

MASTERY

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

"That only which we have within, can we see without. If we meet no gods, it is because we harbor none. If there is grandeur in you, you will find grandeur in porters and sweeps. He only is rightly immortal to whom all things are immortal."

EMERSON

JULY 1920 PRICE 25c.

PUBLISHED BY
THE MASTERY PUBLISHING COMPANY
CHICAGO, U. S. A.

Application filed with the Chicago P. O. for entry as second class postage privilege

MASTERY

Issued Monthly by

THE MASTERY PUBLISHING CO.

2100 LINCOLN PARKWAY
CHICAGO, ILL., U. S. A.

Subscription, post paid, $2.50 per year
At the News Stands 25 cents per copy

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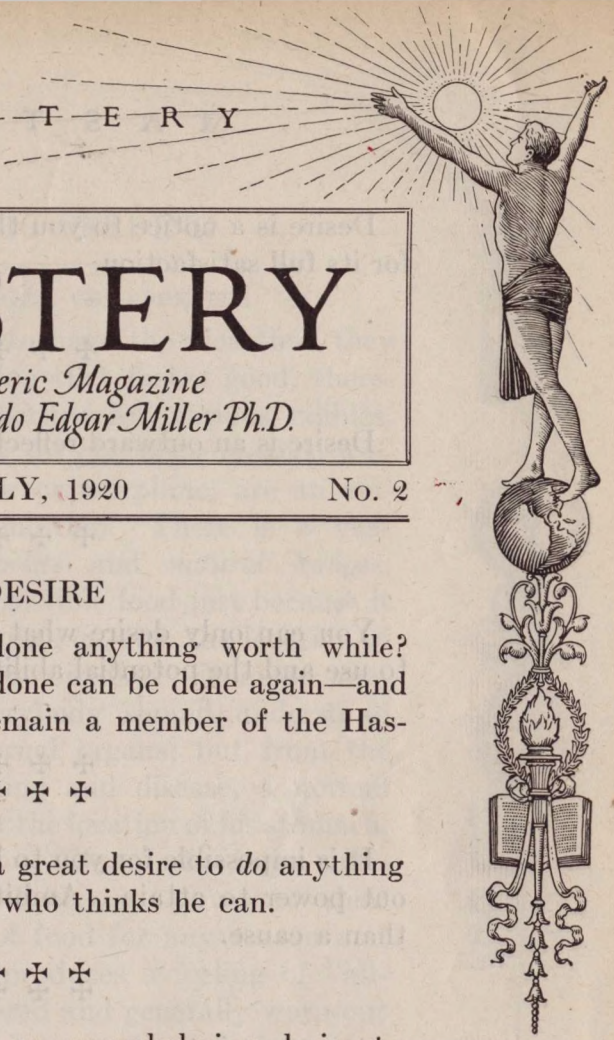
ORLANDO EDGAR MILLER, Ph. D., . . Editor
CHARLES MORTIMER PECK, . Associate Editor

N. B.—All unsigned articles by the editor

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VOL. 1 JULY, 1920 No. 2

DESIRE

HAVE you ever done anything worth while? What has been done can be done again—and done better! Don't remain a member of the Has-been Club.

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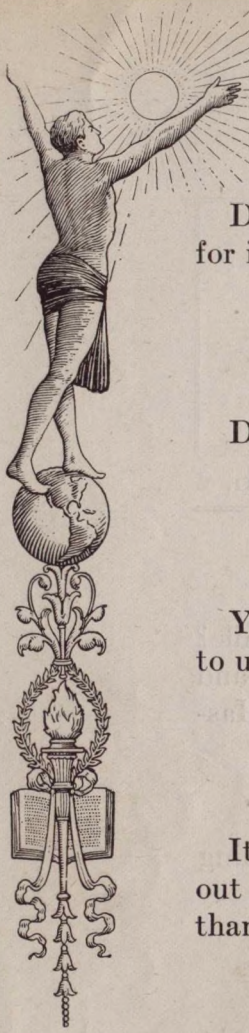
Have you ever had a great desire to *do* anything worth while? He can who thinks he can.

✢ ✢ ✢

Have you ever had an overwhelming desire to *be* anything worth while? You are potentially all and more than you can possibly desire.

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Desire is conscious intimation of subconscious possibilities.



Desire is a notice to you that the power is within for its full satisfaction.

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Desire is an outward reflection of an inner reality.

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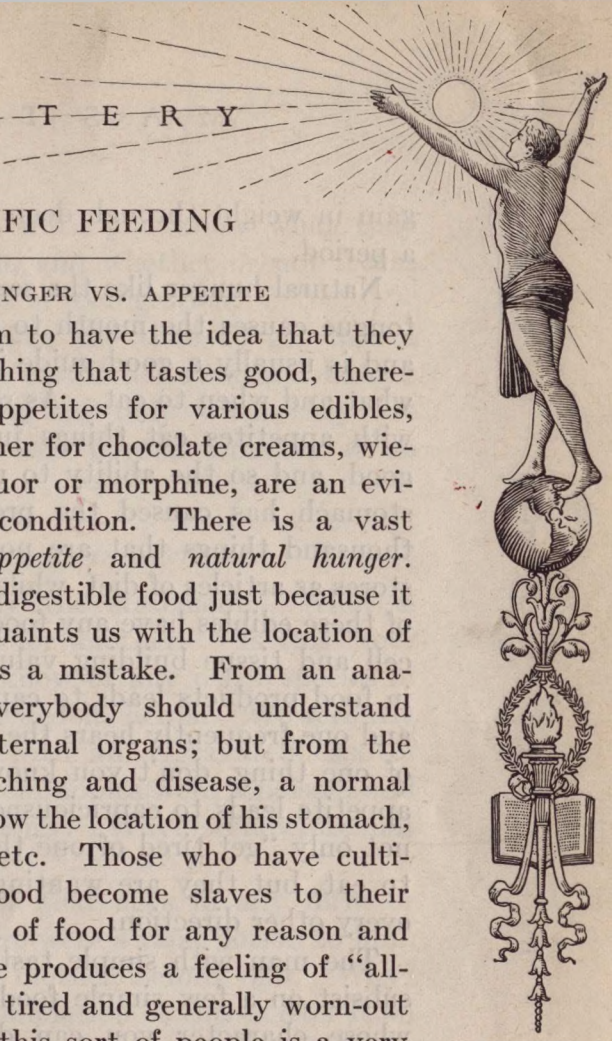
You can only desire what you have the capacity to use and the potential ability to produce.

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It is impossible for you to have an ambition without power to attain. Ambition is an effect rather than a cause.

✢ ✢ ✢

All desire is God's desire for us. The God within is knocking at the door of our conscious mind for permission to manifest Himself and the consequent desire is only a faint suggestion of what His omniscience and omnipotence can and will achieve in our lives if we will take away our limitations and LET HIM.



SCIENTIFIC FEEDING

NATURAL HUNGER VS. APPETITE

MANY people seem to have the idea that they should eat anything that tastes good, therefore they cultivate appetites for various edibles, which appetites, whether for chocolate creams, wienerwurst, tobacco, liquor or morphine, are an evidence of a diseased condition. There is a vast difference between *appetite* and *natural hunger*. Gorging useless and indigestible food just because it tastes good finally acquaints us with the location of our stomachs, which is a mistake. From an anatomical standpoint, everybody should understand the location of his internal organs; but from the standpoint of pain, aching and disease, a normal person should never know the location of his stomach, heart, liver, kidneys, etc. Those who have cultivated appetites for food become slaves to their stomach, and the lack of food for any reason and for any length of time produces a feeling of "all-goneness," faintness, a tired and generally worn-out feeling; and a fast to this sort of people is a very serious matter. Not infrequently do we read in the daily press of somebody starving to death because he has had nothing to eat for a few days or a week; whereas people with natural hunger and who have perfect control over their appetites can fast for twenty to thirty days with little or no discomfort, and some have been known to actually

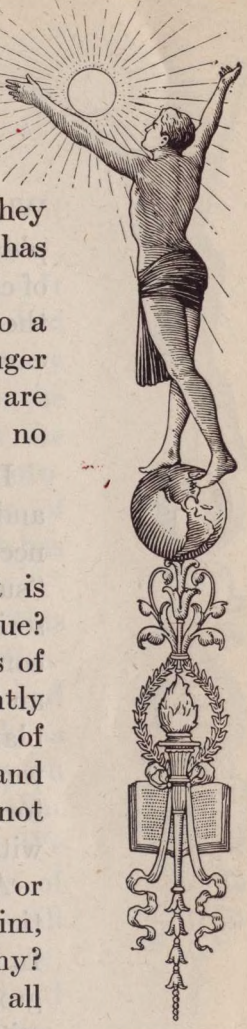


gain in weight through deep breathing during such a period.

Natural hunger like the sensation of thirst in the tongue causes the mouth to water for good things, and is usually a good guide in natural people as to what and when to eat. As remarked above, people with appetites eat things just because they taste good, and so the ability to reach man through his stomach has caused the preparation of over one thousand things that are now sold in our grocery stores as articles of diet, while less than ten per cent of these edibles have any food value whatever: i. e., cell and tissue building value. This great variety in food products leads to capriciousness in appetite and one frequently hears the remark, "You get tired of one thing, don't you know." Capriciousness in appetite leads to capriciousness in character. They not only "get tired of one thing, don't you know," to eat, but they are wanting a frequent change in every other direction.

The man with simple tastes who has learned to subsist on a few simple food products, is the man whose character you can depend upon as being changeless, excepting that he becomes a truer friend and steadier character year by year.

People living in our so-called civilization and trying to tickle their palates with over a thousand different things to eat are not normal, they are not calm, they do not have a quiet way of taking life, and you do not know exactly where to find them on



any given proposition until you know what they have had for luncheon, and whether or not it has given them any distress in its digestion.

Those who have taken the time to get into a natural state and have cultivated a natural hunger instead of an appetite, eat only when they are hungry, and like all other normal animals, at no other time.

A FEW QUESTIONS IN DIETETICS

You hear frequently the statement, "What is food for one is poison for another." Is this true? If so, why? Do you know of any other species of animal that cannot be fed in herds? We recently met a young woman with an aggravated case of stomach trouble to whom apples were a poison, and had been so since infancy. Why? They are not so now. Why?

A man once told me that eggs in any form or disguised in any mixture were a rank poison to him, and had been to his mother before him. Why? When we get at the foundation of this matter it all becomes very simple. The human body being an aggregation of chemical cells, there should be no scientific reason, excepting as to bulk, why there should be any difference in the chemical make-up of any two normal healthy human bodies—but there is. A diet of carbohydrates, proteids, albumen, fats, food salts and water in scientific proportions should serve all bodies equally well—but it does not.

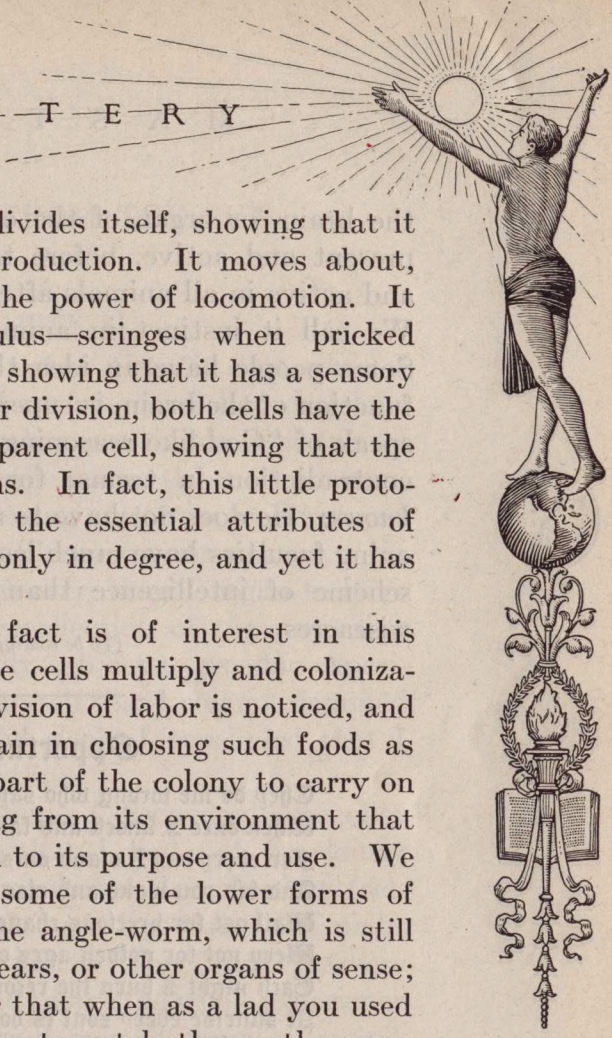


Why? The body is a machine—plus. It is the *plus* we must consider. The body is an aggregation of chemical cells and—a something that was primarily the cause of each and every cell, and to this primary cause we wish now to draw your attention.

THE SUBCONSCIOUS MIND

In these days with many laboratories of applied and experimental psychology, it would hardly seem necessary to stop and define what we mean by "subconscious mind," but we have recently met serious people who seem to think the term "subconscious mind" a figure of speech, or a theory, or an inclusive phrase that is used as a sort of literary blanket to cover our ignorance of a lot of things we do not understand. We will, therefore, consider for a few moments some elementary facts in biology with a view to making our terminology quite definite.

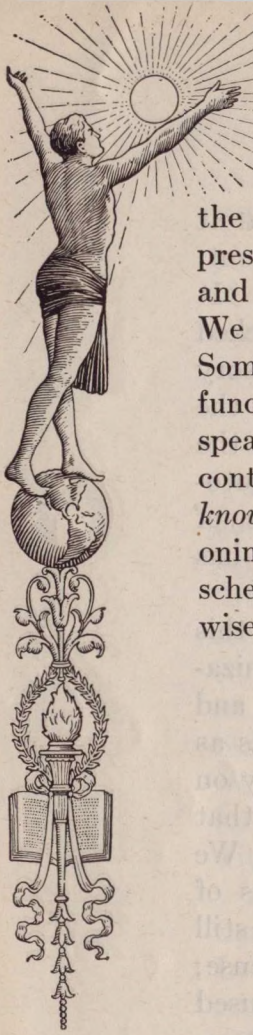
At the very beginning of the manifestation of sentient life we find that first single cell of protoplasm. In the very lowest forms of the protozoa we find a group known as the Monera unicelled organisms without organs—limpid, jelly-like cells in which the most powerful microscope reveals no organs. The moneron is the simplest conceivable form of life, yet it is endowed with mind, and shows intelligence. It will choose from the materials, poisons, foods, and other substances about it that with which it builds tissues, and will not accept or absorb that which would prove injurious to it. When it has reached a



state of opulence, it divides itself, showing that it has the power of reproduction. It moves about, showing that it has the power of locomotion. It responds to a stimulus—scringes when pricked with a cambric needle, showing that it has a sensory nervous system. After division, both cells have the same faculties as the parent cell, showing that the law of heredity obtains. In fact, this little protoplasmic cell exhibits the essential attributes of omniscience, differing only in degree, and yet it has no brain!

Another biological fact is of interest in this connection. When the cells multiply and colonization takes place, a division of labor is noticed, and intelligence is used again in choosing such foods as will best enable each part of the colony to carry on its own work, selecting from its environment that which is best adapted to its purpose and use. We trace colonization to some of the lower forms of animal life, such as the angle-worm, which is still without a brain, eyes, ears, or other organs of sense; and yet you remember that when as a lad you used to roll the old log over to catch the earth-worm, somehow or other it had intelligence enough to know that you were in its vicinity, and immediately tried to get out of your reach by crawling back into the earth.

In the higher forms of life, the brain is evolved; and then we find the faculty of reason. But what is this intelligence, different from and independent of



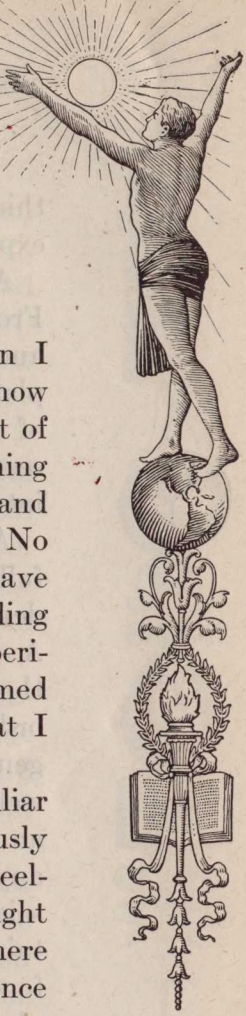
the brain, or organ of the objective intellect, ever present and active, before the brain was evolved, and active in all animals after the brain is evolved? We call it instinct in animals, intuition in man. Some people have an idea that reason, the special function of the brain, is superior to intuition. They speak of "God-like reasoning faculties." This is a contradiction in terms; for God is all-wise. He *knows;* He does not have to reason about it. Reasoning faculties have much less to do with the general scheme of intelligence than is supposed by some wiseacres.

(To be continued)

Opportunity

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise to fight and win.
Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day,
At sunrise every soul is born again.
Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.
Though deep in mire, wring not your hands and weep,
I lend my arm to all who say "I can."
No shamefaced outcast ever sank so deep
But he might rise and be again a man.

—Walter Malone



THE MAN FROM THE SUN

A Novel

Chapter II

I DID not ascertain what time it was when I retired, and so had no means of knowing how long I was asleep, but when my simple breakfast of hot lemonade was brought to me the next morning I was conscious of awakening out of the soundest and most satisfying slumber I had ever experienced. No sooner was I awake, however, than I began to have misgivings about the recollection of the preceding night. I am occasionally subject to psychic experiences, so after assuring myself that I had not dreamed it during that wonderful sleep, I concluded that I had had a clairvoyant vision.

While taking my exercises I discovered a peculiar elasticity in my body that I had not previously noticed, and then I remembered the vibratory feelings that had surged through my frame the night before. I dressed and went to "The Temple," where I seated myself, and tried to live the whole experience over again, but somehow it seemed unreal.

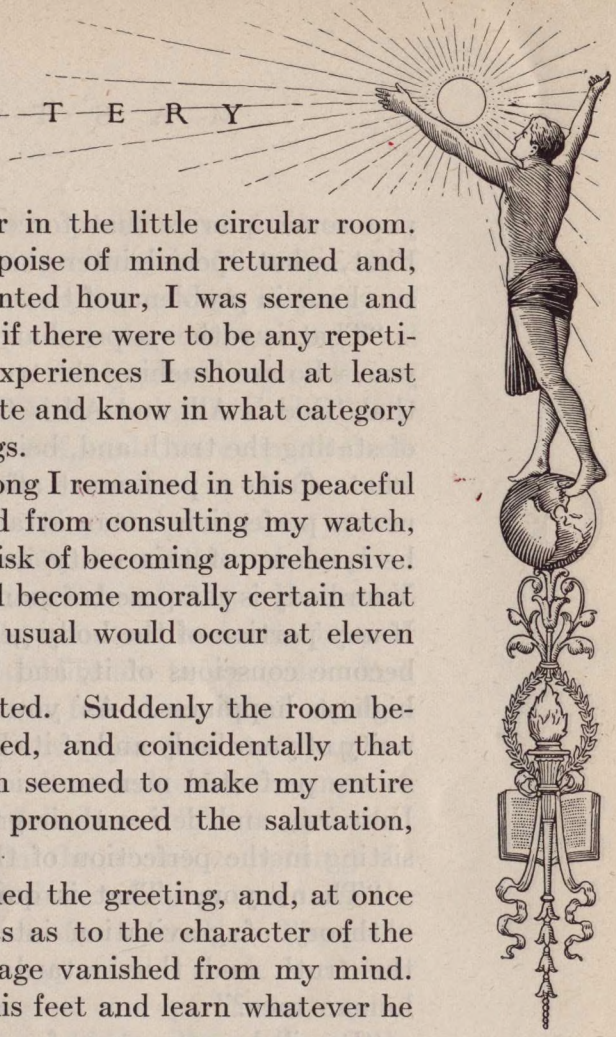
As the day wore on I bethought myself of the request for blackboard and dry plates, but to persuade myself to purchase these very material things for the use of an apparition seemed queer, to put it mildly, and yet I felt impelled to obtain them. Having gained the consent of my mind to lend this substantial credence to the experience, I began to



think over the strangeness of it all and to seek an explanation.

A man from the sun! From the sun, indeed! From a vast, illimitable, cataclysmic world of fire and noxious vapors and fumes! From a cauldronic planet where stupendously terrific waves and walls of flame and molten matter rush out of white-hot, seething oceans and leap tens of thousands of miles into space!

A being, self-luminous, who radiated most beautifully colored rays of light! A material form that dematerialized and vanished right before my eyes! A messenger traveling over ninety million miles through space to convey intelligence to a most ordinary denizen of the earth! And such intelligence—the theory of gravitation a mistake! As well tell me that there was no sun—that it was only an optical illusion! And what of Sir Isaac's theory anyway? How could a mere theory interfere with scientists, with their wonderful instruments, ascertaining the truth? Certainly an insufficient reason for a ninety-million mile trip! Photographic dry plates, and no camera! Thought pictures, indeed! Instruments, scientific and photographic, useless, discounted, and not needed! No! No!! No!!! I must be the victim of some strange hallucination. But as the evening came on, and I found myself without appetite for dinner, I became conscious of an overwhelming desire for the approaching of the eleventh hour, and much earlier than that I was seated in my



accustomed easy chair in the little circular room. Gradually my usual poise of mind returned and, long before the appointed hour, I was serene and calm, and certain that if there were to be any repetition of last night's experiences I should at least remain in a normal state and know in what category to place the happenings.

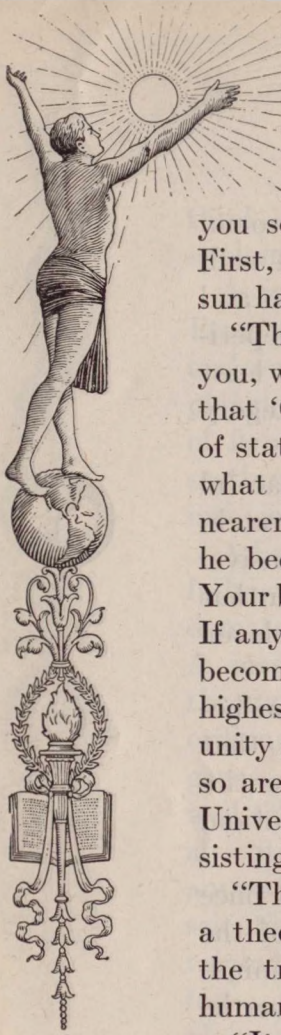
I do not know how long I remained in this peaceful attitude, as I refrained from consulting my watch, not caring to run the risk of becoming apprehensive. In the meantime I had become morally certain that something out of the usual would occur at eleven o'clock.

I was not disappointed. Suddenly the room became brilliantly lighted, and coincidentally that wonderful voice, which seemed to make my entire being vibrate, again pronounced the salutation, "Peace, my friend."

My very soul returned the greeting, and, at once and forever, all doubts as to the character of the messenger or his message vanished from my mind. I was ready to sit at his feet and learn whatever he chose to teach me.

His opening remark was, "I have sensed your conflicting emotions today, and fully sympathize with you. New experiences are sometimes disconcerting, but henceforth we shall understand each other perfectly."

"Yes," I replied, "I feel certain of that, but I hope you will be patient with me while I put to

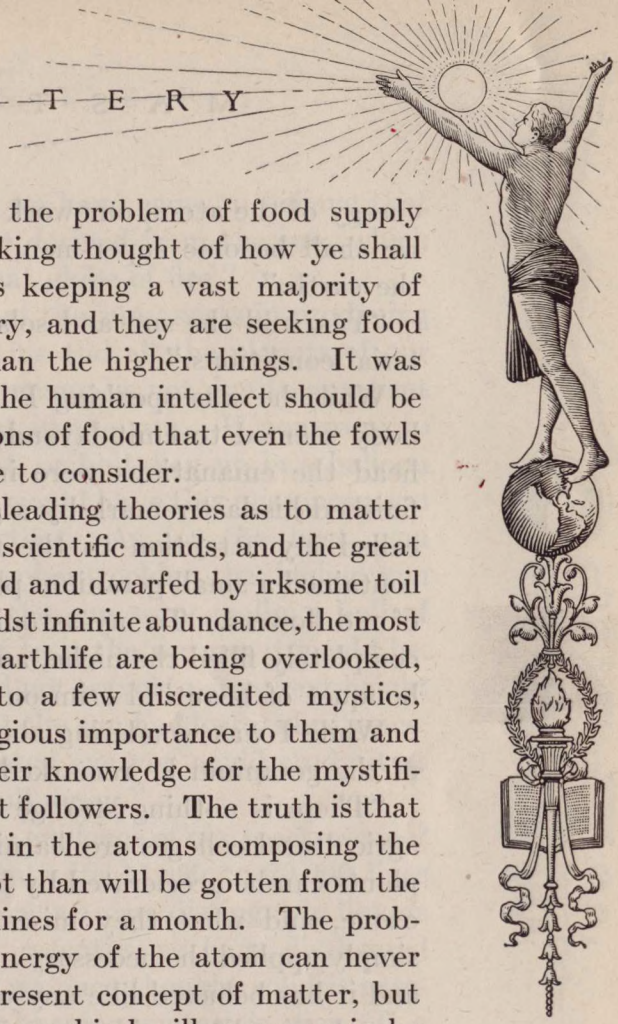


you some queries that force themselves upon me. First, what special interest can inhabitants of the sun have in problems of the earth or other planets?"

"That is rather a peculiar question, coming from you, who are teaching the truth of Unity. You say that 'God is All, and All is God.' This is one way of stating the truth and, being truth, it follows that what affects a part must affect the whole, and the nearer perfection a man attains, the more conscious he becomes of this unity and his oneness with it. Your body is composed of many organs and members. If any portion of the body gets out of harmony you become conscious of it, and it interferes with your highest happiness. As you are conscious of the unity of your body and of its harmony or inharmony, so are perfected men conscious of the unity of the Universe, and derive their greatest pleasures in assisting in the perfection of the expressions of life."

"Thank you. That is quite clear, but how can a theory of gravitation interfere with arriving at the truth and thus retard the perfection of the human race?"

"It will be premature for me at this time to fully answer this question but, briefly, Humanity today is engrossed in the problems of producing the energy which it considers necessary to its existence. Already your mining engineers are making calculations as to how soon the supply of coal will be exhausted and the oil wells dry up. Water power and other forms of energy are limited, and as the population



increases the greater the problem of food supply becomes. All this taking thought of how ye shall be fed and clothed is keeping a vast majority of your citizens in slavery, and they are seeking food and raiment rather than the higher things. It was never intended that the human intellect should be engrossed with questions of food that even the fowls of the air do not have to consider.

"With belief in misleading theories as to matter and energy engrossing scientific minds, and the great mass mind undeveloped and dwarfed by irksome toil and fear of poverty amidst infinite abundance, the most tremendous facts of Earthlife are being overlooked, and are only known to a few discredited mystics, who attach undue religious importance to them and make selfish use of their knowledge for the mystification of their ignorant followers. The truth is that there is more energy in the atoms composing the earth in that flower-pot than will be gotten from the output of your coal mines for a month. The problem of releasing the energy of the atom can never be solved with your present concept of matter, but when it is once solved mankind will never again be dominated by material conditions, which may be easily overcome by the practice of a new and wonderful alchemy. Their energies will then be devoted to the perfection of character."

"I cannot say that I follow you entirely, but, if I understand you correctly, when we have mastered the art of using the energy, or of liberating the



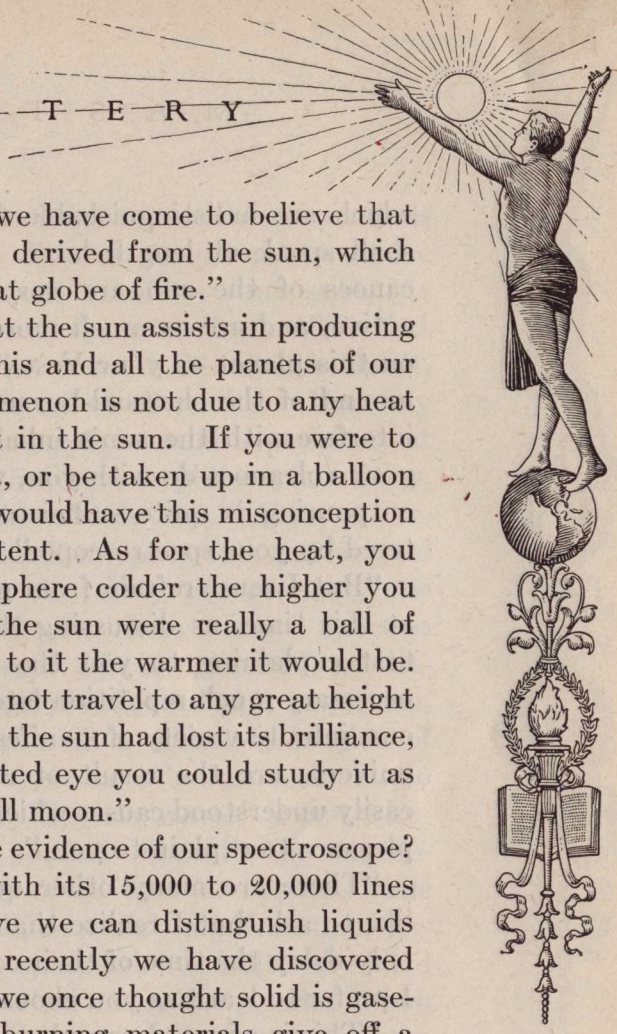
energy of the atom, our work will be simplified, and we shall become super-men, and in reality master the earth."

"Yes, and the sun and solar system, and all material conditions."

While he was speaking I noticed that his whole body seemed to emit lavender rays, and about his head the emanations were indigo blue, and as he finished his last remark by a gesture of the hand he called my attention to the flower-pot, which had contained a small geranium plant with a single stem of red flowers. To my astonishment the plant had completely filled the niche, and was literally a great bouquet of beautiful crimson blossoms.

While I was wondering about the sudden growth of the geranium he remarked:

"There is nothing strange or new in this. Your agricultural colleges are learning that the growth of plants can be accelerated by the application of heat, ozone, and what they miscall electricity. I have simply applied the necessary magnetism to the plant, and it has behaved like any other material. Moreover, having life, and hence subconscious intelligence, its expansion has been along lines in keeping with its nature. Apply heat to water and its atoms are forced asunder, and as the liquid becomes gas it grows in volume and infinitely more powerful. The same phenomenon has taken place with the plant. The generation of the magnetism was a very simple task, as you will learn later."

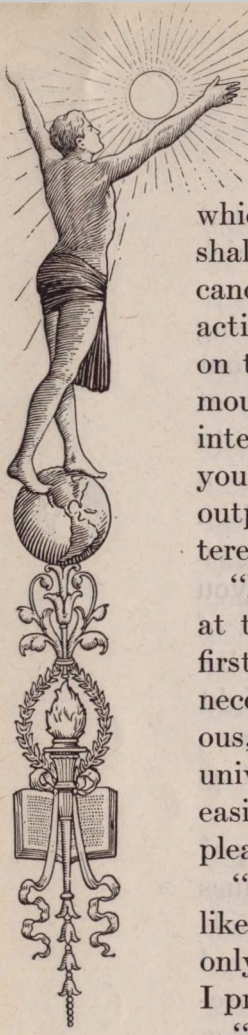


"Speaking of heat, we have come to believe that our heat and light are derived from the sun, which we are taught is a great globe of fire."

"While it is true that the sun assists in producing heat and light upon this and all the planets of our system, yet the phenomenon is not due to any heat or luminosity inherent in the sun. If you were to ascend Mount Everest, or be taken up in a balloon to a great height, you would have this misconception dispelled to some extent. As for the heat, you would find the atmosphere colder the higher you ascended, whereas if the sun were really a ball of fire the nearer you got to it the warmer it would be. As for light, you would not travel to any great height before discovering that the sun had lost its brilliance, and with the unprotected eye you could study it as easily as you do the full moon."

"But what about the evidence of our spectroscope? By this instrument, with its 15,000 to 20,000 lines to the inch, we believe we can distinguish liquids from solids, and just recently we have discovered that nebulous matter we once thought solid is gaseous. We know that burning materials give off a distinctive colored flame for each chemical, and in this way we are discovering the various chemical constituents of the sun and other stars."

"It is quite true that burning substances can be analyzed by the color of their flame, but there are other emanations from chemicals that can be detected by fine instruments at great distances and

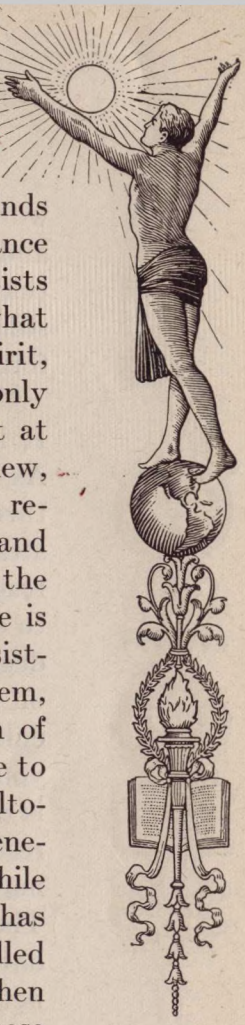


which are indistinguishable from flame. Of this I shall speak at length later. Then again, the volcanoes of the sun are very numerous and quite active, and are as much more enormous than those on this planet as your Vesuvius is greater than the mound of the charcoal-burner. While they do not interfere with the sun's inhabitants any more than your volcanoes do with you, yet the volume of their outpouring is quite sufficient to be correctly registered by your spectroscope."

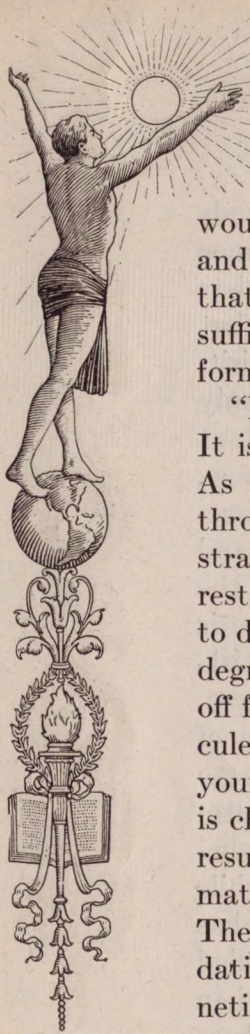
"But I must refrain from giving you more details at this time, as discussing the phenomena without first explaining to you the cause will only make necessary much repetition later on. All the marvelous, infinite variety of manifestations in the material universe are the result of really very simple and easily understood causes which it will be my supreme pleasure to explain to you."

"There are many other questions that I should like to ask, but I realize that asking them now will only delay the time of their complete answer, and so I prefer to learn as you choose to teach."

"This is wise. I can place my information before you in a connected way that will explain and harmonize all known scientific discoveries. As we proceed, however, I prefer that you ask questions pertaining to the subject in hand. Tonight I will give you the definition of two words we shall frequently use, namely, Electricity and Magnetism. The entire universe is composed of only one sub-



stance, which manifests itself to our objective minds as space and matter. To this one primal substance have been given various names. Your scientists call it ether, more recently Quantels, but, call it what you choose—Energy, Intelligence, Mind, Life, Spirit, God—it is all one; the real of all reality. Not only are your scholars arriving by actual experiment at the conclusion, but the ancient philosopher knew, intuitively, that 'The *real* is *one*.' But, as remarked, it manifests itself as space and matter, and positive and negative electricity are probably the best modern equivalents for these terms. Space is everywhere—omnipresent. It is unlimited, persistent and immovable; and paradoxical as it may seem, its immovability consists in a vibratory motion of such an infinitely high rate as to be inconceivable to the human intellect. 'Etheric waves' is not altogether a meaningless phrase. Space is the ungenerated negative mother of all that is. Space, while it may be devoid of all material manifestation, has shape, which is always spherical. It is literally filled with centres of electrical receptivity, and when matter comes within its reach it is drawn to these centres and formed into spheres. Although every atom of matter is repelled by every other atom, yet it is continually drawn to these centres of receptivity, and held in cohesion. This drawing power of space we term Electricity. It is characterized by gravity, receptivity and negativeness. If this room were emptied of all matter as completely as a vacuum, it

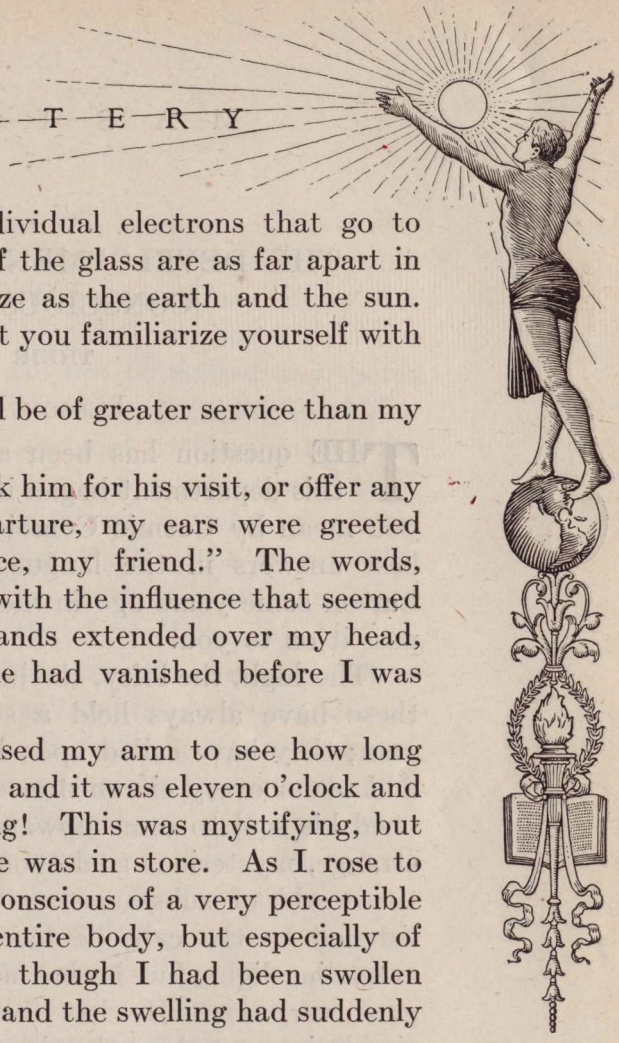


would be cold, dark and noiseless, but its passion and power of attraction for matter would be such that even so small an opening as a pinhole would suffice for it to draw into its embrace gases and other forms of matter.

"Matter is limited, divisible, consistent, movable. It is always and constantly in a state of vibration. As it vibrates and disintegrates it continuously throws off its molecules. The molecules move in straight lines in every direction, until they encounter restraining forces of other matter. They progress to distances and with velocities corresponding to the degree of vibration with which they were thrown off from the original body. This projection of molecules is the force which we call Magnetism, and which your physicists have called negative Electricity. It is characterized by radiation, vibration and positive results. The affinity existing between space and matter produces all the phenomena of growth. These definitions, you will find, constitute the foundation of all true philosophy. Electricity and Magnetism—positive and negative Electricity—are the cause of all phenomena."

"From your viewpoint then all matter is radio-active, and not just a few recently discovered metals?"

"Certainly. The magnetic rays or radio-activity of two pieces of plate-glass are such that no pressure known to your mechanics can get them to touch each other, or come nearer to each other than $\frac{1}{250000}$ of



an inch, and the individual electrons that go to make up the atoms of the glass are as far apart in proportion to their size as the earth and the sun. But I am desirous that you familiarize yourself with these definitions.

"Now, your bed will be of greater service than my presence."

Before I could thank him for his visit, or offer any objection to his departure, my ears were greeted with his usual "Peace, my friend." The words, taken in conjunction with the influence that seemed to stream from his hands extended over my head, so thrilled me that he had vanished before I was aware of the fact.

Automatically I raised my arm to see how long we had been together, and it was eleven o'clock and the watch was running! This was mystifying, but a still greater surprise was in store. As I rose to open the door I was conscious of a very perceptible shrinking up of my entire body, but especially of my head. It was as though I had been swollen through some disease, and the swelling had suddenly left.

As I wended my way through the garden out on to the spacious grounds and into the house I found that my steps were a trifle unsteady. Bed had never seemed so pleasant, although I had scarcely any time to think of it. As a child, tired from the day's play, quietly falls asleep in its mother's arms, so was I soon in the sweet embrace of Morpheus.

(To be continued)



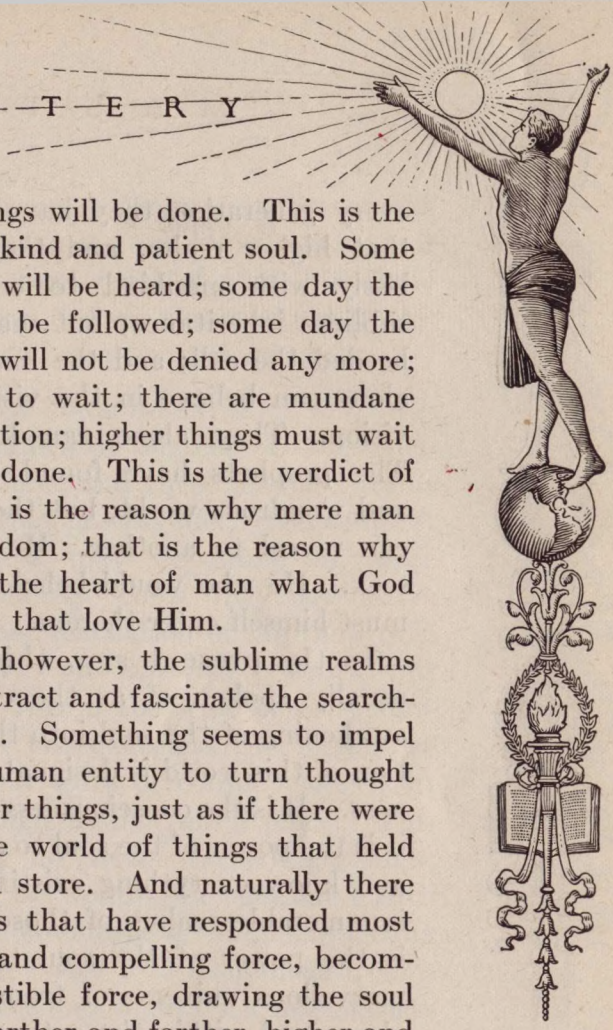
THE DEVELOPMENT OF COSMIC CONSCIOUSNESS

THÉIR

LESSON II

THE question has been asked frequently since this department began in MASTERY, "What do you mean by Cosmic Consciousness?" One of the best answers in the language was given by Mr. Larson some years ago in the *Cosmic World.* I will pass it on to you.

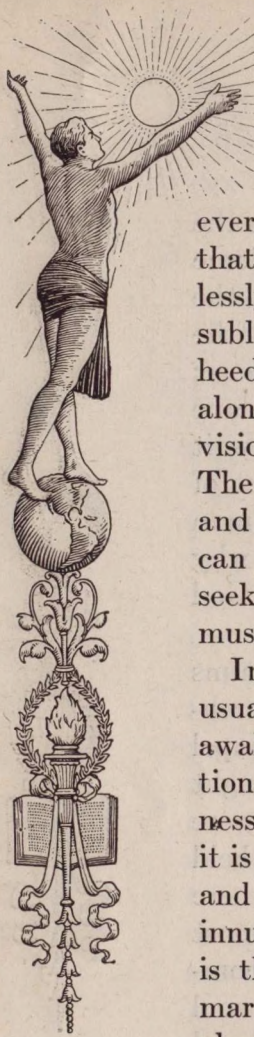
"The high, the lofty, the beautiful, the sublime—these have always held a strange fascination for man; they have called upon his spirit in every age, and under every circumstance, and have ever beckoned his soul to come upward and onward to some strange, mysterious goal—some wonderland beyond the world of substance and things. And he has listened to the call; he has followed the distant, ascending light, but he has not, in many instances, gone very far. He has remained content to be simply interested for the time being, promising himself and his pleading soul that some day the journey would be taken, the mysterious light followed to the end, wherever it might go; the sublime heights scaled, even though they tower far beyond the firmament of the sky; and the wonderland beyond entered into and explored, however far it might extend into the kingdoms of some other world.



Some day these things will be done. This is the promise of man to his kind and patient soul. Some day the voice within will be heard; some day the light from above will be followed; some day the glory of His presence will not be denied any more; but now the word is to wait; there are mundane affairs that need attention; higher things must wait till the present life is done. This is the verdict of man—mere man; that is the reason why mere man cannot enter the kingdom; that is the reason why it has never entered the heart of man what God has prepared for them that love Him.

Regardless of this, however, the sublime realms beyond continue to attract and fascinate the searching soul of every man. Something seems to impel the spirit of every human entity to turn thought and attention to higher things, just as if there were something beyond the world of things that held wonderful treasures in store. And naturally there have been many souls that have responded most freely to this strange and compelling force, becoming at times an irresistible force, drawing the soul onward and upward, farther and farther, higher and higher, until the wonderland beyond became visible upon the distant heights of the spiritual world.

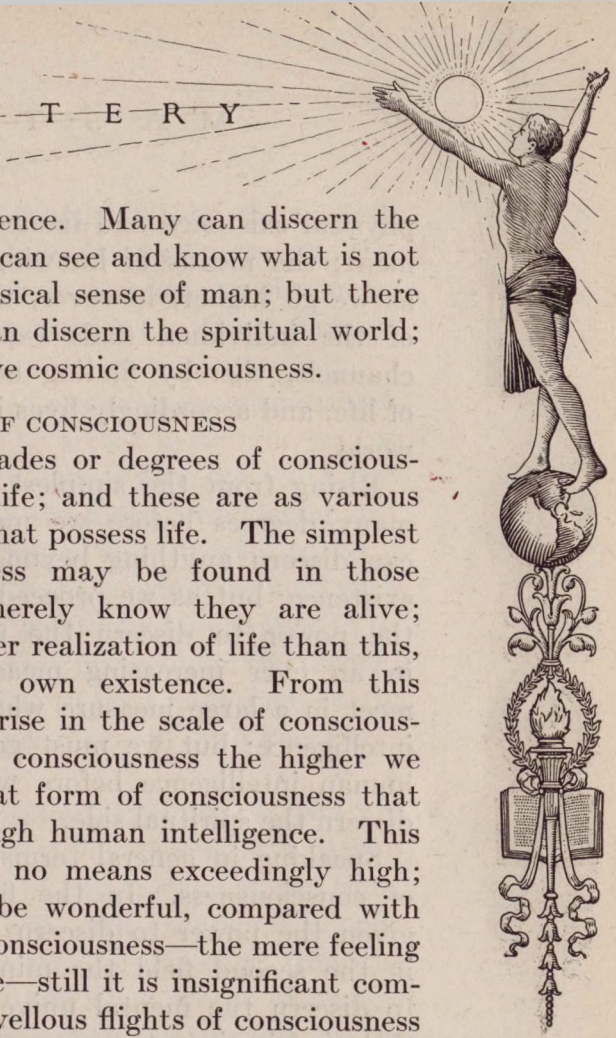
Among these, a chosen few have scaled the distant heights, and have beheld with their own vision what man may inherit in that other and better world. These have been the prophets of every age; the illumined souls of every clime. To



every generation they have declared the glory of that higher realm, and they have pleaded ceaselessly with mankind to come and receive this sublime inheritance; but mankind has not always heeded the call; and the reason is obvious. They alone can believe in the vision who have had the vision. They alone can know who have seen. The prophets have found another world, a fair and wondrous world; but the glory thereof no man can reveal to another. He who would find must seek. He who would behold and know and enjoy, must himself enter therein.

In the present age, this wondrous world is usually spoken of as the cosmic world; and the awakening of the soul into the full spiritual realization of this world is designated as cosmic consciousness. It is the consciousness of the spiritual heights; it is the power of the soul to ascend to those heights, and know everything existing in the limitless and innumerable realms of those heights. In truth, it is the power of the soul to enter that vast and marvellous universe of transcendent spirit, that is above and within the entire visible universe. And it is a universe that is infinitely greater than the visible, being the soul and the spirit of the entire unlimited cosmos.

When we speak, therefore, of cosmic consciousness, we refer to that something in the spiritual mind of man that can discern the spiritual world; not the invisible world merely, but the spiritual world; and

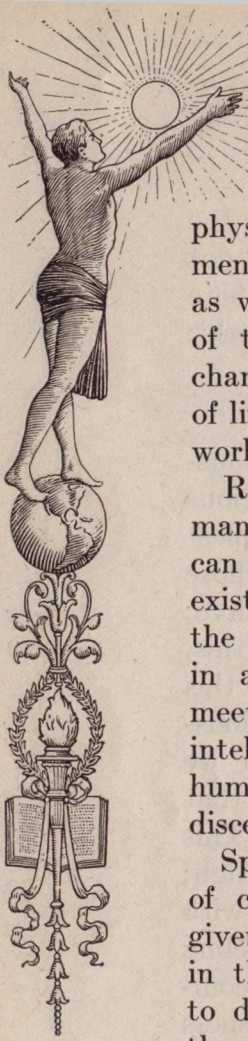


there is a vast difference. Many can discern the invisible world; many can see and know what is not intelligible to the physical sense of man; but there are only a few who can discern the spiritual world; and it is those that have cosmic consciousness.

GRADES OF CONSCIOUSNESS

There are many grades or degrees of consciousness in this scale of life; and these are as various as the many entities that possess life. The simplest forms of consciousness may be found in those forms of life that merely know they are alive; or that have no further realization of life than this, that they feel their own existence. From this simple state we may rise in the scale of consciousness, meeting greater consciousness the higher we go, until we meet that form of consciousness that finds expression through human intelligence. This form, however, is by no means exceedingly high; for although it may be wonderful, compared with the simplest form of consciousness—the mere feeling of individual existence—still it is insignificant compared with those marvellous flights of consciousness that express themselves through the exalted life of the soul, the highest of which is cosmic consciousness.

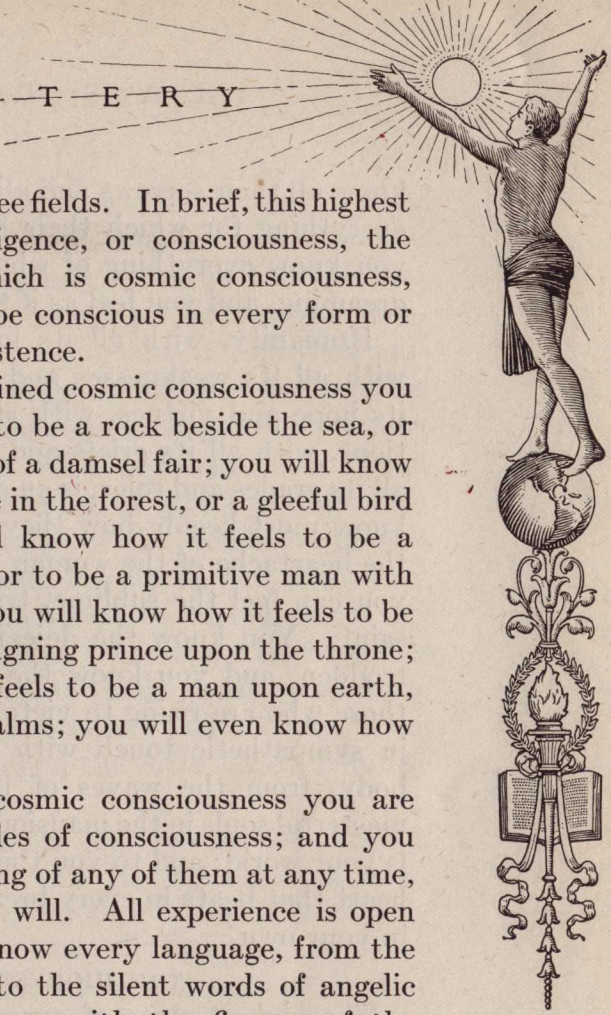
In the simplest form we find mere feeling, but as we rise in the scale we find senses and faculties added in various degrees of expression, providing the individual thereby with means through which more and more of life may be discerned. In the simplest forms, very little is known outside of



physical existence and immediate physical environment; the means of knowing are so very limited; as we go higher, however, the inner consciousness of the individual finds expression through more channels, thereby finding access to more spheres of life, and accordingly lives in a larger and a larger world.

Rising from the simplest form, we may follow many degrees before we meet consciousness that can discern anything beyond the physical side of existence; but as we proceed up the scale, we find the power to discern the mental side appearing in an ever increasing measure. This power we meet in a large measure when we come to human intelligence; but we must go to the very apex of human intelligence before we meet the power to discern the spiritual side.

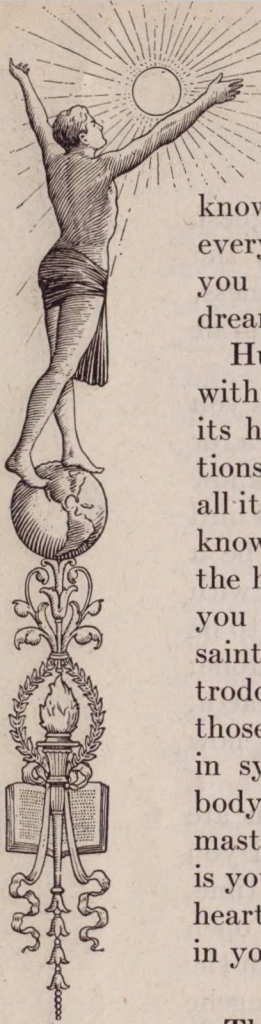
Speaking in general terms, we have three fields of consciousness. In the first field the mind is given the power to discern the physical universe; in the second field the mind is given the power to discern the mental universe; in the third field the mind is given the power to discern the spiritual universe. The simplest forms of life are active only in the first field. The usual form of human intelligence is active, to a greater or lesser degree, in the first two fields; the highest form of human intelligence, which invariably embodies spiritual intelligence, is active in all three fields, and is fully conscious of every form of individual consciousness



that may exist in all three fields. In brief, this highest form of human intelligence, or consciousness, the perfected state of which is cosmic consciousness, knows how it feels to be conscious in every form or grade of individual existence.

When you have attained cosmic consciousness you will know how it feels to be a rock beside the sea, or a rose upon the breast of a damsel fair; you will know how it feels to be a tree in the forest, or a gleeful bird on the wing; you will know how it feels to be a denizen of the jungle, or to be a primitive man with his cudgel and cave; you will know how it feels to be a serf in chains, or a reigning prince upon the throne; you will know how it feels to be a man upon earth, or an angel in lofty realms; you will even know how it feels to be a god.

When you attain cosmic consciousness you are in touch with all grades of consciousness; and you can enter into the feeling of any of them at any time, or exclude them all at will. All experience is open to your mind. You know every language, from the moaning of the wind to the silent words of angelic song. You can converse with the flowers of the field; you know how they feel; you know their hopes and aspirations, and you can sympathize with them perfectly. You know precisely what the beasts of the forest are thinking about; you know what they live for, and you are keenly alive to their trials and tribulations. You are in perfect sympathy with every race, whatever the color or type may be. You

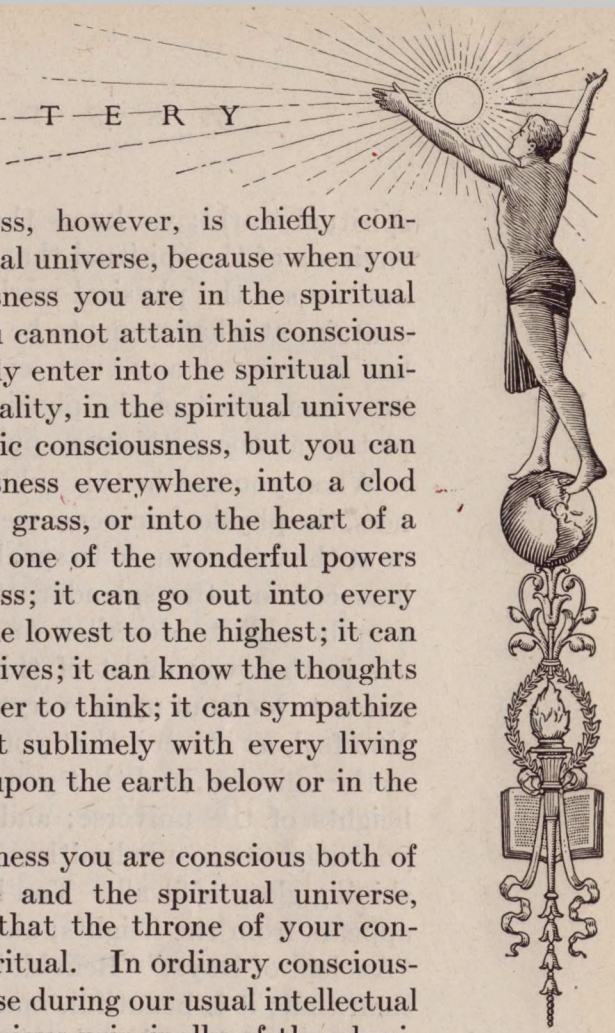


know all their sorrows and all their joys. You know everything for which their hearts may be beating; you know everything of which their spirits may be dreaming, and you feel as if they were all your own.

Humanity, with all its longings and difficulties, with all its weaknesses and imperfections, with all its hope and virtues, with all its desires and ambitions, with all its griefs and ecstasies—humanity in all its grades and roles, is an open book to you. You know most keenly how they all feel. You can feel the heartache of the woman who is condemned, and you can feel the sublime, triumphant power of the saint. You know the dejected spirit of the down-trodden, and you know the innermost thoughts of those who are rising to victory and glory. You are in sympathetic touch with everything and everybody, from the waves of the restless sea to the masterful souls in the mansions above. The universe is your world; and to you there is but one heart, the heart that beats in every breast as it beats eternally in your own.

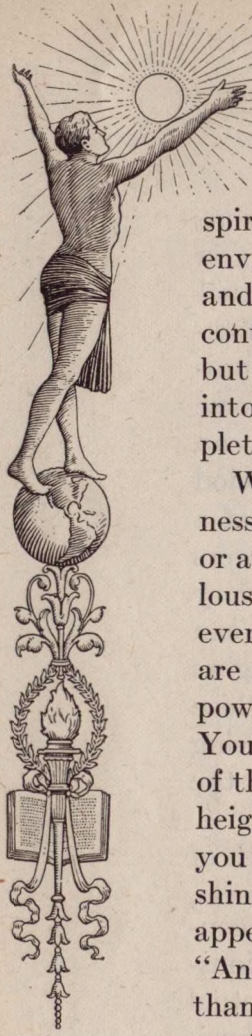
THE HIGHEST STATE

The highest state of consciousness to which any soul has attained in this present sphere of existence is known as cosmic consciousness. In other, and more advanced spheres, there may be still higher states, but these must necessarily be other forms of cosmic consciousness, because cosmic consciousness implies the consciousness of every state of being that may exist in the entire cosmos.



Cosmic consciousness, however, is chiefly concerned with the spiritual universe, because when you have cosmic consciousness you are in the spiritual universe; in truth, you cannot attain this consciousness unless you actually enter into the spiritual universe. You live, in reality, in the spiritual universe when you are in cosmic consciousness, but you can extend your consciousness everywhere, into a clod of earth or a blade of grass, or into the heart of a human soul. That is one of the wonderful powers of cosmic consciousness; it can go out into every state of being, from the lowest to the highest; it can feel the life of all that lives; it can know the thoughts of all that has the power to think; it can sympathize most deeply and most sublimely with every living entity, whether it be upon the earth below or in the starry heavens above.

In cosmic consciousness you are conscious both of the physical universe and the spiritual universe, although you realize that the throne of your consciousness is in the spiritual. In ordinary consciousness, such as we exercise during our usual intellectual activities, we are conscious principally of the physical universe, with its more evident mental aspects; we are aware only of things that can be weighed and measured; and to a limited degree we are aware of the world of thought and mental action; but the spiritual universe, if we are aware of it at all, appears to be vague and far away. In cosmic consciousness, however, this condition is reversed. We are in the



spiritual world; we know that it is in the life and environs of the spiritual that we are actually living; and we see the physical world, with all that it may contain, at what seems to be a slight distance away; but we can, at any time, extend our consciousness into every part of the physical world, and be completely at one with every pulsing heart.

When you are in this sublime state of consciousness, the physical universe seems to be on the outside, or at the outer rim, so to speak, of a vast and marvellous cosmos, the splendor of which no tongue can ever be able to describe; and you realize that you are in the very midst of this splendor, having the power to look out upon everything in every direction. You feel, as it were, that you are at the very centre of the universe, and that you are at the very highest heights of the universe; and before you, wherever you may turn your limitless vision, you behold the shining glory of it all. You behold everything as it appears from the heights; and you can say with the "Ancient of Days," "Behold, it is very good." More than that; it is beautiful, marvellous, far beyond the most stupendous imagination of man. And it is these things that "God hath prepared for them that love Him."

To refuse to forgive a wrong is to chain your mind to that wrong. But to forgive to the uttermost is to throw off that wrong and be free.



*THE MAN OF GALILEE

The Master, The Mission, The Message

"No true biography can be written without first ascertaining what conception the subject had of his relation to the time and generation in which he lived and wrought. Not precept for the instruction and reconstruction of individual men and women, but concept of what makes for world welfare is the basis of biography. Judged by this, no biography of Jesus has ever been written."

INTRODUCTION

TO understand the Great Nazarene Master and his Message, it is essential to clear out of our minds the mist arising from the bog of so-called "Christian" Dogmatic Theology. Well has John Stuart Mill said, "Christianity cannot be called a failure for the reason that it has never been tried." I fully agree with a Church of England Clergyman, to whom I listened one Sunday morning a few months after the Armageddon started, when he exclaimed: "Organized Christianity is the most ghastly failure of all time!—Witness the plains of Flanders!"

The illogical and misled votaries of "Christian" theology will tell you with all the fervor, born of absolute conviction, that "God is *omnipresent*," and while you are yet trying to comprehend the meaning of the word, they pronounce their invectives against evil, the Devil, and Hell, and never seem to realize

*NOTE.—The startling discoveries made by Dr. George Mc. A. Miller in his translation of the New Testament, which are verified by other Greek scholars, that the original Greek M. S. S. was purposely mistranslated to bolster up a "scheme of salvation" that the original does not even hint at. The discovery of the Key to the Hebrew language by Mr. Joseph Heibling and "Ancient Lowly" are the principal sources of information in the preparation of this article, more definite facts of which will appear in later issues of MASTERY.

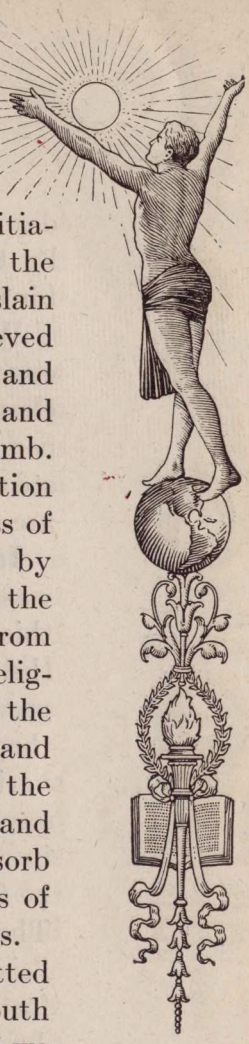


that if these things exist they must be in the "omnipresent God," or good, parts and parcels of Him; and that therefore if there is a devil it must be God. To justify their dual conception of good and evil in the face of God's observation that He looked upon all He had made and pronounced it "very good;" their nullifying the first commandment, "Thou shalt have no other gods before Me," by having both a good god and a bad god, were the incentives for the intentional mistranslation of the early Greek manuscripts, by Augustine and Jerome, which of course has brought about the false interpretation and misunderstanding of the life and teaching of the Master.

PARENTAGE

In my forthcoming book, "The Mother of God," I give the parentage, prenatal culture and early training of Jesus, and therefore in this connection will make only such brief mention of the facts of his early life as are necessary to a fuller appreciation of his character and his message.

There was established by the professors of the Babylonian University, who gave the world its first written language—the Hebrew—a Secret Order. To the initiates of this order was revealed the Key, consisting of 72 hieroglyphs, that unlocked the vast treasure house of chemical, biological, eugenic and psychic lore hidden under the surface of this remarkable language of 9,000 words, each word of which exclusive of prefix or suffix having just three letters and invented to "confuse the tongues" of the un-



educated mass. Among other things in the initiation of the Chela to this Great Secret Order was the eating, at the moment of its birth, of the "lamb slain from the foundation of the world." They believed that by consuming the flesh of this gentlest and wisest of animals, in this manner, they absorbed and added to their own psychic entity that of the lamb.

The phrase, "The lamb slain from the foundation of the world," refers to the fact that this process of increasing the psychic power of individuals, by partaking of the flesh of the lamb, goes back to the very earliest records we have of the race. From this belief there afterwards grew among other religionists, less informed, the practice of eating the flesh of children, of infants sacrificed to Moloch; and later on, among the more primitive peoples, the eating of the flesh of the Oracles, strong men and chieftains of conquered tribes, in order to absorb the wisdom or power of those individuals, relics of which we find in the cannibalism of modern times.

This Key of the Kingdom was never committed to writing, but always passed on by word of mouth and only to Initiates. By the use of this "Key" we have revealed to us over one hundred chemical formulas, some of which mark an advance upon our present knowledge of chemistry. The Babylonian account of the Deluge,—Noah and his Ark, and the story of Jonah and the fish, constitute formulae for the manufacture and preservation of that most powerful explosive—fulminate of silver. Present

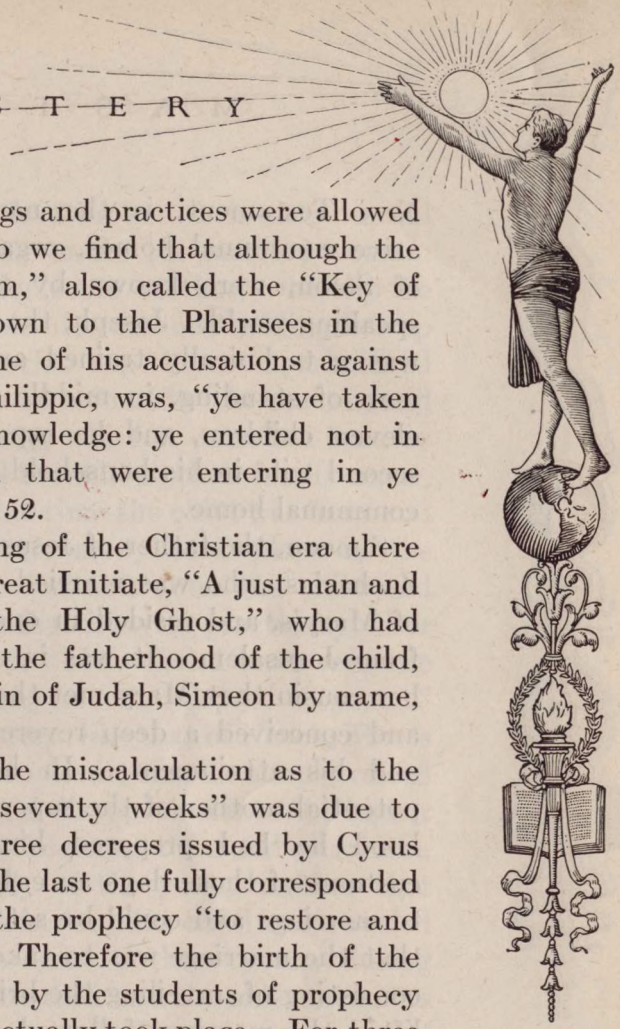


day chemists will tell you it cannot be preserved, but by this process it has been kept without explosion for two years.

We have discovered that in their knowledge of eugenics they not only predetermined sex, but character as well, and named their children at conception, in accordance with their character, instead of at birth. The naming of Jesus and John are instances.

In this Great Secret Order scientific parentage was taught and practiced. The Jewish branch of this order is referred to in the Old Testament as the "School of Prophets," and among them there grew up the belief in the power to evolve a Master through the process of scientific generation. At various times among their numbers arose Seers who gave out prophecies as to the time, place and tribe in which the first fruit of this eugenic dream might be fulfilled. The place was very clearly designated. The tribe, Judah, was stated and the time was "sixty-nine weeks (or 483 years) from the going forth of the commandment to restore and to build Jerusalem until Messiah the Prince."

As the years rolled by this order of esoterically developed men attracted to itself fewer and fewer adherents, until in the times of the Maccabees there were very few of them left, though through their efforts the sect of the Pharisees was formed, and for a time they were very sincere and devout in their efforts to re-establish the ancient faith. But their

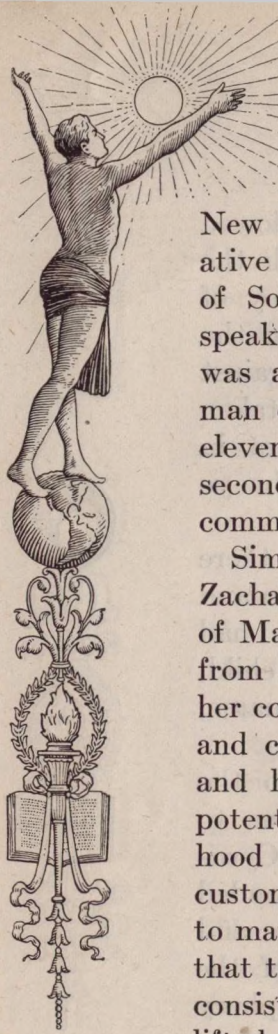


more essential teachings and practices were allowed to fall into disuse, so we find that although the "Key to the Kingdom," also called the "Key of Knowledge," was known to the Pharisees in the time of Jesus, yet one of his accusations against them, in his great philippic, was, "ye have taken away the Key of Knowledge: ye entered not in yourselves and them that were entering in ye hindered."—Luke XI, 52.

But at the beginning of the Christian era there was left at least one great Initiate, "A just man and devout, filled with the Holy Ghost," who had prepared himself for the fatherhood of the child, to be born of the Virgin of Judah, Simeon by name, a mature man of fifty.

As to the time, the miscalculation as to the ending of Daniel's "seventy weeks" was due to there having been three decrees issued by Cyrus and Darius, but only the last one fully corresponded with the wording of the prophecy "to restore and to build Jerusalem." Therefore the birth of the Messiah was expected by the students of prophecy many years before it actually took place. For three generations, preceding his birth, every girl in the tribe of Judah was trained to believe that she might become the mother of this wonderful child, "Emmanuel,"—God with us.

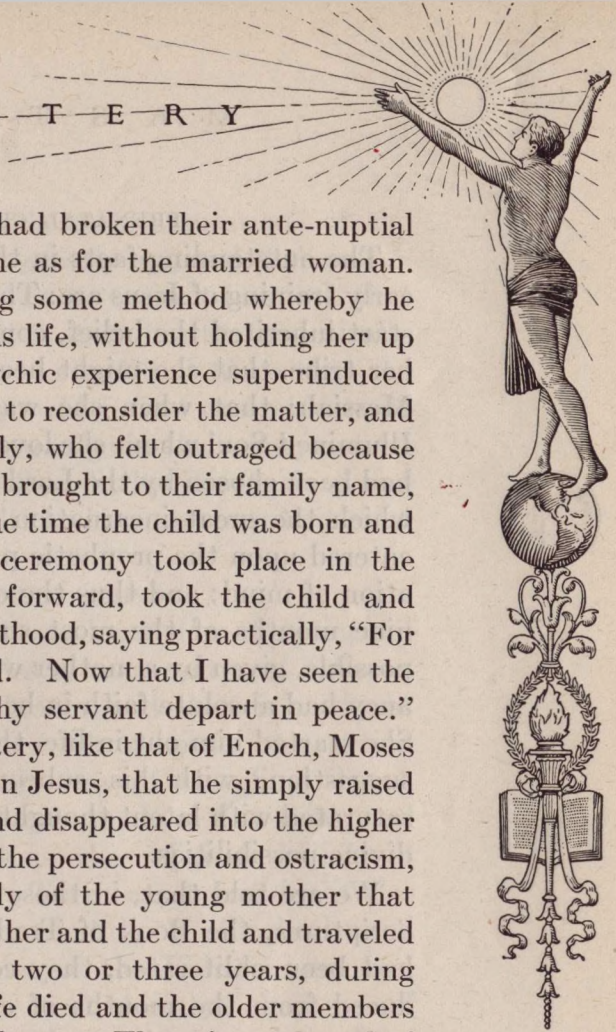
Mary, the mother of Jesus, was an orphan girl, and because of this fact lived in an oikos in Nazareth. Oikos, mistranslated "House" and "Home" in the



New Testament, is the name that the co-operative communal homes, organized under the laws of Solon, were known by throughout the Greek speaking world. Joseph, the foster father of Jesus, was a technically trained architect and builder; a man of standing, in middle life, with a wife and eleven children, and he espoused to himself as a second wife in his household the orphan girl in the communal home.

Simeon, the father of Jesus, lived with the priest, Zacharias, who was married to Elizabeth, a cousin of Mary's, and resided in one of the towns not far from Jerusalem. It was in a trip to the home of her cousin that Mary met the great Master Simeon and conceived a deep reverence and love for him and his attainments. In her he recognized the potential mother of the superman for whose fatherhood he had prepared himself. In the Jewish customs of those days an espousal was tantamount to marriage and could be set aside only on the day that the marriage was to take place, in a ceremony consisting of unveiling the bride; if the veil was not lifted the marriage followed, but if for any reason the engagement was to be broken the bride was uncovered in the midst of the ceremonies. This fact did not interfere with the other festivities.

When Mary returned to Nazareth and her condition was known to Joseph, he sought in some way to protect the orphan girl whom he loved, from the cruel death by stoning, which the Jewish law per-



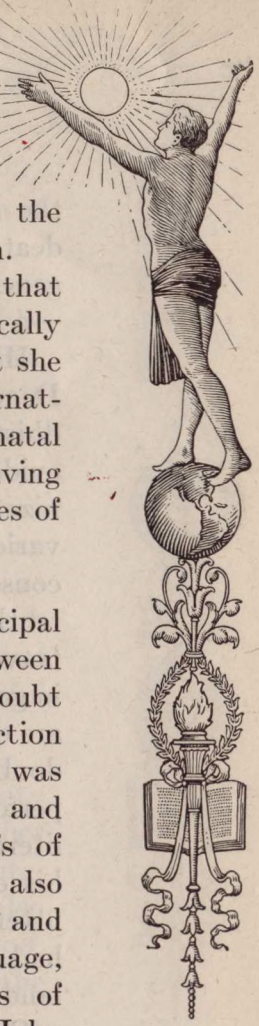
mitted for those who had broken their ante-nuptial covenant, just the same as for the married woman. As he was considering some method whereby he could put her out of his life, without holding her up to public scorn, a psychic experience superinduced by Simeon caused him to reconsider the matter, and in defiance of his family, who felt outraged because of the disgrace the girl brought to their family name, he married her. In due time the child was born and when the dedication ceremony took place in the temple, Simeon came forward, took the child and acknowledged its parenthood, saying practically, "For this cause have I lived. Now that I have seen the Lord's anointed, let thy servant depart in peace." So perfect was his mastery, like that of Enoch, Moses and Elijah, and later on Jesus, that he simply raised his rate of vibration and disappeared into the higher realms. So great was the persecution and ostracism, however, by the family of the young mother that ultimately Joseph took her and the child and traveled into Egypt for some two or three years, during which time his first wife died and the older members of the family left the home. There is no record of the family becoming reconciled to the mother and her boy, excepting in the single case of James, the half-brother, who came to believe in his brother and later took an active part in the direction of the communes that grew up after the Master's departure. He also wrote the Book of James.



PRENATAL CULTURE

The outstanding facts in the prenatal culture and early training of Jesus are: That the mother from the start inherited the belief, common to all the girls in her tribe, that she might become the mother of the Messiah; that when she was told by Simeon the Illumined Soul whom she loved and revered that she had been chosen by the Lord as the channel through which the great incarnation was to take place, she entered upon the prophetic path in wonderful exaltation of mind: and thus the child had the benefit of nine months of the most sublime prenatal culture possible, given by a mother who in her joyful expectancy had absolute faith in her child and his mission. She started him out in life, through the law of autosuggestion, with his subconscious mind literally saturated with latent thought pregnant with his own divine possibilities.

We are told that, in those days, if all the Jewish Scriptures, the Book of Tradition and the Talmud had been obliterated, they could have been reproduced from the mouths of children under thirteen years of age, so thorough was the training of the memory in their Synagogue schools. Jesus not only had the benefit of this schooling, but he had a mother, thoroughly acquainted with the Messianic prophecies, who had conned them over and over during the prenatal period and then awakened them in his conscious mind with her oral interpretation of them during his early childhood days, so that we find him

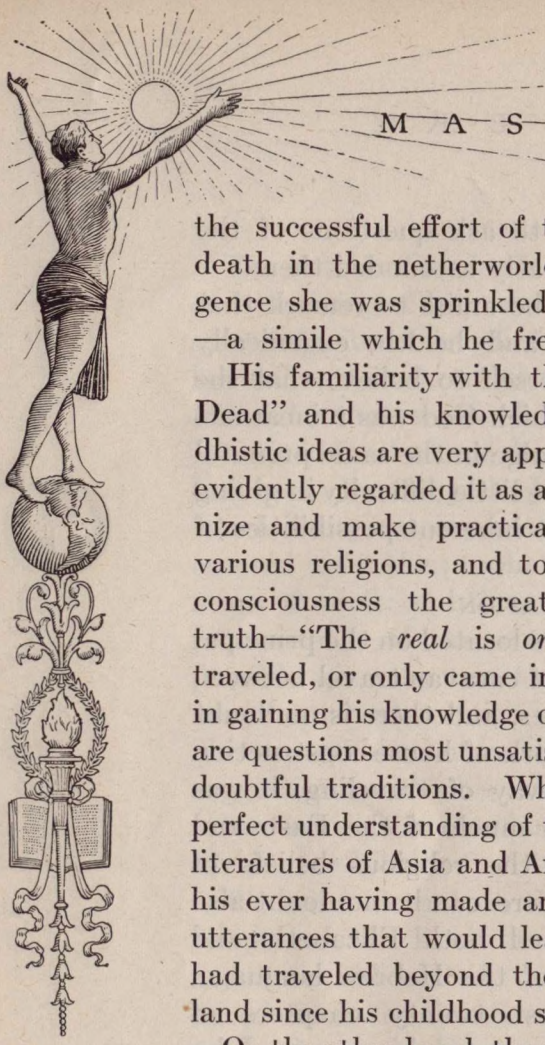


at the age of twelve able to ask questions of the Doctors of the law that greatly astounded them.

In passing, it would not be amiss to remark that any woman of education and health, eugenically mated, who could bring herself to believe that she was the channel through which God was reincarnating Himself, and would indulge in the same prenatal auto-suggestions, would have little difficulty in giving birth to a child with all the inherent possibilities of a Jesus of Nazareth.

HIS EDUCATION

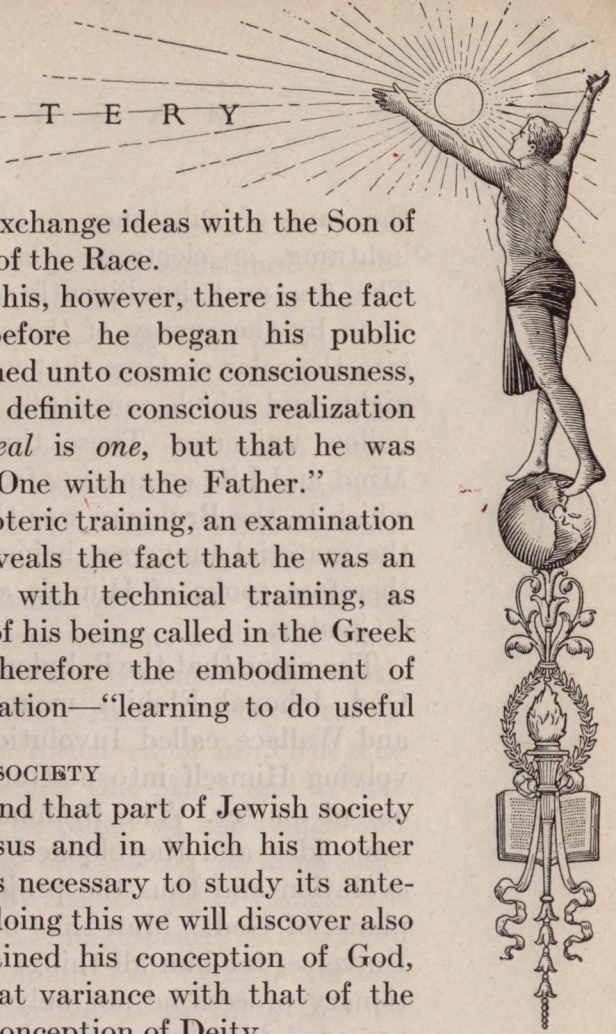
The town of Nazareth was located on the principal one of the great arteries of caravan travel between the Nile and the Euphrates, and there is no doubt that, due to his outdoor work of house construction and the oriental leisurely way of traveling, it was possible for Jesus to learn much of the East and its philosophy, as well as the religious beliefs of Egypt from travelers. There can be no doubt also that Simeon had instructed both Elizabeth and Mary as to the grammar of the Hebrew language, which is given in the first twenty chapters of Genesis, and that both Jesus and his cousin John were given the "Key" to the great storehouse of Babylonian knowledge locked securely from ignorant eyes in the Hebrew Bible. A careful reading of the "Sermon on the Mount" and his parables reveals the fact that Jesus was familiar with the oldest bit of literature extant—the Babylonian poem of "Ishtar's Descent Into Hades," which describes



the successful effort of the Princess to overcome death in the netherworld, and how upon her emergence she was sprinkled with the "water of life" —a simile which he frequently made use of.

His familiarity with the Egyptian "Book of the Dead" and his knowledge of Brahman and Buddhistic ideas are very apparent in his utterances. He evidently regarded it as a part of his work, to harmonize and make practical the fundamentals of the various religions, and to realize in his own higher consciousness the great Brahman statement of truth—"The *real* is *one*." As to whether he traveled, or only came into contact with travellers, in gaining his knowledge of the religions of the world, are questions most unsatisfactorily answered by very doubtful traditions. While his teaching showed a perfect understanding of the philosophies and sacred literatures of Asia and Africa, we have no record of his ever having made any allusions in his public utterances that would lead one to suppose that he had traveled beyond the boundaries of his native land since his childhood sojourn in Egypt.

On the other hand, the prophecies and hopes of the Great Secret Order had penetrated many countries. In Persia the Zoroastrian Initiates were known as the "Order of Magi," and the eyes of the seers were turned with expectation towards Palestine. In my estimation, from the time of their visitation, at his birth, until he reached his majority, he associated with Gurus and teachers who traveled to Nazareth



eager to instruct and exchange ideas with the Son of Prophecy, this Flower of the Race.

Over and above all this, however, there is the fact that at some time before he began his public ministry, he had attained unto cosmic consciousness, and had come into a definite conscious realization not only that the *real* is *one*, but that he was one with that One—"One with the Father."

In addition to his esoteric training, an examination of the Greek texts reveals the fact that he was an architect and builder with technical training, as evidenced by the fact of his being called in the Greek "tekton," and was therefore the embodiment of Ruskin's idea of education—"learning to do useful things well."

SOCIETY

In order to understand that part of Jewish society which appealed to Jesus and in which his mother was reared, it becomes necessary to study its antecedents in India. In doing this we will discover also where he probably gained his conception of God, which was at such great variance with that of the contemporary Jewish conception of Deity.

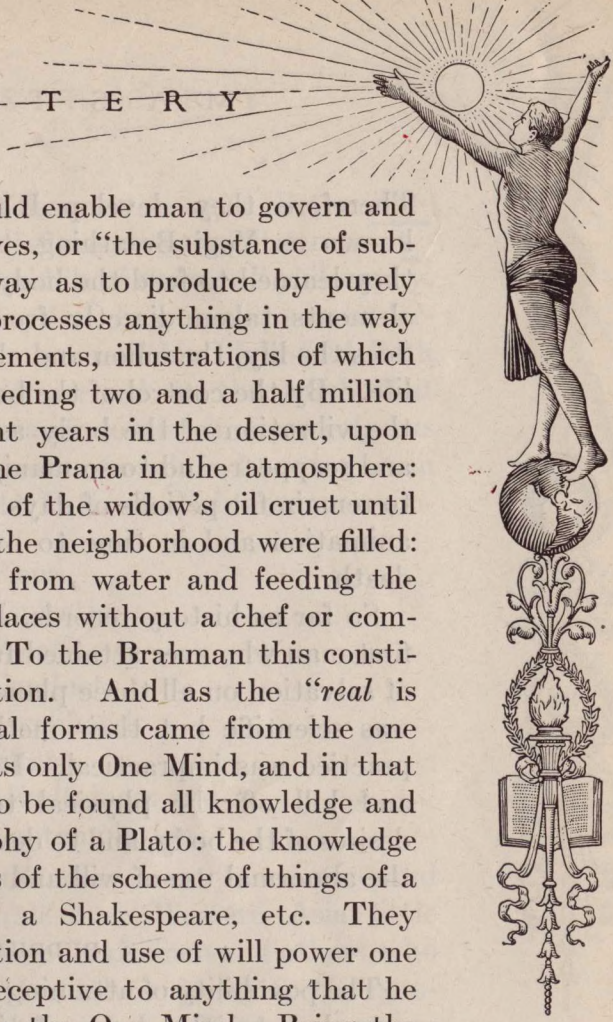
BRAHMAN CONCEPTION OF THE UNIVERSE

The ancient Brahman conceived the universe to be a hollow sphere, coming out from the dynamic centre of which were the three rays of Substance, Mind, and Breath or Life. These rays, traveling in straight lines for inconceivable distances, ultimately become circles and on the bend of the outer periphery



the rays of substance (ether) clash and produce lightning, or electrons—the first form of matter. The fire mist intelligently compressed and acted upon by the energy of these rays is finally formed into the solar systems that we see in the heavens at night, and which constitute the outer shell of this hollow universe. These three rays of Substance, Mind and Life emanating from the dynamic centre, which to the Brahman was the Triune God, and all the material universes being His projections, they therefore spoke of Him as a Projector rather than a Creator.

The name that the Babylonian University chose for God, Jehovah-Elohim, means simply what Darwin and Wallace called Involution—Evolution, God involving Himself into matter and evolving Himself out of matter. The Brahmans had practically the same idea and they looked upon man as the final evolution and thus the projection, on the material plane, of God. Man thus being an epitome of the Universe, for him all things existed. In the evolutionary process he not only embodied all that had preceded him but, being in very essence God, he could traverse back in consciousness the route of his unfoldment and gain the knowledge that would give him mastery of it. Therefore salvation to the Brahman meant knowledge of self, and what constituted the real self put into actual practice, gave him creative power and thus dominion.



This knowledge would enable man to govern and direct the etheric waves, or "the substance of substances," in such a way as to produce by purely mental and spiritual processes anything in the way of his physical requirements, illustrations of which are found in Moses feeding two and a half million slaves, for thirty eight years in the desert, upon Manna taken from the Prana in the atmosphere: Elijah pouring oil out of the widow's oil cruet until all the containers in the neighborhood were filled: Jesus producing wine from water and feeding the multitude in desert places without a chef or commissary department. To the Brahman this constituted physical salvation. And as the "*real* is *one*," and all material forms came from the one substance, so there was only One Mind, and in that Universal Mind was to be found all knowledge and wisdom:—the philosophy of a Plato: the knowledge of the underlying laws of the scheme of things of a Jesus: the poetry of a Shakespeare, etc. They believed by concentration and use of will power one could make himself receptive to anything that he desired to obtain from the One Mind. Being the inlet and outlet of all there was in the One Mind, he could so adjust the mesh of his mental sieve, as to arrest and hold in consciousness any knowledge he desired. To them there was only One Life, and in common with the other religions of the world they believed that life consisted in the breath. "God breathed into Adam's nostrils the breath of life."

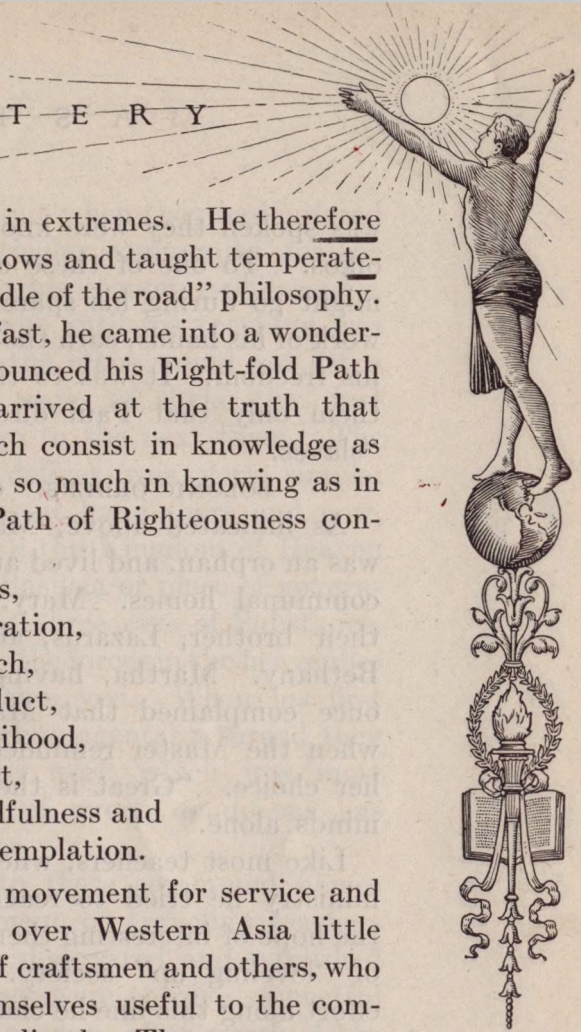


Therefore they developed a system of breathing known as Yogi Breathing, through which in time they learned to feed the body very largely upon the elements taken directly from the atmosphere; as does the lily, the onion and all varieties of vegetable life. By the control of the breath one could so raise the vibration of the body as to make it disappear and reappear, and to so manipulate the life forces as to remain for periods of days in a state of suspended animation and in time to overcome dissolution or death.

So far as history records, Jesus was probably the first man who ever attained fully the Brahman ideal of salvation on all three planes. The Brahman ideal was scientific but their method of putting it into practice was impractical. It undertook to kill out and kill off the physical tendencies and normal desires of the body, and to develop dominion through the abnormal use of will and mental powers.

BUDDHA

The possibility of attaining the Brahman salvation appealed to the luxury-fatigued, yearning, half-starved soul of Buddha. In company with five of his friends he lived a life of the most rigid asceticism for six years, endeavoring all the while, through extreme self-mortification, to kill out and live above everything physical in the futile effort of transmuting all physical desires into mental powers. He finally concluded that the whole process was unnatural and



that the truth did not lie in extremes. He therefore came back among his fellows and taught temperateness in all things—a "middle of the road" philosophy. After taking a forty-day fast, he came into a wonderful illumination and announced his Eight-fold Path of Righteousness, and arrived at the truth that salvation did not so much consist in knowledge as in works or conduct; not so much in knowing as in doing. His Eight-fold Path of Righteousness consisted of

Right Views,
Right Aspiration,
Right Speech,
Right Conduct,
Right Livelihood,
Right Effort,
Right Mindfulness and
Right Contemplation.

He organized a great movement for service and there rapidly spread all over Western Asia little co-operative communes of craftsmen and others, who undertook to make themselves useful to the communities in which they lived. These communes eventually degenerated into cloisters and monasteries for religious mendicants, but in the beginning they were very popular and quickly spread throughout Asia Minor.

In the days of Jesus we find these communes throughout the western part of Asia organized under the laws of Solon, and wherever the Greek language

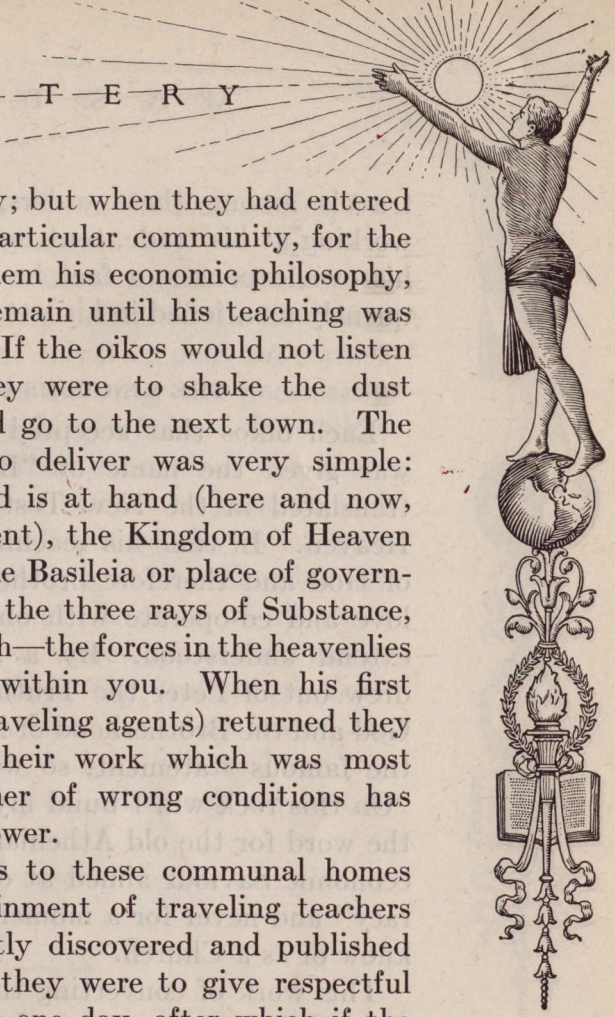


was spoken they were known by the appellation of oikos. To one of these communal homes a slave might go during his spare moments and, with the work of his hands, earn the means with which to buy his freedom. It was to this class of people and to them only that Paul directed his instructions to "slaves."

SOLONIC ORDERS. COMMUNAL HOMES

As indicated above, Mary the mother of Jesus was an orphan, and lived and worked in one of these communal homes. Mary, her sister Martha, and their brother, Lazarus, also lived in an oikos in Bethany. Martha, having charge of the cuisine, once complained that Mary had the easier job when the Master reminded her that she had made her choice. "Great is the mind that leaves other minds alone."

Like most teachers, when Jesus began his public ministry he tried to reach the learned classes, in the hope of interesting them in the democratic work of "leveling up" society. After a year of futile effort along this line he championed the cause of the exploited class and soon gained the reputation that caused "the common people to hear him gladly." He then organized seventy of his followers and sent them in pairs to evangelize the Solonic Orders. He was very careful to so instruct them, in the basic principles of co-operation, that they would not in any way awaken a spirit of competition. He told them they must not go from one oikos to another



in the same community; but when they had entered into an oikos in any particular community, for the purpose of teaching them his economic philosophy, there they were to remain until his teaching was accepted or rejected. If the oikos would not listen to his exponents they were to shake the dust from off their feet and go to the next town. The message they were to deliver was very simple: "The Kingdom of God is at hand (here and now, immediate and imminent), the Kingdom of Heaven is within you," i. e., the Basileia or place of government and direction of the three rays of Substance, Mind and Life or Breath—the forces in the heavenlies or higher realms are within you. When his first seventy instructors (traveling agents) returned they gave an account of their work which was most enthusiastic, all manner of wrong conditions has yielded to this inner power.

In Peter's directions to these communal homes regarding the entertainment of traveling teachers and evangelists, recently discovered and published in 1870, we find that they were to give respectful attention and food for one day, after which if the teacher was genuine he would make himself useful in doing something to pay his way. The oikos was usually equipped for a multiplicity of trades and had tools so that any sort of artificer could do the thing for which he was trained. They had a collective bargaining system and markets for their products. Paul, therefore, in his evangelistic



travels among these orders, had no difficulty in working at his trade, tent making, and thereby pay his own expenses, a fact he was proud of and frequently mentioned in his letters.

THE KINGDOMS OF HEAVEN

Each oikos that accepted the teachings of Jesus was given the name of "Basileia ton Ouranon," translated in the New Testament as Kingdom of Heaven. In time his teaching that men were sons of God and therefore brothers, and as such should love and co-operate with one another was to some extend understood. By a series of questions he drew out of Peter the Truth of the Fatherhood of God and the Brotherhood of Man, and then he made the famous statement, so woefully misunderstood: "On this rock will I build my Ekklesia"—a form of the word for the old Athenian Democracy. So this economic Saviour aimed at establishing a "Democracy" and never for a moment dreamed of what we know of as a Church.

This work of converting these old Solonic Orders into Christian Communes went on apace for some years, and two months after his execution, which enabled him to demonstrate his fundamental belief in the indestructibility of life, we find that as many as five thousand people in a single day attached themselves to his New Democratic Order of Society, where all things were held in common. The history of these "Kingdoms of Heaven," and



their growth, until they over-ran the Roman Empire, will be found in the next chapter.

The essential difference between the teaching of Jesus and that of the earlier beliefs of the Brahman and the Buddhist is: That salvation does not consist as the Brahman taught, in *knowing;* not necessarily as Budda taught in *doing*. but in *being*. It is what you *are*, in your heart, that determines the character of the knowledge you attract to yourself and thus what you will think, and reflexly what you will do. When man realizes that the Kingdom or place for the governing and directing of all these higher cosmic forces, these three rays of Substance, Mind and Breath, is *within* the Individual Consciousness, he can attain unto a realization of his Oneness with them—then, indeed will he have the *health*, *soundness* and *safety*, mistranslated in our English Bible—*Salvation*.

(To be continued)

The practice of giving soul to all thought, all life and all action will not only give us the power to do better and greater things, but will steadily build up greatness in our own minds and character. —*Larson*



SOME PROVERBS

"Leave well-enough alone"—

The bed-rock foundation-stone of conservatism. Conservatism is the mausoleum of Progress. If you want to be gathered with your fathers with nothing to your credit that would justify your existence, continue to sell potatoes at the same old stand with the same old legend over the door, "Founded A. D. 1," and in due time your creditors will bury your remains in the same old cemetery with the following epitaph on the headstone:

Here lies Mr. Well Enough Alone,
In life a most obedient son,
Who proudly bore his family name.
Always he could justly claim
That his methods were the same,
And that he had always done
As his forbears since year 1.
His creditors have reared this stone
A greatful token of thanksgiving
That there are no descendants living
of Mr. Well Enough Alone.

"A rolling stone gathers no moss"—

Therefore stay where you are and become a "moss-back." Life properly lived means eternal progress. Eternal progress means eternal change. Gathering moss is no part of the life of achievement. "The greatest joy in life is the joy of going on"—keep moving! Get on the ascending path; never stop, and never look back! Not the moss in the valley but the mystery revealed by the vision on the mountain-top should engage your attention.

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