

MASTERY

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

Bring forth into usefulness the wealth stored in thy subconscious mind!

Be liberal with the gifts bestowed upon thee by Divine Intelligence, and benefit thy fellow creatures by the wisdom of thy words!

AUG.-SEPT. 1920 PRICE 25c.

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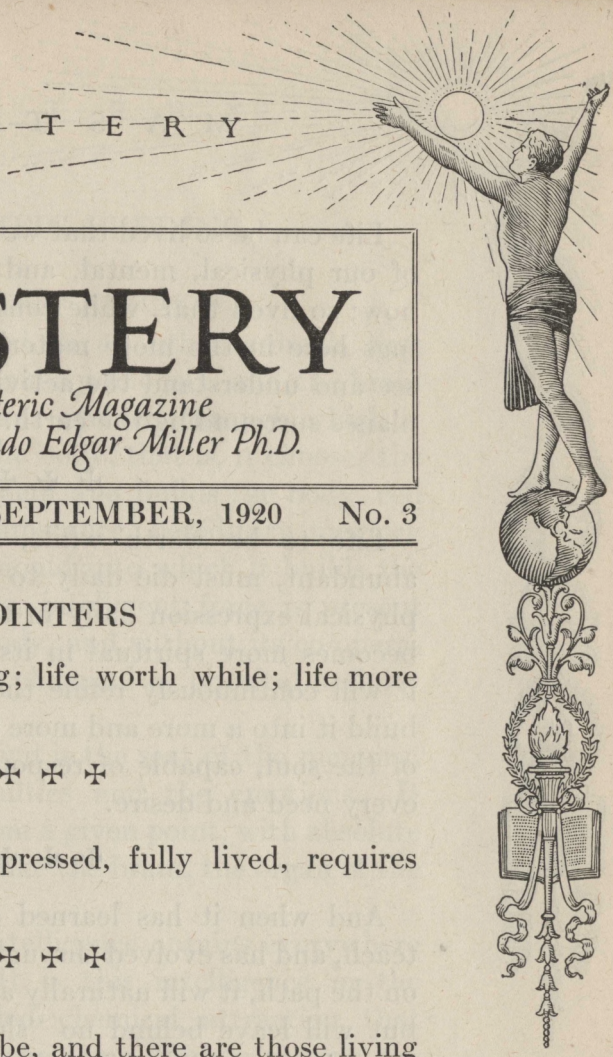
ORLANDO EDGAR MILLER, Ph. D., . . Editor

N. B.—All unsigned articles by the editor

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POINTERS

Life; life everlasting; life worth while; life more abundant.

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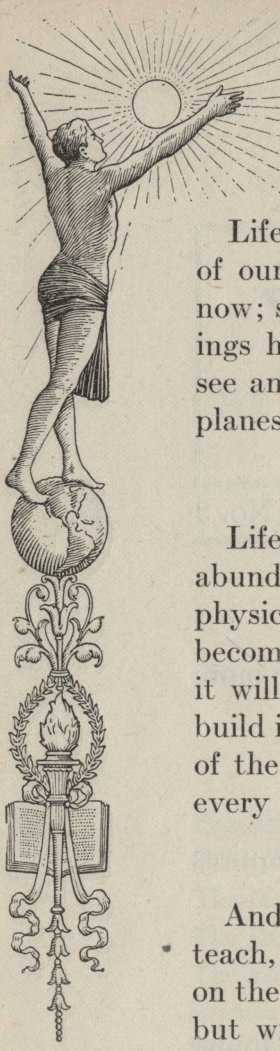
Life to be fully expressed, fully lived, requires living.

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Life should be, can be, and there are those living today who will demonstrate it to be, everlasting.

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Life everlasting, life eternal, is possible here and now, but has nothing in common with the bad habit the race has of dying.



Life can be so lived that we may become conscious of our physical, mental, and spiritual environment now; so lived that, while conscious of our surroundings here in the more material earth, we may also see and understand the activities of those in higher planes surrounding the earth.

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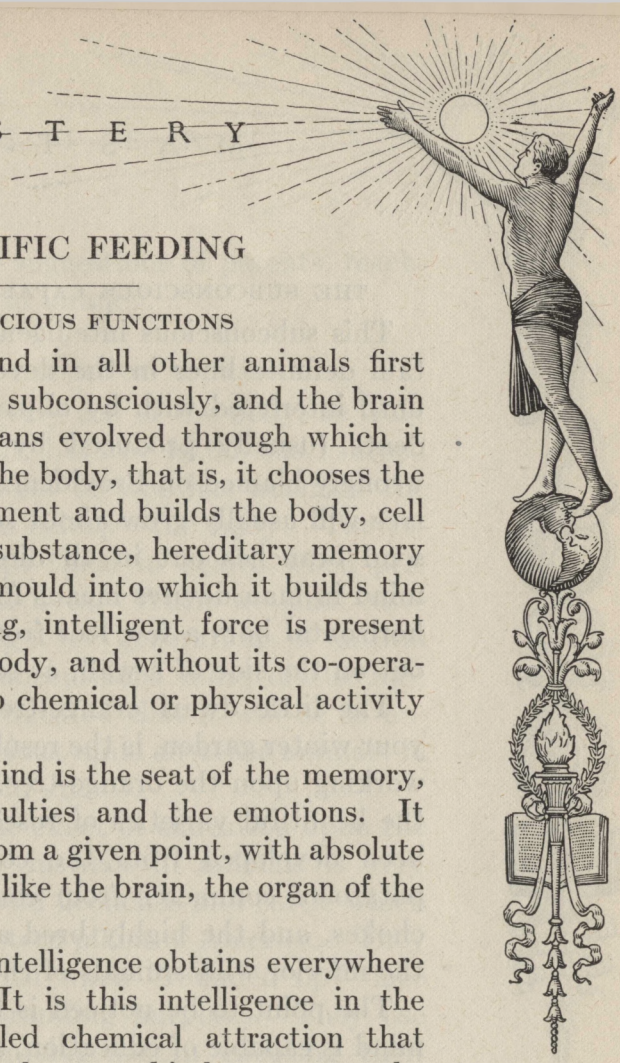
Life to be worth while, everlasting and more abundant, must die daily to the old and renew its physical expression daily in the new. As the mind becomes more spiritual in its interpretation of life, it will continuously refine the body, renew and rebuild it into a more and more sublimated instrument of the soul, capable of responding more fully to its every need and desire.

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And when it has learned all this sphere has to teach, and has evolved through aiding other travelers on the path, it will naturally ascend to other spheres, but will leave behind no "shell" to be disposed of by friends. The detective force of the Roman Government were unable to find a single vestige of the Master's body.

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Funerals are very bad form, decidedly *passe,* and are not on the program of the student of Applied Psychology.



SCIENTIFIC FEEDING

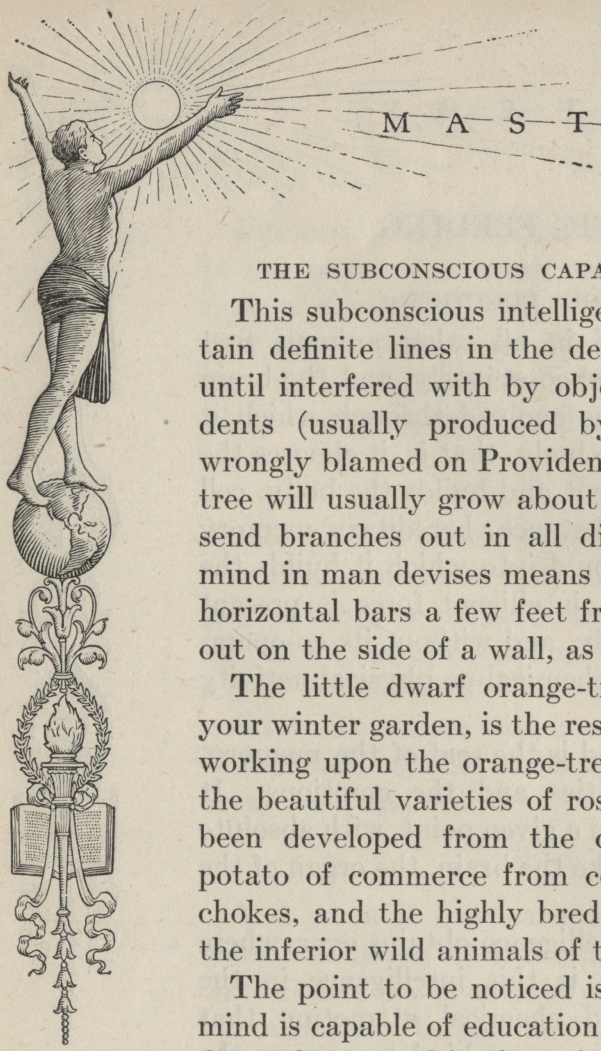
SUBCONSCIOUS FUNCTIONS

MIND in man and in all other animals first manifests itself subconsciously, and the brain is the last of the organs evolved through which it functions. It grows the body, that is, it chooses the food from its environment and builds the body, cell by cell. Within its substance, hereditary memory fashions a matrix or mould into which it builds the body. This energising, intelligent force is present in every part of the body, and without its co-operation there could be no chemical or physical activity of any sort.

The subconscious mind is the seat of the memory, of the telepathic faculties and the emotions. It reasons deductively from a given point, with absolute logic, not inductively, like the brain, the organ of the objective intellect.

This subconscious intelligence obtains everywhere and in everything. It is this intelligence in the mineral kingdom called chemical attraction that causes all minerals of the same kind to assume the same forms or shapes in crystallization. It is this intelligence in the vegetable kingdom that makes a given seed always re-produce a given plant with the characteristic shape of leaf and flower of its ancestor.

It is this intelligence in the animal world that always causes the offspring to be of the same species as the parent.



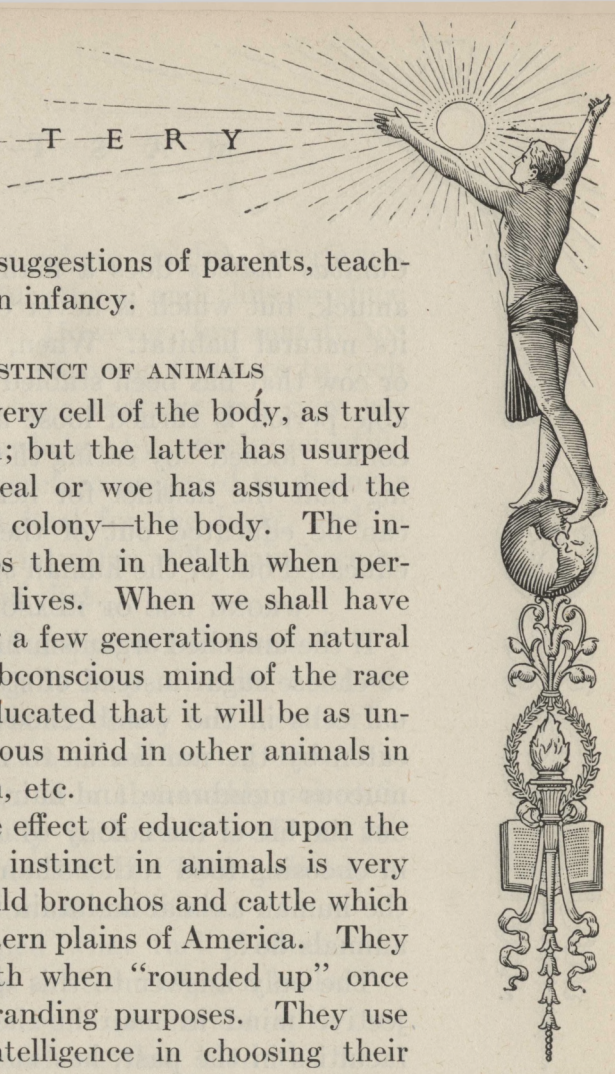
THE SUBCONSCIOUS CAPABLE OF EDUCATION

This subconscious intelligence always follows certain definite lines in the development of any form until interfered with by objective mind or by accidents (usually produced by objective mind, and wrongly blamed on Providence). That is, an apple-tree will usually grow about so many feet high, and send branches out in all directions; but objective mind in man devises means for it to crawl along on horizontal bars a few feet from the earth or flatten out on the side of a wall, as seen in our gardens.

The little dwarf orange-tree, bearing oranges in your winter garden, is the result of objective intellect working upon the orange-tree. On the other hand, the beautiful varieties of roses in our gardens have been developed from the common wild-rose; the potato of commerce from common Jerusalem artichokes, and the highly bred animals of today from the inferior wild animals of the past.

The point to be noticed is that this subconscious mind is capable of education, and in time will reproduce whatever objective mind gives it to do.

Our bodies are the exact results of the operations of the subconscious mind. Health—disease, weakness—strength, beauty—ugliness, tall or short, are simply reproductions of pictures first made upon the sensitive plates of memory in the subconscious mind. Our subconscious minds have come down to us educated by the experiences of our ancestors, by prenatal



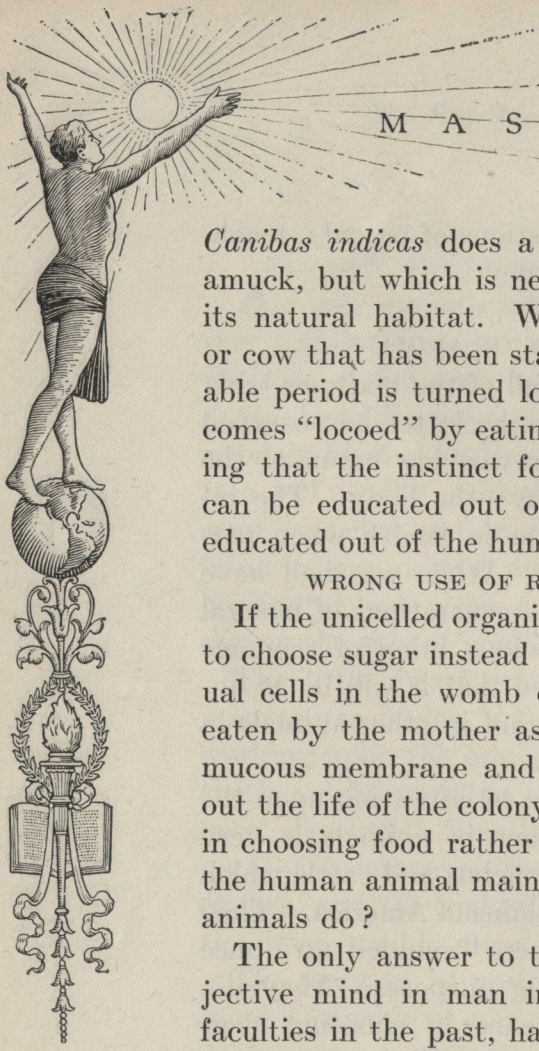
influences, and by the suggestions of parents, teachers, and environment in infancy.

UNERRING INSTINCT OF ANIMALS

Mind functions in every cell of the body, as truly as it does in the brain; but the latter has usurped the throne, and for weal or woe has assumed the direction of the entire colony—the body. The instinct in animals keeps them in health when permitted to live natural lives. When we shall have succeeded in producing a few generations of natural human beings, the subconscious mind of the race will have been so re-educated that it will be as unerring as the subconscious mind in other animals in matters of food, health, etc.

An illustration of the effect of education upon the subconscious mind or instinct in animals is very clearly shown in the wild bronchos and cattle which run at large on the western plains of America. They are only interfered with when "rounded up" once or twice a year for branding purposes. They use their own selective intelligence in choosing their food over large areas of territory until they are about two years of age when they are corralled and trained for saddle and harness, and fed without having to exercise any instinct or judgment as to what they eat.

There grows on some of those western plains a small, poisonous weed known as the "loco" plant, which, when eaten, affects the animal very much as



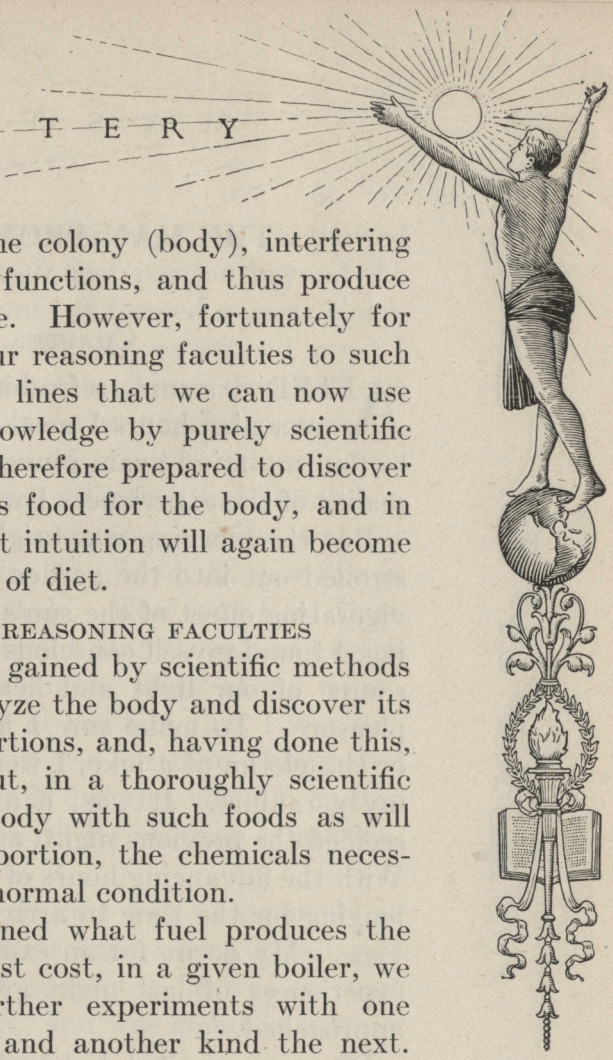
Canibas indicas does a man, and causes it to run amuck, but which is never eaten by any animal in its natural habitat. When, however, the broncho or cow that has been stabled and fed for a considerable period is turned loose again, it frequently becomes "locoed" by eating the poisonous weed, showing that the instinct for healthful food in animals can be educated out of them just as it has been educated out of the human species.

WRONG USE OF REASONING FACULTIES

If the unicelled organism has intelligence sufficient to choose sugar instead of strychnine, if the individual cells in the womb choose such food from that eaten by the mother as to make bone and muscle, mucous membrane and hair, and continue throughout the life of the colony to use selective intelligence in choosing food rather than poisons, why does not the human animal maintain itself in health as other animals do?

The only answer to this question is that the objective mind in man in the use of the reasoning faculties in the past, has made comparisons, drawn erroneous conclusions, and substituted them for the unerring instinct that was present in the infancy of the race.

Thus we have chosen to put into the containing and mixing reservoir of the colony a diet that the individual members cannot assimilate, but, unfortunately, have not always the power to eject as well as reject, and the poisonous elements remain as ob-



structions, and clog the colony (body), interfering with the cell life and functions, and thus produce inharmony and disease. However, fortunately for us, we have trained our reasoning faculties to such an extent along other lines that we can now use them in obtaining knowledge by purely scientific methods, and we are therefore prepared to discover what really constitutes food for the body, and in time we may hope that intuition will again become unerring in our choice of diet.

PROPER USE OF REASONING FACULTIES

With our knowledge gained by scientific methods we are enabled to analyze the body and discover its correct chemical proportions, and, having done this, we may then set about, in a thoroughly scientific manner, to feed the body with such foods as will supply, in correct proportion, the chemicals necessary to maintain it in normal condition.

When we have learned what fuel produces the most energy at the least cost, in a given boiler, we seldom indulge in further experiments with one kind of fuel one day and another kind the next. In time we shall come to realize that the body must be fed for the specific purpose of keeping it in normal condition, a fit instrument for a normal mind, and not used as a garbage-can in which to chuck this or that gastronomic impossibility because it happens to strike the fancy of a capricious and uneducated appetite.

(To be continued)



THE MAN FROM THE SUN

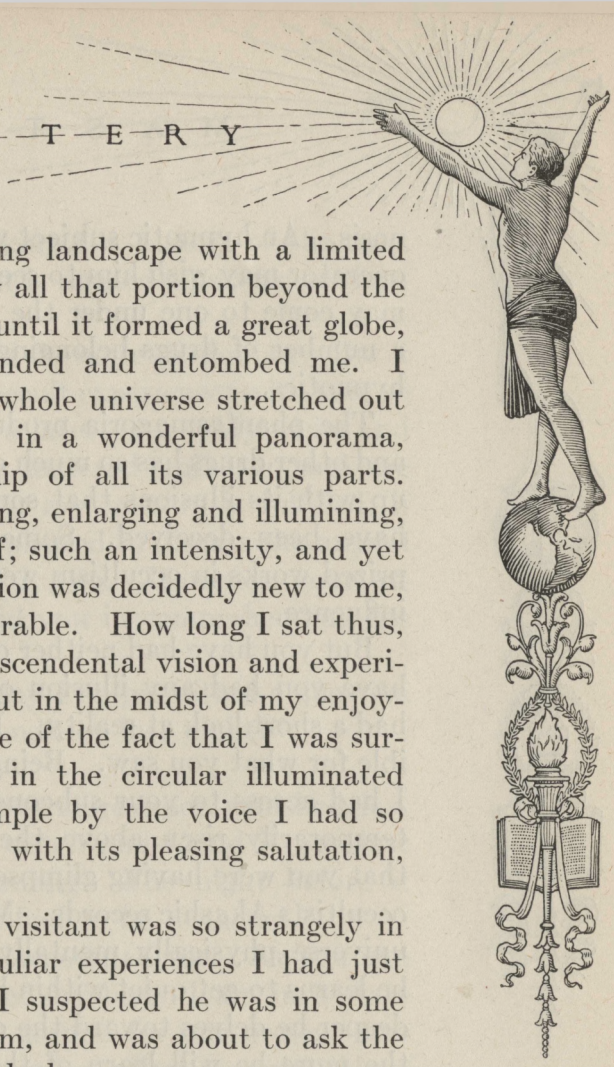
A Novel

Chapter III

AFTER a sound, refreshing, dreamless sleep of over nine hours I awakened the next morning to find my mind again plunged into doubt as to the reality of the experiences I was undergoing.

But the morning was bright and beautiful. As I strolled out into the garden and felt the warm, invigorating effect of the sun's rays on a frosty morning, I found myself conscious of a new interest in the source of our light and heat that gave me much pleasure. To make sure I had not been dreaming, or the victim of a joke, I went to the Temple to see my geranium. It was, if anything, larger than it seemed the previous night, and my doubts vanished. With the advancing hours of the day grew a decided longing for the time to arrive for the strange interview. My desire for an explanation of some of the experiences of last night grew keener as the hour approached.

Dinner was called, but had no charms for me, and early in the evening I seated myself in the easy-chair to prepare my mind for the occasion. I made quite certain that my watch was wound and in good running order. While arranging my queries in the order of their importance, my mind became very quiet and serene, and a new field of consciousness seemed to open up to me. It was as if I were sitting quietly,



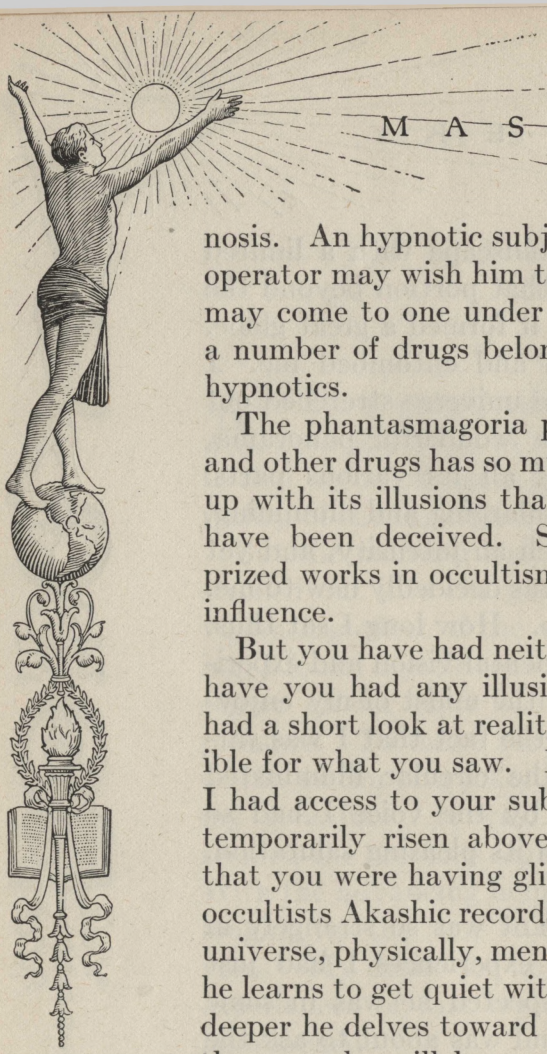
viewing a bit of pleasing landscape with a limited horizon, when suddenly all that portion beyond the horizon lifted itself up until it formed a great globe, and completely surrounded and entombed me. I beheld, as it were, the whole universe stretched out around and above me in a wonderful panorama, showing the relationship of all its various parts. Such a mental awakening, enlarging and illumining, I had never dreamed of; such an intensity, and yet serenity, of comprehension was decidedly new to me, but unspeakably pleasurable. How long I sat thus, enraptured by this transcendental vision and experience, I do not know, but in the midst of my enjoyment I was made aware of the fact that I was surrounded and enclosed in the circular illuminated walls of the little Temple by the voice I had so recently grown to love, with its pleasing salutation, "Peace, my friend!"

The radiance of my visitant was so strangely in harmony with the peculiar experiences I had just been undergoing that I suspected he was in some way responsible for them, and was about to ask the question when he remarked—

"You have been having your comprehension of the cosmic world enlarged tonight. As a result of this you will be all the more able to understand and interpret my message."

"But," I said, "how is it possible for another to cause me to have such illusions?"

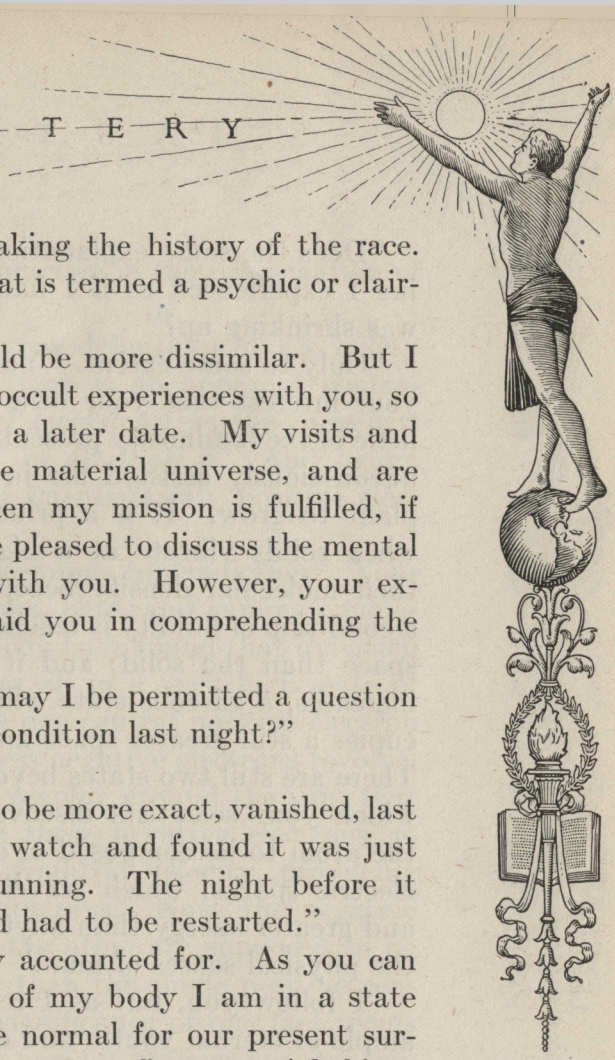
"Optical illusions can be thus produced by hyp-



nosis. An hypnotic subject will always see what the operator may wish him to see, and similar experience may come to one under the influence of any one of a number of drugs belonging to the class known as hypnotics.

The phantasmagoria produced by opium, hashish and other drugs has so much of seeming reality mixed up with its illusions that some of your intellectuals have been deceived. Some of your most highly prized works in occultism were produced under such influence.

But you have had neither of these experiences, nor have you had any illusion of any sort. You have had a short look at reality. I am in no way responsible for what you saw. Being in harmony with you, I had access to your subconscious mind, which had temporarily risen above the conscious, and I saw that you were having glimpses of what are called by occultists Akashic records. Man is an epitome of the universe, physically, mentally, and spiritually; and as he learns to get quiet within he will discover that the deeper he delves toward the centre of his own being, the more he will learn of the illimitableness of the universe. Thought is imperishable, and when vocalized or condensed into concrete action an enduring record made, and here all the experiences of the race are recorded in the great subterranean chambers we will call, for lack of better term, the "hall of memory." Here one can enter, in the "Great Within," and see clearly what part his own ancestors, at



least, have had in making the history of the race.

"Was this, then, what is termed a psychic or clairvoyant vision?"

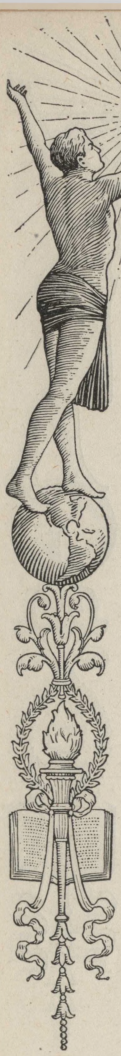
"No two things could be more dissimilar. But I am not sent to discuss occult experiences with you, so we must pass that till a later date. My visits and messages relate to the material universe, and are purely scientific. When my mission is fulfilled, if you desire it, I may be pleased to discuss the mental and spiritual worlds with you. However, your experience tonight will aid you in comprehending the truth I bring you."

"Thank you. But may I be permitted a question or two regarding my condition last night?"

"With pleasure."

"When you left, or, to be more exact, vanished, last night, I looked at my watch and found it was just eleven, and it was running. The night before it stopped altogether and had to be restarted."

"That is very easily accounted for. As you can see by the luminosity of my body I am in a state of vibration above the normal for our present surroundings, and to some extent affect material things about me. The delicate mechanism of your small watch was affected much the same as the application of heat to metal, which causes it to expand. This stopped the watch when I came. The influence away, it began running again. The night before it was so nearly run down that it could not restart itself."

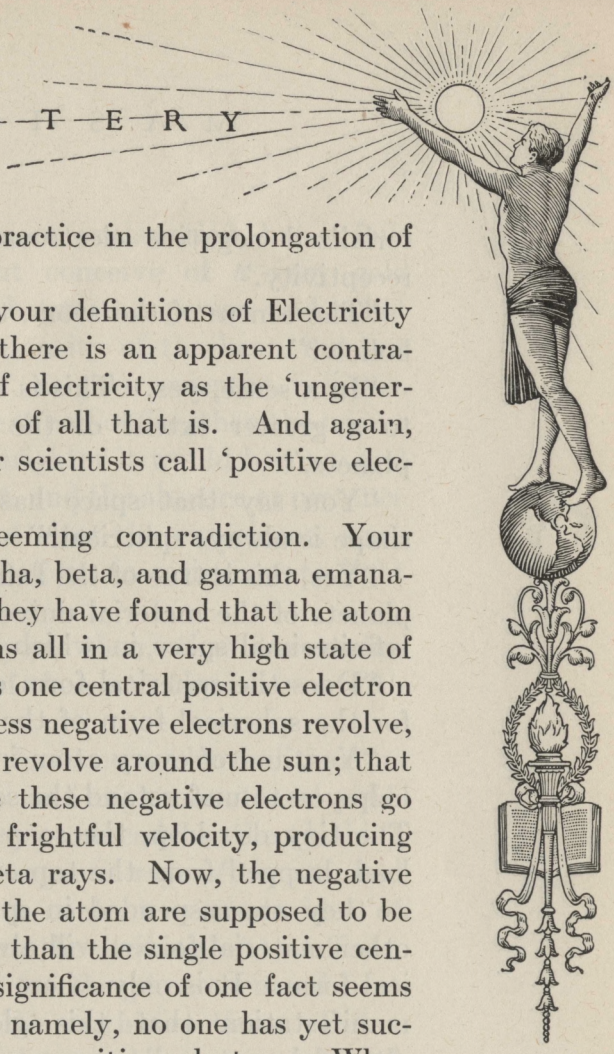


"Does the same explanation account for the feeling I experienced as if I had been puffed out and was shrinking up?"

"Only to some extent. You became so intense in your interest that your own person supplied not a little of the luminosity present with us last night, and unconsciously assisted me in causing the flowering plant to grow. It is a principle of vibration that when solids vibrate at a higher than normal rate their molecular density becomes less and less, until a condition of fluidity is reached which occupies more space than the solid; and if the rate of vibration increases, a gaseous state will be reached which occupies a still greater space and is greater in energy. There are still two states beyond the gaseous, one of which your scientists discovered when they found the atom to be composed of electrons—infinitesimal electric sparks, which travel with greater velocity and greater energy than anything yet recognized by the physical senses of man."

"I follow you, but as I regard myself as an example of eternal youth, and expect to remain in the body a sufficient length of time to demonstrate that man can overcome physical dissolution as long as he wills to do so, I would not welcome any vibratory experience that might in any way impair my vitality."

"You may put aside all fears on that score. When you have mastered the art of vibrating your body by purely mental action you will have accomplished



the greatest essential practice in the prolongation of physical life."

I have written out your definitions of Electricity and Magnetism, and there is an apparent contradiction. You speak of electricity as the 'ungenerated negative mother' of all that is. And again, you say it is what our scientists call 'positive electricity.' "

"This is only a seeming contradiction. Your scientists recognize alpha, beta, and gamma emanations from radium. They have found that the atom is made up of electrons all in a very high state of vibration, that there is one central positive electron around which numberless negative electrons revolve, as the various planets revolve around the sun; that every once in a while these negative electrons go off at a tangent with frightful velocity, producing what are called the beta rays. Now, the negative electrons contained in the atom are supposed to be equal or less in weight than the single positive central electron, but the significance of one fact seems to have escaped them, namely, no one has yet succeeded in segregating a positive electron. When they do they will discover the central point of receptivity in an infinitesimal sphere of what they now call ether—the immaterial centre of a sphere of space. You will thus see that while it is called by your scientists the positive electron, yet it has no physical manifestation except as it draws the ma-



terialized negative electrons within its centre of receptivity."

"The centre of the atom, then, can be said to be hollow?"

"In a sense, yes. This is true of your earth, and to a greater extent of the sun and other larger planets."

"You say that space has shape, and that the shape is always spherical?"

"Yes, this is true of the Infinite space in which the planets of the material universe revolve, and of the infinitesimal space in which the electrons revolve."

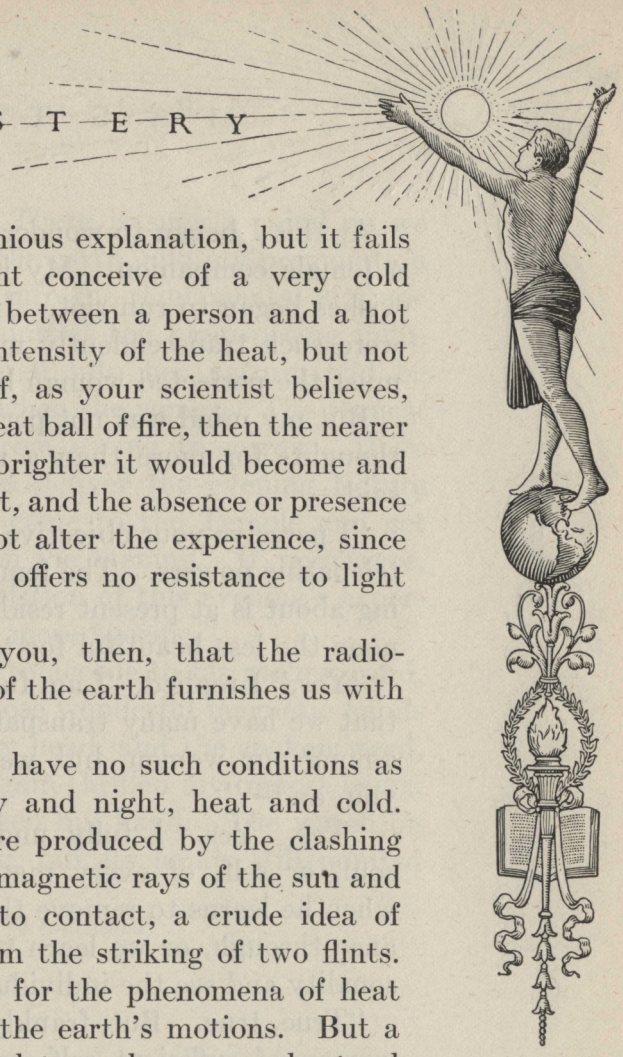
"Does the spherical form of space, then, account for the spherical form of the earth?"

"Yes, and of every atom in the earth. This may help you to understand the so-called law of vortices. The tiny dewdrop, the soap-bubble, or the molten lead dropped from the top of a shot tower, so long as they are suspended in space and untouched by other material forms, will always assume the spherical form. It is only where intelligence or life is in manifestation that this globular shape can be altered in nature."

"You said last night that as we ascended towards the sun we experienced less heat and less light."

"Yes, that is true."

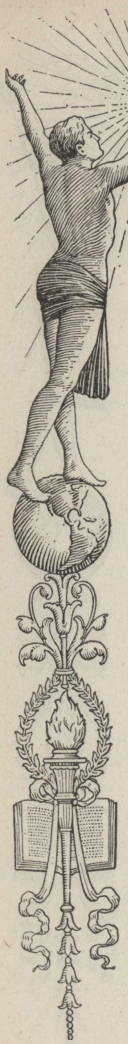
"Well, our scientists teach us that this is due to our atmospheric conditions. The higher you go the more rarified the air, and the poorer it becomes as a conductor of light and heat."



"This is a very ingenious explanation, but it fails to explain. One might conceive of a very cold draught of air passing between a person and a hot furnace breaking the intensity of the heat, but not dimming the blaze. If, as your scientist believes, the sun were really a great ball of fire, then the nearer you approached it the brighter it would become and the hotter you would get, and the absence or presence of atmosphere could not alter the experience, since it is proven that space offers no resistance to light or motion."

"Do I understand you, then, that the radio-activity or magnetism of the earth furnishes us with our light and heat?"

"No, else you would have no such conditions as are represented by day and night, heat and cold. Your heat and light are produced by the clashing of the molecules of the magnetic rays of the sun and earth as they come into contact, a crude idea of which you may get from the striking of two flints. This not only accounts for the phenomena of heat and light, but also for the earth's motions. But a diagram will be required to make you understand my meaning. It is too late now to enter into this explanation, so we will take that up on another evening. I should like to make a special request before I leave you tonight. I am beginning to realize that for some of the phenomena I wish to produce there is not enough of the feminine quality of mind in either of us, and I have a premonition."



At this I began to wonder if he intended bringing a female companion. My imagination, hopes, and wishes began to run riot. If the men from the sun were such transcendently magnificent beings, what must the perfected woman be like?

But my mind was not permitted to revel in these thoughts for more than a moment, for he quietly said—

"I perceive your objective mind easily clouds your telepathic powers. The feminine mind I was thinking about is at present residing on the earth, but is none the less beautiful for that, I assure you."

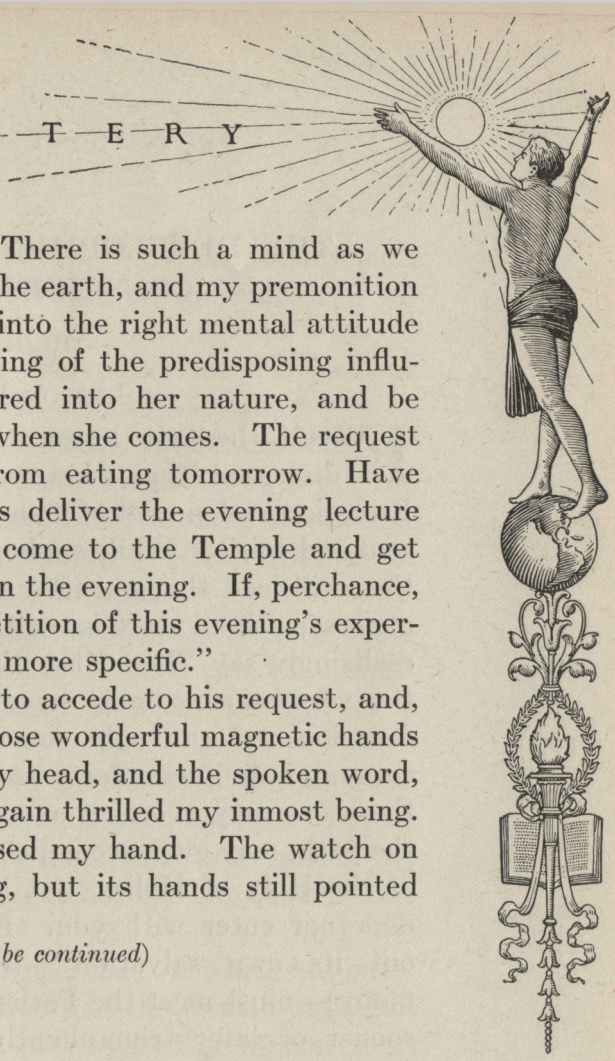
"Yes," I replied, "I am fully cognizant of the fact that we have many transparent and beautiful souls among our women, but we have no such men as you, and—"

"Yes. Yes. I fully understand. But the real soul, or self, of every man is radiantly beautiful when he learns to remove the mask and let its radiance through, or we learn to peer through the personality and see the individuality."

"True, true. But, frankly, I do not know of any woman of sufficient self-command to be of assistance to us, or to whom I would care to make known these experiences at present."

"This is all quite aside. I was remarking that I had had a premonition, and because of it desired to make a special request."

"I most humbly beg your pardon, and shall be delighted to place myself at your service."



"Pardon granted. There is such a mind as we require at present on the earth, and my premonition is that if you can get into the right mental attitude you will learn something of the predisposing influences that have entered into her nature, and be able to recognize her when she comes. The request is that you refrain from eating tomorrow. Have one of your associates deliver the evening lecture at the Institute, and come to the Temple and get into the silence early in the evening. If, perchance, there should be a repetition of this evening's experiences it may become more specific."

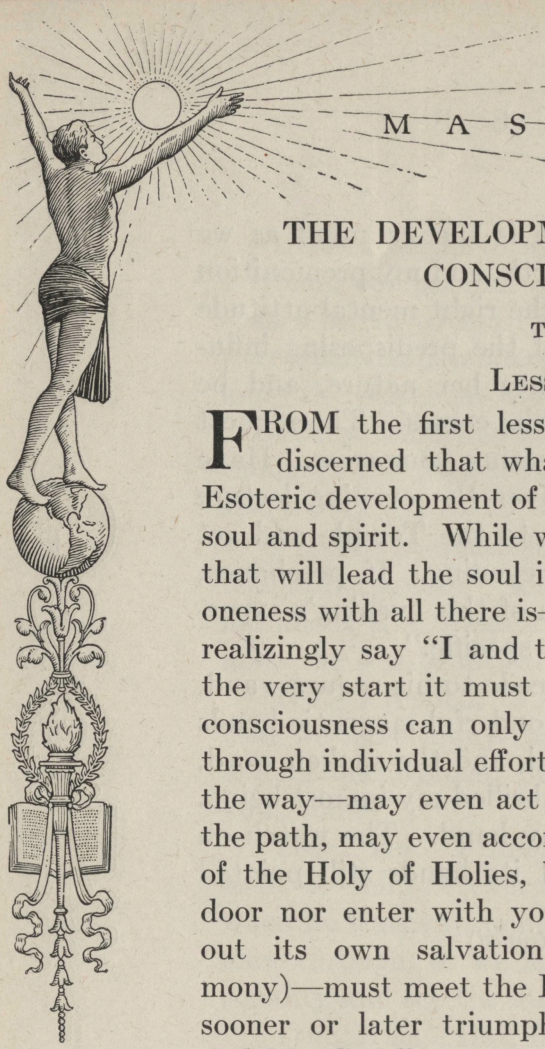
I was only too glad to accede to his request, and, as I was promising, those wonderful magnetic hands were extended over my head, and the spoken word, "Peace, my friend!" again thrilled my inmost being.

Automatically I raised my hand. The watch on the wrist was running, but its hands still pointed to eleven.

(*To be continued*)

We are all sculptors and painters, and our material is our own flesh and bones.

Any nobleness begins at once to refine a man's features; any meanness or sensuality to imbrute them.



THE DEVELOPMENT OF COSMIC CONSCIOUSNESS

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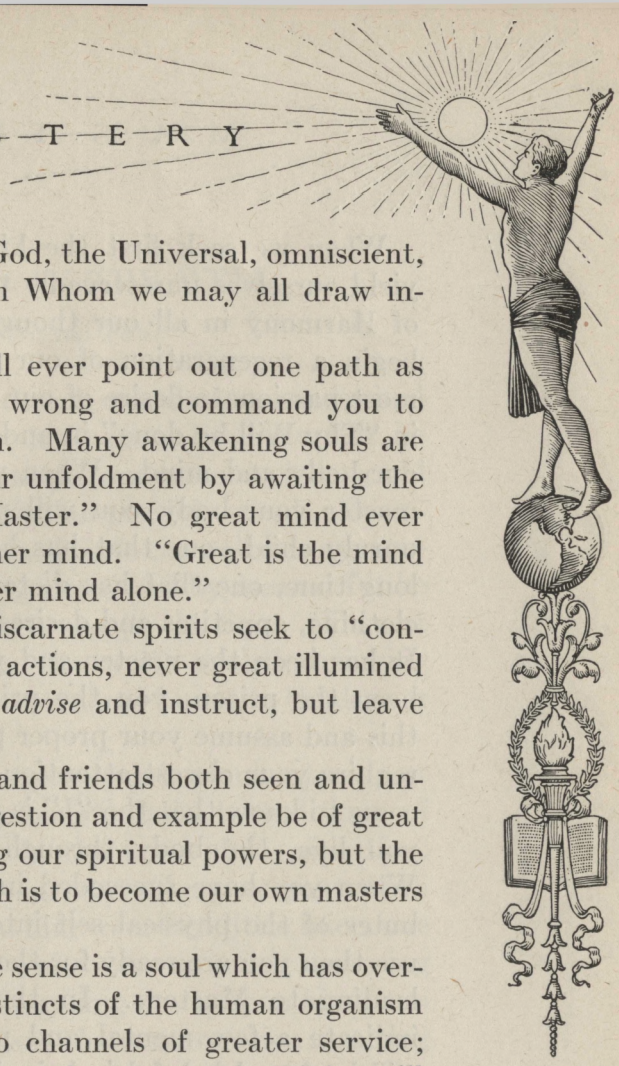
Lesson III

FROM the first lesson the student will have discerned that what we are aiming at is the Esoteric development of man—the whole man, body, soul and spirit. While we hope to indicate the steps that will lead the soul into the consciousness of its oneness with all there is—with God—so that it shall realizingly say "I and the Father are one," yet at the very start it must be understood that cosmic consciousness can only come to the individual soul through individual effort. A teacher may point out the way—may even act as a guide and go along on the path, may even accompany you to the very door of the Holy of Holies, but he can never open the door nor enter with you. Each soul must "work out its own salvation"—(Health-deliverance-harmony)—must meet the Father face to face, and will sooner or later triumphantly exclaim, "My Lord and My God!"

The ideal we have in mind is nothing short of Mastery, and in this lesson we will undertake to define what we mean by being a Master.

First of all we do not mean a member of any secret organization or lodge in or out of the flesh which may demand of you obedience.

There are no unseen "Masters," to whom we owe



allegiance, excepting God, the Universal, omniscient, omnipresent One from Whom we may all draw inspiration and help.

No real Master will ever point out one path as right and another as wrong and command you to take a particular path. Many awakening souls are being retarded in their unfoldment by awaiting the "command" of a "Master." No great mind ever seeks to control another mind. "Great is the mind that leaves every other mind alone."

Only earthbound discarnate spirits seek to "control" or "guide" your actions, never great illumined souls. Real Masters *advise* and instruct, but leave all initiative to you.

There are teachers and friends both seen and unseen that may by suggestion and example be of great help to us in unfolding our spiritual powers, but the secret of all real growth is to become our own masters and guides.

A Master in the true sense is a soul which has overcome all the lower instincts of the human organism and directs them into channels of greater service; one who comes into a consciousness of the Divine will and is a co-worker therewith. He may or may not work what are called "miracles," but he is a manifestation of that greatest of all wonders—"the perfect mastery and guidance into paths of *use* the attributes of the lower selfhood." In the contemplation of this great mystery he has no time to devote to useless phenomena.

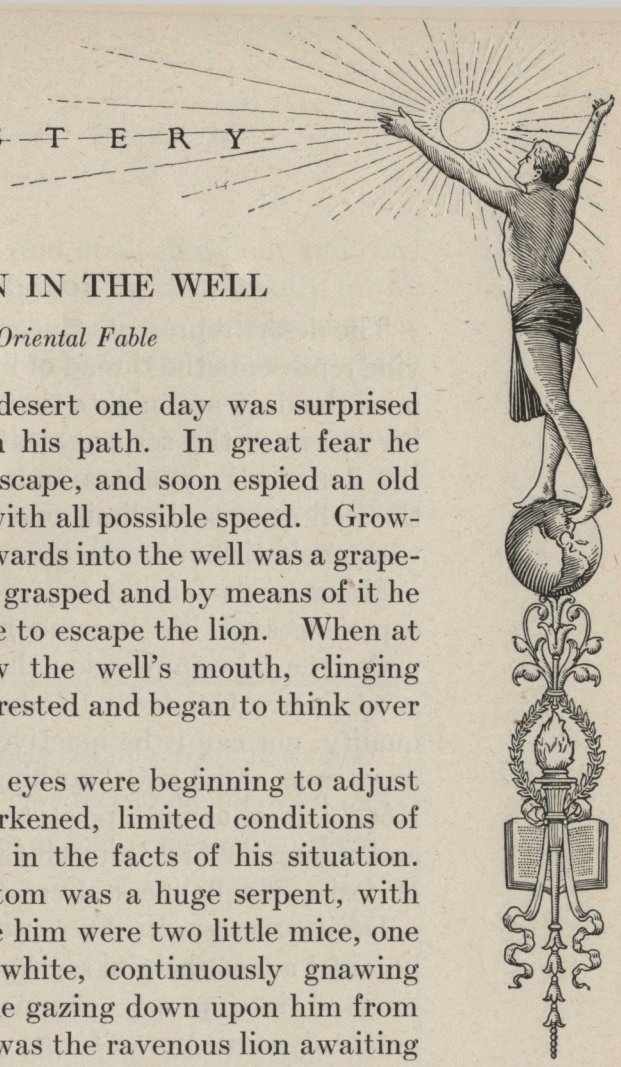


M A S T E R Y

When we seek first the kingdom of Heaven we yield ourselves unreservedly to the rule of the King of Harmony in all our thought and action and we begin a regeneration of our entire being until the most passionate desire of our lives is fully expressed in "Thy Will be done" in and through every part of our body and mind. When you undertake to thus master your body you will probably find a rather unruly child—one that has had his own way for a long time, one that has dictated to you as to food, clothing, appetites and desires, lo, these many years. It has been the master and you the slave. It has been the prison, you the prisoner. To change all this and assume your proper position as Master will require your closest attention for a period until you come to know that the "I" is not the house in which you live, the body through which you function. When you have succeeded in turning all the attributes of the physical self into divided constructive use then you are ready for the next step on the path leading to Mastery. In the next lesson we will indicate a few mental and physical exercises that will be found helpful in bringing this about.

We all have genius along some lines, because we all have soul, and all genius comes from the soul. To express more and more genius it is therefore necessary to give soul to everything we do.

—LARSON.



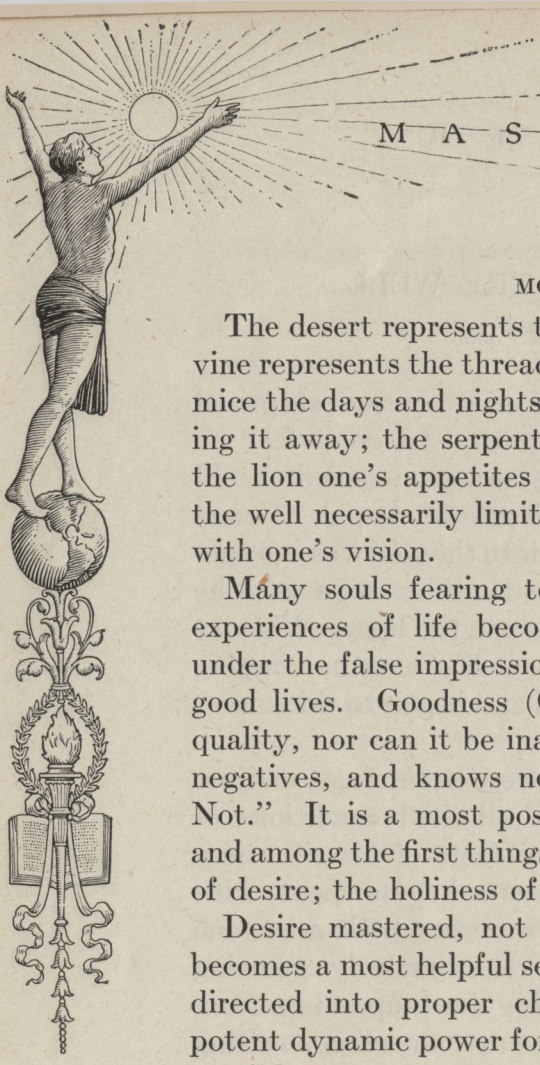
THE MAN IN THE WELL

An Oriental Fable

A MAN crossing a desert one day was surprised to find a lion in his path. In great fear he sought for means of escape, and soon espied an old well, to which he ran with all possible speed. Growing from the top downwards into the well was a grape-vine, which he eagerly grasped and by means of it he descended, just in time to escape the lion. When at a safe distance below the well's mouth, clinging tightly to the vine, he rested and began to think over his situation.

In the meantime his eyes were beginning to adjust themselves to the darkened, limited conditions of the well, and he took in the facts of his situation. Coiled up, at the bottom was a huge serpent, with yawning jaws. Above him were two little mice, one dark and the other white, continuously gnawing away at the vine; while gazing down upon him from the mouth of the well was the ravenous lion awaiting his prey.

His dilema was a real one. If he remained where he was the mice would in time gnaw through the vine, and he would drop into the serpents' open mouth. If he attempted to escape this fate, he would probably be devoured by the lion. The latter course meant a struggle to which he felt unequal. So he decided to await events.



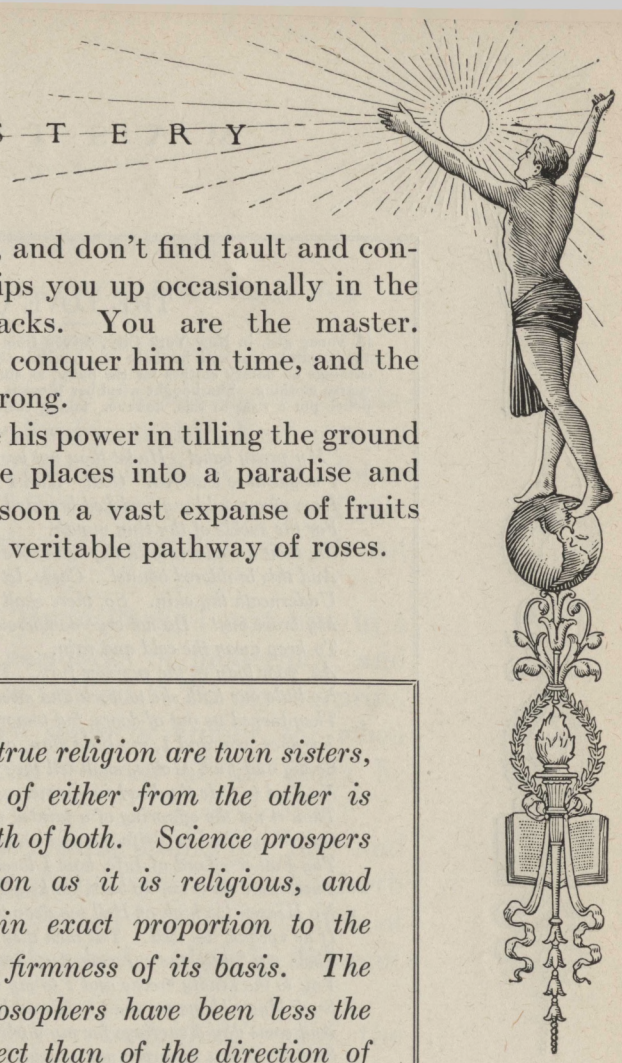
MORAL

The desert represents the experiences of life. The vine represents the thread of life, the white and black mice the days and nights that are unceasingly gnawing it away; the serpent death and the grave; and the lion one's appetites and desires. The walls of the well necessarily limit one's horizon and interfere with one's vision.

Many souls fearing to face themselves and the experiences of life become negative and inactive, under the false impression that they are thus living good lives. Goodness (Godness) is not a negative quality, nor can it be inactive. It never deals with negatives, and knows nothing of the "Thou Shalt Not." It is a most positive and active condition, and among the first things it teaches us is the divinity of desire; the holiness of creative instinct.

Desire mastered, not repressed, and transmuted becomes a most helpful servant, and creative instinct directed into proper channels becomes the most potent dynamic power for goodness and achievement possible to man.

Men have faced lions and tamed them. Come up out of the well and behold the wondrous beauties of nature! With day and night or any other conception of time you are not concerned; you are living in eternity now! Death is not a part of the scheme of things; it is simply a bad habit. Yours is the life everlasting!



Tame the lion, then, and don't find fault and condemn yourself if he trips you up occasionally in the fierceness of his attacks. You are the master. Love and firmness will conquer him in time, and the struggle makes you strong.

Harness him and use his power in tilling the ground and turning the waste places into a paradise and behold! the desert is soon a vast expanse of fruits and flowers, and life a veritable pathway of roses.

True science and true religion are twin sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious, and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded herself rather to their patience, their love, their single-heartedness, and their self-denial, than to their logical acumen.

—HUXLEY.

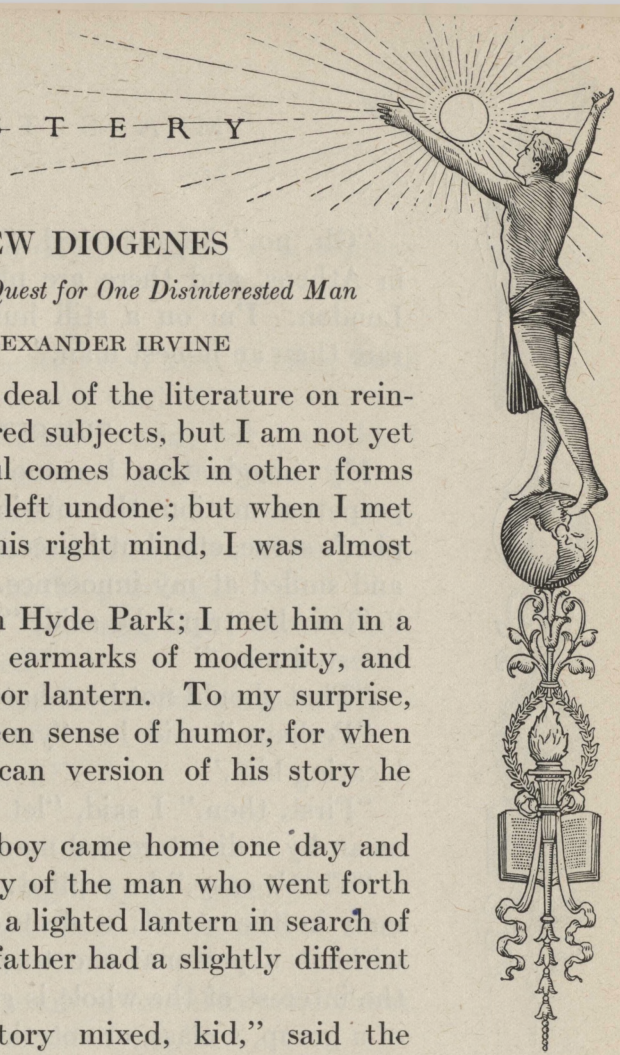


THE LOVE CHILD

[A young girl, in New York City, driven from home by her parents, after leaving the hospital, slept with her babe on a bench in the park in order to spend her small earnings on dainty clothes for the baby, as she said he was too pretty to dress in coarse clothing. She bought a rubber blanket to protect him from the rain. The police put a stop to this, however, taking them both away to court.—*News item.*]

"My pretty babe! Hadst thou not been so fairly formed
I might have wavered. God! Had I given thee up,
How now would my ravished breasts be aching
For the suckle of thy tiny mouth.
Oh, thou art adorable in thy little robe of dainty lace
And this broidered bonnet. Come, let Mother tie it
Underneath thy chin. So, there shall not a fairer babe come nigh.
My brave one! Do not cry—tomorrow thou shalt have a coverlet
To keep away the cold and rain.
Ah, poor lady in the summer furs. The caberets have kept her late.
No little one hath she to work and sweat and buy sweet trinkets for.
They turned us out of doors, but tomorrow we shall do great things
Together, you and I, my little man, and when thou'rt grown,
So big and fine, Mother shall tell thee who thou art.
No need to hide thy head in shame, my lambkin.
Thou'rt not the offspring of a tainted wedlock,
Cursed by greed or strife, nor yet an accident.
Thy Father—Lord of Life, how I loved him!
There were no laws, no bars, no heights or depths or distance,
No Heaven too high or Hell too deep to separate us!
If he speaks, 'tis well. Till then they shall not know his name.
Look, my Sweet, the sun comes up apace and we must hasten,
You to the kindly creche and I to my work.
Such blue ribbons we shall have and little bootees
And some day a carriage for my darling.
Sh-h-h—Not a whimper, not a sound—Here comes the Law."
"What have you there, my girl?"
" 'Tis just a few of my belongings. I go upon a journey."
"Don't lie to me. I saw you here upon this bench
Last night and night before. You shall be brought
Before a Court of Justice and your brat taken from you.
Mayhap some good woman will be taken with his looks
And ask the Judge to let her have him for her very own.
The Erring Woman's Refuge now shall be your home."
God of Love! How long shall these things be?

—J. C. H.



THE NEW DIOGENES

A Twentieth Century Quest for One Disinterested Man

BY DR. ALEXANDER IRVINE

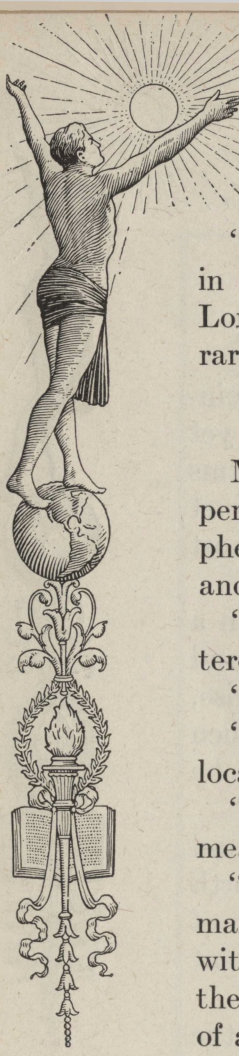
I HAVE read a good deal of the literature on reincarnation and kindred subjects, but I am not yet convinced that the soul comes back in other forms to complete what was left undone; but when I met this man, clothed in his right mind, I was almost persuaded.

I didn't meet him in Hyde Park; I met him in a club. He had all the earmarks of modernity, and was minus either tub or lantern. To my surprise, he had developed a keen sense of humor, for when I told him an American version of his story he laughed.

An American schoolboy came home one day and told his father the story of the man who went forth in broad daylight with a lighted lantern in search of an honest man. The father had a slightly different version.

"You've got the story mixed, kid," said the father. "The old guy didn't use them exact words. He did go forth with a lantern, but toward night a neighbor met him and asked him what he was looking for, and according to the best reports the old boy said: 'I'm looking for the son of a gun who stole my lantern.' "

He smiled again when I asked him if he was searching for an honest man in London.



"Oh, no," he answered, "there were honest men in Athens, and there are plenty of honest men in London. I'm on a still hunt for something more rare than an honest man."

THE QUEST

My imagination became active. I thought of perpetual motion, the missing link and the philosopher's stone, etc., but he seemed to read my thoughts and smiled at my innocence.

"On this trip," he said, "I'm looking for a disinterested man!"

"That should not be a hard task."

"Perhaps," said he, "you could lend a hand in locating him."

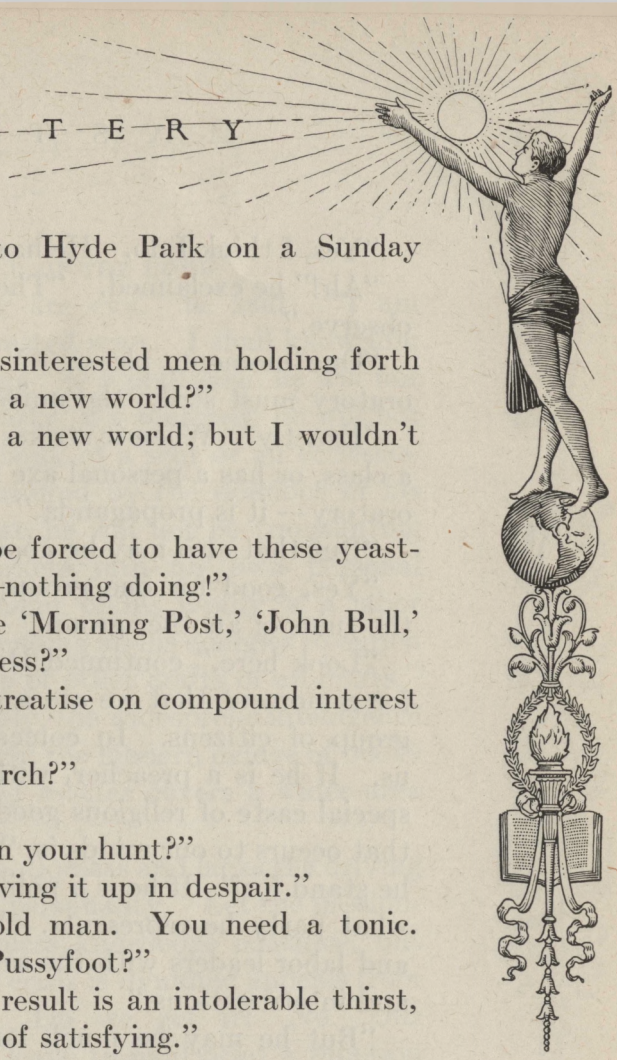
"First, then," I said, "let us determine what you mean by a disinterested man!"

"That's easy," he replied: "in the language of the man in the street, a disinterested man is a man without a personal axe to grind; a man to whom the interest of the whole is greater than the interest of a group, a class, or coterie, or a person."

"Ah, I see. You mean a patriot."

"No, I don't. Dr. Johnson wasn't so far astray when he defined patriotism as the last resort of a scoundrel."

I began to feel the atmosphere of the Cynic of Athens, and my mind resented this sweeping generalization. I had found patriots, and was as sure of them as he was of the existence of an honest man.



"Have you been to Hyde Park on a Sunday afternoon?"

"Yes."

"Didn't you find disinterested men holding forth on the propagation of a new world?"

"Yes, their kind of a new world; but I wouldn't live in it."

"Why?"

"Because I would be forced to have these yeast-stirrers as neighbors—nothing doing!"

"Have you read the 'Morning Post,' 'John Bull,' and the Northcliffe Press?"

"Yes; also several treatise on compound interest and exchange."

"Do you attend church?"

"Yes; all of them."

"And you are still on your hunt?"

"Yes, and almost giving it up in despair."

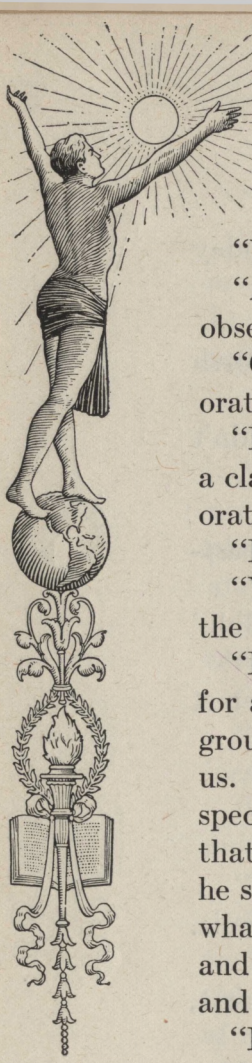
"Oh, come along, old man. You need a tonic. Have you heard Mr. Pussyfoot?"

"Yes, and the only result is an intolerable thirst, that I have no means of satisfying."

By this time my belief in reincarnation began to weaken. I had imagined these long intervals behind the veil were periods of refinement in which the soul sloughs off its dross, and pessimism to me is dross.

DECAY OF ORATORY

"Look here," said Diogenes, "can you give a convincing reason for the decay of oratory? What has become of the orator? Do you know?"



"Yes, I think I do. He has become a newspaper."

"Ah!" he exclaimed. "There is hope for you, you observe."

"One moment, please. You assume, then, that oratory must strike the universal note?"

"Exactly. When it strikes the note of a clique or a class, or has a personal axe to grind, it is no longer oratory— it is propaganda."

"But that also may be good."

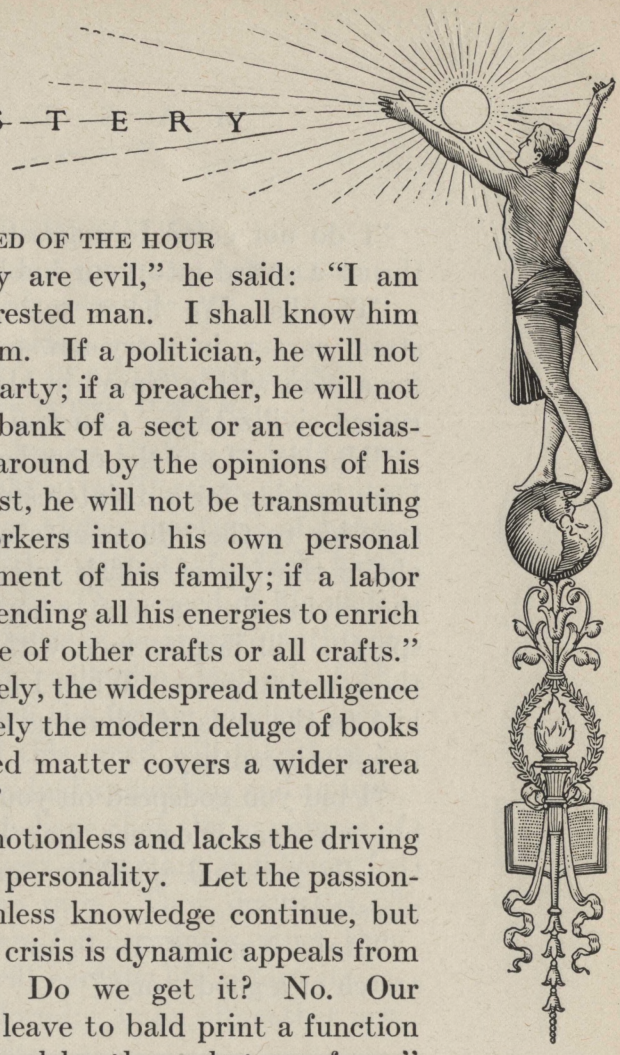
"Yes, good for one group; good to exalt it over the ruins of another group."

"Look here," continued Diogenes, "let us assume for a moment that we are a group—a miscellaneous group of citizens. In comes an orator to address us. If he is a preacher, with the special garb of a special caste of religious goodness, the first question that occurs to our minds is, 'What special creed does he stand for?' If he is a politician, we want to know what party he represents. We listen to capitalists and labor leaders with the same mental reservations and interrogations."

"But he may be much larger than the thing to which he owes allegiance."

"Quite true; but we are not so much concerned about his allegiance as we are with his motive. What is he driving at? Does he want us to fill his church, strengthen his party, speed up production, or become class conscious?"

"But, my dear Diogenes, these things, surely, are not evil in themselves?"



THE NEED OF THE HOUR

"I do not say they are evil," he said: "I am searching for a disinterested man. I shall know him when I come across him. If a politician, he will not be the popinjay of a party; if a preacher, he will not be the mitred mountebank of a sect or an ecclesiastical hireling hedged around by the opinions of his ancestors; if a capitalist, he will not be transmuting the blood of the workers into his own personal comfort or the adornment of his family; if a labor leader, he will not be bending all his energies to enrich his craft at the expense of other crafts or all crafts."

"But you forget, surely, the widespread intelligence of modern times. Surely the modern deluge of books and papers and printed matter covers a wider area than ever orator did?"

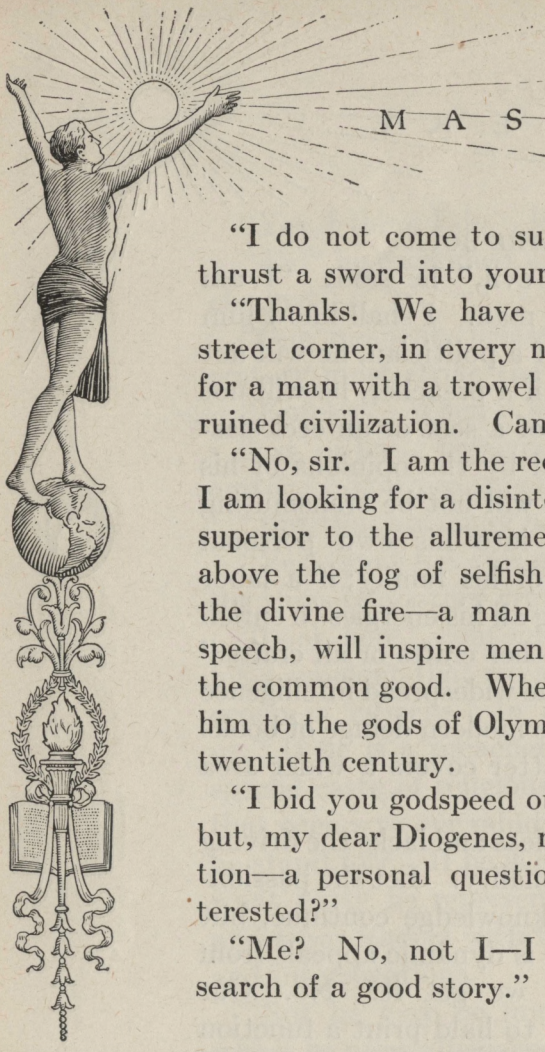
"It is passionless, emotionless and lacks the driving force of great dynamic personality. Let the passionless pursuit of passionless knowledge continue, but what is needed at this crisis is dynamic appeals from platform and pulpit. Do we get it? No. Our leaders are dumb and leave to bald print a function that speech was ordained by the gods to perform."

"How do you account for all this?" I asked.

"Business, my boy; materialism, the lust for creature comforts, the lack of courage to be poor; these are the influences that paralyze endeavor and dry up the fountains of inspiration."

A SWORDSMAN

"Shall we organize an Order of preaching Friars?"



"I do not come to suggest a remedy; I come to thrust a sword into your bubbles of self-conceit."

"Thanks. We have such swordsmen on every street corner, in every newspaper. We are looking for a man with a trowel in his hand to build up our ruined civilization. Can you help us?"

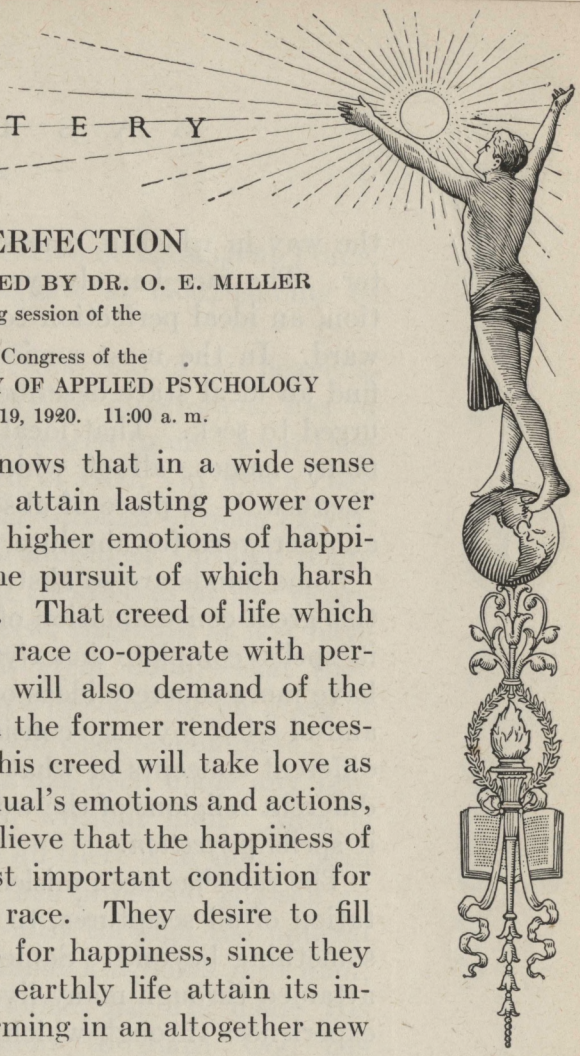
"No, sir. I am the recorder of things as they are. I am looking for a disinterested man—a man who is superior to the allurements of ease, a man who is above the fog of selfish interests and aflame with the divine fire—a man who, by the purity of his speech, will inspire men with the will to work for the common good. When I find him, I shall present him to the gods of Olympus as the discovery of the twentieth century.

"I bid you godspeed on your voyage of discovery, but, my dear Diogenes, may I ask one further question—a personal question—are you yourself disinterested?"

"Me? No, not I—I am a newspaper man in search of a good story."

Each human expression of Deity is a poem.

The degree and quality of achievement determines its merits.



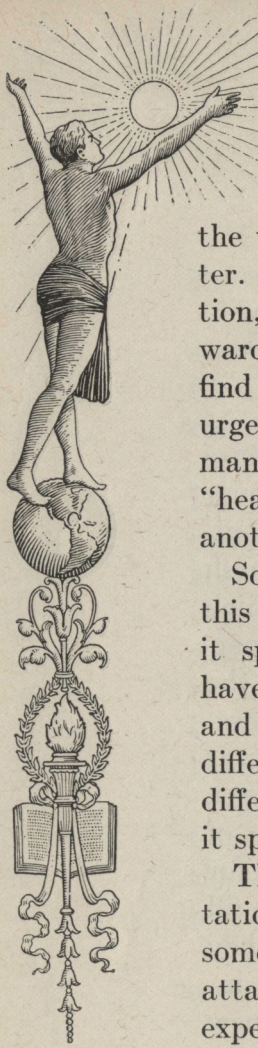
JOY IS PERFECTION

AN ADDRESS DELIVERED BY DR. O. E. MILLER
at the closing session of the
First Annual Congress of the
INTERNATIONAL SOCIETY OF APPLIED PSYCHOLOGY
Sunday, September 19, 1920. 11:00 a. m.

"THE new morality knows that in a wide sense civilization will only attain lasting power over nature when it combines higher emotions of happiness with the ends in the pursuit of which harsh means may be demanded. That creed of life which makes the mission of the race co-operate with personal happiness in love, will also demand of the latter the sacrifices which the former renders necessary. The followers of this creed will take love as the criterion of the individual's emotions and actions, above all because they believe that the happiness of the individual is the most important condition for the enhancement of the race. They desire to fill the world with hungerers for happiness, since they know that only thus will earthly life attain its inmost purpose—that of forming in an altogether new sense creatures of eternity.

The word which through Eros became flesh and dwells among us is the profoundest of all: Joy is perfection."—ELLEN KEY.

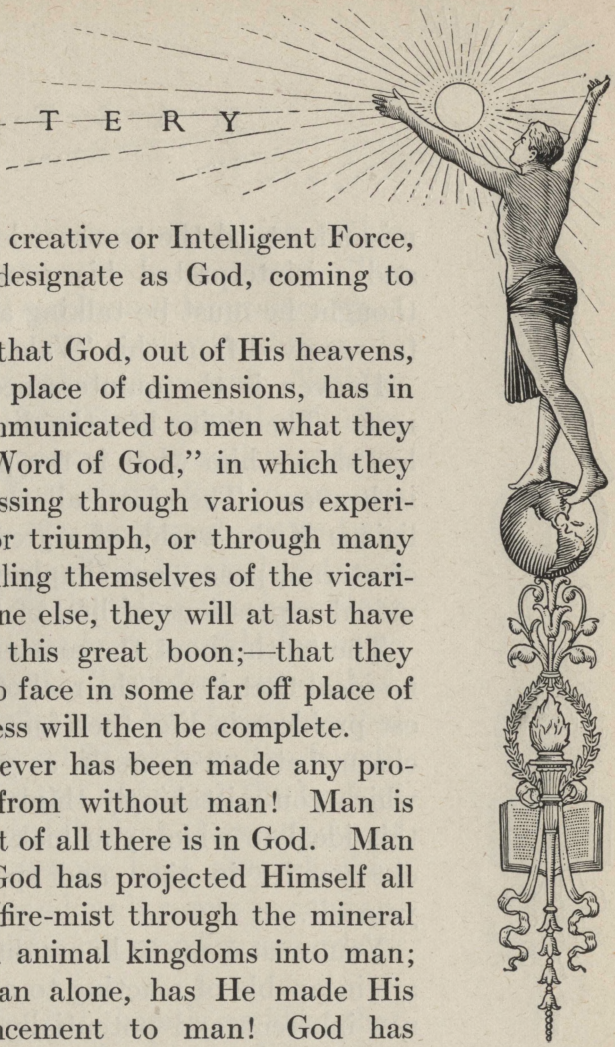
"Joy is perfection." "Count it all joy when you fall into divers tests." Happiness is simply a synonym for adaptation. Psychology deals with the reaction of mind; that to which your mind reacts and



the way in which it reacts determines your character. The race has always had an ideal consummation, an ideal perfection to which it has looked forward. In the most ancient of literatures you will find an ideal state described, which men have been urged to seek. That ideal state has been called by many names, all of which spell in our language "heaven." A place of absolute perfection, which is another word for absolute joy.

Some minds are so abstract in their outlook upon this great consummation of human life that to them it spells complete inactivity—a Nirvana. Others have more concrete ideas of what perfection may be and of what joy may consist, and therefore we have different concepts of what we call "heaven," in the different religions of the world, but in every instance it spells *perfection.*

The race has been misled, by an exoteric interpretation of all scriptures, to believe that perfection is something beyond! Something which can only be attained through many lives and reincarnations and experiences through which the individual must pass before he can appreciate and reach this state of perfection, this state of eternal—age-long, perpetual joy. This popular superstition is due to a fundamental misconception of the actual facts. There are people living in this enlightened day, and tens of thousands of them are congregated for "worship" this morning, who believe that somehow or other there has been some pronouncement from some



Individual, some great creative or Intelligent Force, something that they designate as God, coming to man *from without.*

They have believed that God, out of His heavens, yonder somewhere—a place of dimensions, has in some way or other communicated to men what they reverently call "The Word of God," in which they are told that after passing through various experiences of humiliation or triumph, or through many reincarnations, or availing themselves of the vicarious suffering of someone else, they will at last have conferred upon them this great boon;—that they shall meet Him face to face in some far off place of bliss and their happiness will then be complete.

My friends, there never has been made any pronouncement to man from without man! Man is the inlet and the outlet of all there is in God. Man is God's last word! God has projected Himself all the way up from the fire-mist through the mineral and the vegetable and animal kingdoms into man; through man, and man alone, has He made His great divine pronouncement to man! God has never spoken upon the planet and never will, excepting through the mouth of His projection—man.

God speaking through man has foretold this state of perfection. The spirit of God in man has shown to the seer the vision of this heaven. The seer has not said it is beyond or in some other sphere. Man has misunderstood the saying "that heaven is where God is, where love is, where joy is." Man has

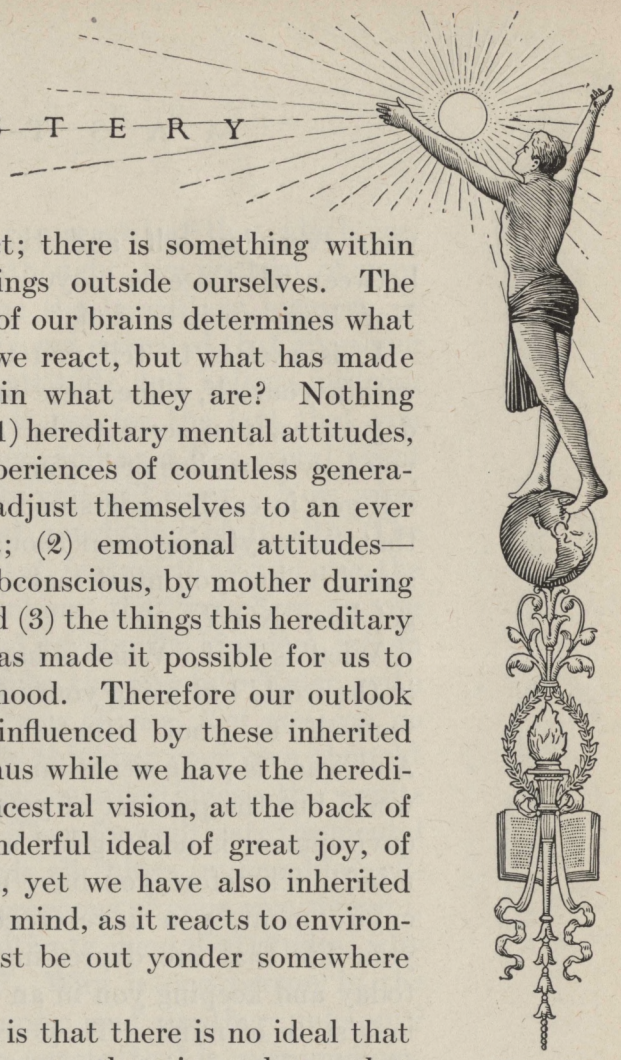


misunderstood the transcendental vision of the seer and misinterpreted his pronouncement, and has thought he must be talking about some other place far removed from this "Vale of Tears."

Heaven is the quintessence of the ideals of the race. The divine life, the divine vision within man, has shown him what is the perfection of joy, what is heaven. Therefore, all the ideals of all the religions of the world, of a great place of eternal joy, of eternal peace, are simply the ideals of the individual expressions of life, of love, of God!

The truth about the matter is that you can have no ideal that is not the real of yourself! The greatest problem in life, therefore, is how to bridge this chasm between yourself, as you see yourself today, which you mistakingly think is the real of you, and this ideal to which you look forward in the future, out yonder in time and space, and now beyond yourself.

You must come to know that you, fundamentally, are incapable of reacting to a single thought that is not inherent and potentially within yourself; that you cannot react to anything that is not within yourself. If you were deaf, the most beautiful symphony would have no effect upon you; if you were color-blind, all the wondrous colors in nature would produce no reaction. There must be a corresponding something within you which reacts to anything without. Here scientific psychology is finally getting us somewhere worth while.



We find that we act; there is something within us that reacts to things outside ourselves. The make-up or formation of our brains determines what we react to and how we react, but what has made the organs of the brain what they are? Nothing but mental attitudes; (1) hereditary mental attitudes, gained through the experiences of countless generations endeavoring to adjust themselves to an ever changing environment; (2) emotional attitudes—impressed upon the subconscious, by mother during the prenatal period; and (3) the things this hereditary ancestral equipment has made it possible for us to react to in early childhood. Therefore our outlook in life is very largely influenced by these inherited attitudes of mind. Thus while we have the hereditary memory of the ancestral vision, at the back of our minds, of this wonderful ideal of great joy, of heaven, and happiness, yet we have also inherited the race attitude of our mind, as it reacts to environment, that heaven must be out yonder somewhere beyond, a thing apart.

The truth about life is that there is no ideal that you can possibly conjure up; there is no dream that you can ever have; there is no vision that you can ever see, but that in itself is prima facie evidence that that is the potential you, the inherent real of you, the perfected you. It is involved in you, and your work in life is to evolve and bring it into expression. Therefore you can understand why I said your problem in life is to bridge the chasm between

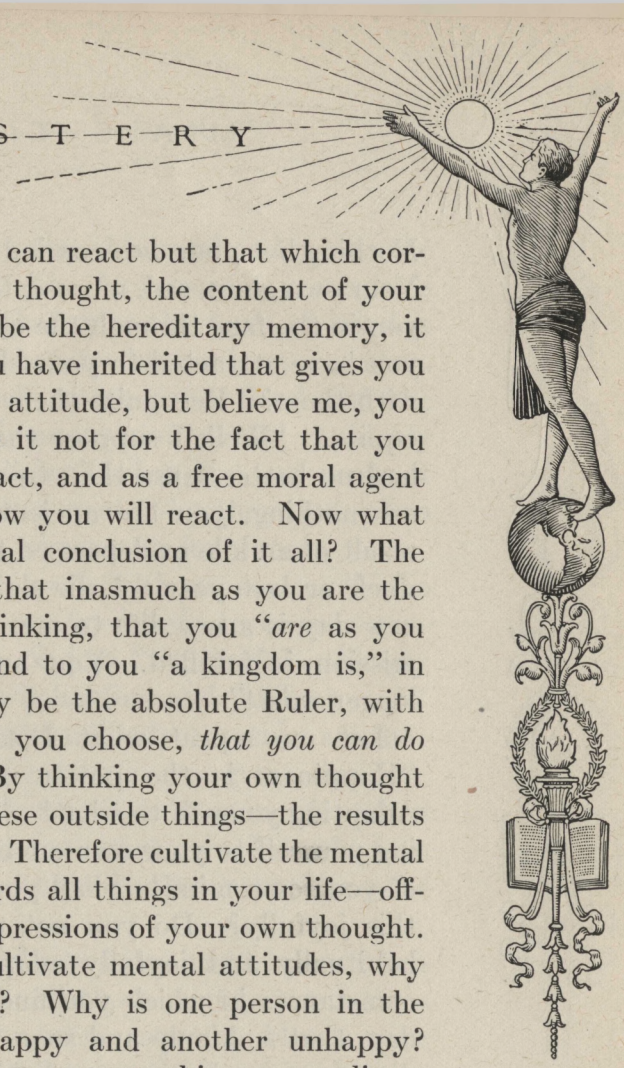


your everyday self and these wondrous dreams, between what seems to you the real and the ideal. Now how can it be done?

It is useless to tell you that there is a heaven within yourself, while, here on earth in your everyday cares, you seem to be a hell, without telling you how to realize or become conscious of it. I will tell you in easily understood words. It is so simple that "a wayfaring man though a fool" can understand it, but you must make the effort to do it and get busy NOW.

What is joy? What is happiness? It is nothing in the world but using your inherent power to adjust yourself to your situation in life! Adaptation! And what is your situation in life? Nothing in the world but the product of your own thought! Your environment is nothing but a reflection of your own mind! Therefore you have made or accepted your environment, you have created those bugaboos in your life that are depressing or tearing you down today and keeping you in an unhappy or inharmonious state of mind. They are merely the creations of your own mind and imagination. Why fear them? Why not dispel them? Why not put in their stead positive, dynamic thoughts of love. And soon you will realize that love disperses these fantasms, these fearsome surroundings, in which you find yourselves, as the noon-day sun disperses the morning mist.

Can you not realize, my friends, that there is



nothing to which you can react but that which corresponds to your own thought, the content of your own mind? It may be the hereditary memory, it may be something you have inherited that gives you this disturbed mental attitude, but believe me, you would not react were it not for the fact that you have the power to react, and as a free moral agent you can determine how you will react. Now what is the absolute, logical conclusion of it all? The logical conclusion is that inasmuch as you are the one that does the thinking, that you "*are* as you think," that your mind to you "a kingdom is," in which you are or may be the absolute Ruler, with power to think what you choose, *that you can do your own thinking!* By thinking your own thought you can change all these outside things—the results of your own thought! Therefore cultivate the mental attitude of love towards all things in your life—offsprings of yourself, expressions of your own thought.

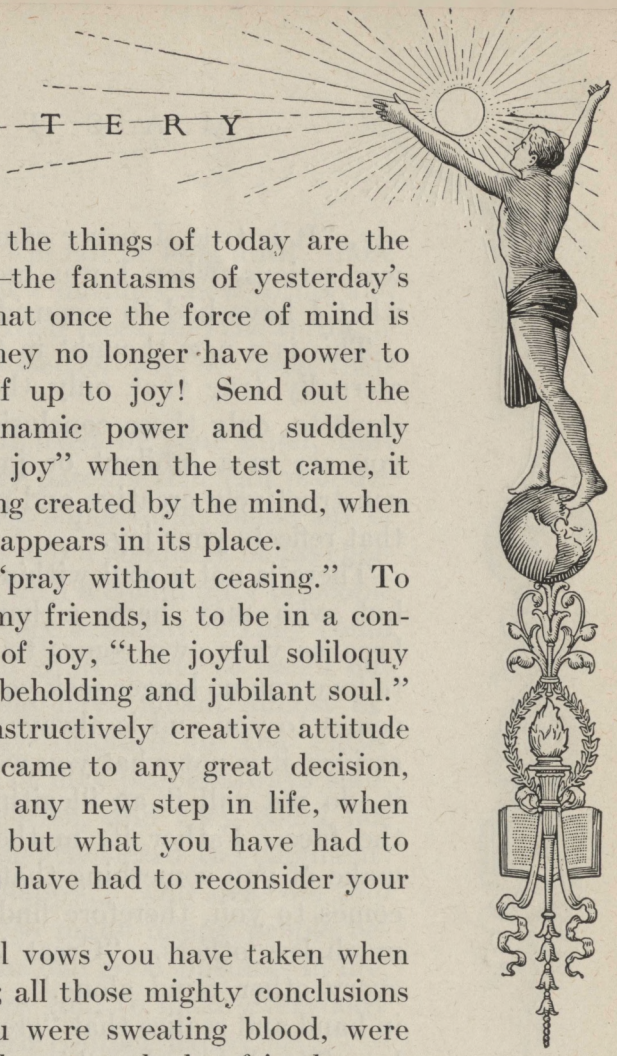
Why should you cultivate mental attitudes, why seek to change them? Why is one person in the same surroundings happy and another unhappy? Simply the way each reacts to his surroundings. This reaction is determined by the mental attitude. If you intend to have heaven here and now, the only attitude that you can permit yourself is that of joy, continuous joy. "Count it all joy when you enter into divers tests."

What are these tests, these try-outs, in the "School of Jehovah," in life's "University of Hard Knocks?"



Nothing but your *own* coming to you for recognition. Your own glum, sad, morose, fearful thoughts staring you in the face through the countenance of someone you have attracted to yourself. What shall you do with them? Recognize them as your own and soliloquize: "Well, I suppose there was a time when I had no better sense than to send you out, but you are nothing, you are ancient history, you are the result of an idle or depressed thought I sent out last week or last year. I die daily unto the old, each new day is a new life to me. I release you. Your mission is fulfilled. You are dissolved. You no longer exist!"

Let me repeat what I said in the beginning. "Happiness is the power of joyful adaptation." Adapting yourself to what? To yourself! ! ! Adapting yourself to your own environment, the reflection of your own mind! Shall you not be pleased to do this joyfully? Do you not realize that when you habitually and joyfully adapt yourself to the circumstances in which you find yourself from day to day, that suddenly and soon the old conditions will disappear and new conditions will come about. Therefore experience justifies Emerson's conception of prayer and teaches us its value—"Prayer is the joyful soliloquy of a beholding and jubilant soul." Are you in dreary surroundings today? Fill yourself with thoughts of love and good will, recall with gratitude the memory of some happy events. Be

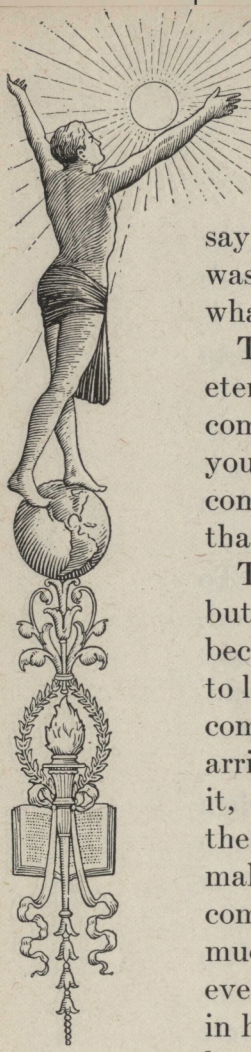


joyful and know that the things of today are the creations of the past—the fantasms of yesterday's thoughts; and know that once the force of mind is removed from them they no longer have power to disturb. Give yourself up to joy! Send out the joy thought with dynamic power and suddenly "having counted it all joy" when the test came, it disappears and the thing created by the mind, when in the joyful attitude, appears in its place.

We are taught to "pray without ceasing." To pray without ceasing my friends, is to be in a continuous consciousness of joy, "the joyful soliloquy (auto-suggestion) of a beholding and jubilant soul."

Joy is the only constructively creative attitude of mind. You never came to any great decision, you have never taken any new step in life, when you were out of joy, but what you have had to retrace your steps, you have had to reconsider your decision.

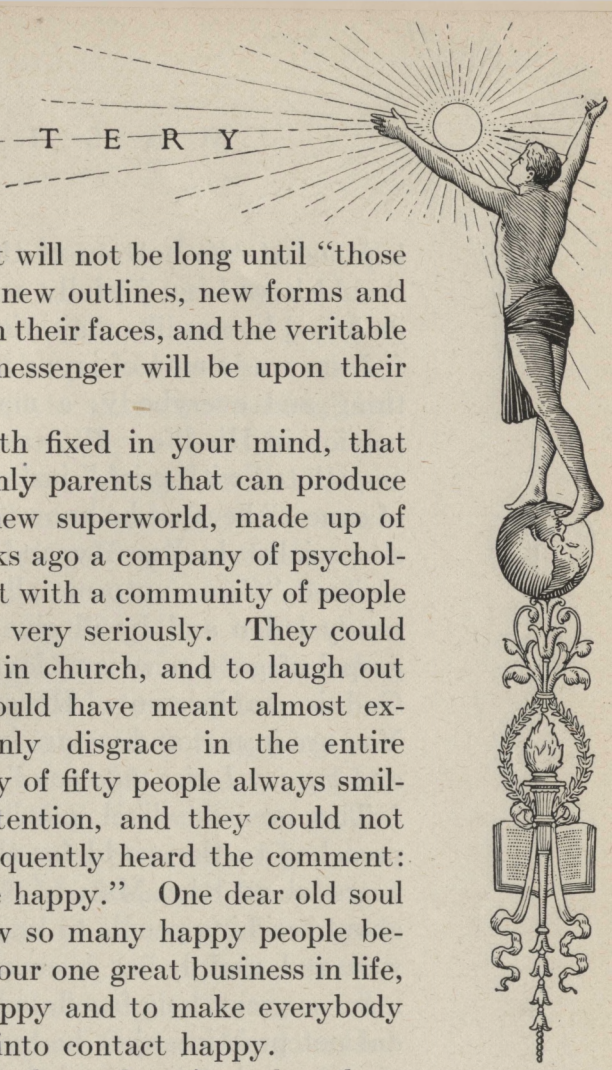
All those great awful vows you have taken when in sackcloth and ashes; all those mighty conclusions you reached when you were sweating blood, were wrong conclusions. Oh, my orthodox friends, you do not believe that. Psychology was unknown to the manufacturers of your theology, but go home and when you are out of the sound of my voice, think over your serious moments and trace those decisions then arrived at up to the present and you will come back to me and look me in the face and



say, "It is true, I never came to a decision when I was serious, when I was morose and contrite, but what I have had to reconsider."

This is a new thought in this old world, but it is eternally true that only those decisions that you come to, only those conclusions you arrive at when you are in a jubilant or joyful state of mind are constructively creative and produce an environment that reflects your joy.

There is not a soul within the sound of my voice but who may have a happy life, a joyful life, because your own comes to you. When you learn to love you no longer seek your own, it automatically comes to you and is always your own. If, when it arrives, it is not what you would like, do not disown it, do not call it an illegitimate child. Look it in the face. Father it, mother it, and say, "I will make of you something that is better." Your own comes to you, therefore find no fault with yourself much less others. "Great is the mind that leaves every other mind alone." Why not take yourself in hand and realize that "great peace have they that love Thy law and *nothing shall offend them.*" The "law" is that I reap only what I sow and therefore can bring to me only my own. Why should you be offended at the things that happen in your every-day life? There is nothing to be offended with but yourself, and if you will take Paul's advice and "count it all joy" every time one of "your chickens



come home to roost," it will not be long until "those chickens" will take on new outlines, new forms and have new expressions on their faces, and the veritable wings of the angelic messenger will be upon their shoulders.

Get this eternal truth fixed in your mind, that love and joy are the only parents that can produce a new generation, a new superworld, made up of supermen. A few weeks ago a company of psychologists came into contact with a community of people who took their religion very seriously. They could never think of smiling in church, and to laugh out loud during service would have meant almost excommunication, certainly disgrace in the entire community. Our party of fifty people always smiling attracted great attention, and they could not understand it. We frequently heard the comment: "you people seem to be happy." One dear old soul remarked, "I never saw so many happy people before in all my life." Your one great business in life, my friends, is to be happy and to make everybody with whom you come into contact happy.

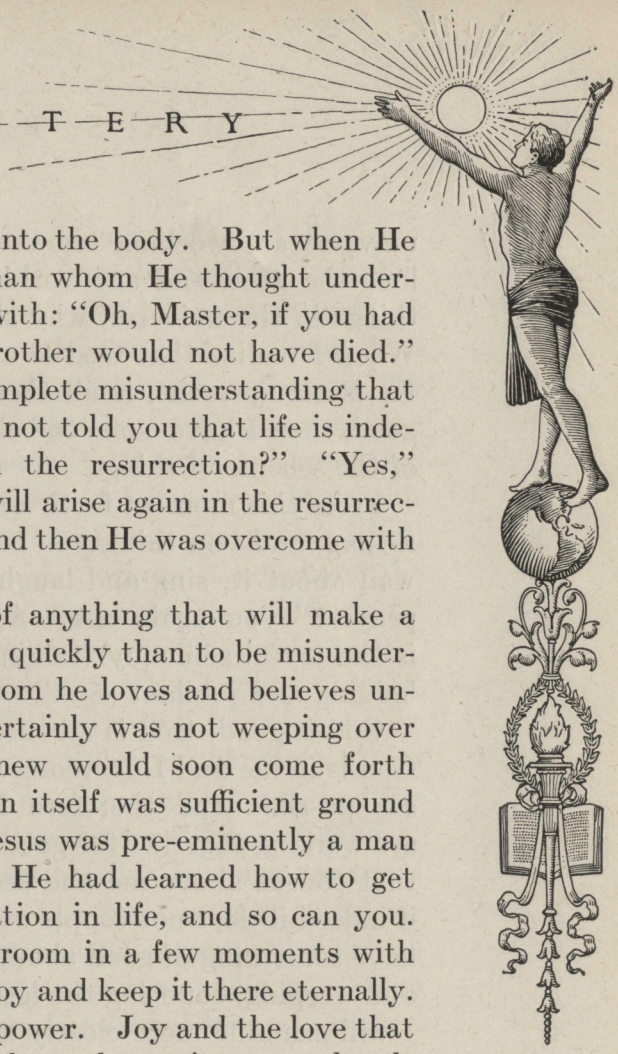
Tears of joy may be welcomed at times, but there is no place in the universe for your sadness and less for your sorrows. The libelous misunderstanding of, "A man of sorrows and acquainted with grief," has created a hideous ideal for the Christian, strangely out of keeping with the Master's teaching. An ideal that, like a millstone about our necks, has



kept us at the bottom of the sea of life, when we should have been joyfully sailing in the sunlight on its broad bosom like majestic ships of service.

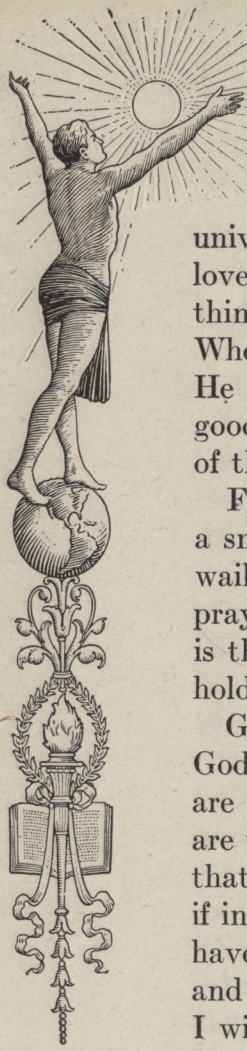
Jesus was a man of joy; a man with love for everything and everybody; a man with a great divine passion in His life. He was a "Man of sorrow and acquainted with grief," just as a specialist is a "man of cancer" because he knows how to heal it. He was a specialist in "sorrow and grief," he boldly proclaimed "Come unto me all ye that are weary and heavy laden and I will give you rest." His was a gospel of good news and love, that God is love and God is omnipresent. He said "I am in you and You are in me, and we are in God and God is in us, and *my joy I give unto you.*"

The greatest libel possible to utter has been preached to the world for the last sixteen hundred years about the Man of Galilee. He who went about teaching people to be joyful and happy, to be well and useful, has been pictured as a sorrowful man—a great, long-faced, sad visaged individual who did not practice what he taught. He was the happiest man that ever trod the earth. I was speaking of this to a London audience a few years ago, when a man near the door quoted "Jesus wept." The great passion of His life was for a woman who sat at His feet, whom He believed understood Him and His philosophy. While He was away in Galilee her brother passed out. He was in no hurry to return for He knew that He would have no difficulty in



bringing Lazarus back into the body. But when He finally arrived the woman whom He thought understood Him, met Him with: "Oh, Master, if you had only been here, our brother would not have died." This showed such a complete misunderstanding that He exclaimed "*Have I* not told you that life is indestructible, that I am the resurrection?" "Yes," said she, "I know he will arise again in the resurrection at the last day," and then He was overcome with emotion and wept.

I cannot conceive of anything that will make a strong man weep more quickly than to be misunderstood by a woman whom he loves and believes understands him. He certainly was not weeping over Lazarus whom He knew would soon come forth from the grave, that in itself was sufficient ground for great rejoicing. Jesus was pre-eminently a man of joy, supreme joy. He had learned how to get joy out of every situation in life, and so can you. You can go from this room in a few moments with your heart filled with joy and keep it there eternally. Joy is a great creative power. Joy and the love that grows out from it are the tools put into your hands today with which to fashion from the experience of life a great character, a great future, a great achievement. God is love. Why should I not be joyful? "I will not fear though the earth be removed and though the mountains be carried into the midst of the sea," because I am in God and God is in me. God is good and God is love and all things in the

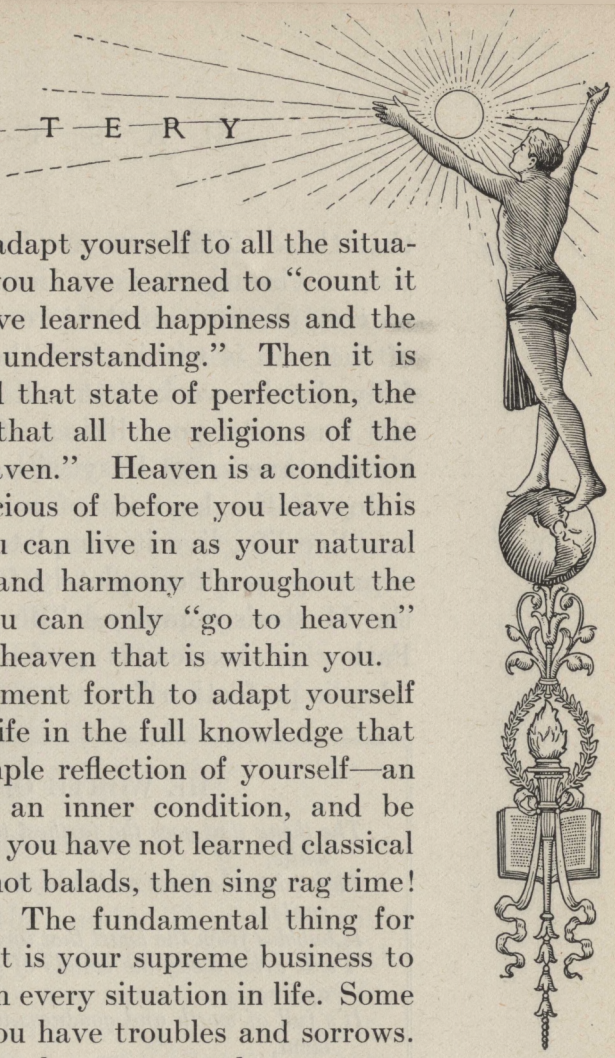


universe are working together for my good. If I love the good and am working for the good of all things in the universe, why should I not be happy? When I realize that God *is* and is all there *is*, that He is omnipresent, is all there is of me, and He is good, then I have come to believe in the beneficence of the scheme of things.

From this moment forth when you run up against a snag, and you think you ought to cry or weep or wail about it, sing and laugh and pray. "What is prayer?" you again ask. Again I reply: "Prayer is the joyful soliloquy (talking to yourself) of a beholding and jubilant soul."

God is good, God is all there is, I am in God and God is in me and I overcome. With Him all things are possible and therefore I achieve! All things are working together for good, hence that stone wall that towers above me and seems to block my way, if indeed it does not topple over and crush me, must have something of good about it. Instead of wailing and weeping, counting the loss of retracing my steps I will examine more closely and discover the spring that will open the secret panel that now hides my next and so far greatest opportunity.

There is no lowering cloud of adversity but will fade away in the presence of a great, joyful love. None! None! None! Try it and you will find that all your adversities are merely camouflaged opportunities. You will find those things you have been grieving about were opportunities to realize



that you can joyfully adapt yourself to all the situations in life. When you have learned to "count it all joy," then you have learned happiness and the "peace that passeth understanding." Then it is that you have reached that state of perfection, the "perfection of joy," that all the religions of the world have called "heaven." Heaven is a condition that you can be conscious of before you leave this room; a condition you can live in as your natural habitat of happiness and harmony throughout the ages of eternity. You can only "go to heaven" when you realize the heaven that is within you.

Learn from this moment forth to adapt yourself to every situation in life in the full knowledge that that situation is a simple reflection of yourself—an outer complement to an inner condition, and be happy in it. Sing. If you have not learned classical music, sing balads; if not balads, then sing rag time! Sing! Sing!! Sing!!! The fundamental thing for you to realize is that it is your supreme business to be happy, to find joy in every situation in life. Some of you imagine that you have troubles and sorrows. You have no troubles and no sorrows that you cannot drown into the great ocean of joy and forget. There are no mistakes. God is in His world and all is well with the world. You want to change your environment, your circumstances? Very well, if you have gained all the wisdom these have to teach you and have joyfully harmonized yourself with them, then the change will come. But remember



that these things you are looking at, that you call your environment, your circumstances, are only the moving pictures on the screen. The film, the cause of them all is within, and there is the place to joyfully do the work that will reflect the pictures on the screen to your liking. Quit fooling with your circumstances, get busy with the cause!

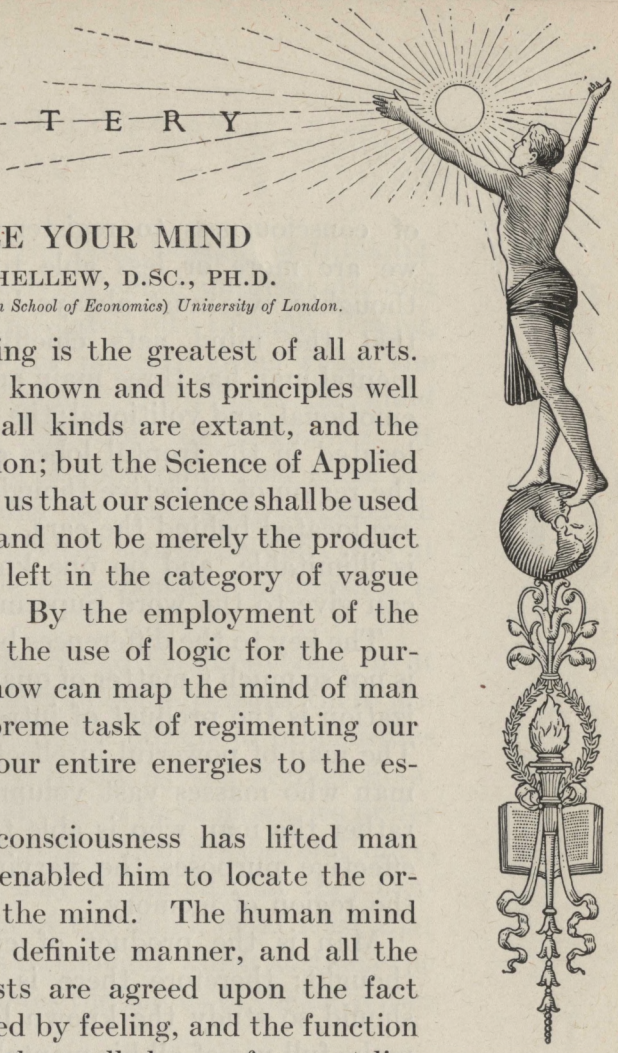
Joy is the keynote of a successful life. Would you live life, live it completely, fully? Would you express yourself completely, fully? Would you fulfill the Master's command "Be ye perfect even as the Father in heaven is perfect?" Then know that "Joy is perfection!"

THE WORTH OF A SMILE

The thing that goes the farthest toward making life worth while,
That costs the least and does the most, is just a pleasant smile.
It bubbles from the heart that loves its fellowmen,
'Twill drive away the clouds of gloom, and coax the sun again;
It's full of worth and goodness too, with manly kindness blent,
It is worth a million dollars and it doesn't cost a cent.

There is no room for sadness when we see a cheery smile.
It always has the same look—it's never out of style—
It nerves one on to try again, when failures make us blue;
The dimples of encouragement are good for me and you.
It pays a higher interest, for it is merely lent,
It's worth a million dollars and doesn't cost a cent.

—John Wink



MOBILIZE YOUR MIND

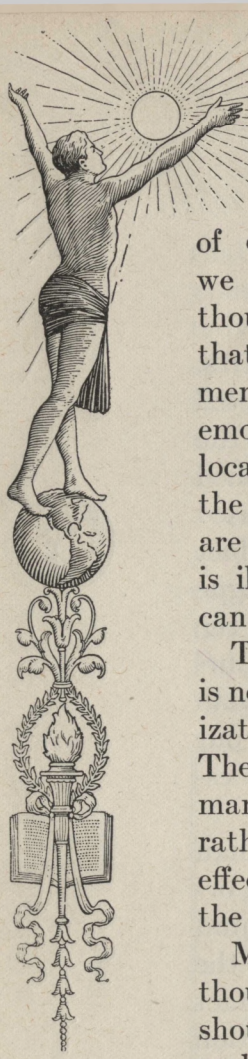
BY HENRY CHELLEW, D.SC., PH.D.
Lecturer in Psychology (London School of Economics) University of London.

THE art of Thinking is the greatest of all arts. Its science is now known and its principles well defined. Theories of all kinds are extant, and the number of books is legion; but the Science of Applied Psychology démands of us that our science shall be used in the service of man, and not be merely the product of the laboratory and left in the category of vague and uncertain things. By the employment of the scientific method and the use of logic for the purposes of analysis, we now can map the mind of man and engage in the supreme task of regimenting our work and mobilizing our entire energies to the essential tasks of life.

The power of self-consciousness has lifted man above the brute, and enabled him to locate the organs and functions of the mind. The human mind inexorably works in a definite manner, and all the recognized psychologists are agreed upon the fact that knowing is followed by feeling, and the function or power of volition is then called upon for a verdict upon the sensations registered from the outer world by the use of one or more of the five senses.

The brain is the organ of thought, and has been well defined as the central exchange of the mind; the brain being the piano and the mind the player.

Sensation lies at the root of all thinking, and man is the only creature who is able by the mystic power



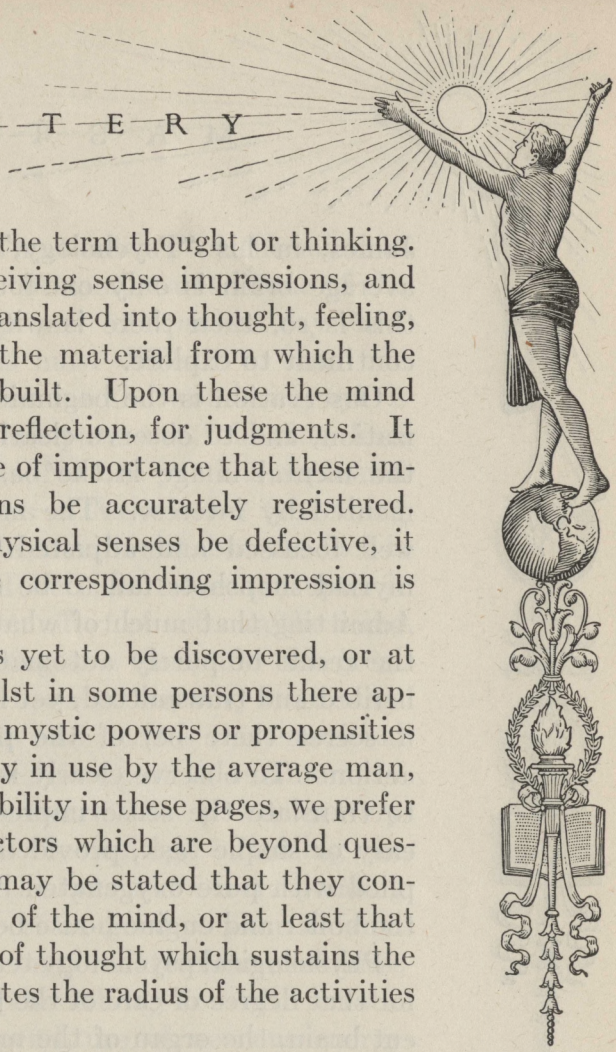
of consciousness to register his thoughts. Whilst we are more or less able to hold or dismiss our thoughts, we must always bear in mind the truth that the mind acts chiefly automatically. The mental map has three main areas; the observational, emotional, and volitional; the power of thought being located in the frontal lobes of the brain known as the region of objective thought; the emotional areas are located behind the ears. The power of thought is illimitable, and no one knows what content we can give to the word Superman.

The key to the differences between mind and mind is not so much a matter of quality as degree. Organization is the product of introspection and analysis. The man of powerful intellect is not necessarily the man who masses vast volumes of information, but rather the man who is able to organize and use for effective purposes the varying concepts lodged in the region of memory.

Man is the product of creative and purposive thought; therefore there is every reason why he should so study the known laws of the mind as to make full use of all his mental capacities.

THINKING FOR RESULTS

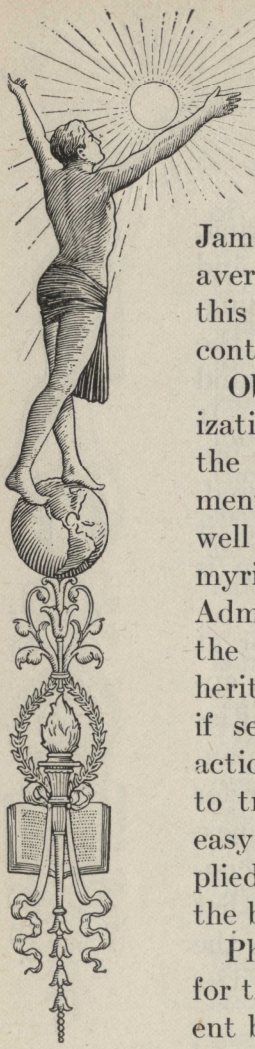
From the world without man is ever dealing with sensations and concepts within. Therein lies the chief activity of the mind. The sense impressions arriving from the external world through the media of the five senses constitute the mental activities



usually designated by the term thought or thinking. The mind is ever receiving sense impressions, and these are ever being translated into thought, feeling, and action. Here is the material from which the loftiest intellects are built. Upon these the mind depends for food, for reflection, for judgments. It is of the highest degree of importance that these impressions or sensations be accurately registered. Should any of the physical senses be defective, it then follows that the corresponding impression is vague and indistinct.

The sixth sense has yet to be discovered, or at least defined; and whilst in some persons there appear to exist occult or mystic powers or propensities beyond those ordinarily in use by the average man, yet, aiming at practicability in these pages, we prefer to deal with these factors which are beyond question, and of which it may be stated that they constitute the mechanism of the mind, or at least that part of the apparatus of thought which sustains the life of man and completes the radius of the activities of the spirit of man.

The ruling senses being sight and hearing and responsible for most of the mental life, we then range the others in order of their relative importance. The practiced eye of the diamond dealer, the trained ear of the conductor of an orchestra, and the varying specialized professions, clearly indicate to what extraordinary degree or power these instruments of sensation leading to consciousness can be brought.



James, in his "Psychology," points out that the average brain is only one-fourth developed, and if this is so, then there is within most men a dark continent to explore.

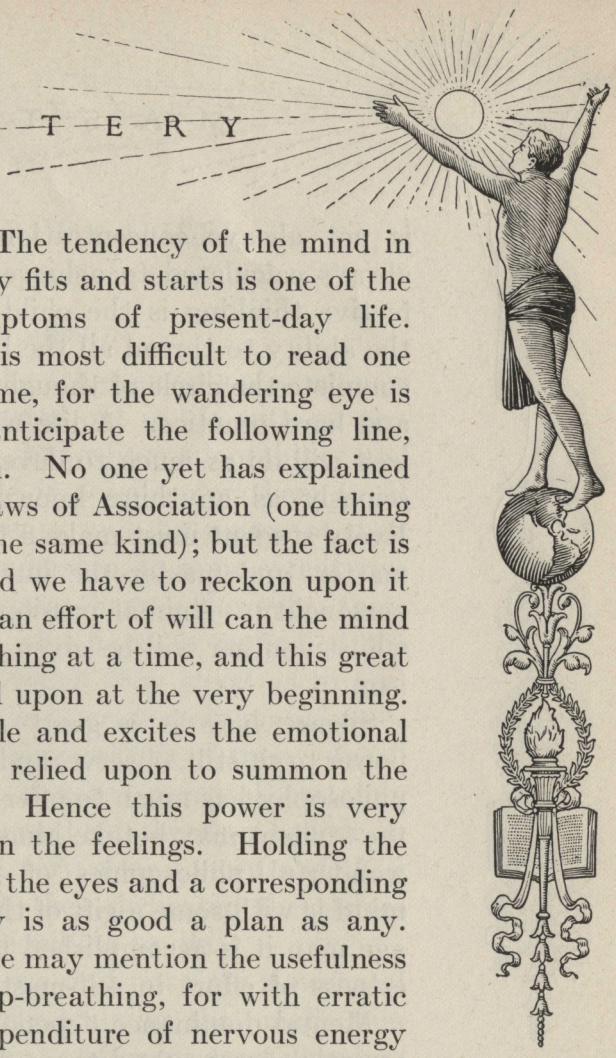
Observation is the beginning of all mental organization, and to observe clearly and record correctly the mental image is the basis of memory supplemented by interest. The mental camera must be well focussed and adjusted at all times, lest the myriad snapshots fail to be recorded by the mind. Admitting that much of what is called mentality is the result of purely automatic or reflex action inherited and transmitted, yet here is the great secret, if secret there be, of the power of thought and action. To observe clearly is to record clearly, and to translate the sense impression then becomes an easy or simple task, provided the brain is well supplied with pure oxygenated blood pumped up from the boiler and engine-house beneath.

Physiological psychology teaches us the prime need for that degree of care of the body, that the dependent brain, the organ of the mind, will never be at a loss for good material to build up from concepts both laws and principles of action.

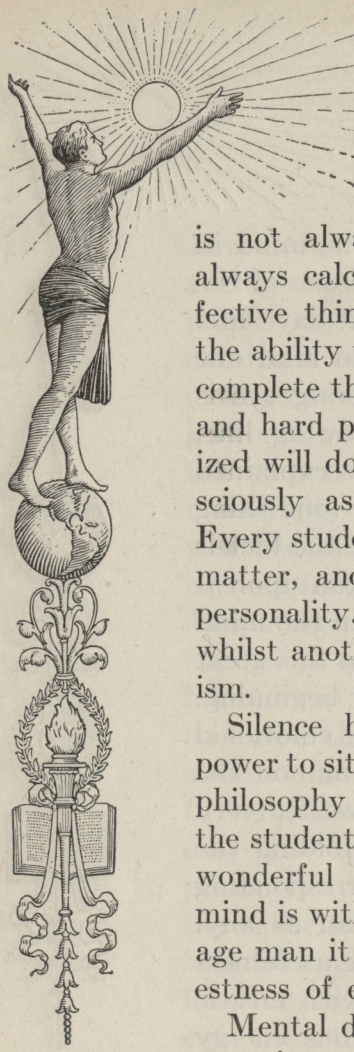
HOW TO CONCENTRATE THE MIND

Concentration depends upon interest, and interest depends upon several factors, largely curiosity.

The well-disciplined mind must ever be the servant of the will, and the will can be developed by a



number of agencies. The tendency of the mind in many persons to act by fits and starts is one of the most deplorable symptoms of present-day life. With many people it is most difficult to read one line of a page at a time, for the wandering eye is liable constantly to anticipate the following line, and wander on and on. No one yet has explained what are called the Laws of Association (one thing calling up another of the same kind); but the fact is there none the less, and we have to reckon upon it at all times. Only by an effort of will can the mind be focussed upon one thing at a time, and this great truth must be fastened upon at the very beginning. Whatever is pleasurable and excites the emotional centres can always be relied upon to summon the will to concentration. Hence this power is very largely dependent upon the feelings. Holding the thought by a closing of the eyes and a corresponding relaxation of the body is as good a plan as any. Here again, however, we may mention the usefulness of the practice of deep-breathing, for with erratic breathing a useless expenditure of nervous energy is inevitable. The will must be called upon to hold the reins, in order to take the mind back on the line of thought. So many counter sense-impressions enter the mind's stream of consciousness, that it is admittedly a most difficult matter to focus the attention upon the one thing desirable. So many people see and do not comprehend, and hear but do not understand, because of this fact. Introspection



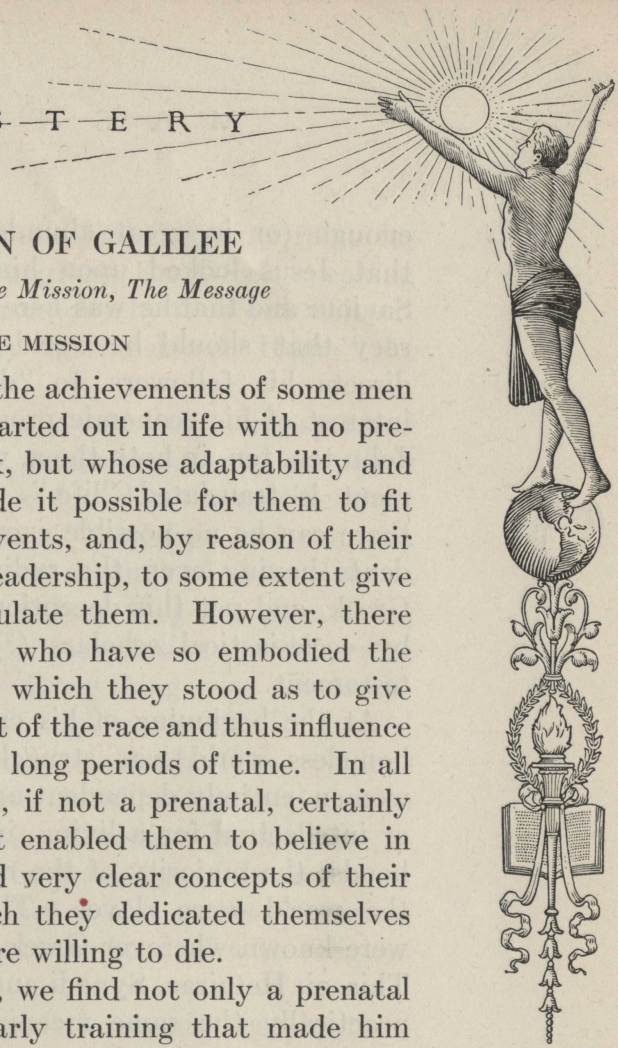
is not always concentration, neither is reflection always calculated to achieve the desired end. Effective thinking is the child of concentration, and the ability to thread all the beads on one string and complete the circle of thought comes only after long and hard practice. A life well planned and organized will do as much to develop this faculty unconsciously as anything known to the psychologist. Every student must make a thorough survey of this matter, and master the innate leaning of his own personality. Animal passion will control one man, whilst another will be given up to pure intellectualism.

Silence here is a great method to adopt—the power to sit still, observe, and say nothing. Oriental philosophy has much to offer in this connection, and the student may betake himself to a survey of these wonderful philosophies of human life. Poise of mind is with some a gift of the gods; but to the average man it is accomplished by long vigils and earnestness of effort in self-mastery.

Mental dominance depends upon health and systematic exercise, and there can be no concentration where these are ignored or forgotten.

To each expression of Divine mind a mission has been allotted, which must be performed soon or later.

—Agnes Proctor Delbwyn



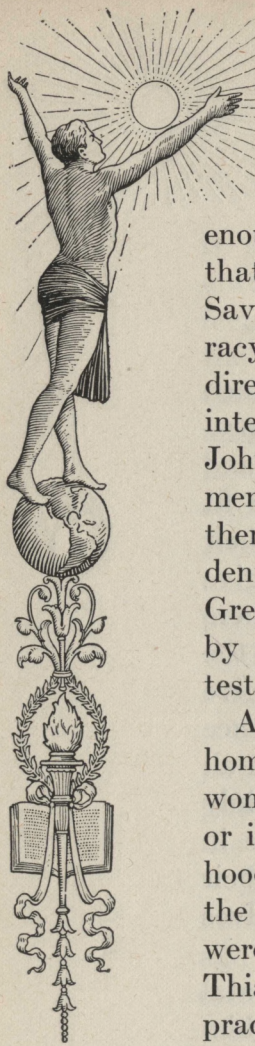
THE MAN OF GALILEE

The Master, The Mission, The Message

THE MISSION

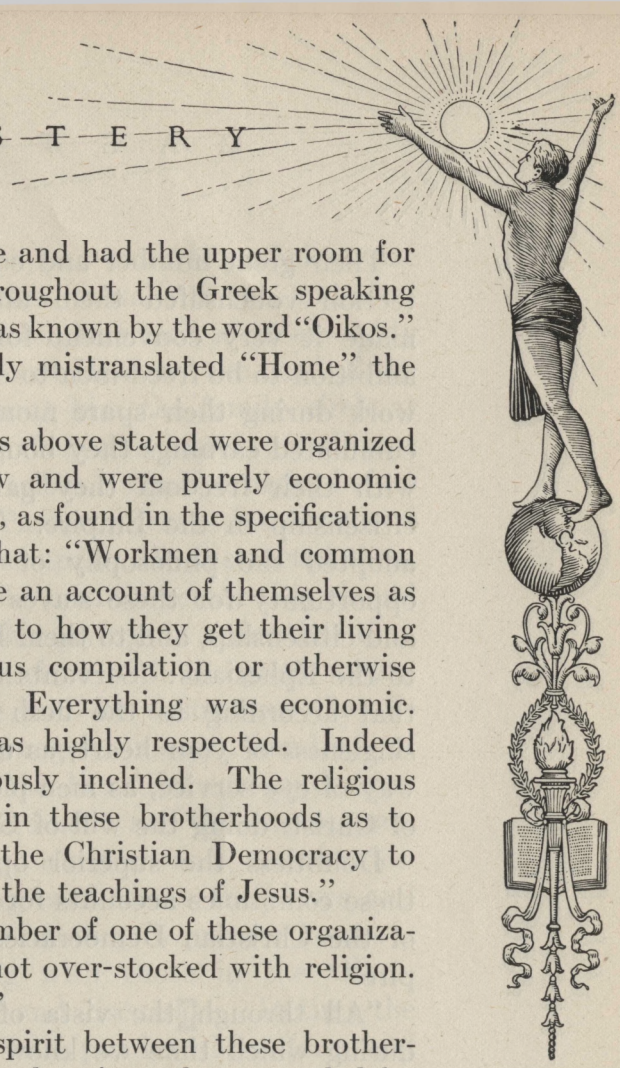
HISTORY records the achievements of some men who evidently started out in life with no preconceived plan of work, but whose adaptability and general usefulness made it possible for them to fit in with the trend of events, and, by reason of their inherent qualities for leadership, to some extent give direction to or manipulate them. However, there have been a few men who have so embodied the great truths of life for which they stood as to give direction to the thought of the race and thus influence the trend of events for long periods of time. In all such instances we find, if not a prenatal, certainly an early training, that enabled them to believe in themselves and to hold very clear concepts of their mission in life to which they dedicated themselves and for which they were willing to die.

In the case of Jesus, we find not only a prenatal culture but also an early training that made him believe fully in his destiny. After his great illumination in the wilderness he made his first public announcement: "The Kingdom of God is at Hand." He entertained no doubts as to his mission, which is very definitely recorded by John, in the tenth chapter and the tenth verse; when correctly translated "I came that ye might have a living (the means of life) and that ye might have more than



enough (or in great abundance)." We here find that Jesus looked upon himself as an Economic Saviour and that he was here to establish a Democracy that should be world-wide because he later directs his followers, to "disciple" all nations in interest of his economic programme. The word in John ten, ten, in both the a. v. and r. v. of the testament is translated "life." For which translation there can be no possible excuse on the part of students having even the rudimentary knowledge of Greek, and yet this deception has been perpetrated by ecclesiastical scholars (?) throughout the new testament.

At the beginning of his career about half of the homeless world was struggling as freed-men and women, entirely dependent upon their labor, manual or intellectual for a living, in co-operative brotherhoods; the majority of the remaining population of the world were slaves. These communal homes were known wherever Greek was spoken as Eranoi, Thiasoi, Hetairae, Synodi and other names, all with practically the same meaning. Among the Latin speaking countries they were called Collegia, Sodalicia, Conlegia, etc. In Egypt and Palestine they were known as Essenes, Ossennae, Theraputae, Nazaraenai, Cainites and Synodi. They extended throughout Gaul, Spain, Africa and as far to the northwest as the British Islands, where, as in Germany, they were called by the latin names of Collegia and Sodalicia. The main building of each com-

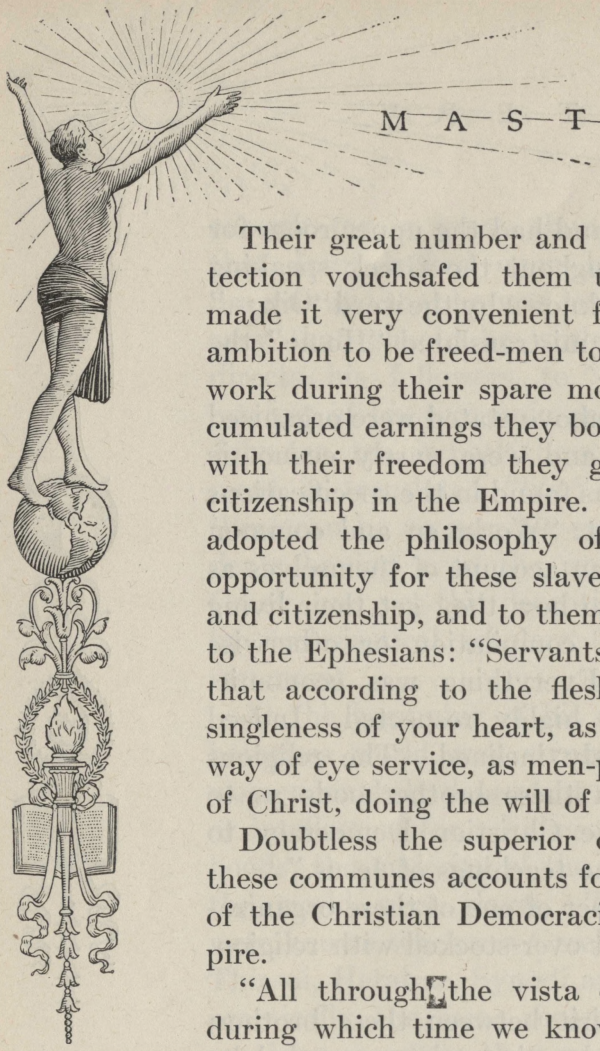


munity where they ate and had the upper room for assembly purposes throughout the Greek speaking section of the people was known by the word "Oikos." This word is constantly mistranslated "Home" the new testament.

All of these orders as above stated were organized under the Solonic law and were purely economic trade and labor unions, as found in the specifications in the law of Solon, that: "Workmen and common people who are to give an account of themselves as told by Horodotus, as to how they get their living for purposes of census compilation or otherwise should be organized. Everything was economic. Religion of course was highly respected. Indeed everybody was religiously inclined. The religious phase was so strong in these brotherhoods as to make it difficult for the Christian Democracy to persuade them accept the teachings of Jesus."

"Socrates was a member of one of these organizations and yet he was not over-stocked with religion. He was an economist."

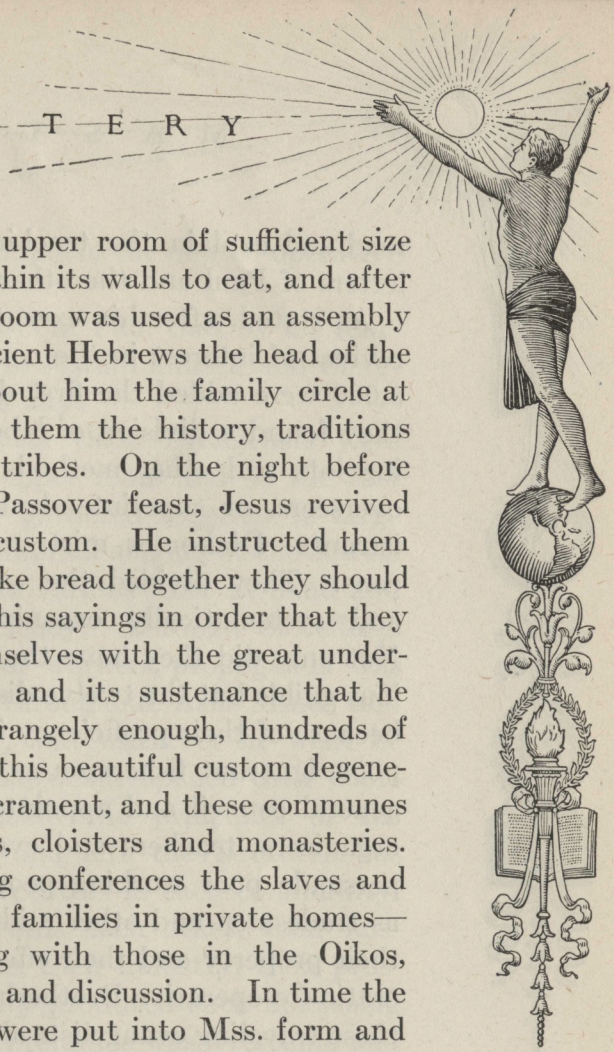
"The co-operative spirit between these brotherhoods was very real and reciprocal as revealed by inscriptions and other records which show that in times of famine, pestilence or war when certain deprivations flourished, while their distant neighbors and brothers were suffering, convoys were sent with provisions, money, medicines and social comfort, for their rescue. This was done as late as the apostolic age."



Their great number and equipment and the protection vouchsafed them under the Solonic laws made it very convenient for slaves who had the ambition to be freed-men to engage in remunerative work during their spare moments. With their accumulated earnings they bought their freedom, and with their freedom they gained certain rights of citizenship in the Empire. Those communes that adopted the philosophy of Jesus offered especial opportunity for these slaves seeking their freedom and citizenship, and to them Paul wrote in his letter to the Ephesians: "Servants be obedient unto them that according to the flesh are your masters, in singleness of your heart, as unto Christ; not in the way of eye service, as men-pleasers; but as servants of Christ, doing the will of God from the heart."

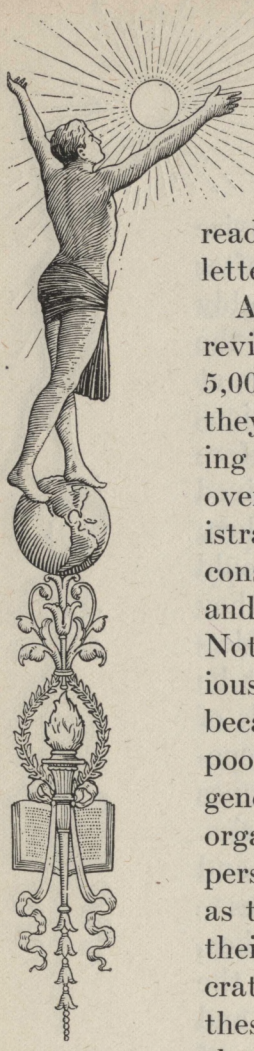
Doubtless the superior opportunities offered in these communes accounts for the very rapid growth of the Christian Democracies throughout the Empire.

"All through the vista of one thousand years, during which time we know them, these organizations were strictly secret. The habit of secrecy proved of great value during prosecutions. After the amalgamation of the Christians with them their secrecy was so great that for three centuries they maintained themselves in spite of the most searching detectives of the Roman police the world over, until at last they assumed mastery and conquered the world."



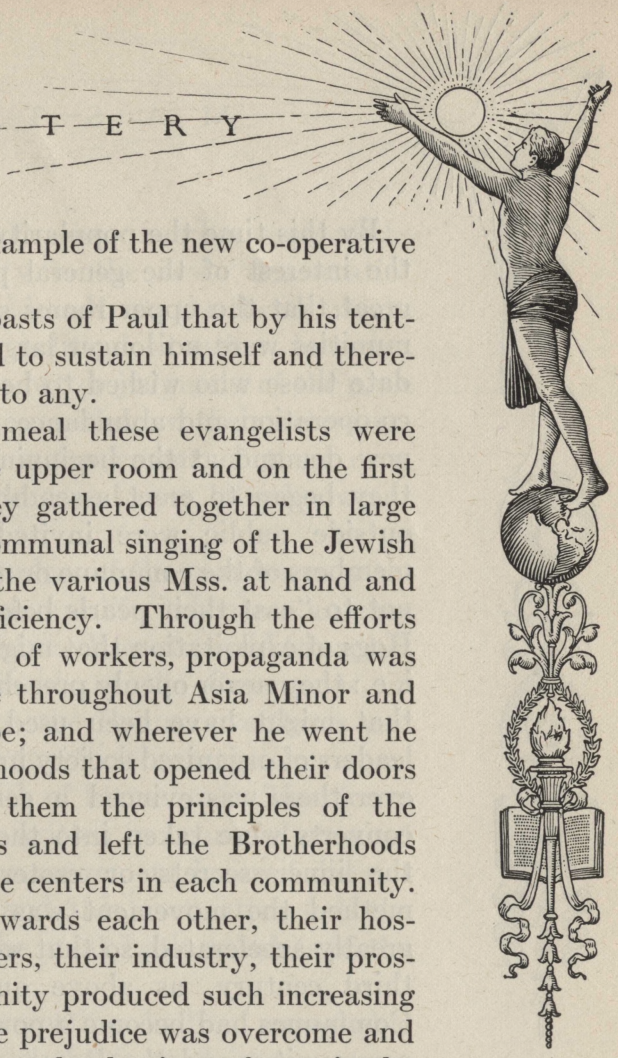
Each Oikos had an upper room of sufficient size for those who lived within its walls to eat, and after the evening meal this room was used as an assembly room. Among the ancient Hebrews the head of the household gathered about him the family circle at eventide and recited to them the history, traditions and ordinances of the tribes. On the night before his execution, at the Passover feast, Jesus revived this good old Jewish custom. He instructed them that whenever they broke bread together they should bring to remembrance his sayings in order that they might familiarize themselves with the great underlying principles of life and its sustenance that he had taught them. Strangely enough, hundreds of years after this we find this beautiful custom degenerating into a church sacrament, and these communes into fanatical religions, cloisters and monasteries.

During these evening conferences the slaves and those living with their families in private homes—Oikia, but co-operating with those in the Oikos, would gather for study and discussion. In time the sayings of the Master were put into Mss. form and read after the manner of the custom of Jews of reading their scriptures in the synagogue on the Sabbath, or seventh day. In order not to interfere with those who still wished to adhere to the Mosaic laws and their religious ceremonies, a general assembly of the adherents to the new philosophy met on the day following—the first day of the week, at which time usually someone of their number would



read and explain the teachings of the Master, the letters of Paul and the other Apostles.

As stated, after his execution there was a great revival of interest in the communal life; as many as 5,000 were added the first day after Pentecost and they found a division of labor necessary. By casting lots and other methods of choice they elected overseers, or superintendents—Episkops, and ministrants—Diakomos, mistranslated Bishops and Deacons. They divided the work into various guilds and systematically organized their food supply. Not only did they have the Supervisors of the various guilds but the twelve disciples, who were chosen because of their proficiency in the various lines (not poor, ignorant fishermen as often stated), formed a general council and appointed traveling agents and organizers, teachers and evangelists to go out and persuade poor working people everywhere, as well as tradesmen and other middle class citizens to put their property and their effects into the new Democratic Co-operative Brotherhood. Within the Oikos these traveling evangelists always found work during the day time, when not engaged in teaching, at some occupation whereby they could make a living which enabled them to impart the knowledge they had of the system and its philosophy without being a burden. They held that the truth should be given freely and without price, and that each should demonstrate his belief in abundance through useful



work and thus be an example of the new co-operative Brotherhood.

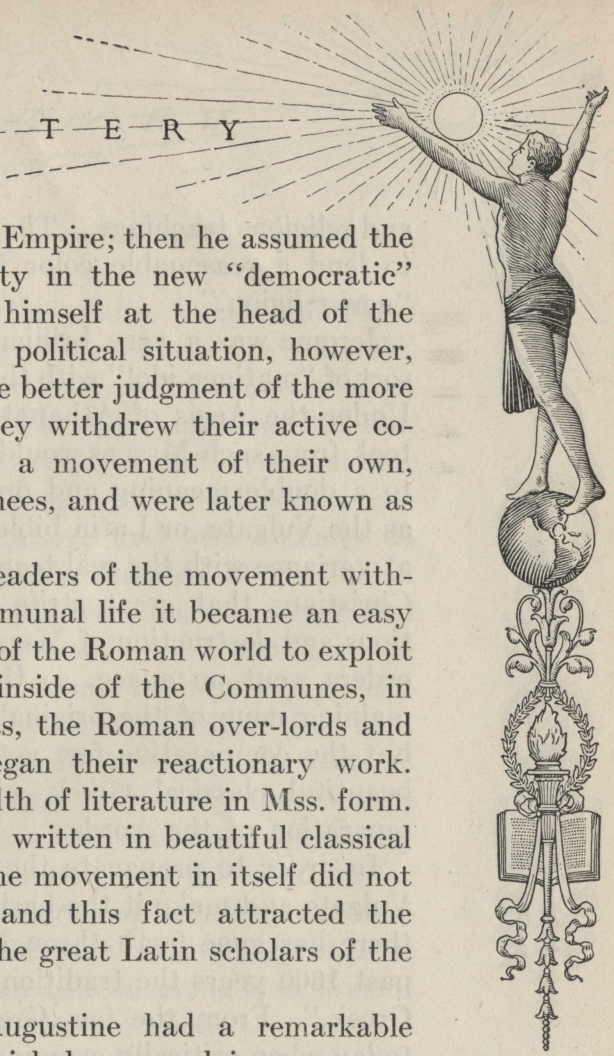
It was one of the boasts of Paul that by his tent-making he was enabled to sustain himself and therefore was not a burden to any.

After the evening meal these evangelists were given a hearing in the upper room and on the first day of each week they gathered together in large numbers to practice communal singing of the Jewish psalms, to read from the various Mss. at hand and discuss methods of efficiency. Through the efforts of Paul and his band of workers, propaganda was carried from Palestine throughout Asia Minor and ultimately into Europe; and wherever he went he found Solonic Brotherhoods that opened their doors to him. He taught them the principles of the Christian Democracies and left the Brotherhoods usually the most active centers in each community. Love and goodwill towards each other, their hospitality toward strangers, their industry, their prosperity in each community produced such increasing popularity that in time prejudice was overcome and they became more or less the dominant factor in the industrial and social life of the community. This work of establishing new Christian Communes by carrying forward the slogan of "All for each, and each for all," where private ownership in property was done away with and everything held in common went on at a very rapid rate for about 200 years.



By this time the popularity of the movement and the interest of the general public in it became so great that the upper rooms set aside in many communities were no longer large enough to accommodate those who wished to hear the new doctrine of co-operation and abundance. In order to meet this new demand at the beginning of the third century they began to erect assembly halls into which the outside public were invited, whether they were members of the commune or not. They were careful not to "cast their pearls before swine," the Human Hogs of exploitation that might turn and rend them, i. e.: they never openly preached their esoteric beliefs that might have been used against them by the leaders of organized society in their day. But whenever there was evinced a genuine interest the new converts were taken into the communes and given the inner secrets or esoteric teaching. By this method the movement was safeguarded and very greatly accelerated, so that we find at the end of the third century, as above quoted, these Christian Communes had become a power in practically every community, and the Roman government was compelled to take cognizance of them.

As the Christian Co-operative Democracies grew the demand for the teaching in Mss. form became greater until the government was finally compelled to take action. Constantine in the year 313, in the Edict of Milan, proclaimed that the philosophy of the Christians should be the basis of ethics and



religion of the Roman Empire; then he assumed the chief place of authority in the new "democratic" order and appointed himself at the head of the movement. The new political situation, however, was entirely against the better judgment of the more devout leaders and they withdrew their active co-operation and formed a movement of their own, over back of the Pyrenees, and were later known as the Waldensens.

With these devout leaders of the movement withdrawing from the communal life it became an easy task for the over-lords of the Roman world to exploit them. Once on the inside of the Communes, in possession of its secrets, the Roman over-lords and the educated class began their reactionary work. They unearthed a wealth of literature in Mss. form. The Mss. were usually written in beautiful classical Greek, showing that the movement in itself did not lack for scholarship; and this fact attracted the attention of many of the great Latin scholars of the day.

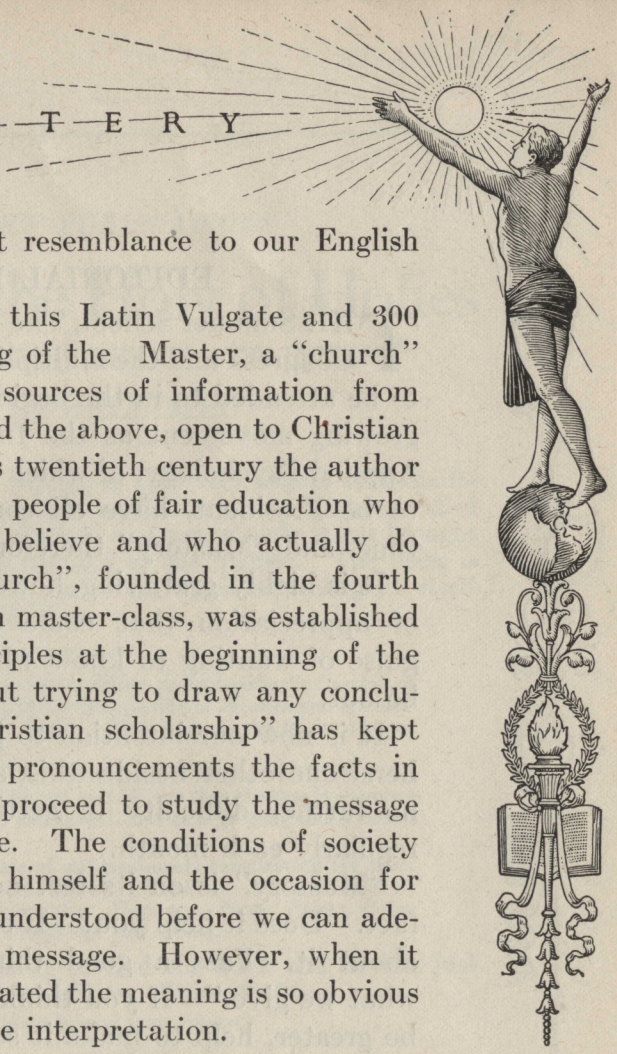
About this time Augustine had a remarkable psychic experience, which he seemed in some way or other to connect with the teachings of these primitive Christians. His life up to that time had been anything but that of a saint, but the psychological experience which followed his interview with his mother seemed to completely change his life, and in this condition of mind he conceived the idea of forming a theology out of the Christian economic



and religious teachings. The epistles of Paul seemed to lend a reasonable color to his conception of a "new religion."

Jerome was a very brilliant Latin scholar and a sort of "matinee idol" with the rich Roman matrons. Under the Aegis of Athanatius and Augustine, he took from such Mss. as would lend themselves easily to a double meaning and produced what is known as the Vulgate, or Latin bible. This version was so at variance with the real teachings of the primitive Christians that great strife resulted and confiscations and destruction of Mss. of the Christian secret orders went on apace, so that today we have remaining none of the original Mss. worthy of note, but the comparative few yet extant are written in beautiful classical Greek without punctuation or separation of the words.

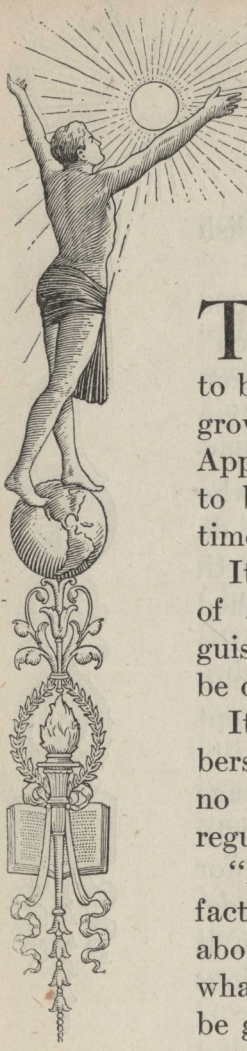
In order to propagate the mistranslations of the Vulgate and make it the basis of Christian theology there has gone forth throughout the world for the past 1600 years the tradition of a "New Testament Greek." From the few Greek Mss. we have left today when critically examined, scholars tell us that it is inconceivable that they could ever have produced the mistranslations we find in our New Testament. If the Mss. were handed to a Japanese or Chinese scholar who had never read the Vulgate or had had described to him our "Christian theology," and given only a classical Greek lexicon to consult, the translation he would produce would



not bear the remotest resemblance to our English New Testament.

Upon the basis of this Latin Vulgate and 300 years after the passing of the Master, a "church" was founded. With sources of information from which has been gleaned the above, open to Christian scholarship, yet in this twentieth century the author has actually met with people of fair education who have been taught to believe and who actually do believe that this "church", founded in the fourth century by the Roman master-class, was established by Jesus and his disciples at the beginning of the first century. Without trying to draw any conclusions as to why "Christian scholarship" has kept from its literature or pronouncements the facts in the case, we will now proceed to study the message of the Man of Galilee. The conditions of society in which Jesus found himself and the occasion for his teaching must be understood before we can adequately interpret his message. However, when it is once correctly translated the meaning is so obvious as to require very little interpretation.

To lose the sense of an ideal right, to yield it up before a show of might—that is the only infidelity, the only atheism, we need have any fear of.—W. M. SALTER.



EDITORIAL NOTES

THE Summer School, The Michigan Retreat, The Congress and the multiplicity of essential things to be attended to in the beginning of such a rapidly growing movement as the International Society of Applied Psychology, of which I have the great honor to be President, have all conspired to use up my time, and "Mastery" therefore has had to wait.

It is highly gratifying, however, to read the letters of appreciation that come every day under the guise of wanting to know when the next issue will be out.

It is now our intention to issue two double numbers, one other besides this, and then we will have no further difficulty in getting the magazine out regularly each month.

"Mastery" is on its feet now and an established fact. Does it help you? If so, speak to your friend about it. Pass a good thing along. "We have what we give." If you think the circulation should be greater, help to make it so. Write me any suggestions you may have to offer.

This issue contains an article from the pen of Dr. Henry Chellew, one of the I. S. A. P. live wires of England.

The article from Dr. Irvine is the beginning of a series, and a more extended notice of Dr. Irvine and his future connection with "Mastery" will be announced in the next issue.

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