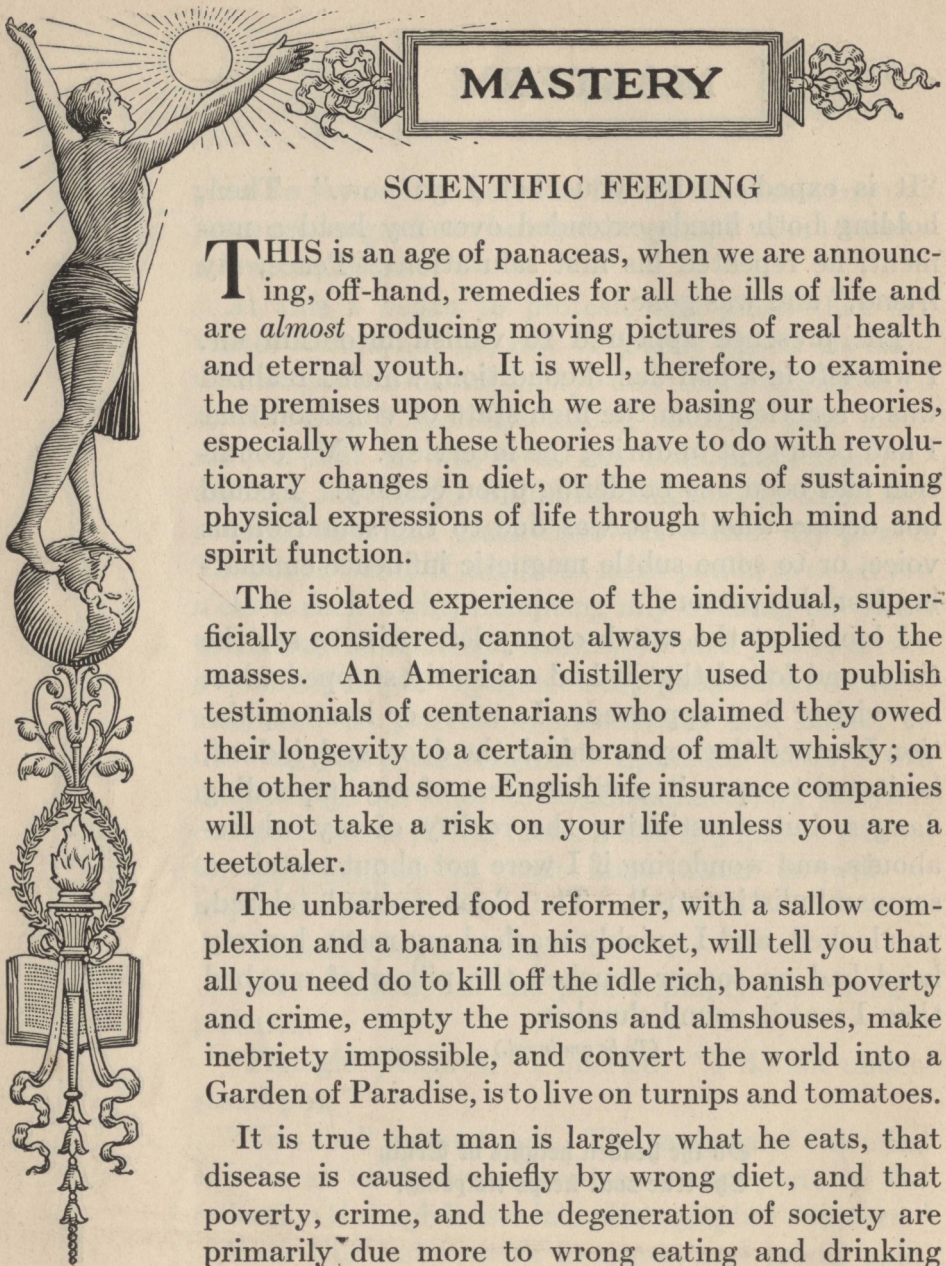
“It is expedient for you that I go now.” Then, holding both hands extended over my head a moment, he repeated his first salutation—“Peace, my friend,” and was gone.

The presence appeared to vanish into thin air. I was left in a half-dazed condition, which I realized was a reaction from the high state of vibration that I had been kept in during the interview. My condition had been one bordering upon ecstasy. I could not decide whether it was due to the sound of his voice, or to some subtle magnetic influence emanating from his person.

I looked at the watch on my left wrist to see the time, and found that it had evidently stopped when my visitor first appeared. In more or less trepidation I turned the key to unlock the door, and, indeed, hesitated to open it, not from fear of any impending danger, but questioning the reality of my whereabouts, and wondering if I were not about to take a somnambulistic stroll. The door opened, closed, was locked, and I quickly reached my room, but my head had no sooner touched the pillow of my bed than I was in sound slumber.

*(To be continued.)*

“On the heaven heights of Truth  
The true soul keeps its youth.”



# MASTERY

## SCIENTIFIC FEEDING

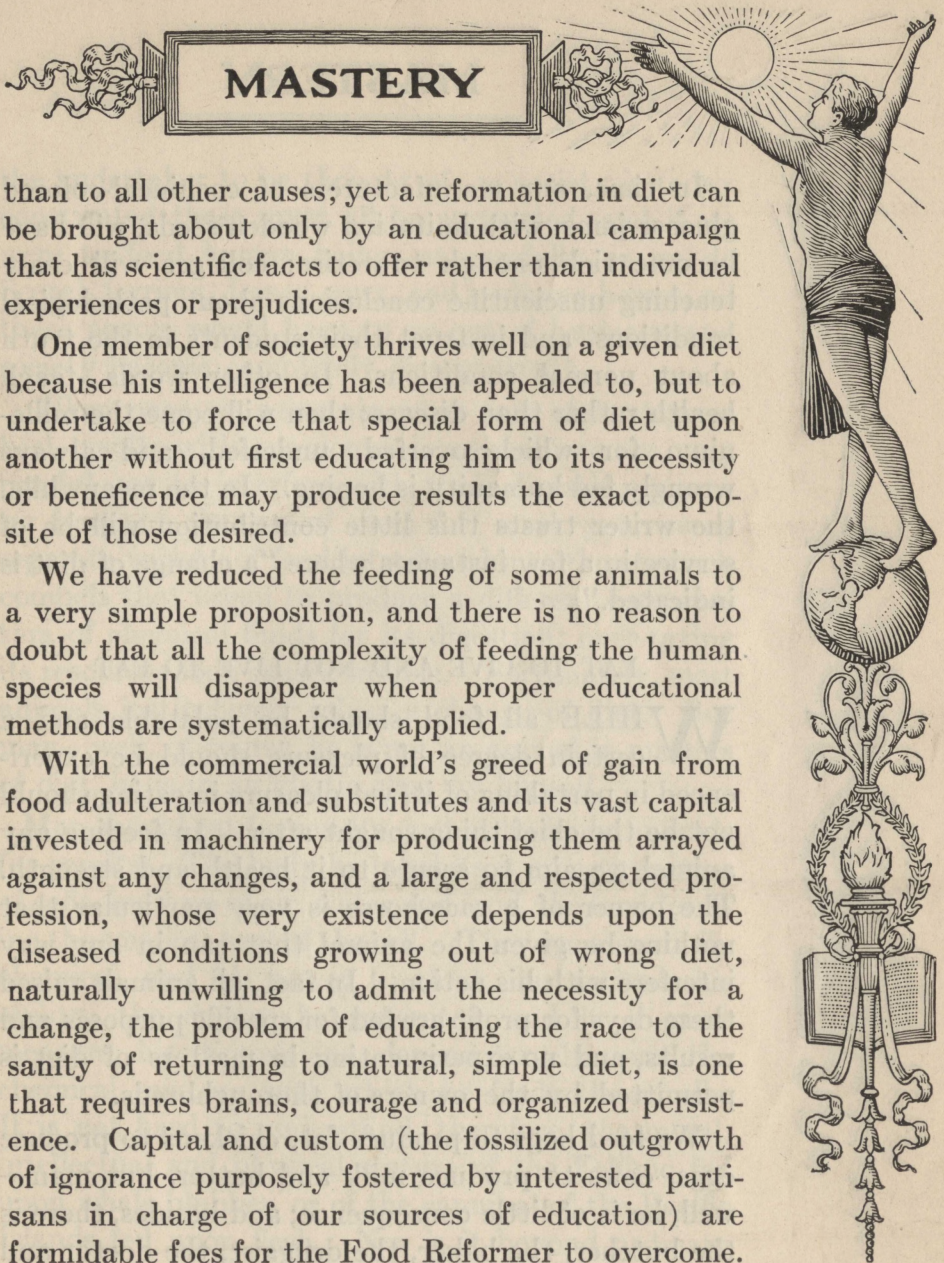
**T**HIS is an age of panaceas, when we are announcing, off-hand, remedies for all the ills of life and are *almost* producing moving pictures of real health and eternal youth. It is well, therefore, to examine the premises upon which we are basing our theories, especially when these theories have to do with revolutionary changes in diet, or the means of sustaining physical expressions of life through which mind and spirit function.

The isolated experience of the individual, superficially considered, cannot always be applied to the masses. An American distillery used to publish testimonials of centenarians who claimed they owed their longevity to a certain brand of malt whisky; on the other hand some English life insurance companies will not take a risk on your life unless you are a teetotaler.

The unbarbered food reformer, with a sallow complexion and a banana in his pocket, will tell you that all you need do to kill off the idle rich, banish poverty and crime, empty the prisons and almshouses, make inebriety impossible, and convert the world into a Garden of Paradise, is to live on turnips and tomatoes.

It is true that man is largely what he eats, that disease is caused chiefly by wrong diet, and that poverty, crime, and the degeneration of society are primarily due more to wrong eating and drinking





than to all other causes; yet a reformation in diet can be brought about only by an educational campaign that has scientific facts to offer rather than individual experiences or prejudices.

One member of society thrives well on a given diet because his intelligence has been appealed to, but to undertake to force that special form of diet upon another without first educating him to its necessity or beneficence may produce results the exact opposite of those desired.

We have reduced the feeding of some animals to a very simple proposition, and there is no reason to doubt that all the complexity of feeding the human species will disappear when proper educational methods are systematically applied.

With the commercial world's greed of gain from food adulteration and substitutes and its vast capital invested in machinery for producing them arrayed against any changes, and a large and respected profession, whose very existence depends upon the diseased conditions growing out of wrong diet, naturally unwilling to admit the necessity for a change, the problem of educating the race to the sanity of returning to natural, simple diet, is one that requires brains, courage and organized persistence. Capital and custom (the fossilized outgrowth of ignorance purposely fostered by interested partisans in charge of our sources of education) are formidable foes for the Food Reformer to overcome.

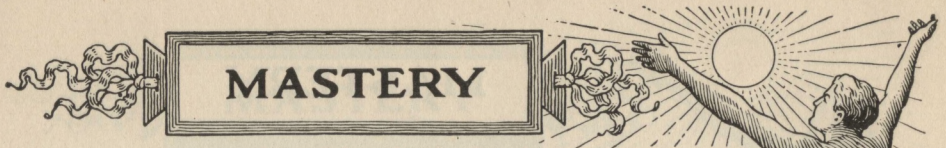


In time, our manufacturers of cochineal-colored glucose jams, with imitation wooden seeds, will have become rich enough to retire; colleges will cease teaching unscientific conclusions about pathological conditions, and instruct their students in the truth about normal conditions. In other words, teach health rather than disease; then will come the millennium for which overfed, underfed, and always wrongly fed humanity is hoping. In the meanwhile, the writer trusts this little contribution will be of service in a few instances where "a change of diet is indicated."

#### EAT TO LIVE AND NOT LIVE TO EAT

**W**HILE all food should be palatable and a certain degree of pleasure should be experienced in partaking of it, yet pleasure in eating should not be the chief thing sought after. In feeding any animal we aim to secure to it health and strength. The owner of a race-horse is very particular that nothing be given the animal that can in any way interfere with his action. In fact, all animals raised these days for profit are fed for specific purposes and results, and no experimenting in matters of diet is permitted by the owners of thoroughbreds.

We feed hogs to produce fat, chickens to produce eggs, cows to produce milk and butter, but man—well, he is of little consequence; and besides, there is the butcher, the baker, the druggist, the doctor and

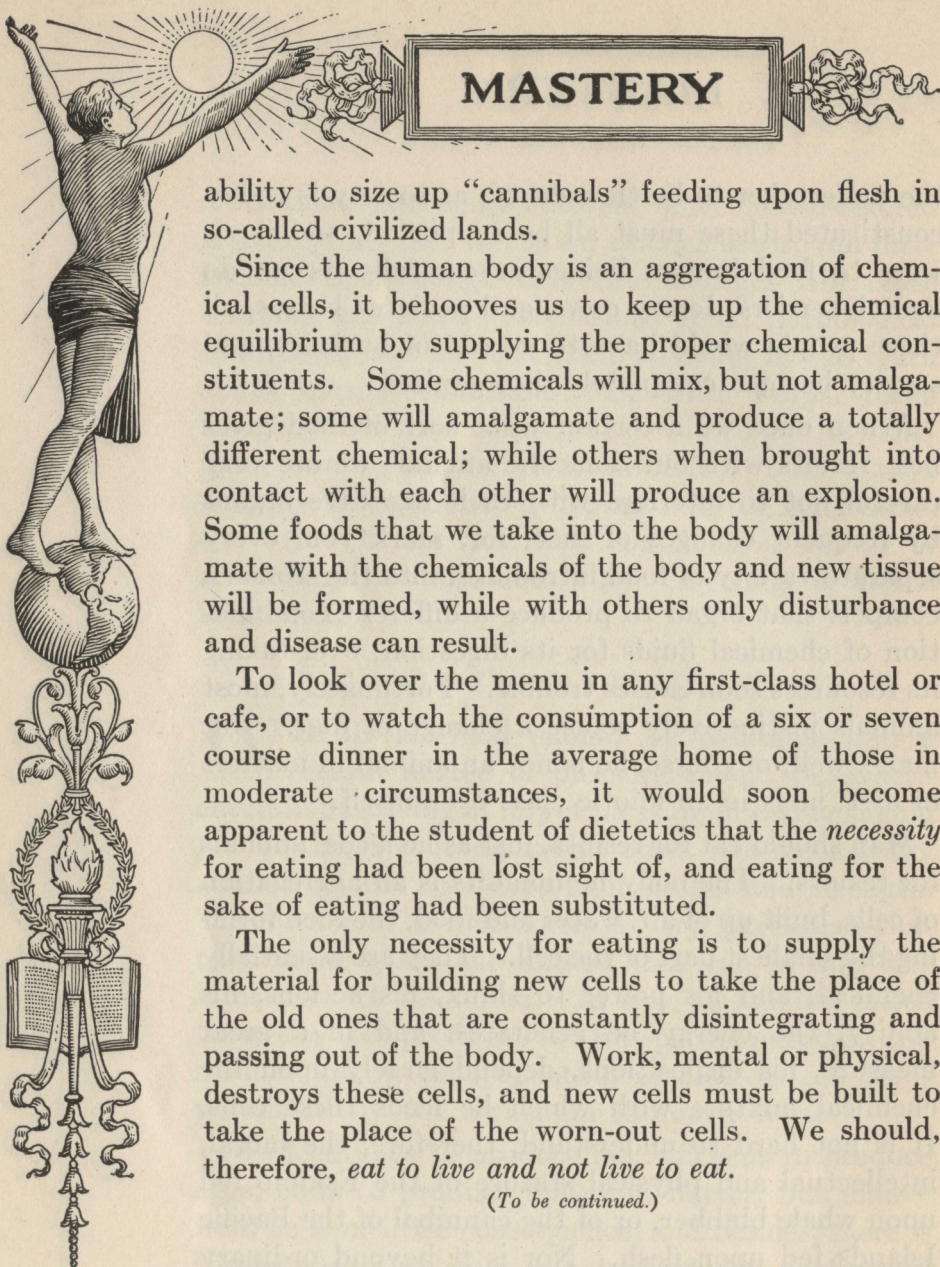


the undertaker to be thought of; as society is today constituted these must all be supported, and if we were to feed human beings as carefully as we do Scotch terriers, Jersey cows, and pedigree horses, all these people would have to go out of business, and society become completely disorganized!

When once we ascertain what sort of food gives best results with our domestic animals we are very careful not to interfere with their digestive organs by frequent changes of diet; for, mark you, every separate variety of food introduced into the stomach compels that organ to produce a different combination of chemical fluids for its digestion; over-taxing its resources soon causes trouble. Fortunately, most animals instinctively refuse a change of diet. But man—well, of course, he is not an animal in matters of diet, he is in an idiotic class by himself.

Man should eat for results, just as he feeds animals for results. The body he inhabits is an aggregation of cells, built up of air, water and food, the food forming the smallest part of the cell. They are essentially chemical, and his power to think, his actions, his ability, the energy he generates, and in a great measure, his dispositions, depend largely upon the chemical mixture with which he feeds these cells. It is not hard to understand, therefore, the moral, intellectual and physical stature of the Eskimo fed upon whale blubber, or of the cannibal of the Pacific Islands fed upon flesh. Nor is it beyond ordinary





## MASTERY

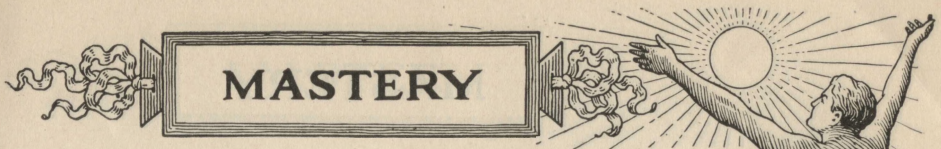
ability to size up "cannibals" feeding upon flesh in so-called civilized lands.

Since the human body is an aggregation of chemical cells, it behooves us to keep up the chemical equilibrium by supplying the proper chemical constituents. Some chemicals will mix, but not amalgamate; some will amalgamate and produce a totally different chemical; while others when brought into contact with each other will produce an explosion. Some foods that we take into the body will amalgamate with the chemicals of the body and new tissue will be formed, while with others only disturbance and disease can result.

To look over the menu in any first-class hotel or cafe, or to watch the consumption of a six or seven course dinner in the average home of those in moderate circumstances, it would soon become apparent to the student of dietetics that the *necessity* for eating had been lost sight of, and eating for the sake of eating had been substituted.

The only necessity for eating is to supply the material for building new cells to take the place of the old ones that are constantly disintegrating and passing out of the body. Work, mental or physical, destroys these cells, and new cells must be built to take the place of the worn-out cells. We should, therefore, *eat to live and not live to eat.*

(To be continued.)



## THROUGH THE VALLEY AN AUTOBIOGRAPHY

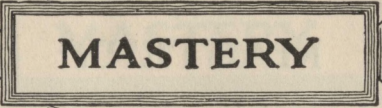
### FOREWARD

I AM deeply interested in the life of a man whose career, viewed from the standpoint of the "Laws" as we are today beginning to understand them, is strangely fascinating. He is a remarkably frank and unassuming individual, and has permitted me to edit and publish his autobiography in the hope that it may assist others in understanding and mastering their own fate. Aside from the names mentioned in the record, I am assured, from the examination of the documents and the other collateral proofs, that the exact truth of his life, as he understands it, and from his viewpoint, is here given. I believe you will conclude with me before we have finished the narrative, "Yea, verily, truth is stranger than fiction."


With the exception of comments that I shall occasionally insert to assist in working out psychological laws, the story as printed is from his own MS., and consequently in his own language.

The nature of the individual is largely the result of mind automatically bringing into expression those longings, aspirations and desires, and experiential concepts of ancestors registered in the sub-conscious memory. I have, therefore, been greatly interested





## MASTERY



in studying his family history. A lawyer, who had an international reputation as a genealogist, was able to find an unbroken line of ancestors upon his father's side back to the eleventh century. In 1055, the founders of the family were members of a guild, and adopted as theirs the guild name which was that of their occupation. They were religious enthusiasts, and as crusaders they chose in that year a crest and coat-of-arms, under which was the motto, *Manent optima cælo* ("The best remains for us in heaven, or above".) The cross upon the shield was emblematic of their occupation, and wherever found to this day is known by their name. Their advent into England was with William the Conqueror.

Early in the seventeenth century the founder of the American branch of the family was among those who sought religious liberty in the New World, and a descendant of his was the leader of a large religious sect that was known by his name. He prophesied, and from his interpretation of the Bible believed, the world would come to an end in 1844. Upon the appointed night, dressed in their shrouds, they waited patiently upon the housetops in thousands, expecting "to be caught up . . . to meet the Lord in the air." Strangely enough, the night chosen happened to be the very night upon which the greatest meteoric shower in modern times took place; stars seemed to be falling by the thousand, and although the Lord did not appear, the astronomic phenomenon was so



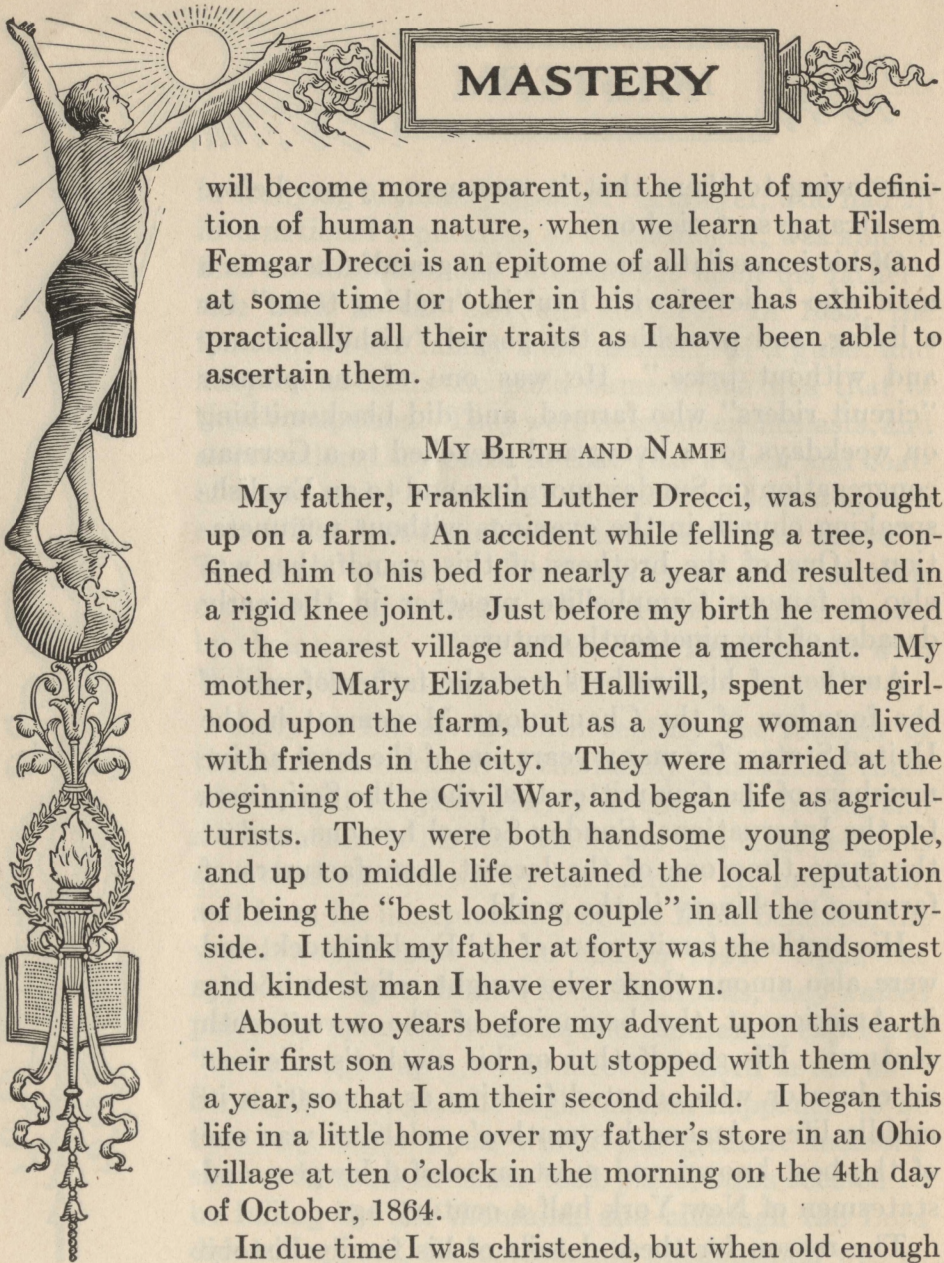
convincing to them that it was many years before the strange sect died out.

Of his immediate ancestors, his grandfather was a man who believed with Paul in "making tents" for a living, and preaching the gospel "without money and without price." He was one of the pioneer "circuit riders" who farmed, and did blacksmithing on weekdays for a living and preached to a German congregation on Sunday mornings and to an English-speaking church in the evenings without remuneration. One of the brothers of this grandfather was also a famous Campbellite preacher in the early decades of the nineteenth century.

Another of his brothers was the father of one of the founders of the Chautauqua Movement in the United States; for many years one of the most active members of the Committee that chose the Scriptures for the International Sunday School Lessons, and at the same time one of the largest manufacturers of farming machinery in the world.

His mother's family were of old English stock, and were also among those who sought religious liberty in America at the beginning of the seventeenth century. His grandfather on his mother's side was an educator who adopted farming as a vocation in middle life. Among his mother's relatives was one of the best known and most successful lawyers and statesmen of New York half a century ago.

The reason for these details of his family history



## MASTERY

will become more apparent, in the light of my definition of human nature, when we learn that Filsem Femgar Drecci is an epitome of all his ancestors, and at some time or other in his career has exhibited practically all their traits as I have been able to ascertain them.

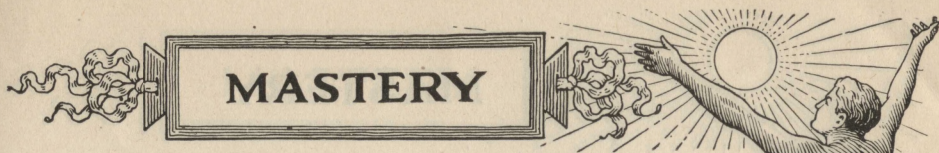
### MY BIRTH AND NAME

My father, Franklin Luther Drecci, was brought up on a farm. An accident while felling a tree, confined him to his bed for nearly a year and resulted in a rigid knee joint. Just before my birth he removed to the nearest village and became a merchant. My mother, Mary Elizabeth Halliwill, spent her girlhood upon the farm, but as a young woman lived with friends in the city. They were married at the beginning of the Civil War, and began life as agriculturists. They were both handsome young people, and up to middle life retained the local reputation of being the "best looking couple" in all the countryside. I think my father at forty was the handsomest and kindest man I have ever known.

About two years before my advent upon this earth their first son was born, but stopped with them only a year, so that I am their second child. I began this life in a little home over my father's store in an Ohio village at ten o'clock in the morning on the 4th day of October, 1864.

In due time I was christened, but when old enough



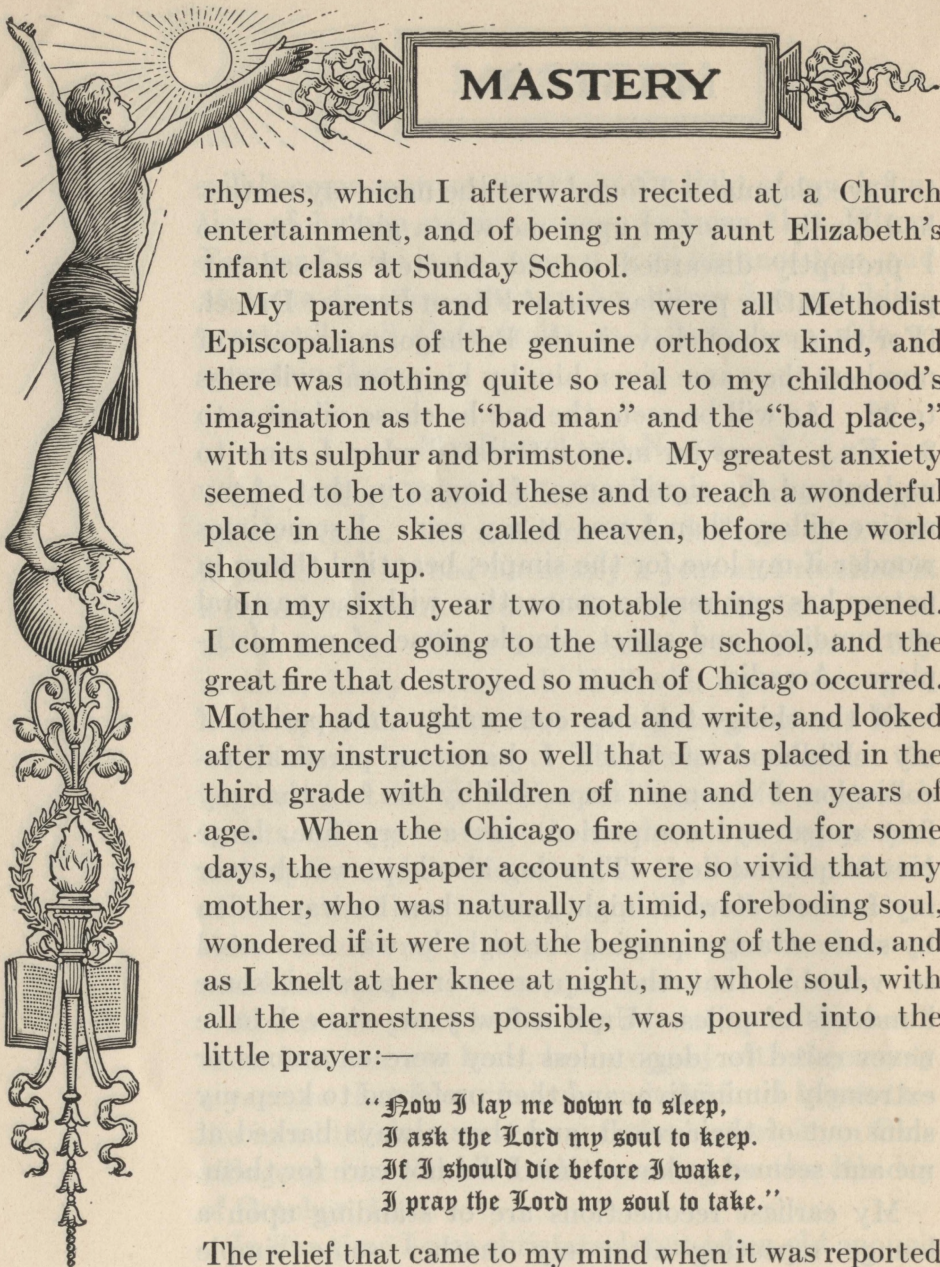


to have playmates I found that the name my mother had kindly bestowed upon me was a girl's name, so I promptly discarded it and selected instead my present rather peculiar one of Filsem Femgar Drecci. [For those who believe in the Pythagorean science of numbers the name given him by his parents vibrates to 22. As will be seen, the one he chose vibrates to 3.—ED.] I was far more interested when I came to understand the significance of names in that of my native village than I was in my own. I sometimes wonder if my love for the simple, beautiful things in nature has any remote connection with the pastoral surroundings and sweet, simple name of my birth-place—Arcadia.

Of the things told me concerning that period of my childhood of which I have no personal recollection, I was most impressed by the fact that my first nurse and companion was a very fine, large Newfoundland dog. This dog also kept watch over my father's store at night, and when he was stolen by some stranger passing through, he was accounted so valuable that the captors were pursued some hundreds of miles. Until a few years since I have never cared for dogs unless they were enormous or extremely diminutive, and then preferred to keep my shins out of their reach, and they always barked at me and seemed to know that I did not care for them.

My earliest recollections are of standing upon a lounge repeating after my mother some simple





## MASTERY

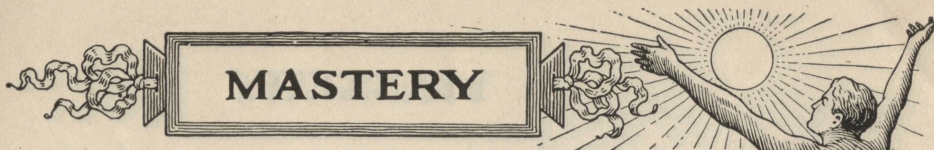
rhymes, which I afterwards recited at a Church entertainment, and of being in my aunt Elizabeth's infant class at Sunday School.

My parents and relatives were all Methodist Episcopalians of the genuine orthodox kind, and there was nothing quite so real to my childhood's imagination as the "bad man" and the "bad place," with its sulphur and brimstone. My greatest anxiety seemed to be to avoid these and to reach a wonderful place in the skies called heaven, before the world should burn up.

In my sixth year two notable things happened. I commenced going to the village school, and the great fire that destroyed so much of Chicago occurred. Mother had taught me to read and write, and looked after my instruction so well that I was placed in the third grade with children of nine and ten years of age. When the Chicago fire continued for some days, the newspaper accounts were so vivid that my mother, who was naturally a timid, foreboding soul, wondered if it were not the beginning of the end, and as I knelt at her knee at night, my whole soul, with all the earnestness possible, was poured into the little prayer:—

*"Now I lay me down to sleep,  
I ask the Lord my soul to keep.  
If I should die before I wake,  
I pray the Lord my soul to take."*

The relief that came to my mind when it was reported



# MASTERY

that the fire was finally extinguished would scarcely be credited by older people today.

About this time an English family, with a girl twice my age, became our next-door neighbors. She knew all sorts of Mother Goose rhymes and fairy tales, and the morbidity of my religious thought was lessened and my imagination fired by listening to her wonderful stories of elves, gnomes, and beautiful golden-haired fairies.

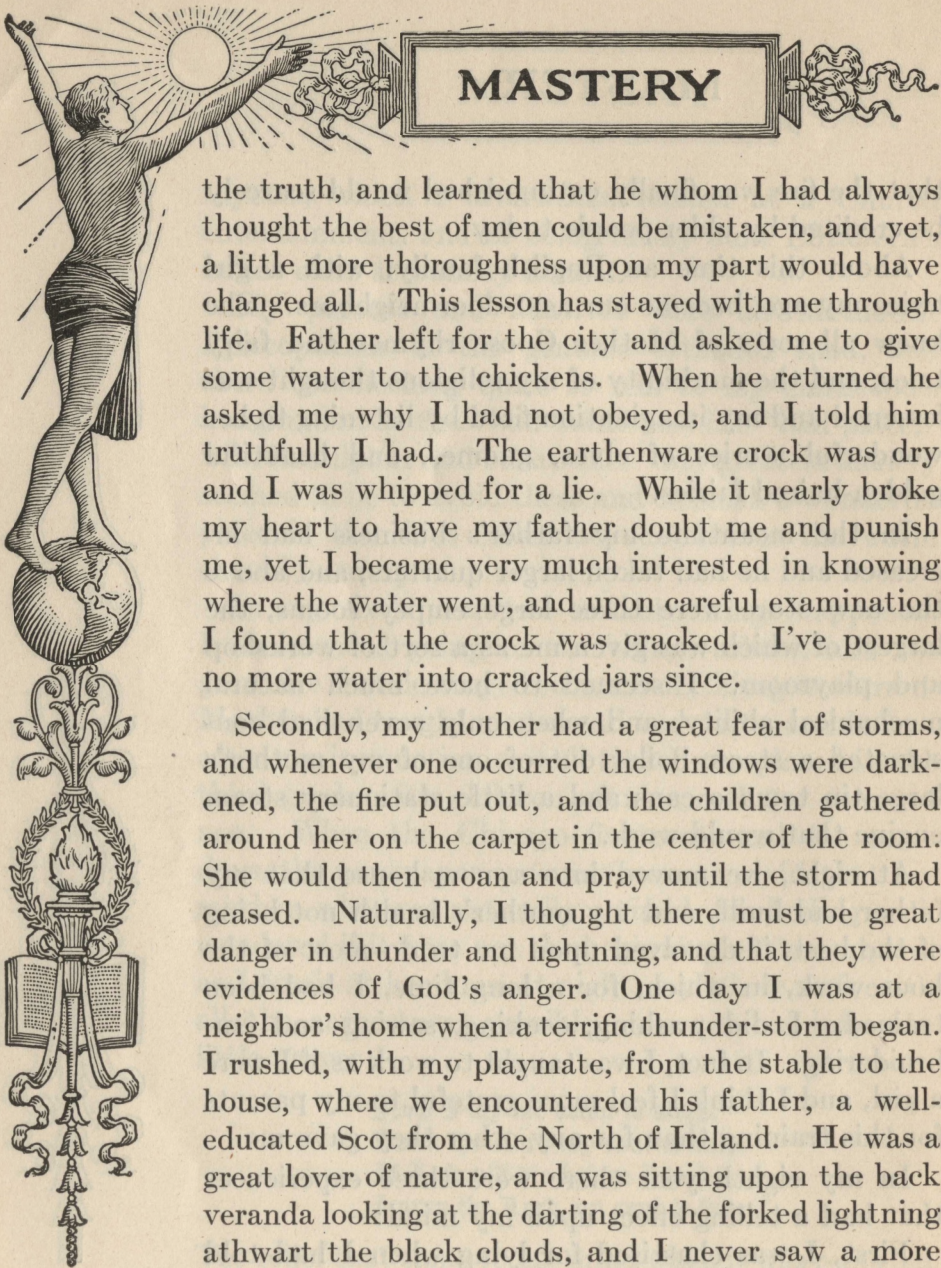
In the meantime my father's business had increased and he had taken larger quarters, and above the new store were three large empty rooms, the largest of which was given me as a sort of workshop and playroom. I seemed to have much natural mechanical ability, and when only seven had constructed a steam-boiler out of one of my mother's large tin tomato cans and a little stationary steam engine that would work.

At eight, we moved into a new house that my father had built, and my mother's health not being of the best, it devolved upon me to do most of the housework, in which, for a long time, I had been trained. I did washing, cooking, sewing and embroidering. In fact, I was taught to work as if I were a girl, and I think I feel more grateful to my parents for this training than for any other they gave me.

In my eighth year there were three experiences that had a telling effect upon my mind:—

First, I was chastised for lying when I had told





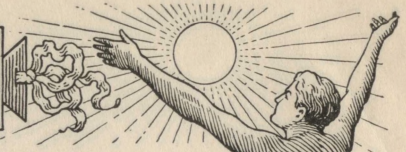
## MASTERY

the truth, and learned that he whom I had always thought the best of men could be mistaken, and yet, a little more thoroughness upon my part would have changed all. This lesson has stayed with me through life. Father left for the city and asked me to give some water to the chickens. When he returned he asked me why I had not obeyed, and I told him truthfully I had. The earthenware crock was dry and I was whipped for a lie. While it nearly broke my heart to have my father doubt me and punish me, yet I became very much interested in knowing where the water went, and upon careful examination I found that the crock was cracked. I've poured no more water into cracked jars since.

Secondly, my mother had a great fear of storms, and whenever one occurred the windows were darkened, the fire put out, and the children gathered around her on the carpet in the center of the room. She would then moan and pray until the storm had ceased. Naturally, I thought there must be great danger in thunder and lightning, and that they were evidences of God's anger. One day I was at a neighbor's home when a terrific thunder-storm began. I rushed, with my playmate, from the stable to the house, where we encountered his father, a well-educated Scot from the North of Ireland. He was a great lover of nature, and was sitting upon the back veranda looking at the darting of the forked lightning athwart the black clouds, and I never saw a more



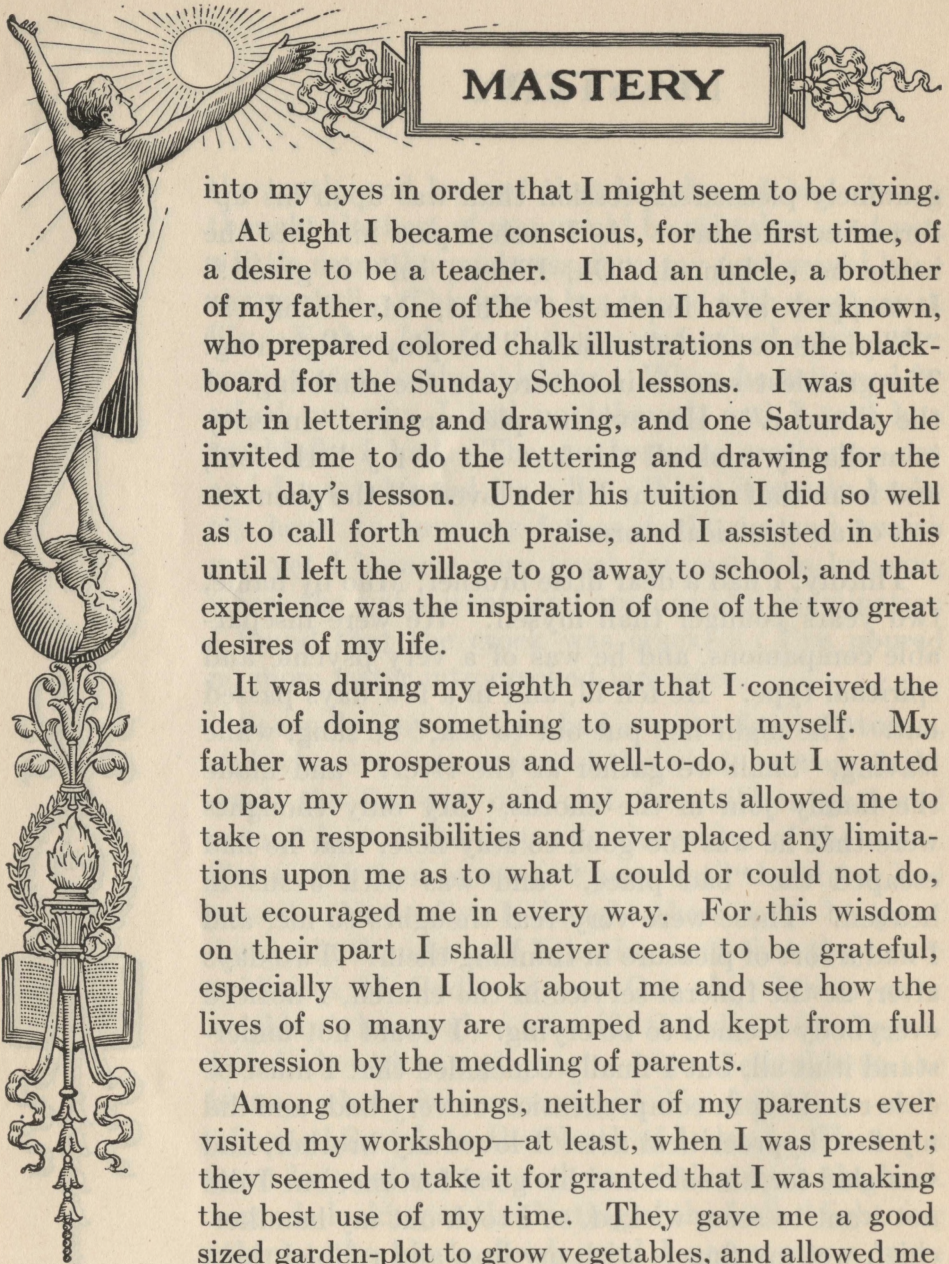
## MASTERY



genuinely pleased expression than was upon his upturned countenance. As I rushed past him into the house he exclaimed, "Oh, Filsem, isn't it grand!" I stopped and inquired, "What, Mr. Moffat?" "Why, the wonderful music and the play of lightning! The grandest sounds in nature are the rumblings of the thunder." His evident pleasure and sincerity immediately took all the fear out of my little soul, and from that moment I have loved all the phenomena of an electrical storm.

Thirdly, I had a dear little brother, Milo by name, two years younger than myself. We were inseparable companions, and he was of a very psychic and spiritual type. He fell ill, and in a few days passed out. The night he "put out to sea," he sang, while leaving, "Shall we gather at the river?" and made the family join in the chorus. My only thoughts were that he was too good to stay here, that he had escaped the "bad place," and was with Jesus in heaven. These were very real thoughts to me, and I had a sort of pleasure in thinking them. Two days after, at the funeral service in the church, I noticed everybody seemed to be crying. I could not understand it at all, but I finally concluded that I must be either lacking in comprehension or very bad, and did my first hypocritical act. I loved my brother, and was glad for his sake and his good fortune, but I did not want to seem wicked, so I took out my handkerchief, wet my fingers with my lips, and rubbed them






## MASTERY

into my eyes in order that I might seem to be crying.


At eight I became conscious, for the first time, of a desire to be a teacher. I had an uncle, a brother of my father, one of the best men I have ever known, who prepared colored chalk illustrations on the black-board for the Sunday School lessons. I was quite apt in lettering and drawing, and one Saturday he invited me to do the lettering and drawing for the next day's lesson. Under his tuition I did so well as to call forth much praise, and I assisted in this until I left the village to go away to school, and that experience was the inspiration of one of the two great desires of my life.

It was during my eighth year that I conceived the idea of doing something to support myself. My father was prosperous and well-to-do, but I wanted to pay my own way, and my parents allowed me to take on responsibilities and never placed any limitations upon me as to what I could or could not do, but encouraged me in every way. For this wisdom on their part I shall never cease to be grateful, especially when I look about me and see how the lives of so many are cramped and kept from full expression by the meddling of parents.

Among other things, neither of my parents ever visited my workshop—at least, when I was present; they seemed to take it for granted that I was making the best use of my time. They gave me a good sized garden-plot to grow vegetables, and allowed me



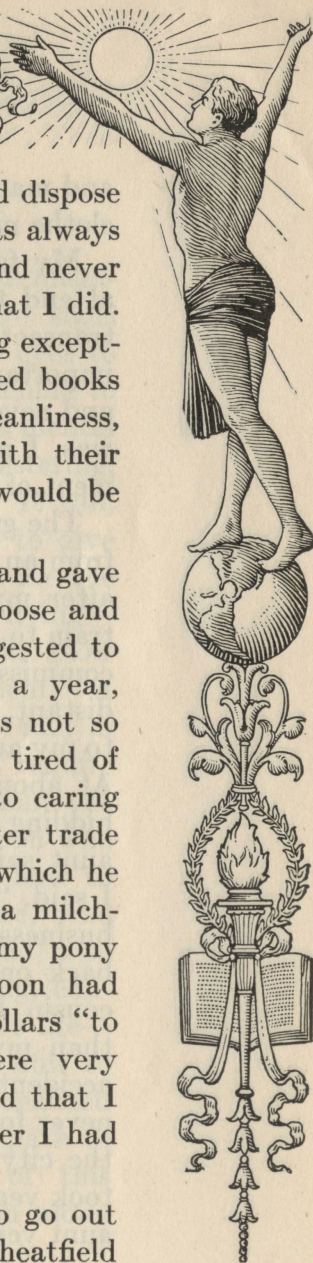
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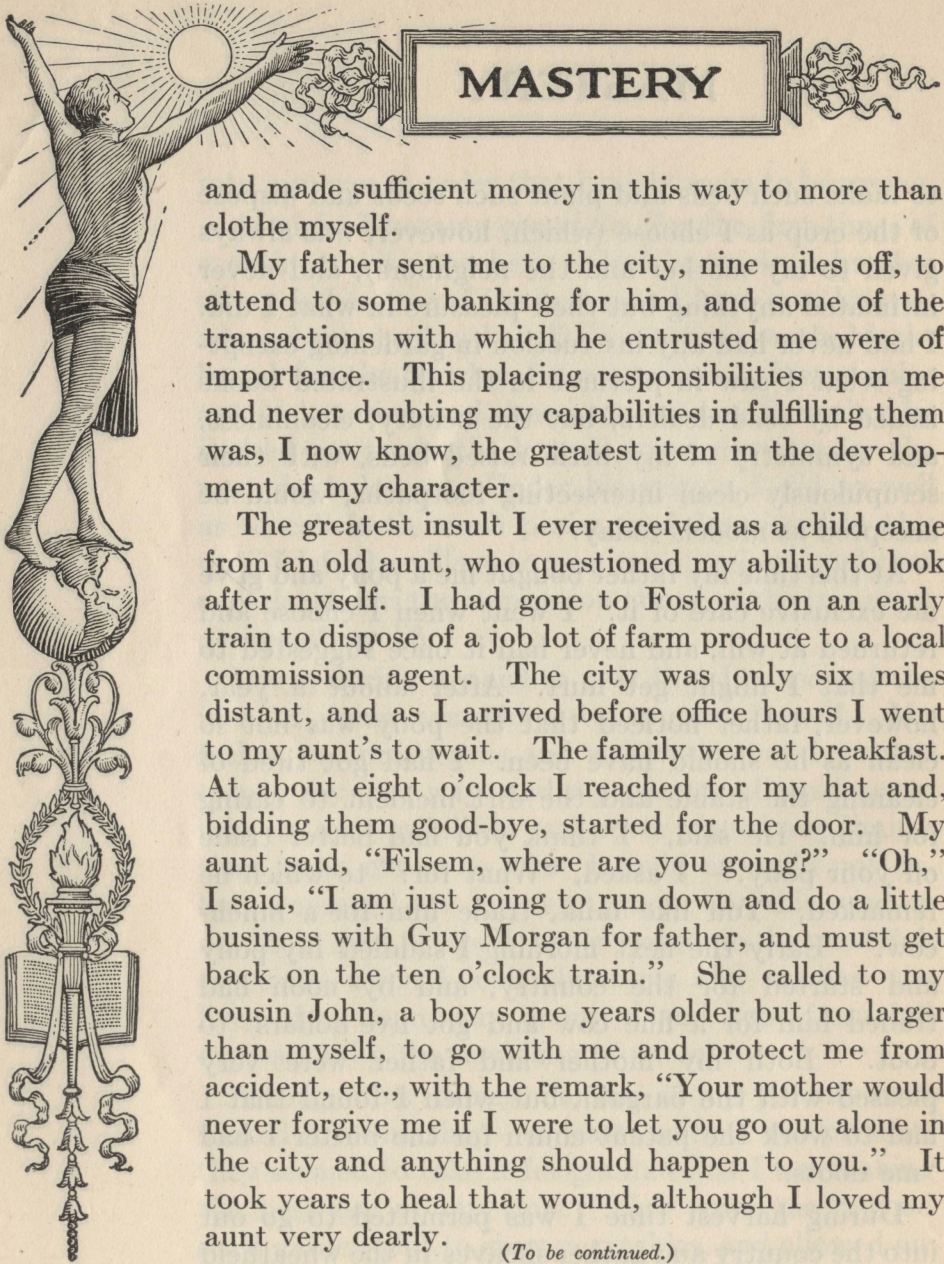


to make such beds and plant such seeds and dispose of the crop as I choose (which, however, was always given to my mother and the neighbors), and never intimated anything but their pleasure in what I did. I had never had any instruction in gardening excepting what I saw in pictures in the illustrated books issued by seed dealers, but the beauty, cleanliness, and symmetry of my little raised beds, with their scrupulously clean intersecting footpaths, would be accepted as models today.

At this time my father bought me a pony and gave me exclusive care of it. I went when I choose and returned at will, and never had it once suggested to me that I might get hurt. After about a year, however, father noticed that the pony was not so clean as he should have been. I had got tired of cleaning the stable and the dirt incident to caring for him. He said, "I think you had better trade off your pony." I asked, "What for?" to which he remarked, "You like milk, trade him for a milch-cow." Early the next morning I saddled my pony and started for the country, and by noon had traded him for a fine cow and got five dollars "to boot." Both my mother and father were very pleased with the bargain, but when I found that I had to work the patent churn for the butter I had "me doots."

During harvest time I was permitted to go out into the country and gather sheaves in the wheatfield





## MASTERY

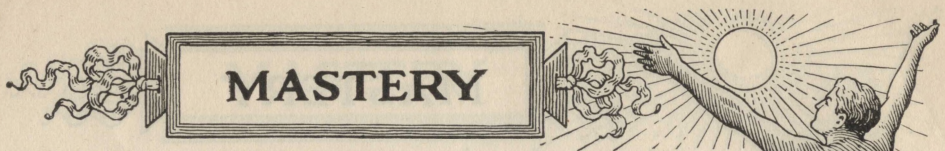
and made sufficient money in this way to more than clothe myself.

My father sent me to the city, nine miles off, to attend to some banking for him, and some of the transactions with which he entrusted me were of importance. This placing responsibilities upon me and never doubting my capabilities in fulfilling them was, I now know, the greatest item in the development of my character.

The greatest insult I ever received as a child came from an old aunt, who questioned my ability to look after myself. I had gone to Fostoria on an early train to dispose of a job lot of farm produce to a local commission agent. The city was only six miles distant, and as I arrived before office hours I went to my aunt's to wait. The family were at breakfast. At about eight o'clock I reached for my hat and, bidding them good-bye, started for the door. My aunt said, "Filsem, where are you going?" "Oh," I said, "I am just going to run down and do a little business with Guy Morgan for father, and must get back on the ten o'clock train." She called to my cousin John, a boy some years older but no larger than myself, to go with me and protect me from accident, etc., with the remark, "Your mother would never forgive me if I were to let you go out alone in the city and anything should happen to you." It took years to heal that wound, although I loved my aunt very dearly.

*(To be continued.)*

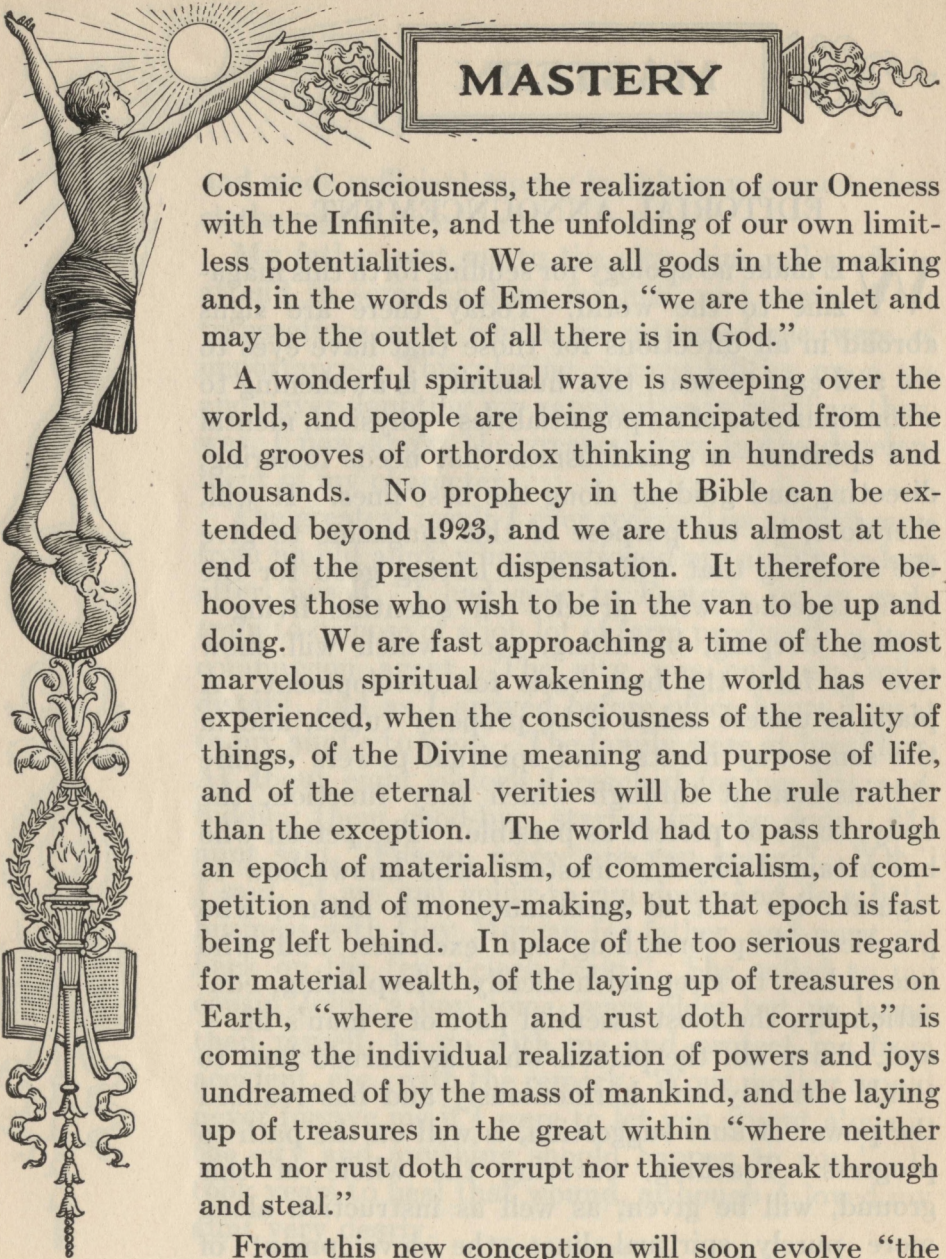




## EDITORIAL ANNOUNCEMENT

WE make no apology for sending forth this magazine to the world. Today there are signs abroad in all directions for those that have eyes to see and ears to hear, that humanity is awakening to a consciousness of its potentialities—physical, mental and spiritual—a consciousness that needs fostering, directing and guiding along the best lines. It will, therefore, be the purpose of this magazine to give the teaching that will lead to lasting good for the race, together with articles on scientific living—eating, sleeping, breathing, etc.—which will show how to form the best basis for development. A piano is useless unless it be properly tuned, and in the same way mental and spiritual powers require the instrument through which they function, the body, to be as perfect as possible. The person who has attained physical mastery, who knows how to regulate his diet in accordance with nature, who practices deep breathing and exercises, and who knows how to sleep scientifically—sleep being, educationally, the most essential part of a man's life—and, above all, the person who has learned how to think correctly and harmoniously and has realized the power of auto-suggestion, is well on the path to progress. Teaching, covering the whole of this ground, will be given, as well as instruction along more purely spiritual lines—the development of

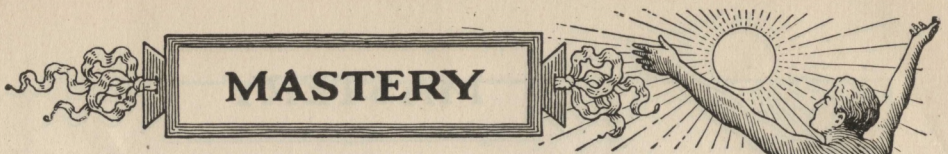




Cosmic Consciousness, the realization of our Oneness with the Infinite, and the unfolding of our own limitless potentialities. We are all gods in the making and, in the words of Emerson, "we are the inlet and may be the outlet of all there is in God."

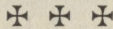
A wonderful spiritual wave is sweeping over the world, and people are being emancipated from the old grooves of orthodox thinking in hundreds and thousands. No prophecy in the Bible can be extended beyond 1923, and we are thus almost at the end of the present dispensation. It therefore behooves those who wish to be in the van to be up and doing. We are fast approaching a time of the most marvelous spiritual awakening the world has ever experienced, when the consciousness of the reality of things, of the Divine meaning and purpose of life, and of the eternal verities will be the rule rather than the exception. The world had to pass through an epoch of materialism, of commercialism, of competition and of money-making, but that epoch is fast being left behind. In place of the too serious regard for material wealth, of the laying up of treasures on Earth, "where moth and rust doth corrupt," is coming the individual realization of powers and joys undreamed of by the mass of mankind, and the laying up of treasures in the great within "where neither moth nor rust doth corrupt nor thieves break through and steal."

From this new conception will soon evolve "the



New Jerusalem coming down from God out of Heaven"—the Co-operative Brotherhood of Man.

MASTERY was first sent forth to the world with the opening of that most fateful year, 1914, and after about a dozen numbers were issued it was discontinued because of the paper conditions in Europe. The circulation, owing to the war, was also limited and it has been thought wise to re-print in the new MASTERY much of the material used in the English Edition.

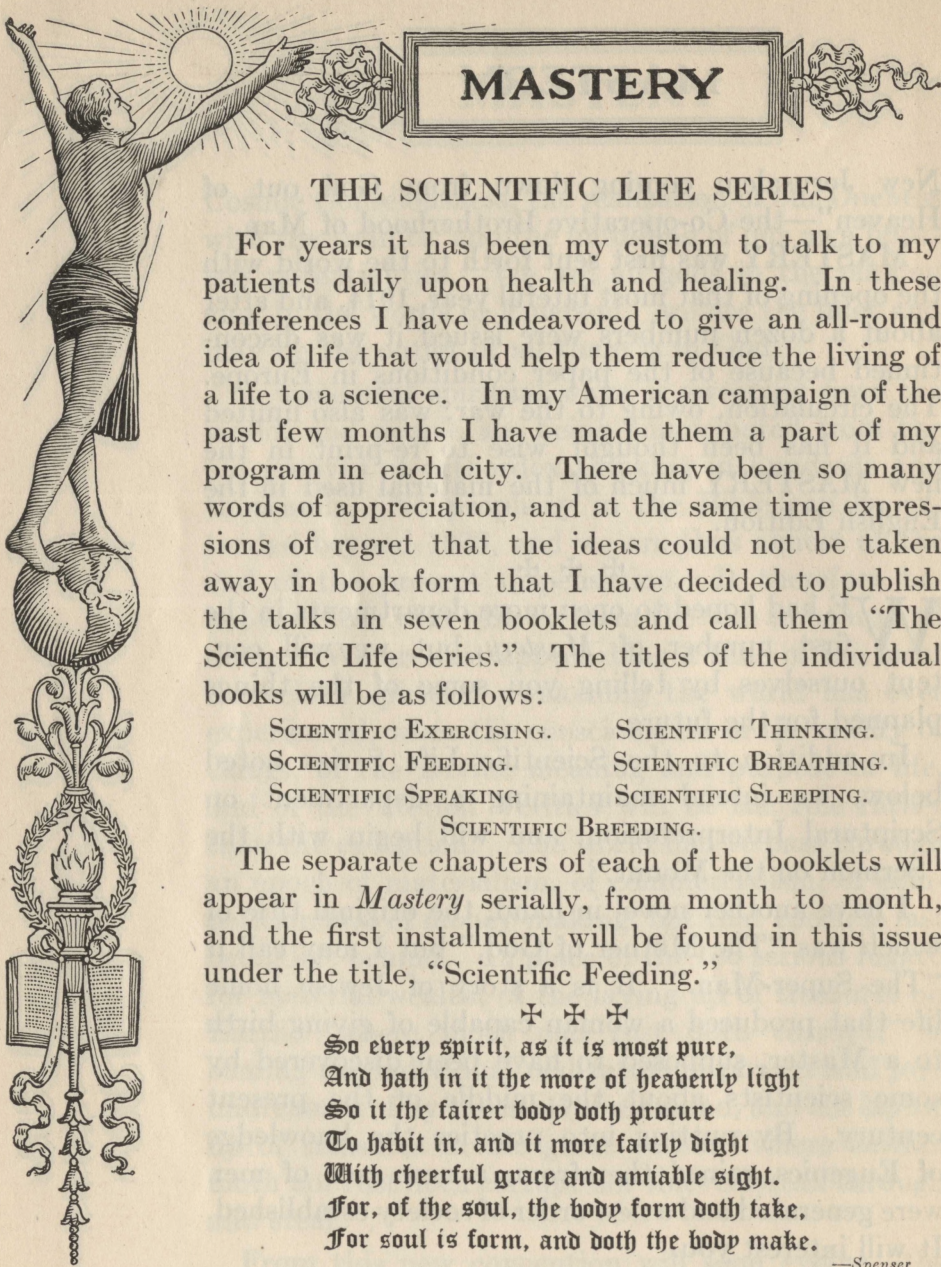


WE had hoped to open more departments in the first number of *Mastery*, but we will content ourselves by telling you some of the things planned for the future.

In addition to the Scientific Life Series noted below, we intend maintaining a department on Scriptural Interpretation, and will begin with the "Sermon on the Mount."

I have another novel in hand, the original title of which was "The Mother of God," but I may call it "The Super-Man." It is a story of Jewish home life that produced a woman capable of giving birth to a Master, supposed to have been discovered by some scientists about the middle of the present century. By putting into practice the knowledge of Eugenics gained therefrom, a new race of men were generated and a new order of society established. It will interest you.





# MASTERY

## THE SCIENTIFIC LIFE SERIES

For years it has been my custom to talk to my patients daily upon health and healing. In these conferences I have endeavored to give an all-round idea of life that would help them reduce the living of a life to a science. In my American campaign of the past few months I have made them a part of my program in each city. There have been so many words of appreciation, and at the same time expressions of regret that the ideas could not be taken away in book form that I have decided to publish the talks in seven booklets and call them "The Scientific Life Series." The titles of the individual books will be as follows:

SCIENTIFIC EXERCISING.	SCIENTIFIC THINKING.
SCIENTIFIC FEEDING.	SCIENTIFIC BREATHING.
SCIENTIFIC SPEAKING	SCIENTIFIC SLEEPING.
SCIENTIFIC BREEDING.	

The separate chapters of each of the booklets will appear in *Mastery* serially, from month to month, and the first installment will be found in this issue under the title, "Scientific Feeding."

† † †

So every spirit, as it is most pure,  
And hath in it the more of heavenly light  
So it the fairer body doth procure  
To habit in, and it more fairly dight  
With cheerful grace and amiable sight.  
For, of the soul, the body form doth take,  
For soul is form, and doth the body make.

—Spenser

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# SPIRITUALITY

\* \* \*

**S**PIRITUALITY is not living in dreams, or living in the clouds, or having a pale face and languid air, as if the things of this earth were beneath one's serious consideration, and were rather endured than enjoyed. Spirituality means the greatest acuteness of intellect, the greatest foresight, the greatest amount of spirit or power gathered in a person and the wisest expenditure of that power. It means the greatest governmental ability, be that ability exercised in the small empire of a household, or the large empire of a nation. Spiritual gifts mean all talents, all powers and all methods of using those powers. . . . That is a spiritual power in business which learns to economize time and strength, and thereby accomplish as much in an hour as others may in a day.

—PRENTICE MULFORD