

MASTERY

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

"Every right action and true thought
sets the seal of its beauty on
person and face"—*Ruskin*

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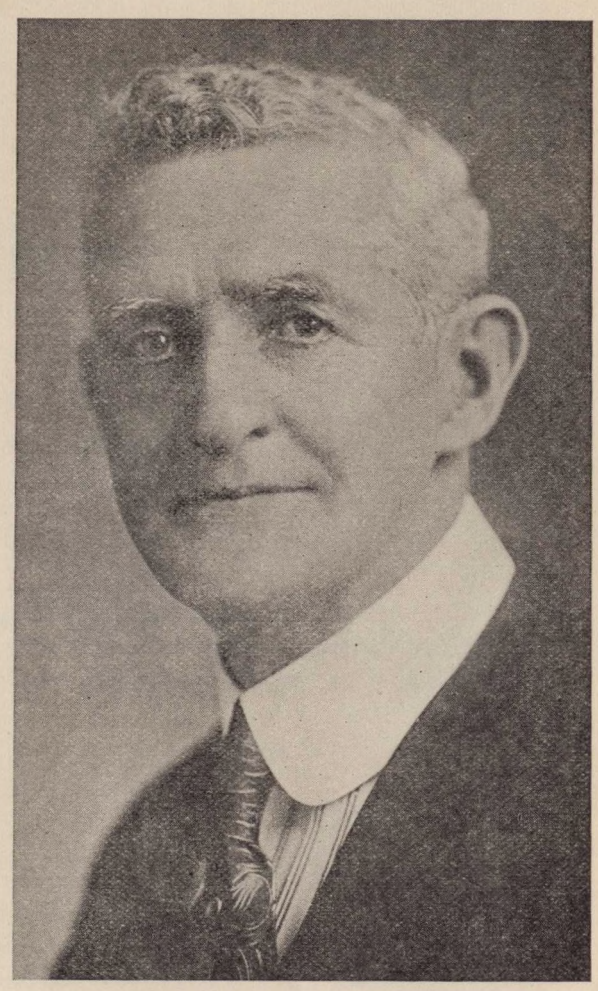
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ORLANDO EDGAR MILLER, PH.D. - - - Editor
N. B.—All unsigned articles by the editor
LILLIAN GRANVILLE WHITE - - Associate Editor

CONTENTS

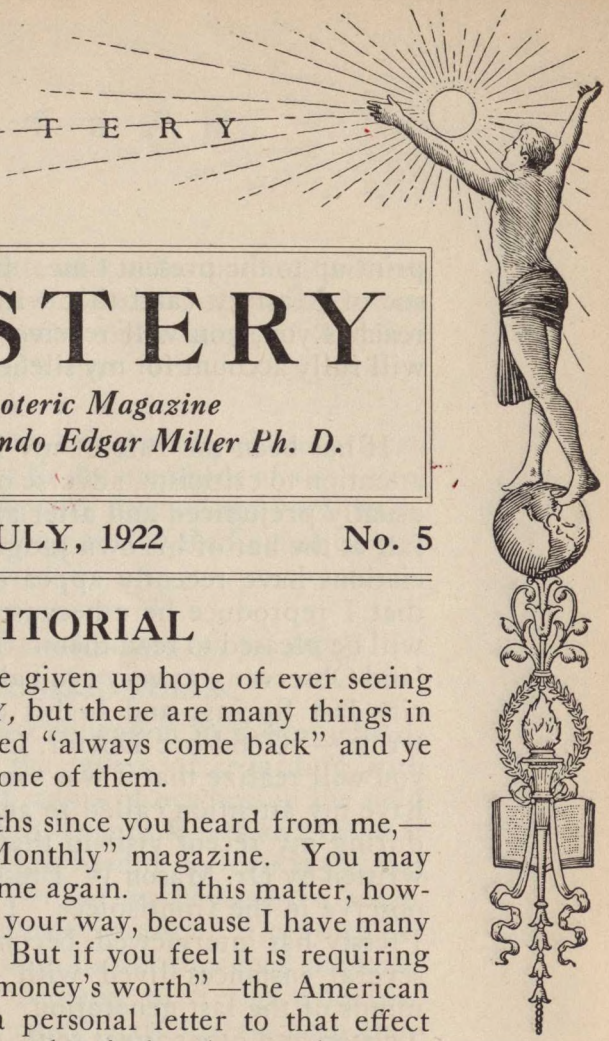
Frontispiece, Dr. Mason Wylie Pressly.
Editorials - - - - - - - - - - - - 213
Comment—Oakland Observer - - - - - 215
The Real Gospel, Dr. Mason W. Pressly - - 217
Scientific Feeding - - - - - - - - - 221
At the Galley's Oar, Leon Josef Rabet - - 240
The Man from the Sun (a novel) - - - - - 243
The Passing (a poem) Gwendolyn Davies - - 249
The Man of Galilee - - - - - - - - 250



DR. MASON W. PRESSLY

(Princeton, Harvard and Oxford Universities)

One of coming men on the I. S. A. P. platform
San Diego



MASTERY

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

Vol. 1 JULY, 1922 No. 5

EDITORIAL

I presume you have given up hope of ever seeing me again in MASTERY, but there are many things in life that we are assured "always come back" and ye Editor happens to be one of them.

It is now nine months since you heard from me,—some record for a "Monthly" magazine. You may not care to hear from me again. In this matter, however, you can not have your way, because I have many things to say to you. But if you feel it is requiring too long to get "your money's worth"—the American standard—write me a personal letter to that effect and I will return your subscription, but as above remarked I will keep on sending you the things about our great world message I think you should know.

Nine months! A long time. Many things learned. Many things accomplished that you will be pleased to know later on. The dreams of a life time are about to be realized, but the time, effect and means required in making a single-handed effort have made it impossible for me to prepare the literature of our movement or put our formulated philosophy of life into



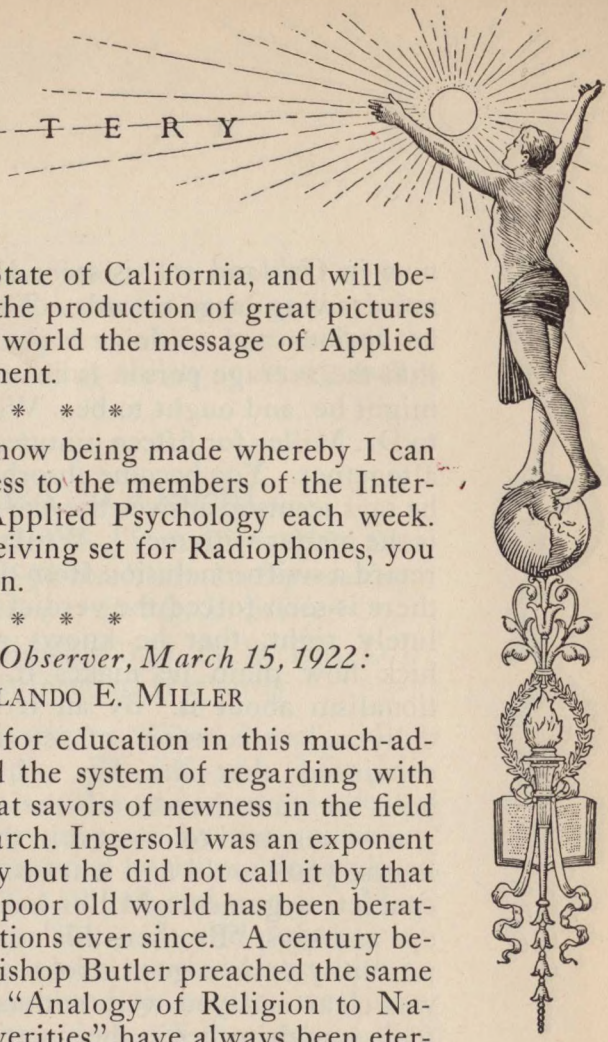
print up to the present time. By the time the next issue of Mastery (and that will not be nine months) reaches you, you will receive an announcement that will fully account for my silence since September last.

* * *

It has been the rule of my life to pay little or no attention to criticism, adverse or favorable. Both are usually prejudiced and after all a man must stand or fall at the bar of his own judgment. But two appreciations have recently appeared in the public print that I reproduce here because I believe my friends will be pleased to read them. The Editor of the Oakland Observer was very cynical about my work in that city last Spring, and in his closing shot at me he wrote,—"Good-bye Doctor, Good-bye Dollars." So you will realize that it was somewhat of a surprise to have my attention called to an editorial in his paper during my recent visit to that city. The other was written by Dr. Mason W. Pressly, whose features you observe in the frontispiece. I have learned that Dr. Pressly has interviewed, become friends with and in several instances lived with many of the greatest minds of the last generation. He has studied Count Tolstoy and other great souls under their own roofs, and I am therefore impressed with the fact that he is much better equipped with standards whereby he can measure our message than any recent critic who has expressed himself. I shall have much more to tell you about him later.

* * *

You will be pleased to know that the Million Dollar Rellimeo Film Syndicate has placed four-fifths of the shares required to be sold by the Commissioner of



Corporations of the State of California, and will begin in Mid-Summer the production of great pictures that will give to the world the message of Applied Psychology in movement.

* * *

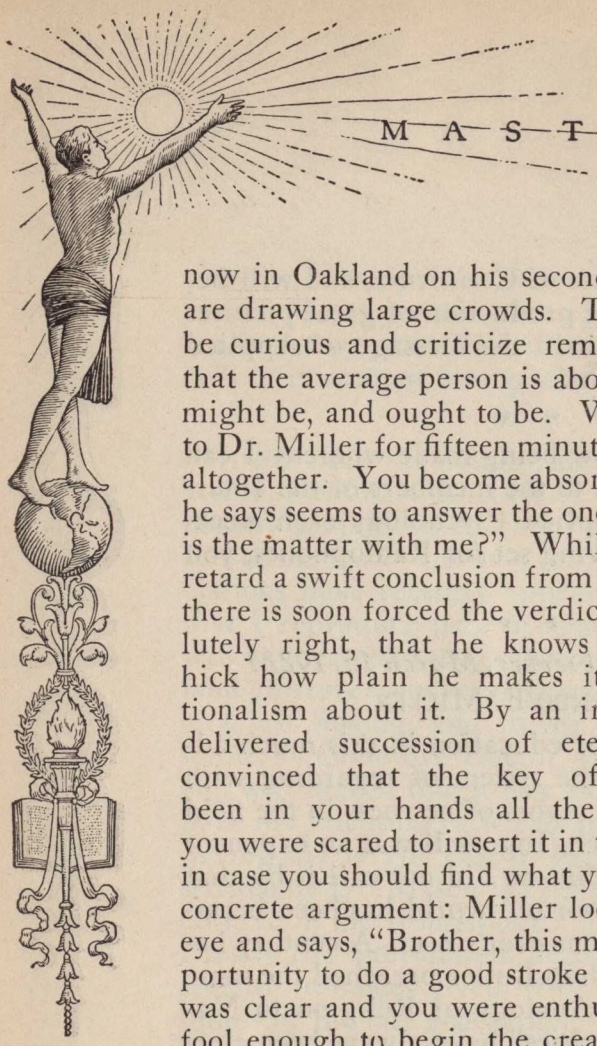
Arrangements are now being made whereby I can Radiophone an address to the members of the International Society of Applied Psychology each week. If you have not a receiving set for Radiophones, you had better get one soon.

* * *

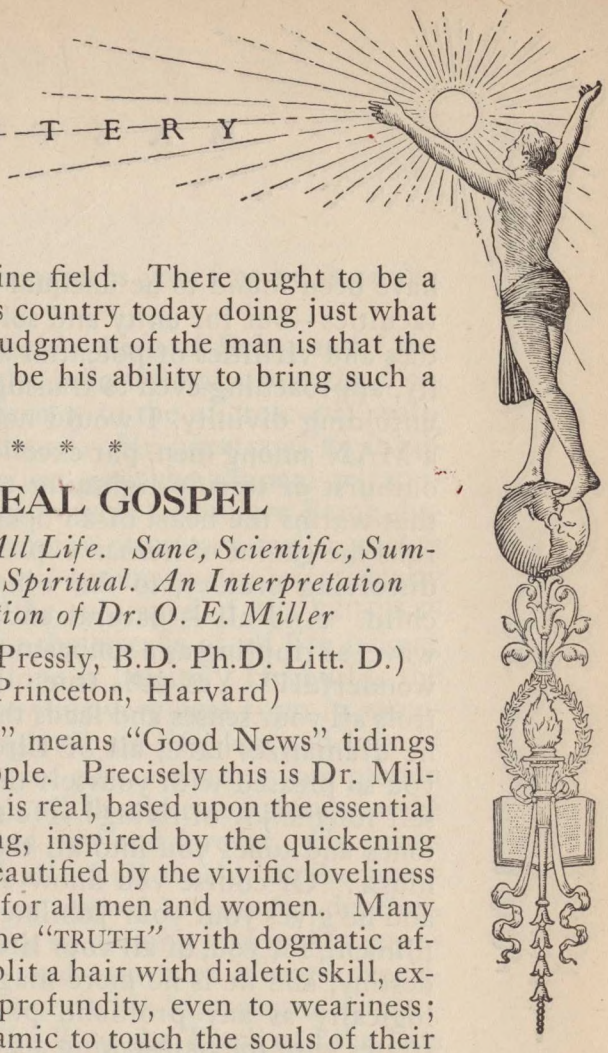
From the Oakland Observer, March 15, 1922:

DR. ORLANDO E. MILLER

That which passes for education in this much-addled age has founded the system of regarding with suspicion anything that savors of newness in the field of psychological research. Ingersoll was an exponent of applied psychology but he did not call it by that name. And how the poor old world has been berating him in certain sections ever since. A century before that square old Bishop Butler preached the same thing in his classical "Analogy of Religion to Nature." The "eternal verities" have always been eternal and veritable, obviously. But the fear of the convention has ever deterred the world's biggest brains from knocking down the straw man of tradition, from pulling the mask off the face of hypocrisy and from calling a spade a spade. Now comes in this yet young century, Dr. Orlando Miller, who dares to tell the truth about the plainest and most vital things of life and to convince that the so-called mysteries of existence are such solely because of the ignorance with which superstition has clothed them. Dr. Miller is



now in Oakland on his second visit and his lectures are drawing large crowds. Those who first went to be curious and criticize remained to be convinced that the average person is about one-half of what he might be, and ought to be. When you have listened to Dr. Miller for fifteen minutes you lose sight of him altogether. You become absorbed in yourself. What he says seems to answer the one great question "What is the matter with me?" While habit and inclination retard a swift conclusion from the hide-bound hearers there is soon forced the verdict that he is right, absolutely right, that he knows and does not care a hick how plain he makes it. There is no sensationalism about it. By an irresistible, powerfully-delivered succession of eternal truths you are convinced that the key of human success has been in your hands all the past years and that you were scared to insert it in the lock of opportunity in case you should find what you were looking for. A concrete argument: Miller looks you straight in the eye and says, "Brother, this morning you saw an opportunity to do a good stroke of business. The road was clear and you were enthusiastic until you were fool enough to begin the creation of difficulties. It was all off, you quit." And the hit struck one-half of that great audience square between the eyes. Fear, the one thing in the world that is not, kills two-thirds of the progress, hopes and ambitions of mankind, according to Miller, and according to your own convictions after Miller has opened your eyes. Miller can make heroes of infants, and the Lodges, Brisbanes, Steads, Shaws, can learn of him. Our one great regret is that Dr. Orlando Miller should be such a compelling, towering personality as he is standing almost



alone in his near-divine field. There ought to be a million of him in this country today doing just what he is doing and our judgment of the man is that the joy of his life would be his ability to bring such a fact to fruition.

* * *

THE REAL GOSPEL

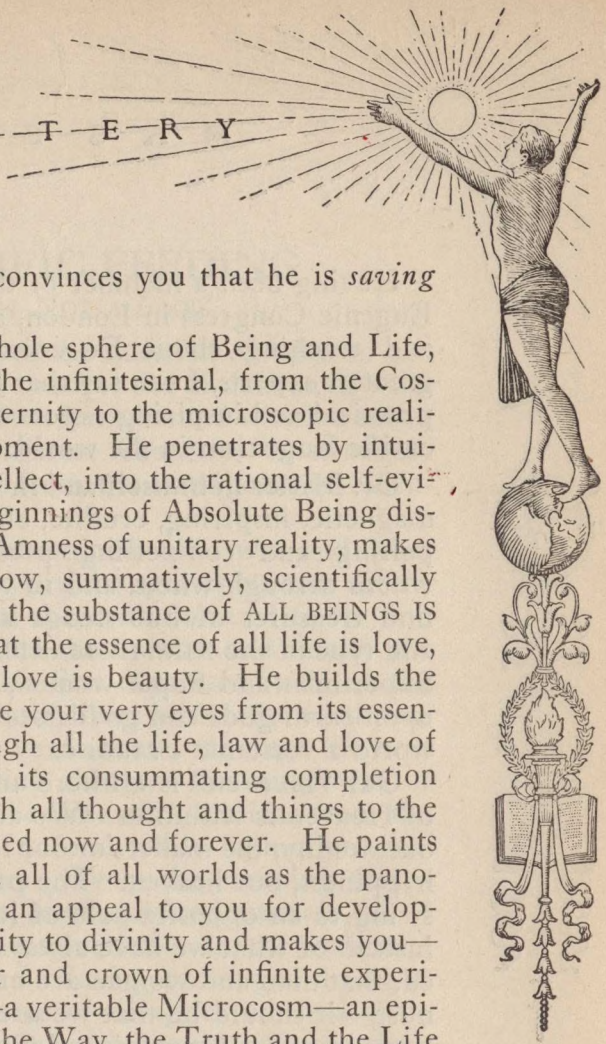
For Every Life and All Life. Sane, Scientific, Summative, Scriptural, Spiritual. An Interpretation and Appreciation of Dr. O. E. Miller

(By Mason Wylie Pressly, B.D. Ph.D. Litt. D.)
(Oxford, Princeton, Harvard)

The word "Gospel" means "Good News" tidings of great joy to all people. Precisely this is Dr. Miller's message. And it is real, based upon the essential substance of all Being, inspired by the quickening spirit of all life and beautified by the vivific loveliness of a New Humanism for all men and women. Many teachers talk about the "TRUTH" with dogmatic affirmations, they can split a hair with dialetic skill, expatiate with didatic profundity, even to weariness; and yet, have no dynamic to touch the souls of their listeners and thrill them with realizing power. But Dr. Miller himself, in his whole personality of life thought, feeling, willing and action, is all this; with a fullness, freedom, facility and forcefulness, that makes him a new incarnation of super-human self-mastery and transcendant mightiness for good. I have seen the world's best manhood, learned from the world's best teachers, heard the world's best orators and felt the magnetic influence and glow of the world's most fascinating personalities,—and these all

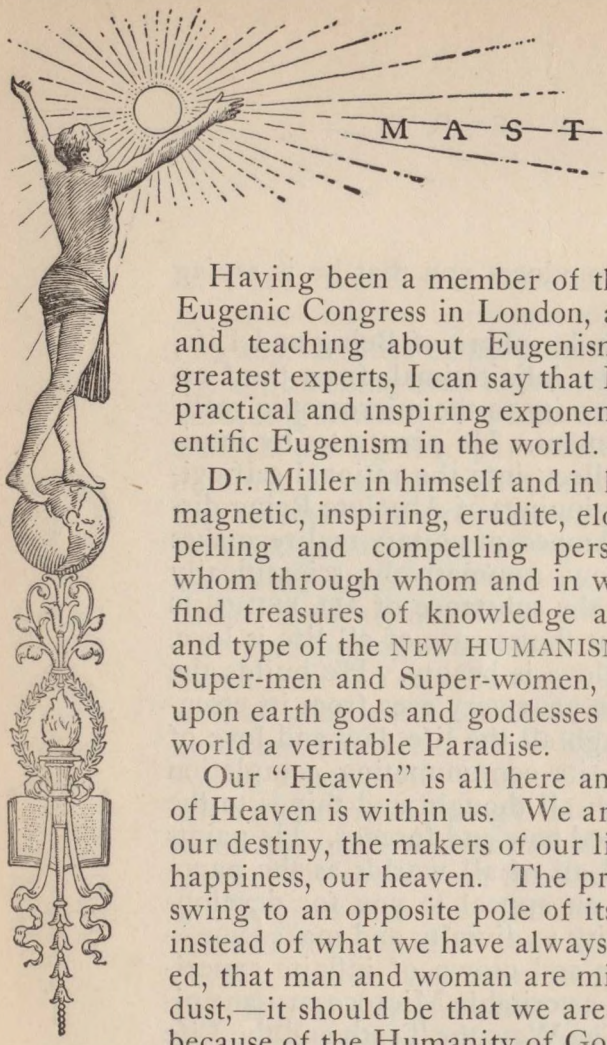


have been found to be unequal in their qualities and faculties—but for unity and solidarity of all the virtues and virilities of potential and dominant humanity, approaching even to transfiguring glimpses of an unfolding divinity, I would nominate Dr. Miller as a MAN among men, par excellence. As the flashing outburst of terrific lightning to the gentle sunbeam that warms the heart of an opening rose, Dr. Miller runs the gamut of human expression, from the fire of dissolving oratory, to the winning smile of a little child. And all is natural and easy,—as fluent as a wave, as rippling as a sunbeam. Well! you say, "that's wonderful!" Yes, it is true. He captures and controls all your senses and leads them all into soul. Yes, he dramatizes LIFE, all of Life, in you; and makes you so pleased with yourself that you applaud yourself for the joy of living! He sounds all your minor tones and tunes you into all the harmonies of major music. Of course you know all your Te Misereres and he gives your your Jubilate Deos. He is the fulfillment, for you, of all your life's dreams, desires and destiny, and he is no mere magician. He reasons as logically as any profound philosopher, he demonstrates with the painstaking accuracy of a scientist, he appeals to the one only and true God as devoutly and profoundly as a theologian, he dissects as carefully as a saving surgeon, he corroborates his findings from the learned literature of the world as a scholar, he surveys the universal field of human opinion with the impartiality of an encyclopedist, presents the evidential facts with the details of a mathematician and presents your case with the sound judgment of a jurist; and you deliver *your own* verdict *upon yourself;* and yet, withal, Dr. Miller pleads your case with a love



and an interest that convinces you that he is *saving your very life.*

He explores the whole sphere of Being and Life, from the Infinite to the infinitesimal, from the Cosmic immensities of eternity to the microscopic realities of the present moment. He penetrates by intuition, instinct and intellect, into the rational self-evident and necessary beginnings of Absolute Being discovers the absolute I-Amness of unitary reality, makes you see, feel and know, summatively, scientifically and satisfyingly, that the substance of ALL BEINGS IS LIFE—Livingness; that the essence of all life is love, and the spirit of all love is beauty. He builds the mighty Cosmos before your very eyes from its essential beginnings, through all the life, law and love of creative evolution to its consummating completion and leads you through all thought and things to the One God of All, blessed now and forever. He paints all of this world and all of all worlds as the panoramic portrayal and an appeal to you for development through humanity to divinity and makes you—YOU—the very center and crown of infinite experience and expression—a veritable Microcosm—an epitome of all that is. The Way, the Truth and the Life is from God to God and all is knowable, attainable, practical and Dr. Miller exhibits in word and deed, in nature, method and message, as well as in personality, purity and power, the divinities of life as esthetic and artistic, and, Dr. Miller, more than any living teacher in the world today, shows and leads the new way and life, that proves that sense leads and must lead always and everywhere to Soul; and that Sex is the vestibule to immaculate and immortal Spirit!



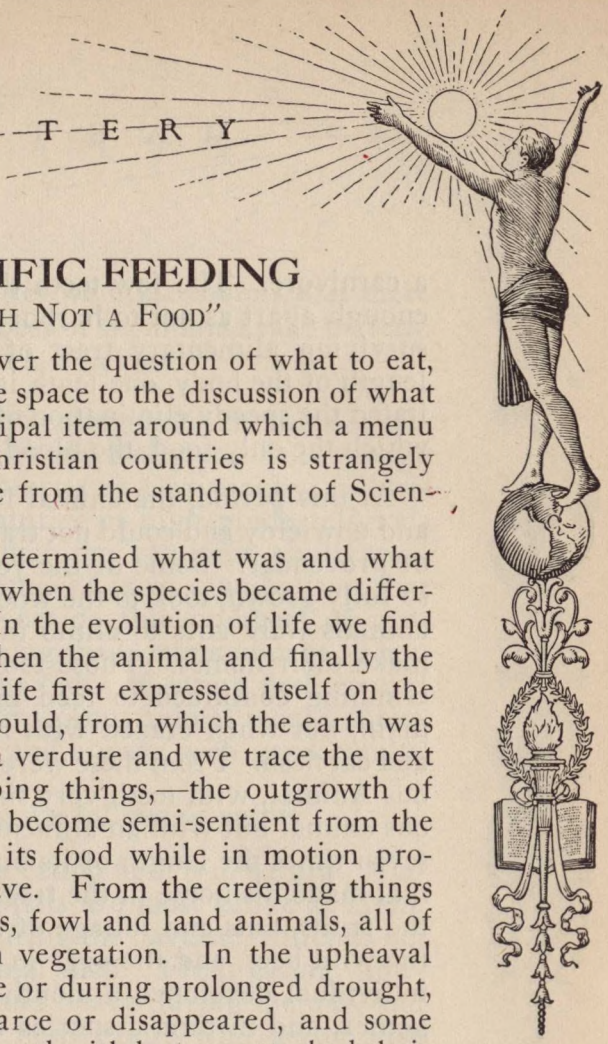
Having been a member of the First International Eugenic Congress in London, and heard all the talk and teaching about Eugenism, from the world's greatest experts, I can say that Dr. Miller is the most practical and inspiring exponent and example of Scientific Eugenism in the world.

Dr. Miller in himself and in his teachings, is a live, magnetic, inspiring, erudite, eloquent, attractive, impelling and compelling personal University, by whom through whom and in whom, all people may find treasures of knowledge and wisdom, example and type of the NEW HUMANISM of a coming race of Super-men and Super-women, that will bring again upon earth gods and goddesses that will make of the world a veritable Paradise.

Our "Heaven" is all here and now, the Kingdom of Heaven is within us. We are the architects of all our destiny, the makers of our lives, our fortunes, our happiness, our heaven. The preaching today should swing to an opposite pole of its present emphasis,—instead of what we have always heard, and not heeded, that man and woman are miserable worms of the dust,—it should be that we are all children of God, because of the Humanity of God and the Divinity of Man.

Dr. Miller presents and embodies the supreme technique of this transformation, transfiguration and triumph. He can impart this technique, and is doing it successfully, happily to thousands. His teaching is cheap at a thousand dollars for every man, woman and child.

Hear him, get him,—it means vim, vigor, vivacity, —purity, power, plenty,—health, happiness, heaven —HERE AND NOW!



SCIENTIFIC FEEDING

"Flesh Not a Food"

Before we can answer the question of what to eat, we shall devote a little space to the discussion of what not to eat. The principal item around which a menu is constructed in Christian countries is strangely enough of little value from the standpoint of Scientific Feeding.

Nature long ago determined what was and what was not food for man when the species became differentiated and fixed. In the evolution of life we find first, the vegetable, then the animal and finally the human kingdoms. Life first expressed itself on the planet in vegetable mould, from which the earth was finally covered with a verdure and we trace the next form of life to creeping things,—the outgrowth of vegetation which had become semi-sentient from the process of absorbing its food while in motion produced by wind or wave. From the creeping things we have evolved fishes, fowl and land animals, all of which subsisted upon vegetation. In the upheaval of the mountain range or during prolonged drought, vegetation became scarce or disappeared, and some animals, becoming crazed with hunger attacked their fellows and survived starvation by feeding upon them.

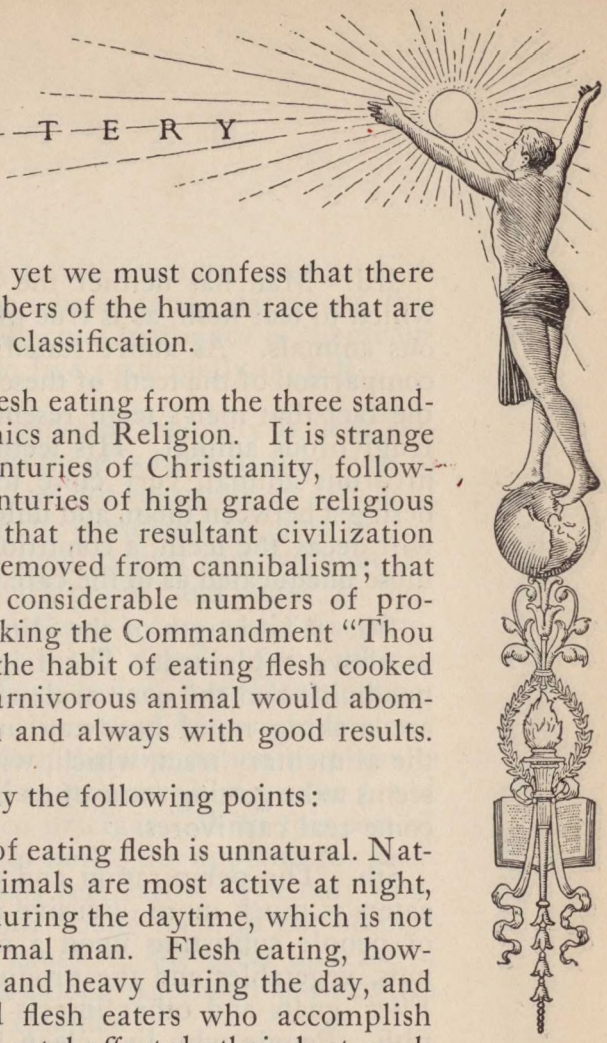
At this stage of evolution the Herbivorous animal had an alimentary tract thirty times the length of its body, and had front teeth very close together for purposes of cutting grass and nipping foliage, which were soon rotted out by the decaying flesh of its victim. By the same process, the alimentary tract decayed and shortened. In time there survived an animal with all the essentials of a walking graveyard,—



a carnivore. The few teeth that remained were far enough apart as not to harbor decayed flesh, and the surviving alimentary tract of only three times the length of the body, one-tenth its former length, facilitated the speedy elimination of putrifying flesh from which the only food, the blood, had been extracted.

At this period, the animal had become very large and unwieldy and could not travel far afield in search of provender. Some of the younger generation, not so fully grown, took to the woods, and the more lithe animals were able to climb into the trees and there make their homes. Those too clumsy and large for climbing continued to feed upon vegetation in the main, but when crazed with hunger, would destroy and eat flesh. From these were evolved the Omnivorous Animal, with teeth very similar to the Carnivorous animal but with an alimentary tract elongated to seven times the length of its body. The smaller animal made his home in the trees, and lived largely on the fruits, nuts and foliage of the trees, the honey of the wild bees, and the eggs in the birds' nests. This individual developed a mouth full of teeth close together, and in time a species was evolved and fixed which we call the Frugivorous Animal, with an alimentary tract twelve times the length of the body.

An examination of the teeth and alimentary tract of the human species, demonstrates that man not only was evolved from this tree-living individual, but that his teeth and alimentary tract are practically identical. It is therefore conclusively and scientifically determined that man is a frugivorous animal. Naturalists regard the omnivorous animal which eats flesh, vegetables or anything available, as the lowest in the



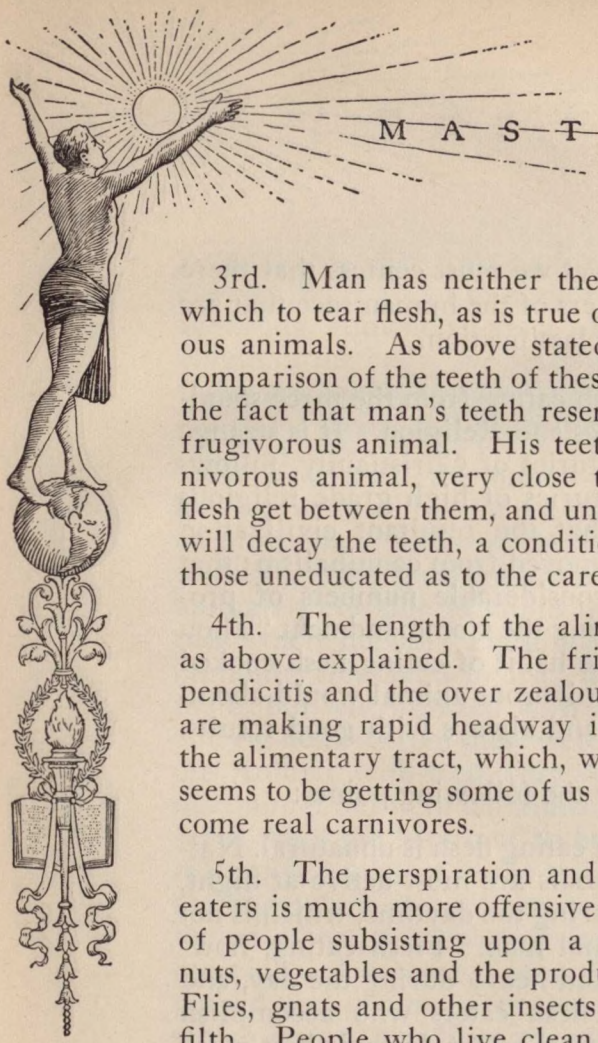
scale of development, yet we must confess that there seem to be many members of the human race that are making a bid for this classification.

We will consider flesh eating from the three standpoints of Science, Ethics and Religion. It is strange that after nineteen centuries of Christianity, following as many more centuries of high grade religious and moral training, that the resultant civilization should be no farther removed from cannibalism; that there should be any considerable numbers of professed Christians breaking the Commandment "Thou shalt not kill." But the habit of eating flesh cooked to death, which the carnivorous animal would abominate, is easily broken and always with good results.

Please note carefully the following points:

1st. The practice of eating flesh is unnatural. Naturally carnivorous animals are most active at night, and frequently sleep during the daytime, which is not the case with the normal man. Flesh eating, however, makes men dull and heavy during the day, and restless at night, and flesh eaters who accomplish much in the way of mental effort do their best work at night.

2nd. Carnivorous animals perspire through the tongue. The reader has probably noticed the perspiration dripping from the tongue of a dog. This is never true of herbivorous or frugivorous animals. However, much meat eating makes the tongue thick and gives a bad taste to the mouth—does much towards substituting the tongue-perspiring habit of the dog.



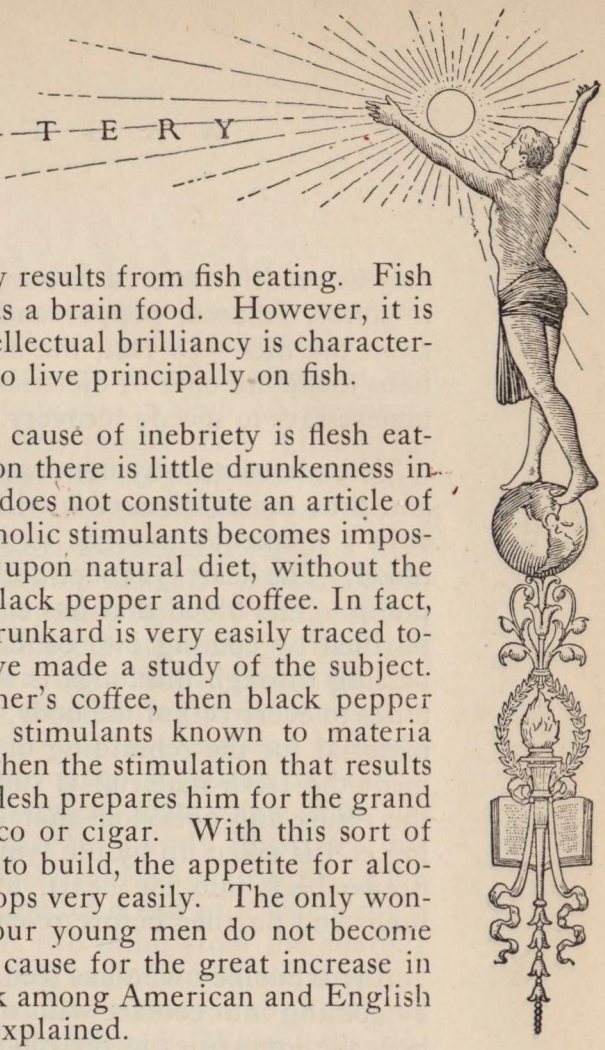
3rd. Man has neither the teeth nor claws with which to tear flesh, as is true of all natural carnivorous animals. As above stated, an examination and comparison of the teeth of these various classes reveal the fact that man's teeth resemble only those of the frugivorous animal. His teeth are, unlike any carnivorous animal, very close together. Particles of flesh get between them, and unless carefully removed, will decay the teeth, a condition so prevalent among those uneducated as to the care of the mouth.

4th. The length of the alimentary tract or canal, as above explained. The frightful ravages of appendicitis and the over zealous effort of the surgeon are making rapid headway in properly shortening the alimentary tract, which, with the decaying teeth, seems to be getting some of us into proper trim to become real carnivores.

5th. The perspiration and other excreta of flesh eaters is much more offensive and profuse than that of people subsisting upon a natural diet of fruits, nuts, vegetables and the products of living animals. Flies, gnats and other insects are only attracted by filth. People who live clean lives and eat no dead flesh are not bothered with flies and gnats, they do not have in their systems that which attracts them.

6th. Flesh eaters are subject to diseases that can result from no other cause, and that those living upon a natural diet never experience—scrofula, leprosy, eczema, cancer, and nearly all malignant ulcers, etc.

It is today an established fact that the leprosy of the Sandwich Islanders was caused by eating the dead fish washed up on their shores. It is also well known

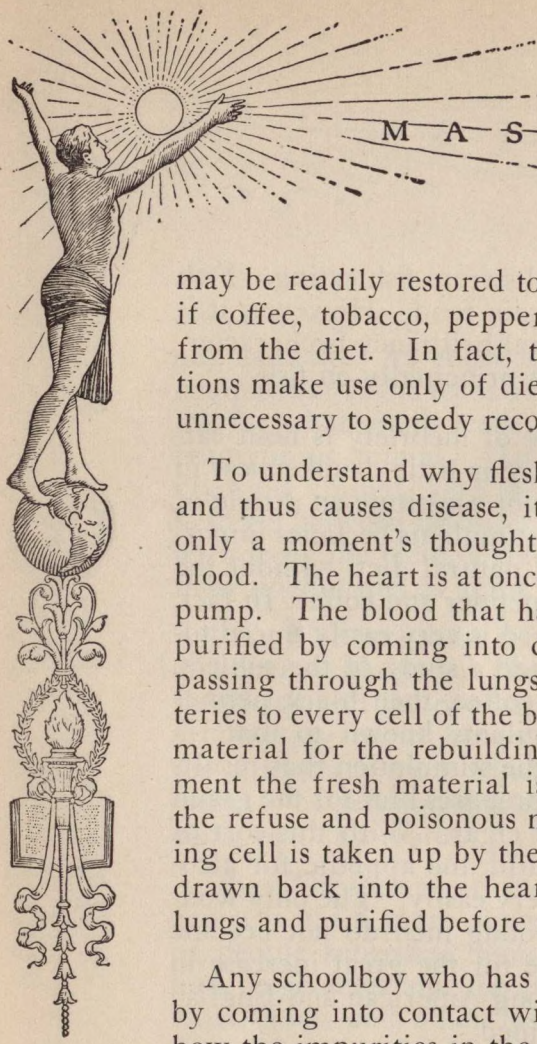


that paresis frequently results from fish eating. Fish is regarded by some as a brain food. However, it is not of record that intellectual brilliancy is characteristic of fishermen, who live principally on fish.

7th. The primary cause of inebriety is flesh eating, and for this reason there is little drunkenness in countries where flesh does not constitute an article of diet. The use of alcoholic stimulants becomes impossible to a man living upon natural diet, without the addition of tobacco, black pepper and coffee. In fact, the evolution of the drunkard is very easily traced today by those who have made a study of the subject. His first start is mother's coffee, then black pepper (one of the greatest stimulants known to materia medica) in his food, then the stimulation that results from a steady diet of flesh prepares him for the grand finale—father's tobacco or cigar. With this sort of foundation on which to build, the appetite for alcoholic beverages develops very easily. The only wonder is that more of our young men do not become drunkards, while the cause for the great increase in the use of strong drink among American and English women is thus easily explained.

Nicotine is a most powerful heart depressant, and always requires a stimulant. No one can use tobacco in any form for any extended period of time without making use of stimulants. The moral education may preclude alcohol, but black pepper, strong tea or coffee become a counteracting necessity.

The most experienced and successful specialists and institutions for the cure of inerbriates are unanimous in the conclusion that the most degenerate cases

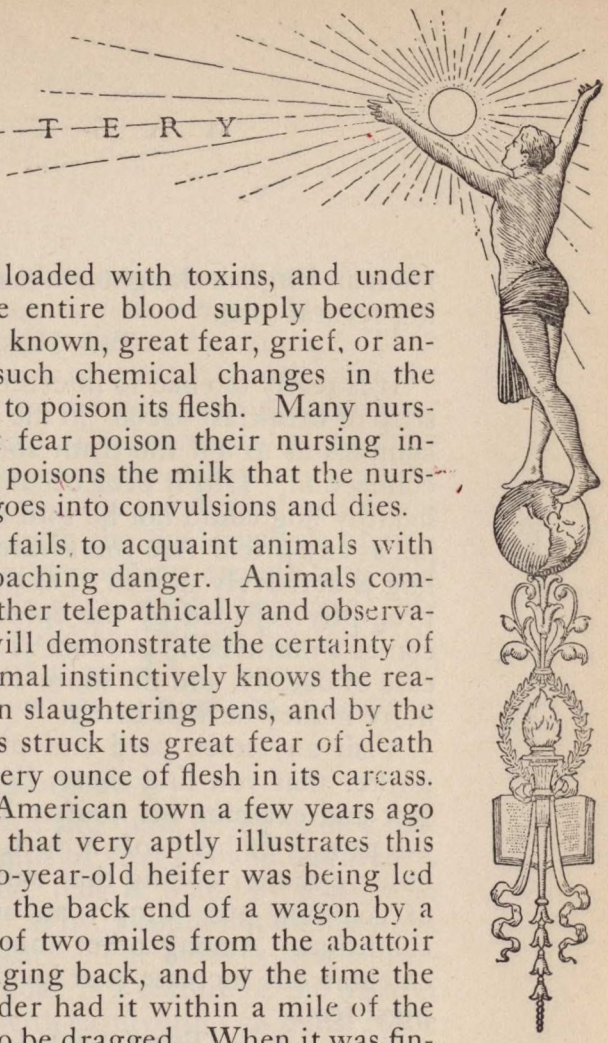


may be readily restored to normal health and habits, if coffee, tobacco, pepper and flesh are eliminated from the diet. In fact, the most successful institutions make use only of dietetics, and find medication unnecessary to speedy recovery.

To understand why flesh eating poisons the system and thus causes disease, it will be necessary to give only a moment's thought to the circulation of the blood. The heart is at once both a suction and a force pump. The blood that has become oxygenated and purified by coming into contact with the air while passing through the lungs is forced through the arteries to every cell of the body, carrying thereto fresh material for the rebuilding of the cell. At the moment the fresh material is supplied by the arteries, the refuse and poisonous material of the disintegrating cell is taken up by the lymphatics and veins and drawn back into the heart, to be sent through the lungs and purified before re-entering the arteries.

Any schoolboy who has seen an iron nail dissolved by coming into contact with oxygen can understand how the impurities in the blood from disintegrating cells are incinerated by the oxygen, turned into gas while passing through the lungs and thrown out into the atmosphere.

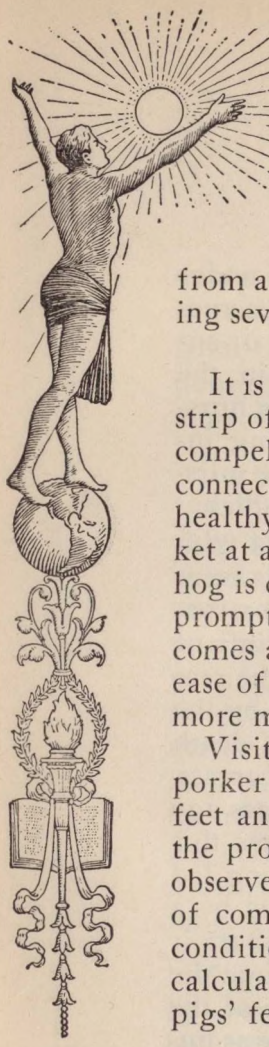
At death, the last action of the heart is that of the suction pump which empties the arteries of the pure arterial blood. Thus, the body of an animal slaughtered in the usual way contains only the poison-laden venous blood and lymphatics, which constitute sixty-five percent of all the flesh served upon our tables.



The venous blood is loaded with toxins, and under certain conditions the entire blood supply becomes poisonous. As is well known, great fear, grief, or anxiety will produce such chemical changes in the blood of an animal as to poison its flesh. Many nursing mothers in great fear poison their nursing infants; while anger so poisons the milk that the nursing child frequently goes into convulsions and dies.

The instinct never fails to acquaint animals with the certainty of approaching danger. Animals communicate with each other telepathically and observation and experience will demonstrate the certainty of the fact that every animal instinctively knows the reason for its detention in slaughtering pens, and by the time the fatal blow is struck its great fear of death will have poisoned every ounce of flesh in its carcass.

In a little western American town a few years ago an incident occurred that very aptly illustrates this last statement. A two-year-old heifer was being led to market attached to the back end of a wagon by a rope. At a distance of two miles from the abattoir the animal began hanging back, and by the time the accessories to its murder had it within a mile of the place it literally had to be dragged. When it was finally pulled into the slaughter-house the fear of death had covered its body with a foamy perspiration. It was soon dispatched with a sledge hammer, and the next morning its carcass was sold over the local butcher's counter. That day forty people were discovered to be suffering from the results of poisoning, and the only thing that the local physicians could discover that all had eaten of was that same two-year-old heifer. As I write this the newspaper account is before me of a bull being crazed with fear, running amuck



from an English slaughter-house, and seriously injuring several men.

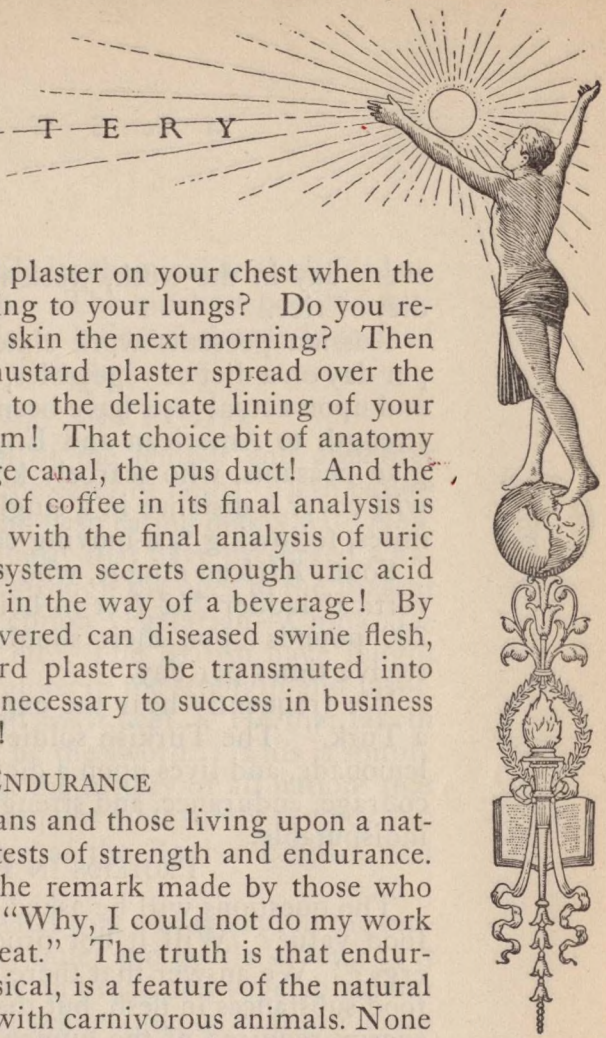
THE HOG

It is really too bad to interfere with that "delicious strip of breakfast bacon" in the morning, but candour compels us to tell the truth about the SWINE in this connection. Did it ever occur to you that a well or healthy hog could not be sold in any live stock market at any price? Are you aware that the only healthy hog is derisively spoken of as the "razor-back" and is promptly rejected by the epicure? A hog only becomes a marketable product as it advances in the disease of obesity, and the more diseased he becomes the more money he will bring.

Visit any stock yard and pick out any waddling porker that you find there, lift any one of his four feet and examine his hoofs. You will find between the prongs of his hoofs a duct, from which you will observe matter oozing that will strongly remind you of common pus—simply an outlet for his diseased condition. Among other things, this sight will be calculated to increase your love for broiled or pickled pigs' feet.

THE QUICK LUNCH

We were interested in the "quick lunch" of some "business men" the other day in one of the popular lunch rooms. Several of the orders were "ham sandwich and coffee." No wonder that a large majority of men have failed in commercial life. Does any man in the habit of consulting the tenants of his upper story imagine for a moment that that sort of provender will supply the proper chemicals out of which brain cells and energy are generated? Ham sandwich! Did you ever anaylze it? Did you ever have



mother put a mustard plaster on your chest when the cold seemed to be going to your lungs? Do you remember the blistered skin the next morning? Then think of what that mustard plaster spread over the ham must have done to the delicate lining of your stomach! And the ham! That choice bit of anatomy just above the drainage canal, the pus duct! And the coffee! The caffeine of coffee in its final analysis is found to be identical with the final analysis of uric acid. Every human system secrets enough uric acid without adding more in the way of a beverage! By no alchemy yet discovered can diseased swine flesh, uric acid, and mustard plasters be transmuted into the brain and energy necessary to success in business or character building!

ENDURANCE

Seventh. Vegetarians and those living upon a natural diet excel in all tests of strength and endurance. We frequently hear the remark made by those who have not investigated, "Why, I could not do my work were it not for my meat." The truth is that endurance, mental and physical, is a feature of the natural diet, and is not found with carnivorous animals. None of the strong animals, those noted for their endurance, ever eat flesh. The ox, the horse, and the elephant are all vegetarians. But here someone asks, "How about the lion?" The lion is only strong in the ferocity of the attack, and is totally incapable of sustaining strength or endurance. An ordinary Shetland pony can wear a lion out in a day's time in any straight test of endurance.

Hindoo messengers, who carry dispatches from town to town, cover a distance of sixty miles per day,



every day in the week, week in and week out, on a diet of rice.

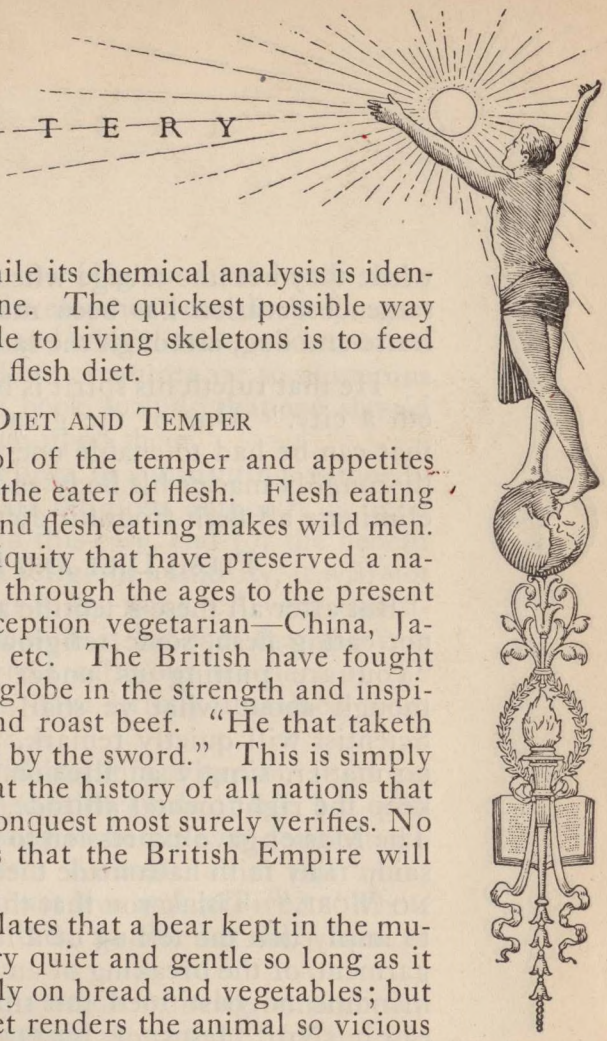
Russian peasants work sixteen to eighteen hours per day on a diet of vegetables, black bread and leeks, and upon actual tests have been found far superior in strength to American and English sailors. Norwegian peasants, who scarcely know the taste of meat, will cover a distance in a single run of ten to twelve miles, following fast-moving carriages.

South African miners, who never eat flesh, climb a vertical ladder 262 feet in height with a burden of 200 pounds upon their shoulders, making the trip twelve times per day.

We frequently hear the expression, "As strong as a Turk." The Turkish soldier drinks only water or lemonade, and lives upon a diet of rice and figs. His courage, endurance, and strength are remarkable and indisputable.

Proteids in Flesh

The questions will be asked here, "Has not flesh a food value? Will it not produce strength and energy?" We answer that there are proteids and other food substances in flesh, but the physical and nervous energy required of the human system to extract and assimilate the same fully offsets any beneficial results that might and frequently do accrue to carnivorous animals. We are today able to scientifically demonstrate that flesh is simply a stimulant resulting from the poisons contained in the venous blood. Up to a few years ago beef extract was in great demand in the sick room, and was popularly supposed to contain great nourishing qualities, while today any chemist or physician knows that it contains absolutely no nutritive properties, but is simply a stimulant of equal



value with alcohol while its chemical analysis is identical with human urine. The quickest possible way of reducing fat people to living skeletons is to feed them exclusively on a flesh diet.

Flesh Diet and Temper

Eight. Self-control of the temper and appetites are more difficult for the eater of flesh. Flesh eating makes wild animals, and flesh eating makes wild men. All the nations of antiquity that have preserved a national existence down through the ages to the present time, are without exception vegetarian—China, Japan, India, Armenia, etc. The British have fought their way around the globe in the strength and inspiration of meat pies and roast beef. "He that taketh the sword shall perish by the sword." This is simply a statement of fact that the history of all nations that have waged wars of conquest most surely verifies. No one seriously believes that the British Empire will prove the exception.

Professor Liebig relates that a bear kept in the museum at Giessen is very quiet and gentle so long as it is nourished exclusively on bread and vegetables; but a few days of flesh diet renders the animal so vicious as to endanger the life of its trainer, who amuses himself by periodically modifying the character of the animal with a change of its diet.

It is a well-known fact that carnivorous animals are not easy to domesticate and manage. A flesh diet, more or less exclusive, is, more than race, a determining factor of the individual character, whether it shall be gentle or violent.

The white rats of our laboratories, as long as they are nourished on bread or grain, can be easily tamed,

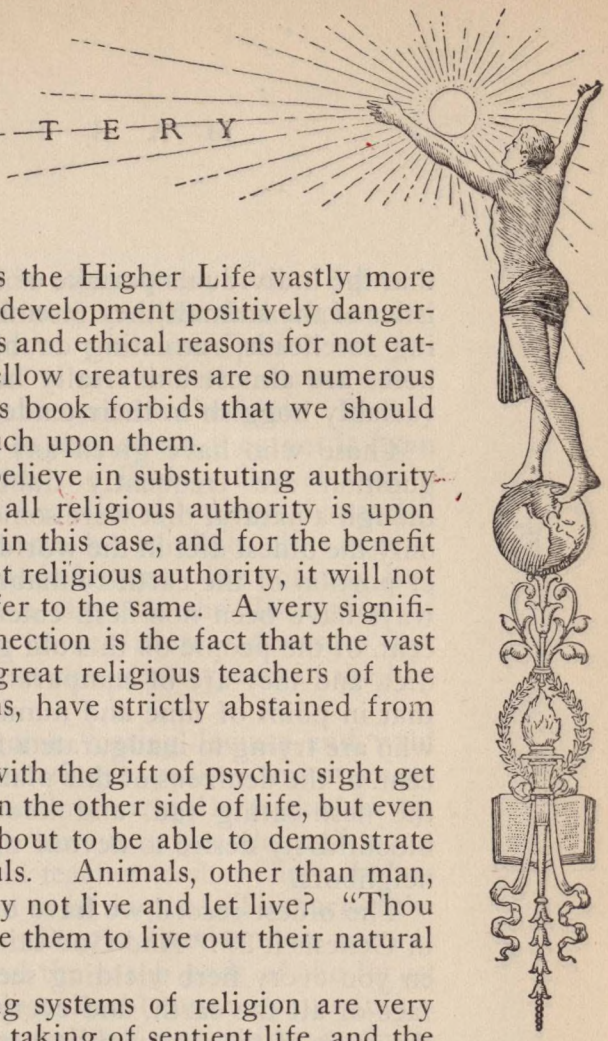


while they become savage when fed upon flesh. The same observation has been made in relation to the horse and dog, although the latter is omnivorous.

"He that ruleth his spirit is better than he that taketh a city." One of the greatest "means of grace" that can be had to enable one to "rule his spirit" or thoroughly master his body and animal instincts is to eliminate all flesh from his diet.

Flesh Diet and Religion

But after all these scientific and ethical reasons for not eating flesh, some religious crank will exclaim, "You are putting us under bondage. 'Take no though about what ye shall eat." The Christian Scientist will quietly remark, "All is mind, there is no matter, simply an illusion. Eat what you like, keep the right mental attitude, and all will be well." The Master gave expression to no such teaching. He said, "Thy faith hath made thee whole. Go and Sin no More." Think you that the Great Healer meant to imply that the telling of a lie, or the stealing of a garment, or the breaking of any other of the ten commandments constituted the sin that caused the disease? No! Jesus of Nazareth was essentially a Healer. He came preaching Health. The Greek word in the New Testament translated "Salvation" is in other places very properly translated Health. And the sin against which the Master warned most certainly included the sins against the body—The Temple of the Holy Spirit, and these sins are principally dietary. The ideal life will cause us to regard the sins against the body—the Tabernacle of the living God—as of equal importance with our so-called moral lapses.



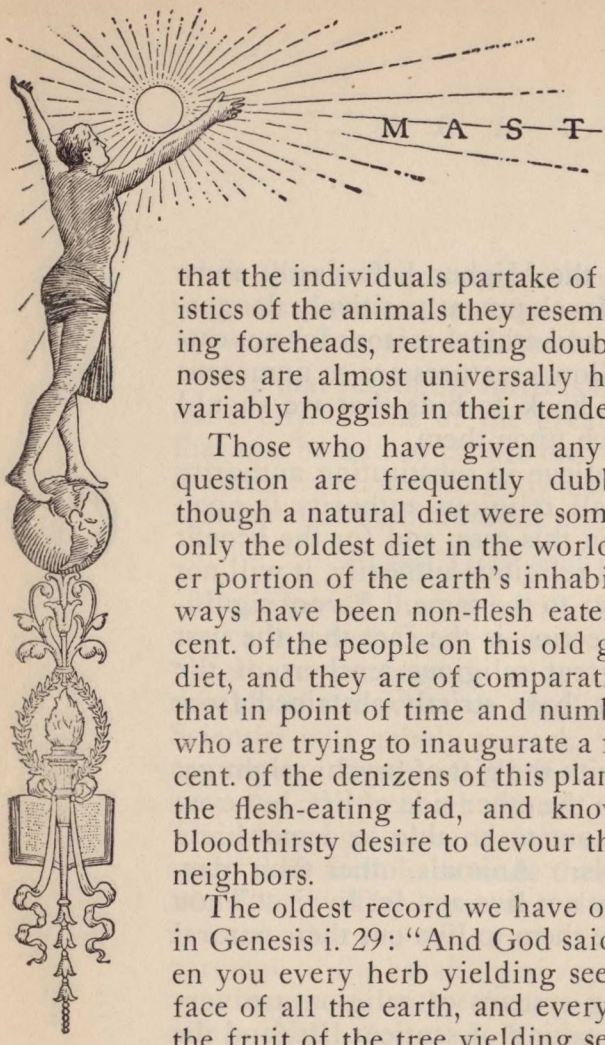
Flesh eating makes the Higher Life vastly more difficult, and psychic development positively dangerous. But the religious and ethical reasons for not eating the flesh of our fellow creatures are so numerous that the scope of this book forbids that we should more than merely touch upon them.

While we do not believe in substituting authority for reason, yet when all religious authority is upon the side of reason, as in this case, and for the benefit of those who do accept religious authority, it will not be amiss to briefly refer to the same. A very significant item in this connection is the fact that the vast majority of all the great religious teachers of the world, of all religions, have strictly abstained from the eating of flesh.

Not only do those with the gift of psychic sight get glimpses of animals on the other side of life, but even the physicists seem about to be able to demonstrate that animals have souls. Animals, other than man, live after death. Why not live and let live? "Thou shalt not kill." Leave them to live out their natural lives.

The older surviving systems of religion are very outspoken against the taking of sentient life, and the eating of flesh. The Buddhists name three occupations which they regard as the lowest possible and most degrading manner of gaining a livelihood, the most heinous of which is the killing and selling of flesh for food. Butchers are not allowed in any civilized country to sit upon a jury in a trial involving human life.

Anthropologists have noticed that flesh-eating races resemble animals in their facial expressions—lions, tigers, cats, dogs, horses, cows, hogs, etc., and



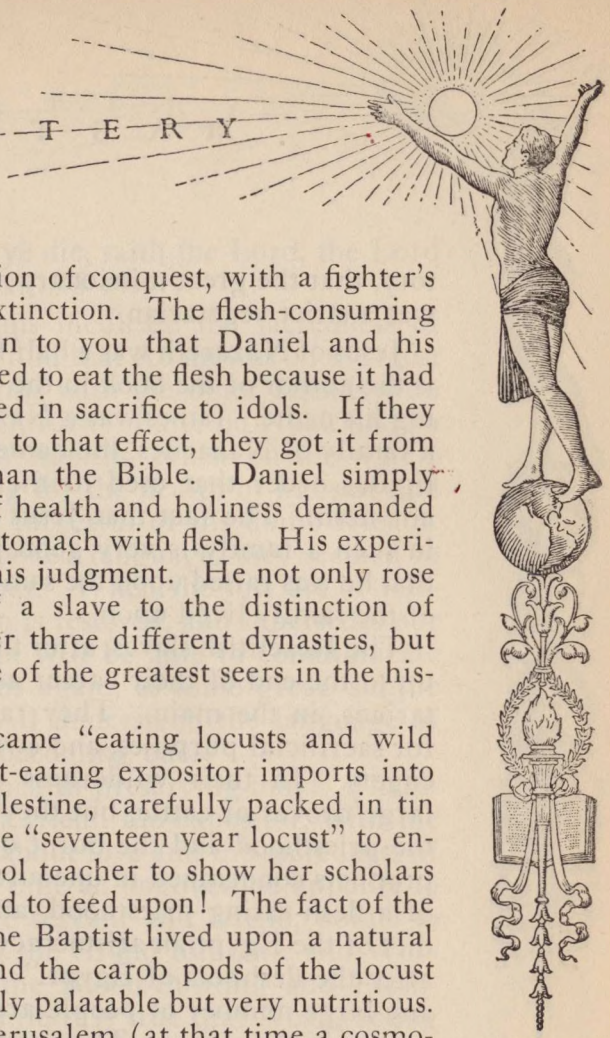
that the individuals partake of the leading characteristics of the animals they resemble. Men with receding foreheads, retreating double chins, and pointed noses are almost universally hog-eaters, and are invariably hoggish in their tendencies.

Those who have given any serious study to this question are frequently dubbed "Faddists." As though a natural diet were something new! It is not only the oldest diet in the world, but by far the greater portion of the earth's inhabitants are now and always have been non-flesh eaters. Less than 20 per cent. of the people on this old globe use flesh in their diet, and they are of comparatively recent origin, so that in point of time and numbers they are the ones who are trying to inaugurate a fad! while over 80 per cent. of the denizens of this planet have not cultivated the flesh-eating fad, and know nothing about the bloodthirsty desire to devour the flesh of their dumb neighbors.

The oldest record we have on the subject is found in Genesis i. 29: "And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of the tree yielding seed; to you it shall be for meat" (food).

Following this, Adam's friends and companions in the great family from which he was evolved were given permission to partake of the identical food vouchsafed to himself.

All the great Bible characters were vegetarians. Daniel "purposed in his heart not to defile himself with the king's meat." At this time the Babylonian Empire had acquired the unfortunate flesh-eating habit, which fired their blood with the desire to fight



and made them a nation of conquest, with a fighter's invariable ending—extinction. The flesh-consuming expositor will explain to you that Daniel and his Hebrew friends refused to eat the flesh because it had been previously offered in sacrifice to idols. If they have any information to that effect, they got it from some other source than the Bible. Daniel simply knew that the laws of health and holiness demanded that he defile not his stomach with flesh. His experience amply justified his judgment. He not only rose from the position of a slave to the distinction of Prime Minister under three different dynasties, but he developed into one of the greatest seers in the history of the race.

John the Baptist came "eating locusts and wild honey," and the meat-eating expositor imports into this country from Palestine, carefully packed in tin boxes, a relative of the "seventeen year locust" to enable the Sunday School teacher to show her scholars what poor John elected to feed upon! The fact of the matter is that John the Baptist lived upon a natural diet of wild honey and the carob pods of the locust tree, which are not only palatable but very nutritious. The man whom all Jerusalem (at that time a cosmopolitan city of over one million inhabitants) "went out to see" and hear was no addle-pated crank, trying to subsist upon the buzzing noise of a meatless winged insect sawing the air!

The great preacher and logician, Saul of Tarsus, said, "If meat causeth my brother to offend, then will I eat no meat while the world stands." But some expositor will explain to you that Paul was only enunciating a principle. So? Well, from those here stated or other reasons, it is a fact, both of tradition and his-

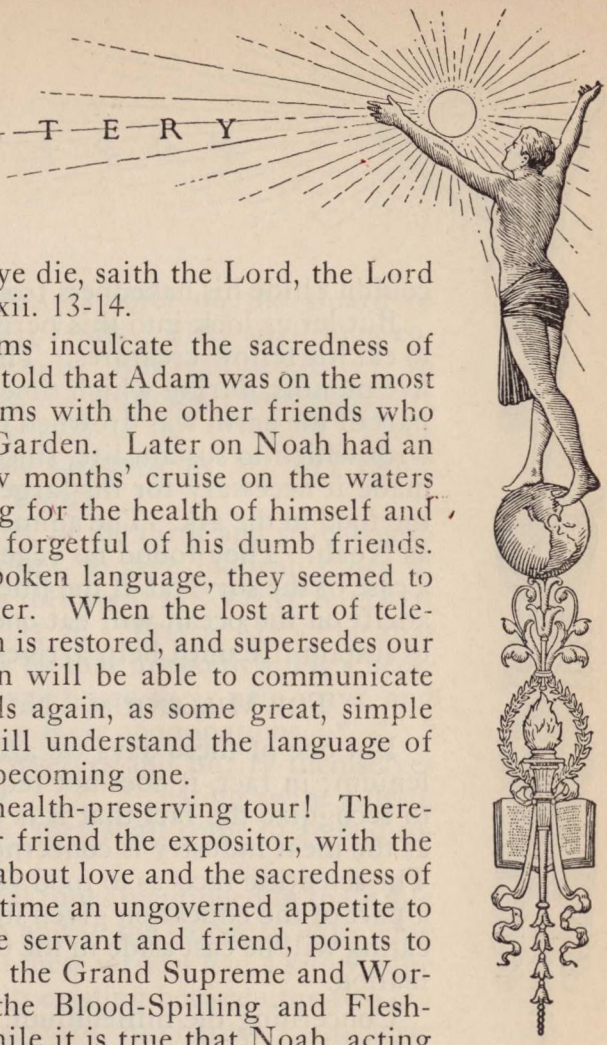


tory, that the great missionary of the Gospel of Love was a strict vegetarian.

Jesus of Nazareth was a half brother of James, who is the author of the book in the New Testament bearing his name. James was a Nazarite and belonged to a family of Nazarites, the name given to a sect or religious order that used neither intoxicating liquors nor flesh. The fact that Jesus lived for thirty years in such a family is very good presumptive evidence that he was raised upon the same diet that the balance of the family lived upon.

The Israelitish slaves, after the exodus from Egypt, up to the end of their career as a nation, were vegetarians, in the main. They raised cattle and sheep for sacrificial purposes, and swine and dogs for scavengers. In their wilderness wanderings they had large droves of cattle, but they were kept sacred for the priesthood and the burnt offerings, which God's prophets condemned in unequivocal terms. The sight of a flesh-eating priesthood, and the memory of the diet of the Egyptian aristocracy, caused them to "lust after the fleshpots of Egypt." The intense desires of any large number of people are always gratified. It was so in their case. They attracted large droves of quail and ate until a plague of scurvy broke out in their midst, depleting their ranks; and we are told, in Numbers xi. 29-33, that their unnatural appetite for flesh was displeasing to the Lord.

Isaiah voices man's early conception of the voice of God on the flesh-eating question in these words: "And behold, * * * slaying oxen and killing sheep, eating flesh and drinking wine: let us eat and drink, for tomorrow we die. And the Lord of Hosts revealed himself in mine ears; surely this iniquity shall not be



purged from you till ye die, saith the Lord, the Lord of Hosts." Isaiah xxii. 13-14.

All religious systems inculcate the sacredness of sentient life. We are told that Adam was on the most intimate speaking terms with the other friends who shared with him the Garden. Later on Noah had an inspiration that a few months' cruise on the waters would be a good thing for the health of himself and family. He was not forgetful of his dumb friends. While they had no spoken language, they seemed to understand one another. When the lost art of telepathic communication is restored, and supersedes our babel of tongues, man will be able to communicate with his dumb friends again, as some great, simple souls do now. He will understand the language of the monkey without becoming one.

But Noah and his health-preserving tour! Thereby hangs a tale. Our friend the expositor, with the penchant for prating about love and the sacredness of life, with at the same time an ungoverned appetite to devour his inoffensive servant and friend, points to Noah's biography for the Grand Supreme and Worshipful Founder of the Blood-Spilling and Flesh-Devouring Cult. While it is true that Noah, acting from an instinct of self-preservation, persuaded himself that Heaven granted him permission to "slay and eat," and caused the chronicler to so report the incident, it is also a fact that our first Butcher also became our first Drunkard. Drunkenness and Flesh-eating are a precious pair of twins that were born into the world at the same time. And O! Such a drunk! The poor Ethiopians, the descendants of Ham, have had to pay the penalty by thousands of years of abject slavery, all because poor Noah got so drunk that he



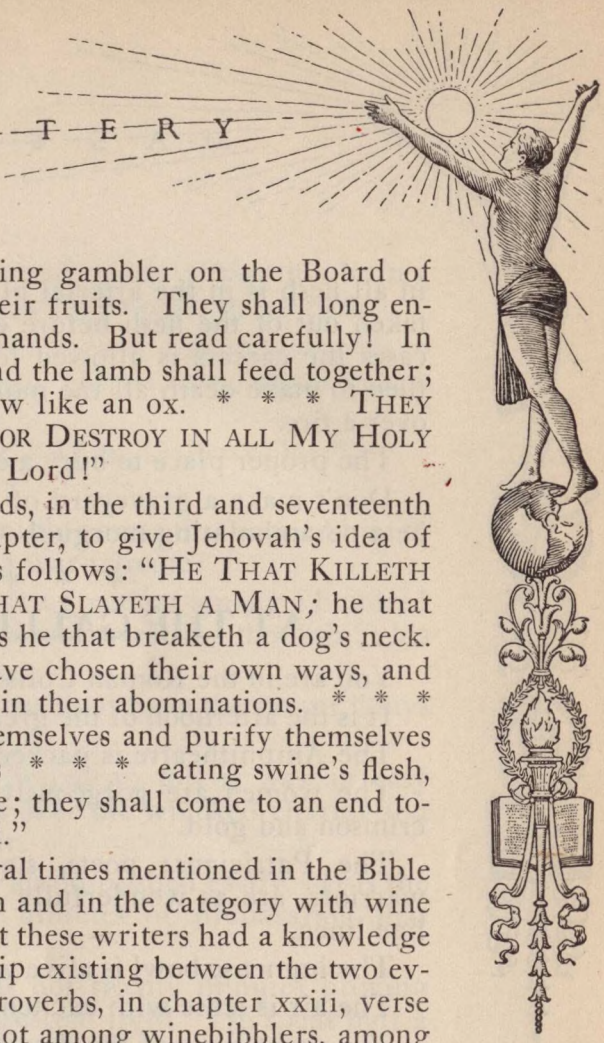
couldn't hide his nakedness from his son. Genesis ix.

But let us look into this permission given to Noah to eat his fellow-creatures. They were in the ark for five months, during which time the vegetation of that part of the earth was drowned out. Noah had nothing with which to sustain life, since his prolonged cruise made it necessary for his large family to exhaust all the food in the ark. The animals were in the same fix as Noah. They found no vegetation. It was simply a case of the survival of the fittest. Shipwrecked men adrift on the ocean will eat one another in the effort to sustain life until help arrives.

The Millenium—No Flesh Eating

But one of these days we are going to have a millenium; in fact, it does not require much of a "seer" to recognize the fact that it is now dawning. So far as the meat industry is concerned, it is about at hand. The scientific facts as to food values will soon become a part of the education given in our schools, and flesh eating will be cast aside in the onward march of civilization.

Concerning the millennium, Isaiah had a wonderful dream, which you can read in the 65th chapter of the book bearing his name. In that day our children shall die at the age of 100 years and the problem of longevity will be solved. Every man shall sit under his own vine and fig-tree. He shall build a house and live in it. He shall labour and reap the rewards of his own work. He shall not build, and a greedy landlord collect rent from other tenants. He shall not labour, and a promoter with the title of a "captain of industry" reap the reward. They shall plant vineyards and eat the fruits of them. They shall not plant,



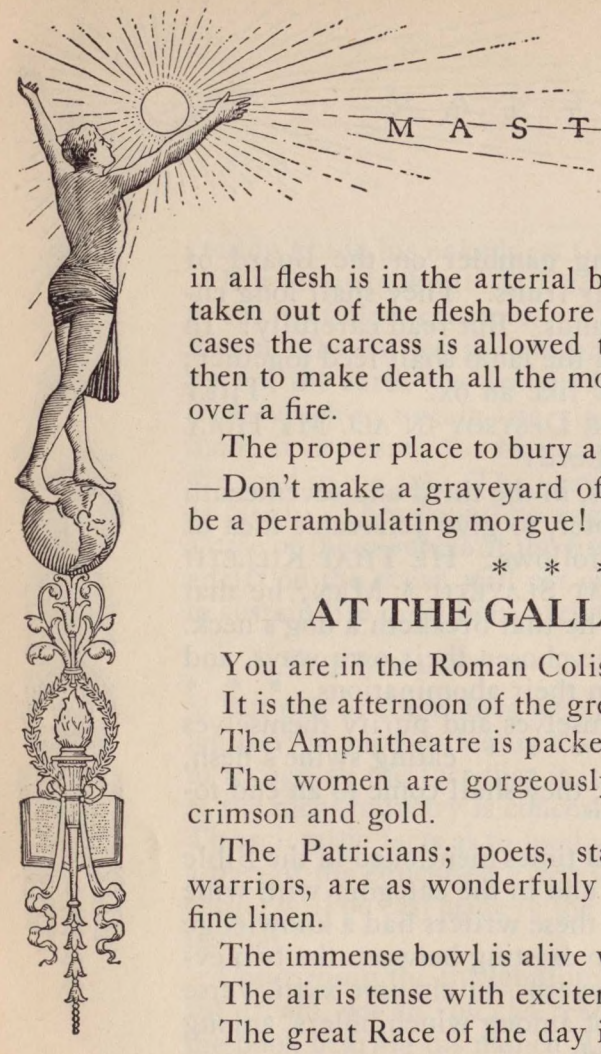
and the idle air-beating gambler on the Board of Trade rob them of their fruits. They shall long enjoy the work of their hands. But read carefully! In that day "The wolf and the lamb shall feed together; the lion shall eat straw like an ox. * * * THEY SHALL NOT HURT NOR DESTROY IN ALL MY HOLY MOUNTAIN, saith the Lord!"

Then Isaiah proceeds, in the third and seventeenth verses of the next chapter, to give Jehovah's idea of taking sentient life, as follows: "HE THAT KILLETH AN OX IS AS HE THAT SLAYETH A MAN; he that sacrificeth a lamb is as he that breaketh a dog's neck. * * * Yea, they have chosen their own ways, and their souls delighteth in their abominations. * * * They that sanctify themselves and purify themselves to go into the gardens * * * eating swine's flesh, * * * and the mouse; they shall come to an end together, saith the Lord."

Flesh eating is several times mentioned in the Bible in the same connection and in the category with wine drinking, showing that these writers had a knowledge of the close relationship existing between the two evils. The writer of Proverbs, in chapter xxiii, verse 20, admonishes, "Be not among winebibblers, among gluttonous eaters of flesh."

The Master expresses the Father's interest in even the smallest of animal life in the saying, "Are not two sparrows sold for a farthing? and not one of them is forgotten by the Father."

Having considered the flesh-eating proposition from the standpoint of science, ethics, and religion, we will close the case against flesh eating with the observation of the very important fact that LIFE CAN ONLY BE SUSTAINED WITH LIFE. The life principle



in all flesh is in the arterial blood. This is not only taken out of the flesh before eating it, but in many cases the carcass is allowed to partially decay, and then to make death all the more certain, it is cooked over a fire.

The proper place to bury a corpse is in the ground —Don't make a graveyard of your stomach! Don't be a perambulating morgue!

* * *

AT THE GALLEY'S OAR

You are in the Roman Coliseum.

It is the afternoon of the great Chariot Race.

The Amphitheatre is packed with people.

The women are gorgeously gowned in blue and crimson and gold.

The Patricians; poets, statesmen, philosophers, warriors, are as wonderfully garbed in purple and fine linen.

The immense bowl is alive with light and color.

The air is tense with excitement.

The great Race of the day is nearly over.

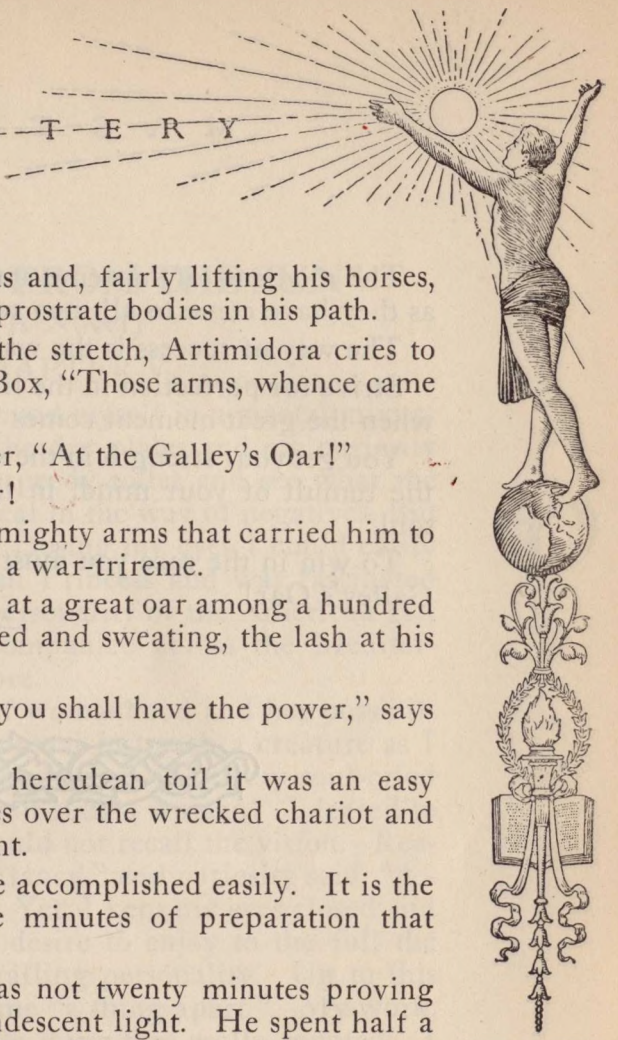
The Charioteers are approaching the last turn to finish in front of the Royal Stand.

Every one leans forward.

There is no sound throughout the vast Coliseum save the rush of the flying horses, the thunder of the chariots, the cries of the charioteers.

Ben Hur is driving second.

As they approach the last corner, the first horses pitch forward, and driver, chariot and all roll in front of Ben Hur.



He grasps the reins and, fairly lifting his horses, drives them over the prostrate bodies in his path.

As he swings into the stretch, Artimidora cries to him from the Royal Box, "Those arms, whence came those arms!"

He shouts in answer, "At the Galley's Oar!"

At the Galley's Oar!

Ben Hur got those mighty arms that carried him to victory in the hold of a war-trireme.

For years he slaved at a great oar among a hundred other slaves, half-naked and sweating, the lash at his back.

"Do the thing and you shall have the power," says Emerson.

After his years of herculean toil it was an easy thing to lift the horses over the wrecked chariot and drive them to the front.

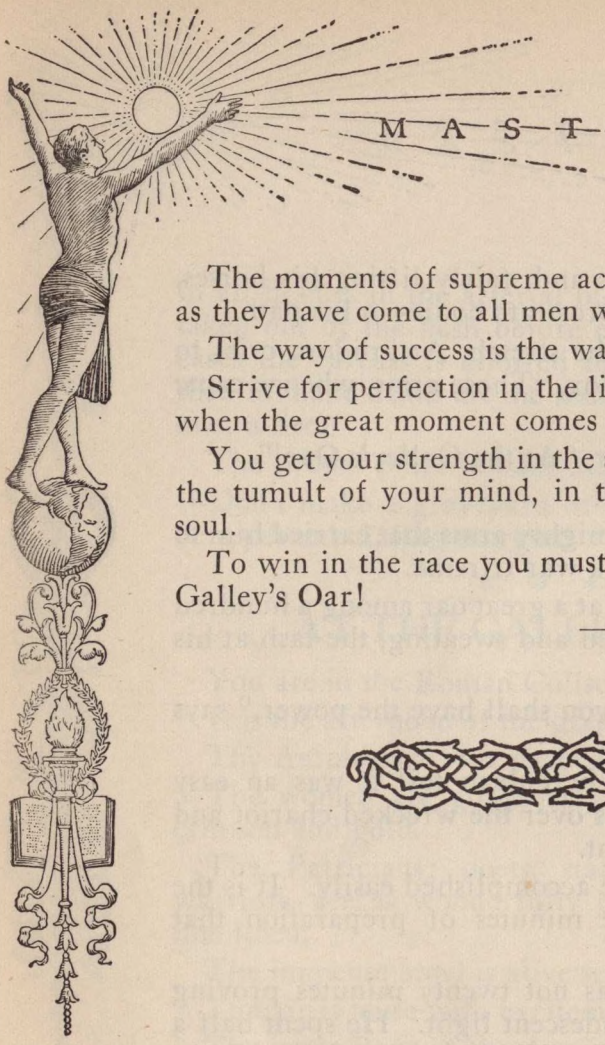
All great things are accomplished easily. It is the years, the hours, the minutes of preparation that count.

Thomas Edison was not twenty minutes proving the value of the incandescent light. He spent half a life time seeking the best filament.

Abraham Lincoln wrote the greatest speech ever made in the English language—the Gettysburg Address—on the back of an envelope an hour before he delivered it.

Yet the deep understanding, the rugged spirit, the infinite compassion, the whole life of Lincoln thrills in its every word.

Work, constantly, patiently every day, striving towards the highest and the best.



MASTERY

The moments of supreme action will come to you as they have come to all men we call great.

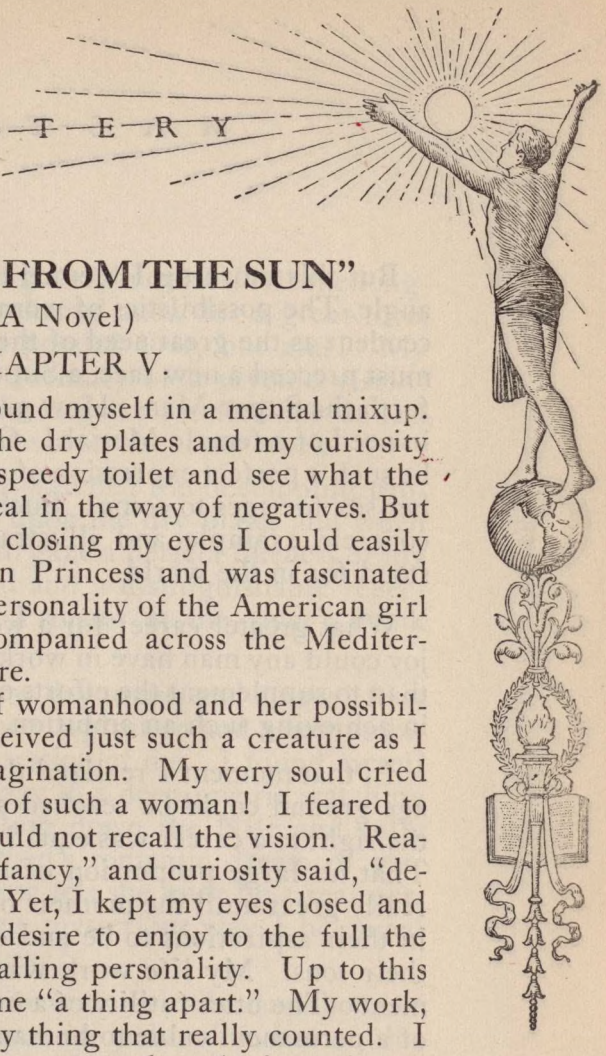
The way of success is the way of struggle.

Strive for perfection in the little things you do and when the great moment comes you will be prepared.

You get your strength in the sweat of your body, in the tumult of your mind, in the aspiration of your soul.

To win in the race you must first be a slave-at the Galley's Oar!

—*Leon Josef Rabet.*



"THE MAN FROM THE SUN"

(A Novel)

CHAPTER V.

In the morning I found myself in a mental mixup. I longed to develop the dry plates and my curiosity urged me to make a speedy toilet and see what the dark-room would reveal in the way of negatives. But on the other hand, by closing my eyes I could easily visualize the Egyptian Princess and was fascinated with the charm and personality of the American girl I had, in vision, accompanied across the Mediterranean the night before.

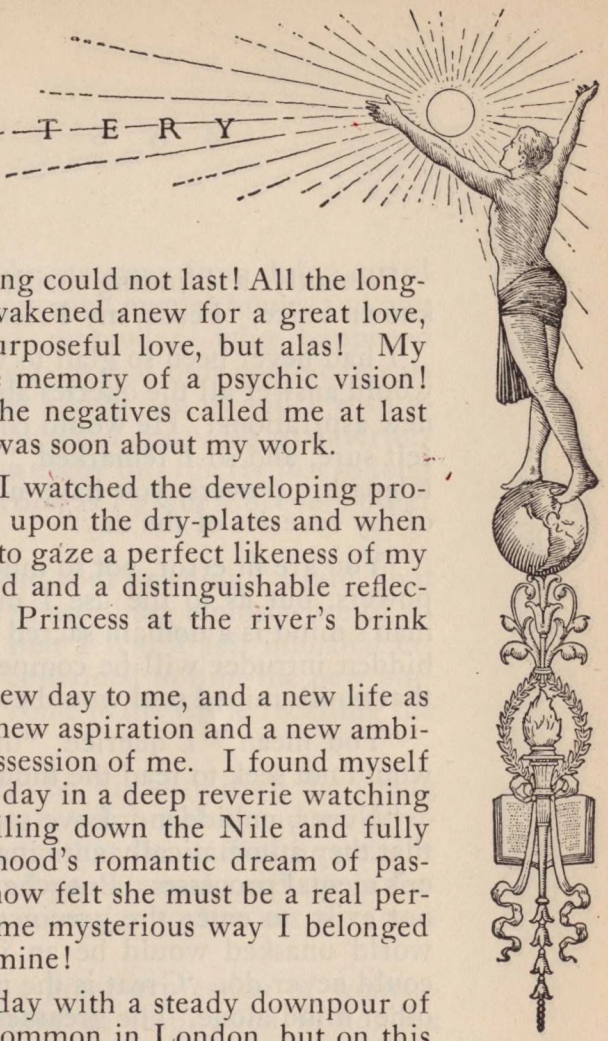
In all my dreams of womanhood and her possibilities I had never conceived just such a creature as I now beheld in my imagination. My very soul cried out for the friendship of such a woman! I feared to open my eyes lest I could not recall the vision. Reason suggested "only a fancy," and curiosity said, "develop the negatives." Yet, I kept my eyes closed and gave full rein to my desire to enjoy to the full the pleasure of this enthralling personality. Up to this morning love was to me "a thing apart." My work, my career was the only thing that really counted. I had experienced in my younger days the joys of a supremely satisfying love for a few brief months, but the ruthless hand of death had intervened. This taste filled my soul for years with a great yearning, but the mate had not appeared and time had assuaged the grief and dulled the hope. All absorbed in what I considered my life work, I overcame the self-pitying moment of sadness with the assurance that no woman would ever merge into my ambitions or efface herself in my career.



But this morning I seemed to see life from a new angle. The possibilities of womanhood loomed transcendent as the great need of the race. A new mother must preceed a new race, a Super-Woman must bring forth the Super-Man. How greatly this world stands in need of a female Mesiah! Of a woman who could be such a perfect expression of divine life as to inspire her sex for ages to come! Such a woman would be a concrete example and illustration of all my work stood for in the world.

What greater career for a woman? What greater joy could any man have in working out his own career than to supplement the efforts of a purposeful woman in achieving such an ambition.

In that moment I realized that no permanent vantage ground could be reached and held by man until the right to a career was equally sacred to both mates. That no large proportion of men will ever become really great until the mothers of men become as great in their aspirations to be and do as are hoped for in their sons. My life work was changed in that moment. The utter futility of a man achieving anything of a permanent value to humanity, without the inspiration and quickening influence of a woman of equal physical, mental and spiritual endowments with himself, became most vividly apparent. Oh, the joy that came to me in that hour in anticipation of being able to awaken a great all absorbing desire in a beautiful, wonderfully endowed woman of such charming personality as the Princess, and by the power of a great passionate love stimulate her to unfold into the perfect expression of vibrant life intended by the Infinite!



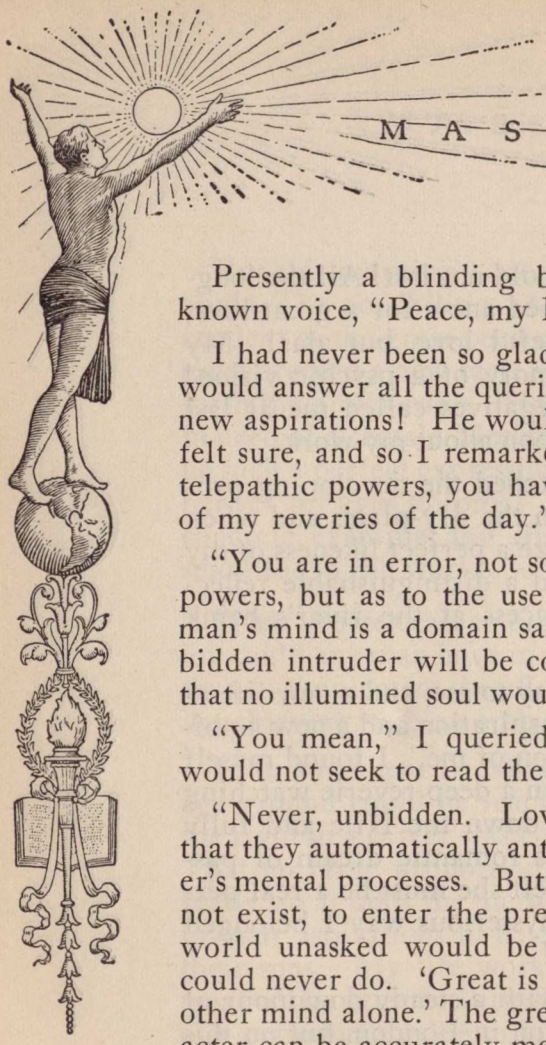
But this day-dreaming could not last! All the longing of my soul was awakened anew for a great love, a balanced love, a purposeful love, but alas! My Princess was only the memory of a psychic vision! The dark-room and the negatives called me at last from my fancy and I was soon about my work.

To my surprise, as I watched the developing process outlines appeared upon the dry-plates and when at last I held them up to gaze a perfect likeness of my Model Child appeared and a distinguishable reflection of the Egyptian Princess at the river's brink could be plainly seen.

This was indeed a new day to me, and a new life as well! A new hope, a new aspiration and a new ambition took complete possession of me. I found myself frequently during the day in a deep reverie watching the American girl sailing down the Nile and fully reciprocated her girlhood's romantic dream of passionate love. I somehow felt she must be a real personage and that in some mysterious way I belonged in her life and she in mine!

It was a dull gray day with a steady downpour of rain, such as is very common in London, but on this occasion most welcome as it fitted in with my pensive moments. Toward evening the sky cleared and the banked clouds in the west served as the foreground for a most magnificent sunset that seemed a fit ending of my day of reverie.

At the appointed hour I was seated in the little Temple anxiously awaiting my now most welcome visitor. I calmed myself and once in the Silence my day-dream appealed to me as being very prophetic, but the wish is often father to our conclusions.



Presently a blinding brilliance, then the well-known voice, "Peace, my Friend."

I had never been so glad to welcome anyone! He would answer all the queries about the wisdom of my new aspirations! He would confirm my prophecy, I felt sure, and so I remarked, "I presume, with your telepathic powers, you have no need that I tell you of my reveries of the day."

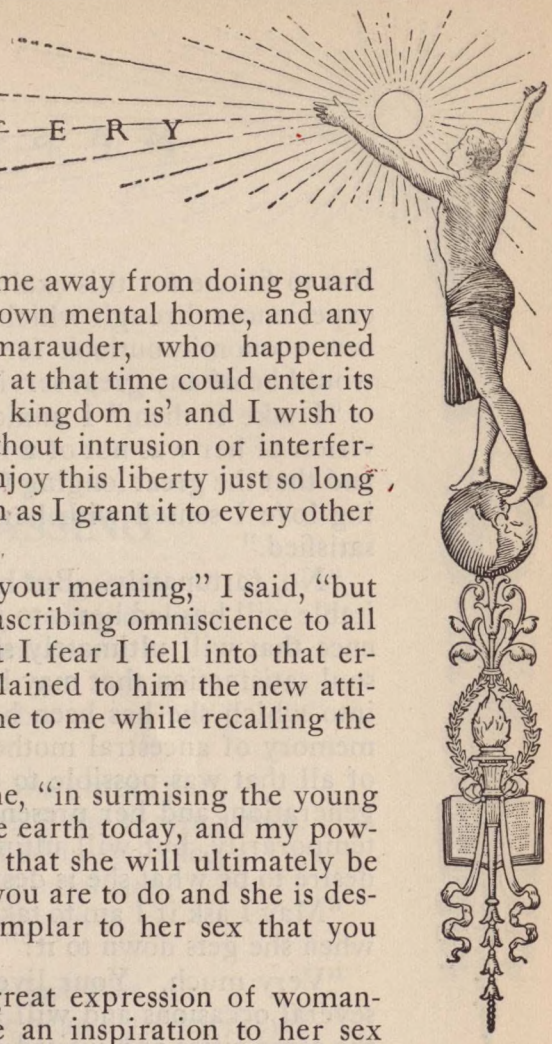
"You are in error, not so much as to my telepathic powers, but as to the use I make of them. Every man's mind is a domain sacred to himself and an unbidden intruder will be compelled to pay a penalty that no illumined soul would ever risk."

"You mean," I queried, "that an illumined soul would not seek to read the thoughts of another?"

"Never, unbidden. Love so purifies some natures that they automatically anticipate or follow each other's mental processes. But where perfect mating does not exist, to enter the precincts of another's mental world unasked would be an intrusion a great soul could never do. 'Great is the mind that leaves every other mind alone.' The greatness of a mind and character can be accurately measured by its lack of curiosity as to another's thoughts or purposes on the one hand and its determination never to accept the moral responsibility for the thoughts, words, or deeds of another."

"You spoke of 'paying the penalty,' may I ask your meaning?"

"Certainly. One has just the liberty to think his thought and live his life that he vouchsafes to every other thinking individual. To spy out the activities



of your mind would take me away from doing guard duty at the portals of my own mental home, and any telepathically inclined marauder, who happened across my mental pathway at that time could enter its gates. 'My mind to me a kingdom is' and I wish to be the master therein without intrusion or interference of any kind. I can enjoy this liberty just so long, and in just such proportion as I grant it to every other living creature."

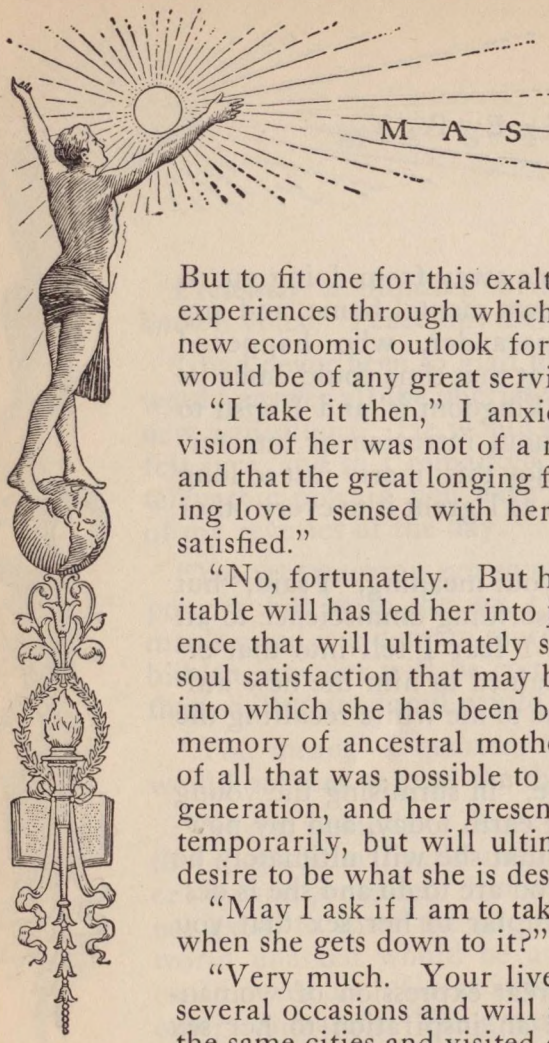
"I think I comprehend your meaning," I said, "but we are so in the habit of ascribing omniscience to all super-normal entities that I fear I fell into that error." Then briefly I explained to him the new attitude of mind that had come to me while recalling the vision of last night.

"You are right," said he, "in surmising the young woman to be living on the earth today, and my powers of prevision show me that she will ultimately be associated with the work you are to do and she is destined to be the great exemplar to her sex that you have dimly imagined."

"Then the idea of a great expression of womanhood that would become an inspiration to her sex throughout the world was not original with me?"

"No! There is nothing new or original. There is only One Mind and in it are contained all wisdom and knowledge, past, present and future. Your prophetic sense has been awakened to understand or absorb from the One Mind some of the things that are about to be brought into expression.

"The Princess, as we will call her for the present, is destined to be the great female Avatar of this age. The demonstration of the possibilities of womankind.



But to fit one for this exalted position requires many experiences through which she is now passing and a new economic outlook for her sex before her work would be of any great service."

"I take it then," I anxiously inquired, "That my vision of her was not of a recent experience with her and that the great longing for a passionate, all absorbing love I sensed with her in Egypt may have been satisfied."

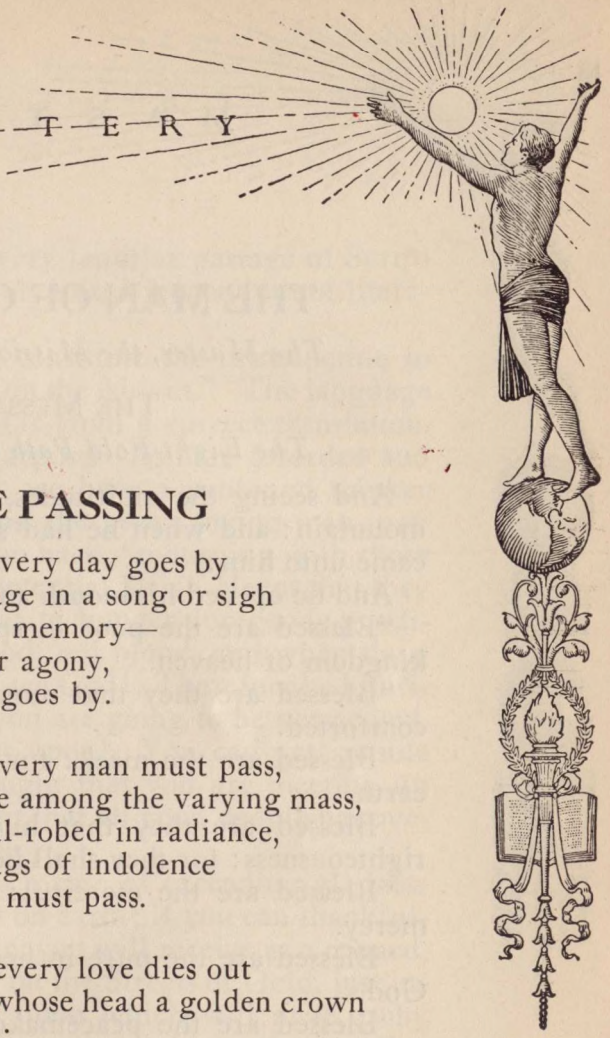
"No, fortunately. But her impatience and indomitable will has led her into just the society and experience that will ultimately show her the utter lack of soul satisfaction that may be expected from the class into which she has been born. She has inherited a memory of ancestral mothers who stood at the apex of all that was possible to their sex in their day and generation, and her present experiences may sadden temporarily, but will ultimately only stimulate, her desire to be what she is destined to be."

"May I ask if I am to take any part in her life work when she gets down to it?"

"Very much. Your lives have almost merged on several occasions and will again. You have lived in the same cities and visited other cities coincidentally, but a kindly fate has kept you apart for the very good reason that neither of you are yet prepared for the great life work or for each other. Nor is the world ready for the new movement you are to inaugurate. It must pass through a great cataclysm out of which, among other things, will come the necessity of changing the economic position of women and children.* In this work you will have an honorable share."

*This novel was begun in 1913, a year before the great world war.

(To be continued)



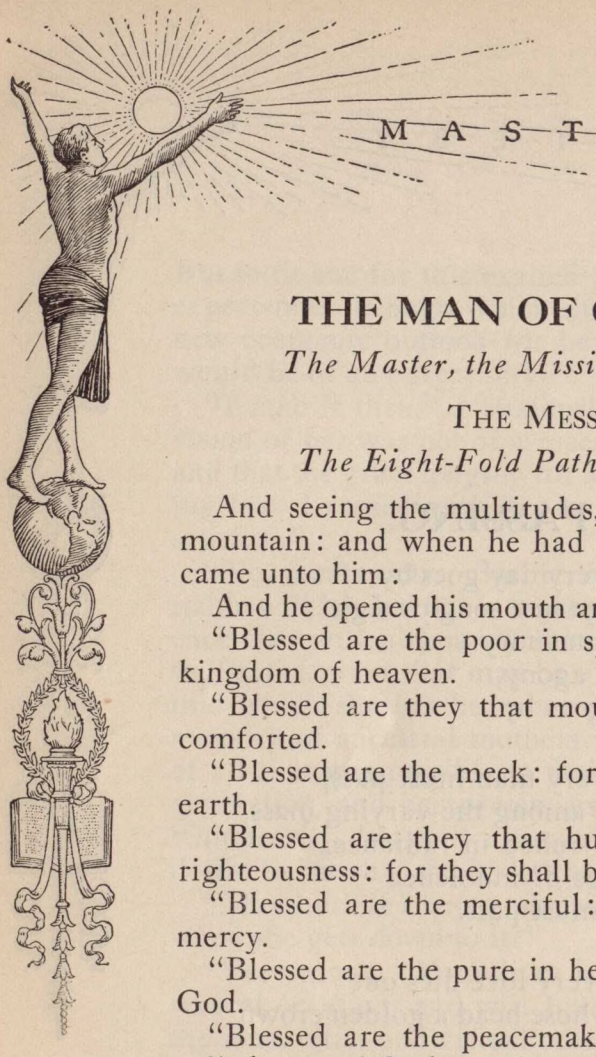
THE PASSING

Days come, and every day goes by
Leaving its message in a song or sigh
Upon the human memory—
Pictures of joy or agony,
  But every day goes by.

Men come, but every man must pass,
Each lives his life among the varying mass,
Then moves—full-robed in radiance,
Or, chilled, in rags of indolence
  But every man must pass.

Love comes, but every love dies out
Except that ONE whose head a golden crown
Of service adorns:
This through Eternity still burns
  And never can die out.

—*Gwendolyn Davies.*



THE MAN OF GALLILEE

The Master, the Mission, the Message

THE MESSAGE

The Eight-Fold Path of the Master

And seeing the multitudes, he went up unto the mountain: and when he had sat down, his disciples came unto him:

And he opened his mouth and taught them, saying,

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

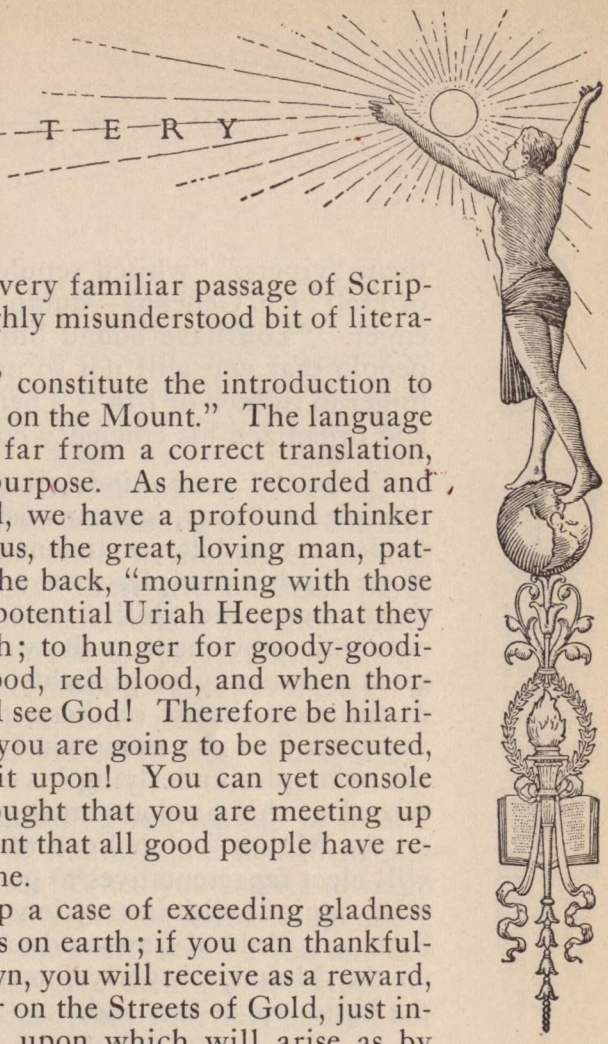
"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called sons of God.

"Blessed are they that have been persecuted for righteousness sake: for theirs is the kingdom of heaven.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceedingly glad: for great is your reward in heaven; for so persecuted they the prophets that were before you."



Here we have in a very familiar passage of Scripture, the most thoroughly misunderstood bit of literature extant.

These "Beatitudes" constitute the introduction to the so-called "Sermon on the Mount." The language above quoted is very far from a correct translation, but it will serve my purpose. As here recorded and as usually interpreted, we have a profound thinker praising poverty; Jesus, the great, loving man, patting poor people on the back, "mourning with those who mourn;" telling potential Uriah Heeps that they shall inherit the earth; to hunger for goody-goodiness, get rid of all good, red blood, and when thoroughly dead, you shall see God! Therefore be hilarious with joy, though you are going to be persecuted, thrown down and spit upon! You can yet console yourself with the thought that you are meeting up with the same treatment that all good people have received before your time.

If you can work up a case of exceeding gladness because of tribulations on earth; if you can thankfully take it all lying down, you will receive as a reward, a corner lot up yonder on the Streets of Gold, just inside the pearly gates, upon which will arise as by magic, a palace of flowers, in which you can live throughout a useless eternity producing music for which you were never trained, upon harps of gold!

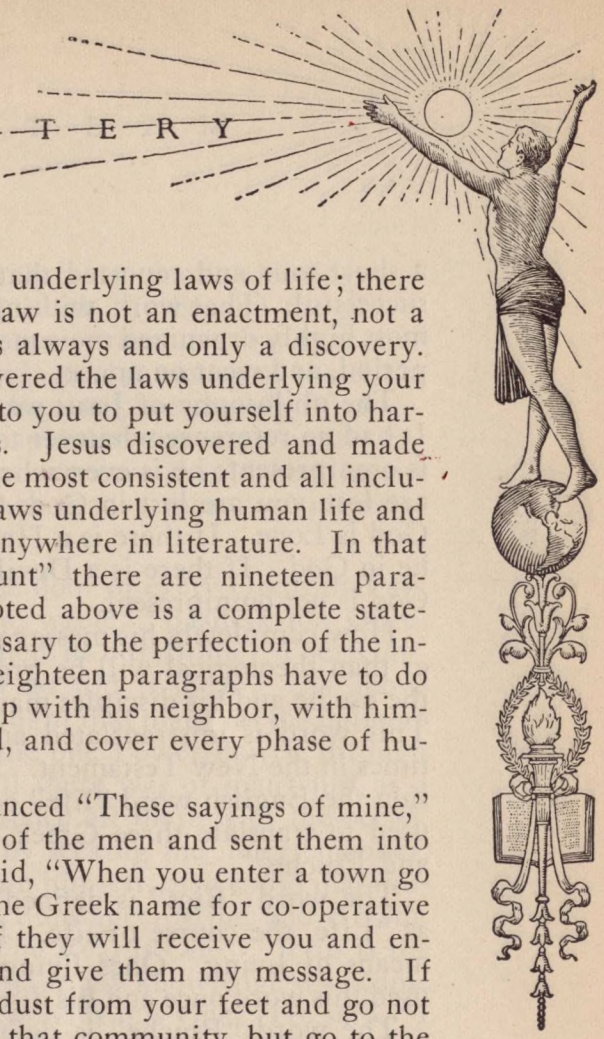
Now, as pointed out in the preceeding chapter, Jesus spent the first year of his public work as a leader, trying to persuade the overlords to assuage the burdens which they had placed upon the poor, and after one year of futile effort, he turned upon them, and in the most awful phillippic ever pronounced against the leaders of organized society he called



them "vipers," "whited sepulchers," and "Children of Hell" i. e. Gehenna—dump heap of the City Scavenger. "You have bound burdens upon these poor people that you will not so much as use your little finger to lighten or lift." Then he turned from them and organized his efficiency corps.

Put out of your minds all that twaddle about his disciples as "poor, ignorant fisherman." Jesus was a reader of character, a student of human nature. He chose for his disciples men who afterwards showed their power and ability in organizing the greatest economic movement in the world's history. He invited a company of probably not over one hundred of the most sincere of them, to leave the multitude and meet him in a mountain fastness, and there gave the principles underlying his economic system. The record of this pronouncement, we call the "Sermon on the Mount." I believe that the next generation will elect representatives to go to Washington and to other capitols with instructions to rescind all so-called State and Federal Laws and to enact that the Sermon on the Mount, properly interpreted, shall be made the basic law of the land.

The "Sermon on the Mount" is not law solely because Jesus said it. No man who has ever trod this earth should be regarded as an "authority" on anything, if by that you are to accept his dictum without question. Cease believing things merely because someone in "authority" said so. Learn to think for yourself; learn to weigh evidence, to be logical, to come to your own conclusions, to make your own original researches into all matters of human conduct.



Jesus discovered the underlying laws of life; there are no other laws. Law is not an enactment, not a pronouncement, but is always and only a discovery. When you have discovered the laws underlying your own life, then it is up to you to put yourself into harmony with those laws. Jesus discovered and made what I believe to be the most consistent and all inclusive statement of the laws underlying human life and conduct, to be found anywhere in literature. In that "Sermon on the Mount" there are nineteen paragraphs. The one quoted above is a complete statement of the steps necessary to the perfection of the individual. The other eighteen paragraphs have to do with man's relationship with his neighbor, with himself, and with his God, and cover every phase of human life.

After he had announced "These sayings of mine," he organized seventy of the men and sent them into various towns. He said, "When you enter a town go into the first Oikos—the Greek name for co-operative homes,—you find. If they will receive you and entertain you, remain and give them my message. If they refuse, wipe the dust from your feet and go not into another Oikos in that community, but go to the next town."

Why? Because in every one of those communities there were a number of these communes—and he was teaching co-operation, not competition. Commerce is the holiest thing there is in the world. Competitive commercialism is the unholiest, most un-Christian thing ever conceived in the mind of man.

He did not propose to put one of these communes against the other. He did not practice competition while teaching co-operation. They came back after



a short tour and reported that their work was very successful. That work, within two years, became the most highly organized movement in the world of that period, and went on apace.

The philosophy of Jesus was essentially economic. It had no reference whatever to "saving souls." God is omnipresent; he is everywhere. Therefore, if you are lost, you are lost in God, the omnipresent good. God is Love. If there is a Hell, it must of necessity be in God. If there is a Devil, it must be God, else God is not omnipresent.

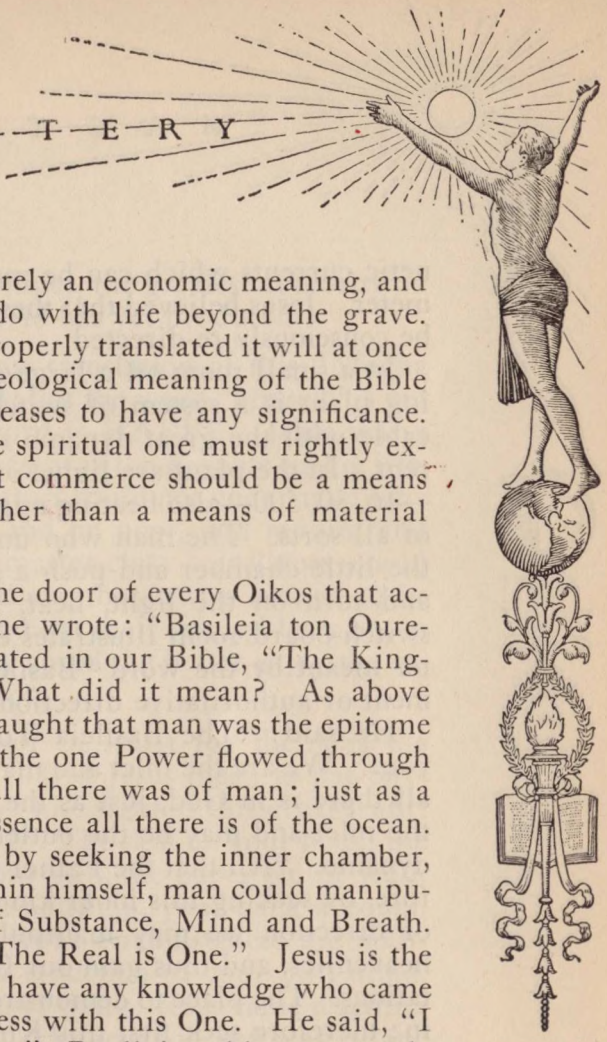
How completely his message was economical rather than theological will be grasped more readily by the use he and his disciples made of the word "Life." This word is mistranslated and misinterpreted 131 times in the New Testament. In the authorized version the English word "life" occurs 172 times and is used to translate three Greek words, "Bios," "Zoe" and Psuche."

The word "Bios" is defined by Clasical Lexicons as "Life, the course of life. Lifetime. Manner or means of living. Ones living. Livlihood." Jesus used this word once and his disciples used it 4 times.

The word "Psuche" is defined as "Life. Spirit. That which animates the body." This is the only word used by either Jesus or his disciples that our English word "Life" properly translates. Jesus used the word 29 times and his disciples 12 times.

The word "Zoe" is defined as "A living. Means of living. Subsistence. Goods. Property." It is always an economic term and was used by the Master 49 times and by the disciples 77 times.

It will thus be seen that out of 172 times where the word "Life" is used by New Testament writers, 131



times the word had purely an economic meaning, and nothing whatever to do with life beyond the grave. With that one word properly translated it will at once be seen that all the theological meaning of the Bible as today understood ceases to have any significance. Jesus taught that to be spiritual one must rightly express himself and that commerce should be a means of self expression rather than a means of material subsistence.

Over the lintel of the door of every Oikos that accepted his teaching, he wrote: "Basileia ton Ourenon," which is translated in our Bible, "The Kingdom of Heaven." What did it mean? As above stated, the Brahmins taught that man was the epitome of the universe; that the one Power flowed through man; that God was all there was of man; just as a drop of water is in essence all there is of the ocean. Jesus discovered that by seeking the inner chamber, the "secret place" within himself, man could manipulate the triune rays of Substance, Mind and Breath. The Brahmin said, "The Real is One." Jesus is the first man of whom we have any knowledge who came to recognize his oneness with this One. He said, "I and the Father are one." Realizing this great truth, he taught that the place of direction for these rays of the heavenlies (in the atmosphere)—these rays that penetrate all matter and fill all space and produce all visible results, is within man.

There are passing through the air, (through the heavens), at this moment, all kinds of Marconigrams and Radiophone messages carried on etheric waves. These etheric waves passing through our bodies produce a radio-activity that emanates from us in mag-

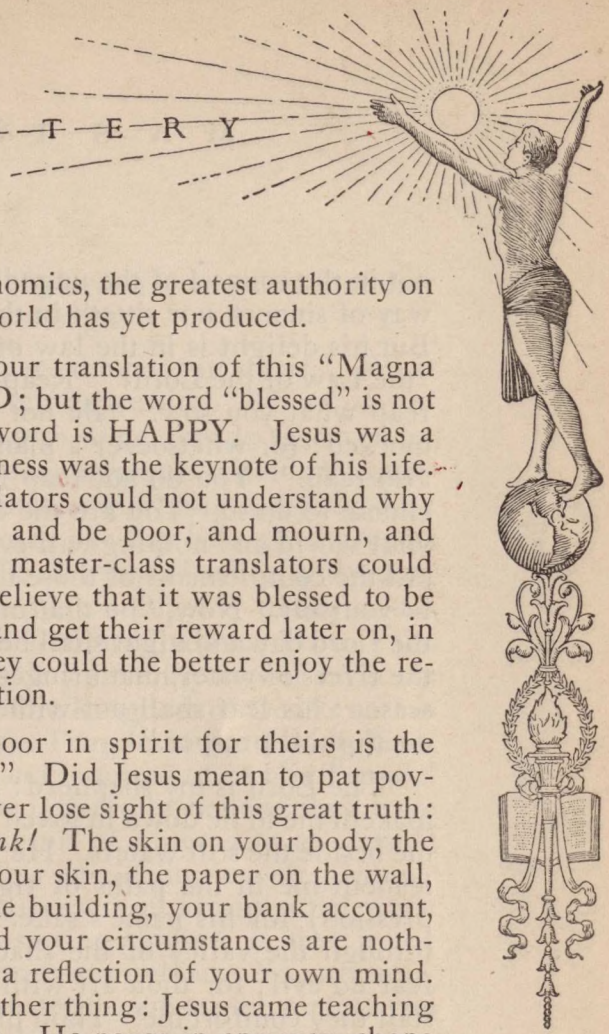


netic currents which can be measured by a galvanometer. Jesus believed that these incoming rays could be consciously re-directed.

In a small room off a large electrical manufacturing plant is a system of switchboards connected by cable with the great dynamo that produces the current. In the plant are lights of various candlepower —16, 50, 500—also heating apparatus and machinery of all sorts. The man who understands can go into the little chamber and push a button or pull a lever and turn on the light, heat, power at will. That switch-board room illustrates exactly what the Master meant by the word "Basileia," place of government or authoritative direction, the directing centre.

He said: "The Basileia Ton Ourenon is within you." We are the inlet and may become the outlet of all there is in God, just as the switch-board room is the inlet and may be the outlet of all there is in the dynamo. "All that the Father hath is mine." Therefore, by seeking this inner kingdom, this inner place of direction we may manipulate these rays in the heavenlies, and thus gain our freedom from all limitations. The place to demonstrate abundance is within; therefore seek first this Kingdom of God within you, and rightly express yourself, "and all things shall be added."

In his parables he said, "The Kingdom of God, (Basileia ton Ourenon) is like unto" this, that or the other. He was talking about something in time and space and not in the skies. He was always a here and now man in his teaching. He told them how to spiritualize commerce, how to express themselves in all they did and thus to attract to themselves everything required for their perfection. He was certainly the



greatest leader in economics, the greatest authority on economics, that the world has yet produced.

The first word in our translation of this "Magna Charta" is BLESSED; but the word "blessed" is not in the original; the word is HAPPY. Jesus was a joy master and happiness was the keynote of his life. But the English translators could not understand why one should be happy and be poor, and mourn, and hunger. But if the master-class translators could make the exploited believe that it was blessed to be poor and persecuted and get their reward later on, in Abraham's bosom, they could the better enjoy the results of their exploitation.

"Happy are the poor in spirit for theirs is the Kingdom of Heaven." Did Jesus mean to pat poverty on the back? Never lose sight of this great truth: *You are what you think!* The skin on your body, the clothing that covers your skin, the paper on the wall, the architecture of the building, your bank account, your environment and your circumstances are nothing in the world but a reflection of your own mind. Then remember one other thing: Jesus came teaching the law of abundance. He never in any way, shape or form, intended to say anything pleasant of poverty. Poverty is a disease. Within fifty years from today it will be a crime. You cannot find a single word that he ever uttered, nor can you find anything in the Old Testament, that in any way excuses poverty or gives you any sort of an excuse for taking upon yourself "the vow of poverty." "I have been young, and now am I old; yet have I not seen the righteous (those rightly expressing themselves) forsaken, nor his seed begging bread." "Blessed is the man that walketh

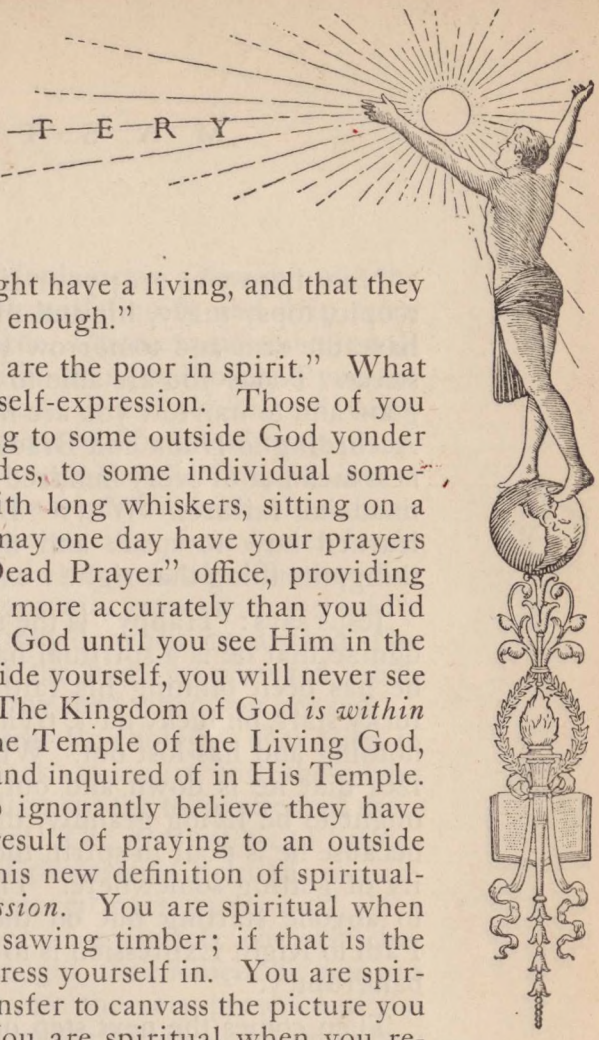


not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord." What is "the Law of the Lord?" Reaping and sowing! You reap what you sow. "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap." You do not reap for another unless you choose to do so. You are the cause of everything in your world and nothing will ever come into your life but the complements of those things you create within yourself. Now, "he that meditates in the law of the Lord day and night shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf shall not wither, and whatsoever he doeth shall prosper."

"The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness (right expression) for his name's sake. Yea, though I walk through the valley of the shadow of death, I shall fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever."

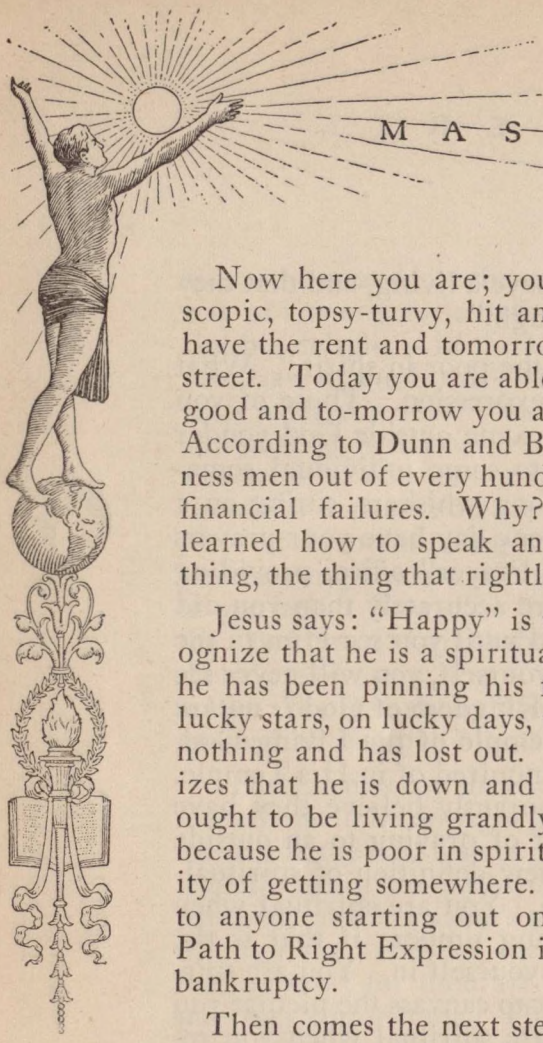
"All that the Father hath is mine." "All things are yours." "God supplies all your needs, according to his riches in Glory through Christ."

These are a few of the statements he came to demonstrate. Jesus no where praised poverty, nor had he any message for the poverty-stricken, except that



he "came that they might have a living, and that they might have more than enough."

Jesus said: "Happy are the poor in spirit." What is spirituality? It is self-expression. Those of you who have been praying to some outside God yonder in Orion or the Pleides, to some individual somewhere in the skies, with long whiskers, sitting on a great, white throne—may one day have your prayers returned from the "Dead Prayer" office, providing you gave your address more accurately than you did His. If you never see God until you see Him in the skies or anywhere outside yourself, you will never see Him in this universe. The Kingdom of God *is within you!* Your body is the Temple of the Living God, and God will be seen and inquired of in His Temple. Therefore, to all who ignorantly believe they have spiritual power as a result of praying to an outside God, read carefully this new definition of spirituality: *It is Self-Expression.* You are spiritual when you are planing and sawing timber; if that is the thing you can best express yourself in. You are spiritual when you can transfer to canvass the picture you have in your soul. You are spiritual when you release from the block of marble the angel you see therein confined. You are spiritual when you transcribe the truths of the imminent God into literature. You are spiritual when you are expressing, or allowing the God within you to express Himself through you. When the words you speak are not your words, but the words of the Father within. All so-called religious observances may or may not help you to express yourself,—to be spiritual,—but are not in themselves spiritual.

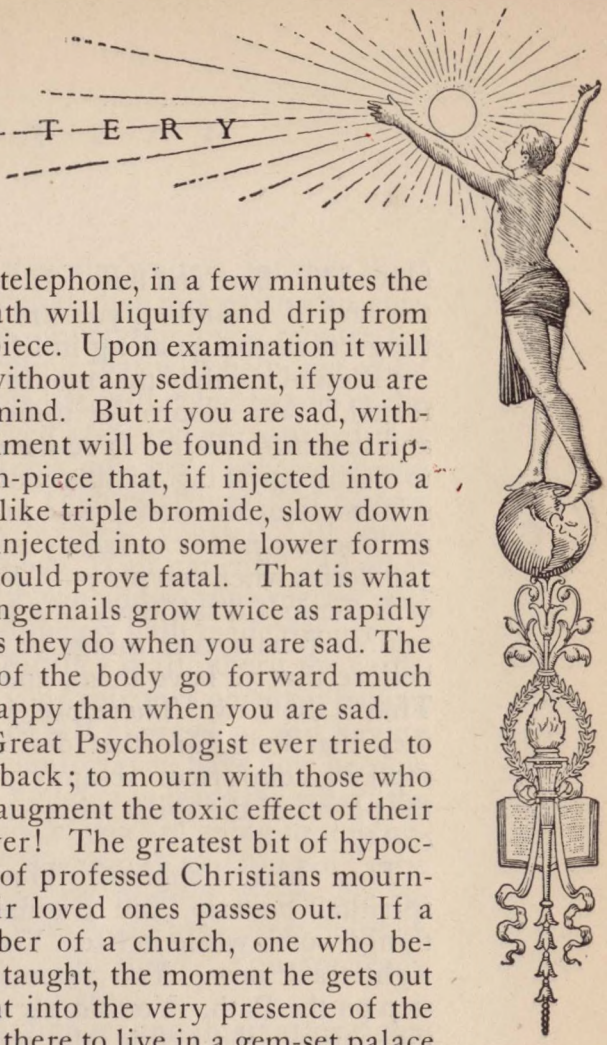


Now here you are; your life has been a kaleidoscopic, topsy-turvy, hit and miss affair. Today you have the rent and tomorrow your furniture is in the street. Today you are able to make all your accounts good and to-morrow you are in the bankruptcy court. According to Dunn and Bradstreet, over ninety business men out of every hundred in this country become financial failures. Why? Because they have not learned how to speak and think and do the right thing, the thing that rightly expresses themselves.

Jesus says: "Happy" is the man who comes to recognize that he is a spiritual bankrupt, who discovers he has been pinning his faith to fortune tellers, to lucky stars, on lucky days, trying to get something for nothing and has lost out. When a man finally realizes that he is down and out, at the time when he ought to be living grandly, that he is poor in purse because he is poor in spirit, then he has an opportunity of getting somewhere. The first step, therefore, to anyone starting out on the Master's Eight-fold Path to Right Expression is to recognize his spiritual bankruptcy.

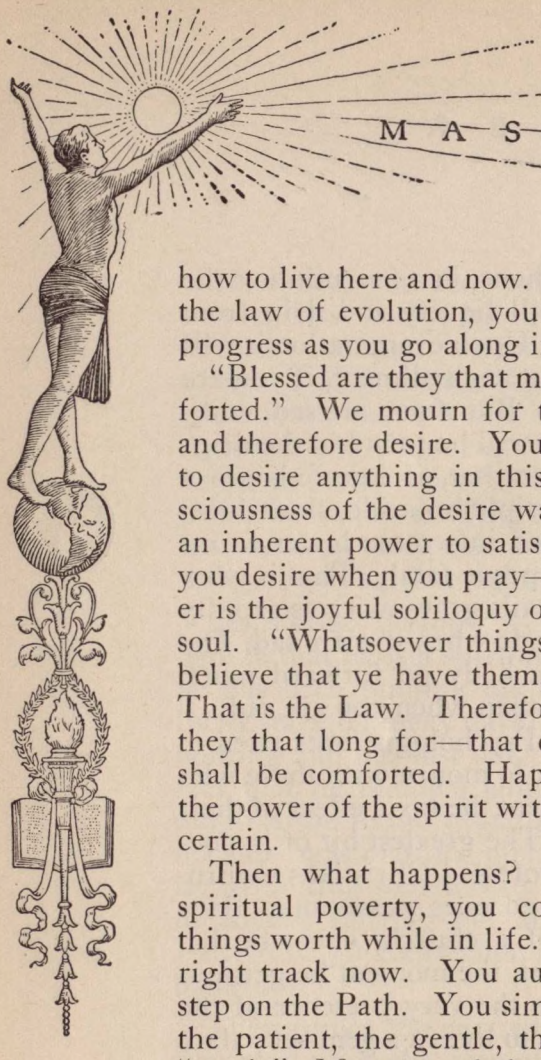
Then comes the next step on the Path. Few will ever start upon the path of self expression who think themselves already rich. "Well, my father left me all the money I want; I have all the education I need." Only those will ever make a beginning who recognize the fact of their spiritual bankruptcy. This once recognized, then are we ready for the second step on the Path.—The Attitude of Longing.

"Happy are they that mourn, for they shall be comforted." Did you read that he told his people to mourn, that he pronounced blessings upon mourners?



If you will talk into a telephone, in a few minutes the vapor from your breath will liquify and drip from the telephone mouth-piece. Upon examination it will be found to be clear, without any sediment, if you are in a normal frame of mind. But if you are sad, within a few minutes a sediment will be found in the drippings from the mouth-piece that, if injected into a human body, will act like triple bromide, slow down the heart action. If injected into some lower forms of life this sediment would prove fatal. That is what sadness does. Your fingernails grow twice as rapidly when you are happy as they do when you are sad. The rebuilding processes of the body go forward much faster when you are happy than when you are sad.

Do you think the Great Psychologist ever tried to pat sad people on the back; to mourn with those who mourned, and thus to augment the toxic effect of their auto-poisoning? Never! The greatest bit of hypocrisy in history is that of professed Christians mourning when one of their loved ones passes out. If a good consistent member of a church, one who believed what had been taught, the moment he gets out of the body goes right into the very presence of the Great White Throne, there to live in a gem-set palace on a street of gold protected from all that might offend by pearly gates. Is not that cause for rejoicing? If a Christian, an unselfish individual, believed one of his brothers had thus arrived he should be praising the Lord that he had got there and was safe! Is that what he does? No, he puts on depressing colors and, with a long face, begins the suicidal process of making himself miserable. He was not very certain about that place up there, was he? Certainly not, just a blessed hypocrite. Learn to count it all joy! Learn

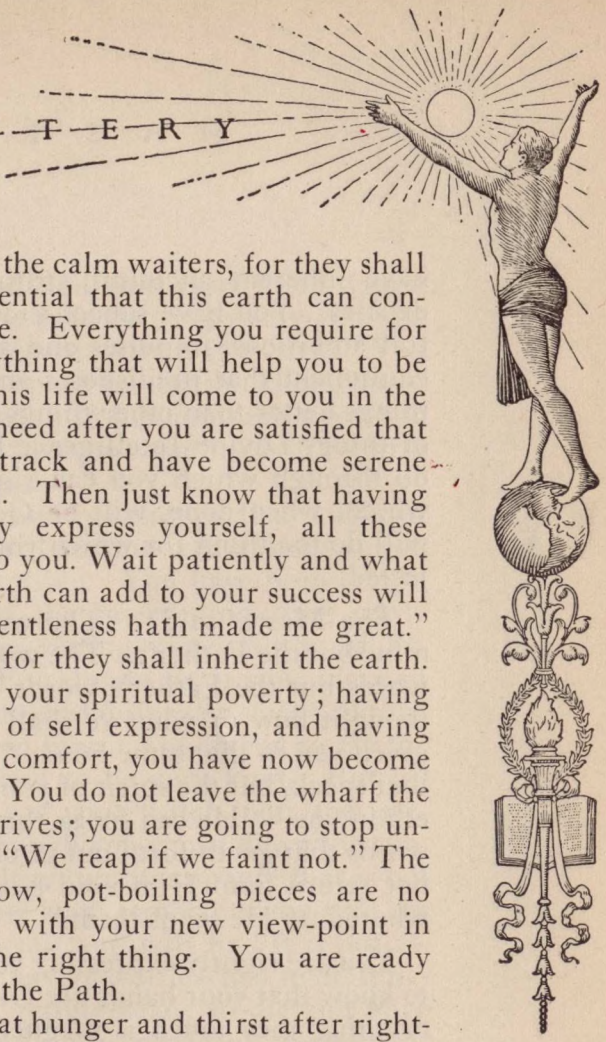


how to live here and now. If you live today right, by the law of evolution, you are bound by that law to progress as you go along in life.

"Blessed are they that mourn for they shall be comforted." We mourn for things we feel the need of and therefore desire. You have never had the power to desire anything in this world, but that the consciousness of the desire was prima facie evidence of an inherent power to satisfy it. "Whatsoever things you desire when you pray—." What is prayer? "Prayer is the joyful soliloquy of a beholding and jubilant soul. "Whatsoever things ye desire, when ye pray, believe that ye have them, and ye shall have them." That is the Law. Therefore, Jesus said, "Happy are they that long for—that desire perfection, for they shall be comforted. Happy are they that long for the power of the spirit without which life is most uncertain.

Then what happens? Having recognized your spiritual poverty, you commence to long for the things worth while in life. You know you are on the right track now. You automatically take the third step on the Path. You simply sit tight. "Happy are the patient, the gentle, the serene," here translated "meek." Many people imagine that Jesus was a man who went around with his head bowed begging people's pardon for being on earth. That Uriah Heep brand of meekness does not belong to a child of God.

God is all there is. He is all there is of me, he is all there is of you. Why should I prostrate the form of God in the dust? Why should I go about the earth begging people's pardon for being on it, when I am a child of God, made in His image and likeness? Jesus never taught meekness of that sort! Happy are



the patient, the gentle, the calm waiters, for they shall inherit everything essential that this earth can contribute to their welfare. Everything you require for your perfection, everything that will help you to be of greater service in this life will come to you in the very moment of your need after you are satisfied that you are on the right track and have become serene and quiet in your soul. Then just know that having undertaken to rightly express yourself, all these things will be added to you. Wait patiently and what happens? All this earth can add to your success will come to you. "Thy gentleness hath made me great." Blessed are the gentle for they shall inherit the earth.

Having recognized your spiritual poverty; having longed for the power of self expression, and having received a measure of comfort, you have now become gentle, calm, patient. You do not leave the wharf the day before the boat arrives; you are going to stop until the ship comes in. "We reap if we faint not." The means are coming now, pot-boiling pieces are no longer necessary, and with your new view-point in life you want to do the right thing. You are ready for the fourth step on the Path.

"Happy are they that hunger and thirst after righteousness." The word righteousness, as used in theology, is not in the Bible. The root word in both the Hebrew and Greek are words meaning right thinking, right acting, hence right expression. Happy is the man who hungers and thirsts after the power to say the right word, to think the right thought, to do the right thing at the right time and in the right place. Happy is the man who longs for the power to rightly express himself.

What does it mean to rightly express yourself? Simply this. That through the law of heredity you

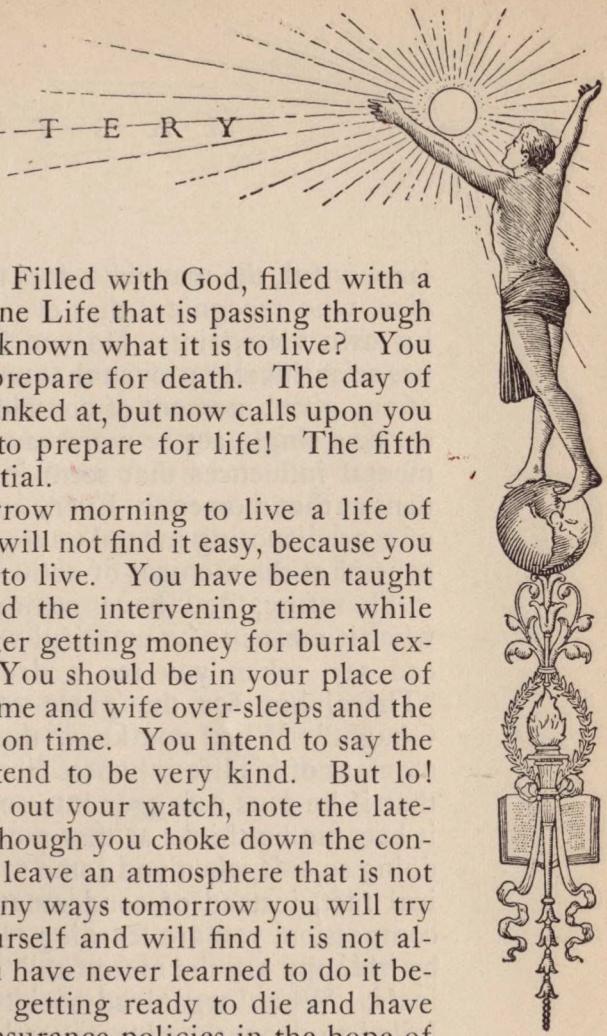


have inherent ancestral attitudes of mind or tendencies. You have subconscious memories of ancestral ambitions, impulses and achievements, inherent equipment that predisposes and fits you to do some things better than other things. In the great scheme of things Divine Intelligence has a work for you to do through which you can rightly express yourself, which, when done, will be God's work. Then you will do the thing for which you were created or projected.

The Master said: "The works that I do are not mine but the Father's. The words I speak are not my words but the Father's words." He said: "Take no thought how or what ye shall speak; for it shall be given you in that same hour * * * for it is not ye that speak, but the spirit of your Father which speaketh in you." He can speak through your mouth "the words that goeth forth out of unfeigned lips that will not return unto Him void but will accomplish that whereunto He sends them."

You are rightly expressing yourself when you come to know that your hands are God's hands and that everything they touch is magnetized with the love of God, and that God's work is being done through your hands.

You are rightly expressing yourself when you come to know your body is the Temple of the Living God and that God is in His Temple and manifesting Himself through you, smiling through your face, working through your hands, speaking through your mouth. That is right expression. "Happy are they that hunger and thirst after right expression, for they shall be filled."



Filled with what? Filled with God, filled with a consciousness of the one Life that is passing through you. Have you ever known what it is to live? You have been taught to prepare for death. The day of this ignorance God winked at, but now calls upon you to get ready to live, to prepare for life! The fifth step now is most essential.

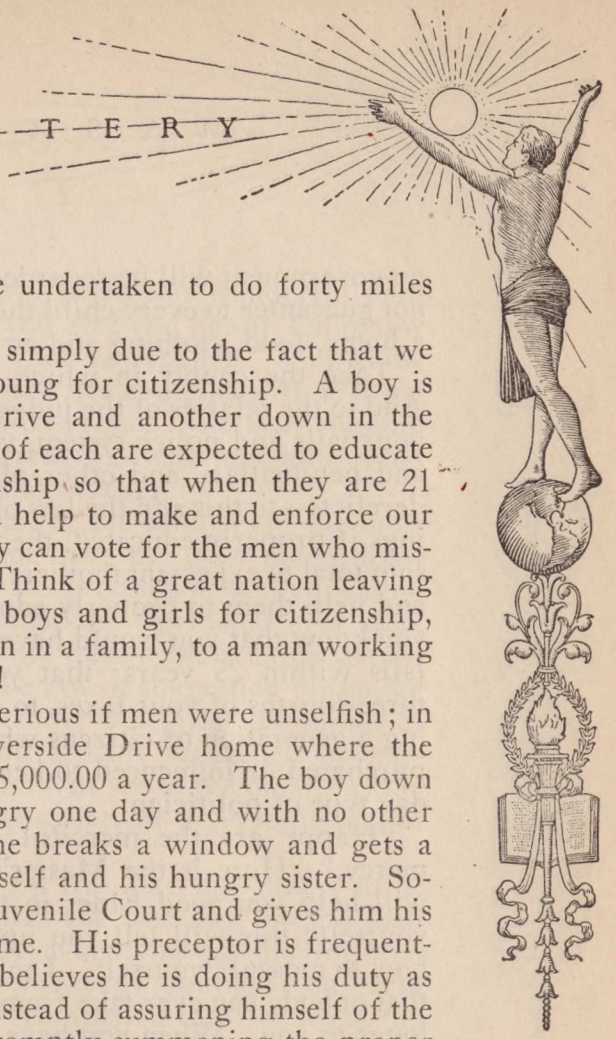
You start in tomorrow morning to live a life of right expression. You will not find it easy, because you have not been taught to live. You have been taught to die and you spend the intervening time while awaiting the undertaker getting money for burial expenses and legacies. You should be in your place of business at a certain time and wife over-sleeps and the breakfast is not ready on time. You intend to say the right thing. You intend to be very kind. But lo! and behold! you pull out your watch, note the lateness of the hour, and though you choke down the condemnatory word, you leave an atmosphere that is not very pleasant. In many ways tomorrow you will try to rightly express yourself and will find it is not always easy because you have never learned to do it before. You have been getting ready to die and have taken out many fire insurance policies in the hope of avoiding the hot place. How many times have the policies lapsed? Tear them up, forget them, get ready to live here and now and to rightly express yourself. Let the Devil and Hell and all the other clap-trap stage equipment of the theologian's creation go straight to the theologian Hell. You must be more merciful than the God the theologian misrepresents if you take the next step.

"Happy are the compassionate for they shall obtain compassion," or mercy. Happy is the man who



is merciful, the man who does not destructively criticize, who recognizes that every man is honest from his own viewpoint. Do you know that psychology has scientifically proven that no man, woman or child at any given moment of conscious life can ever do or speak a single act or word save under the impelling mental influences that seem insistent and are dominant at that moment? Every act is the effect or result of a predisposing mental cause over which he has no control at the moment of action.

Therefore, you have commenced to understand what it means to be merciful when, like Gough, you can say, when you see a drunkard in the gutter, "There, but for the grace of God, lies John B. Gough." When you know that every man at every moment of his life is honest from his own standpoint; that if he puts a dagger into someone's back he does it because he thinks at that moment he is justified in doing so,—if when you come to know this psychological fact, instead of condemnation you have pity or compassion, you are learning what the Master meant by "Happy are the merciful." You talk about criminals. When organized society takes a man it has failed to properly educate, and punishes him, it acts like a great, big bully striking a six-months old infant. Yet here we are, an organized society with crime growing on every hand and we are trying to get rid of it by punishing it. We are making a fine job of it, are we not? More things are taking place of a so-called criminal nature today in the face of all our punishment than ever before. Men and women do things in Market Street, San Francisco, in State Street, Chicago, and Broadway, New York, today, that fifty years ago Jesse James and the Dalton Broth-



ers would never have undertaken to do forty miles from a police station.

Why is this? It is simply due to the fact that we do not educate our young for citizenship. A boy is born on Riverside Drive and another down in the Ghetto. The parents of each are expected to educate these boys for citizenship so that when they are 21 years of age, they can help to make and enforce our laws. At that age they can vote for the men who misgovern our society. Think of a great nation leaving the education of our boys and girls for citizenship, sometimes a half dozen in a family, to a man working for $20 or $30 a week!

It might not be so serious if men were unselfish; in such cases as the Riverside Drive home where the father has perhaps $25,000.00 a year. The boy down in the Ghetto is hungry one day and with no other motive than hunger he breaks a window and gets a loaf of bread for himself and his hungry sister. Society sends him to a Juvenile Court and gives him his first knowledge of crime. His preceptor is frequently a kindly man who believes he is doing his duty as judge and citizen. Instead of assuring himself of the child's hunger and promptly summoning the proper authorities, to see that that condition is put right, he reprimands the child. The virus of suggestion is injected into the lad's soul and in due time he reaches the State University of crime at Sing Sing.

The other boy's father was able to feed and clothe and educate him. He goes through Yale or Harvard. His education enables him to legally steal a railroad—then we send him to the United States Senate. Both these men are the result of the training society gave them. The time is not long distant when

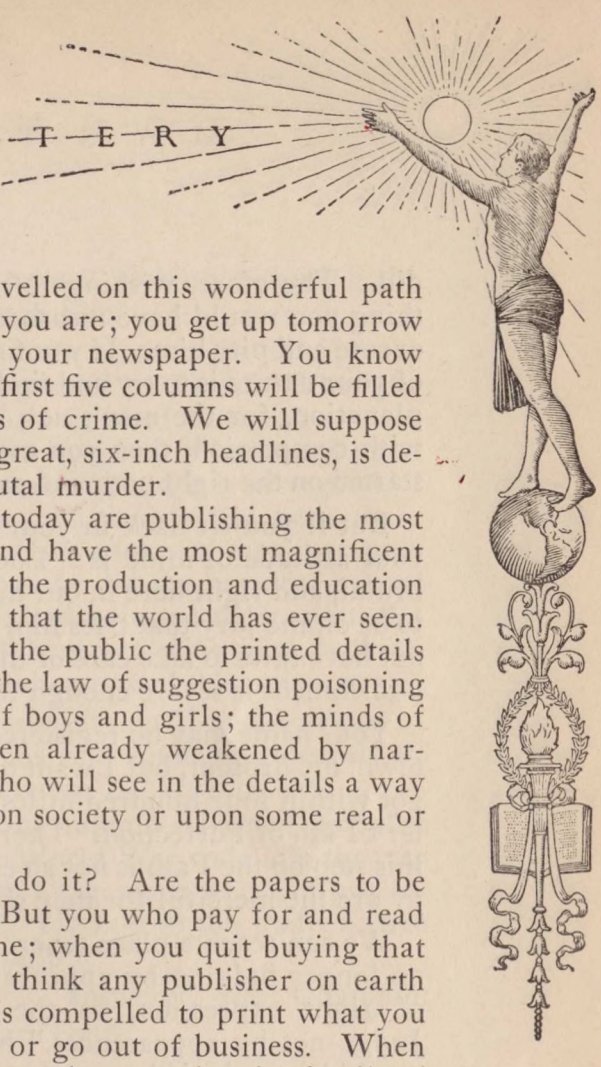


no government will be regarded as civilized that does not guarantee to every child the four essentials of life, a home, food, clothing and an education.

Take the county in which your town is located. Add to the salaries of the judges and juries the cost of your jails and police system, your asylums, hospitals and penitentiary and other places that care for the derelicts—to this add the loss of their legitimate earnings if properly educated, then give one-third of the sum total to expectant mothers and to families in need and help them to properly educate their young. Do you know that you would have no need for judges or jails within 25 years; that you would have saved three-fourths of your taxes, to say nothing of educating a generation of citizens whose votes could not be purchased or influenced to keep in office the present day type of politician.

"Happy are the merciful for they shall obtain mercy." Here is the Master's measuring rod: this will help you good Elder in the church to estimate yourself: this will tell you upright man in business how to measure yourself. I might remark in passing that nobody can ever take from you anything that belongs to you. When you have learned that justice is absolutely automatic, you will not be sending for a detective to find the thief who relieved you of something that you had withheld from somebody else. What is yours is yours, and there is no power that can take it away from you; and as to that which does not belong to you, there are no man made laws or police systems or armies that will keep that thing long in your possession.

Now here is your measuring rod: "Happy is the man who is merciful, for he shall obtain mercy."



How far have you travelled on this wonderful path of the Master? Here you are; you get up tomorrow morning and take up your newspaper. You know what will be in it; the first five columns will be filled with detailed accounts of crime. We will suppose the first column, with great, six-inch headlines, is devoted to some very brutal murder.

The newspapers of today are publishing the most complete text books and have the most magnificent system for organizing the production and education of so-called criminals that the world has ever seen. When you put before the public the printed details of a crime you are by the law of suggestion poisoning the immature minds of boys and girls; the minds of young men and women already weakened by narcotics and all others who will see in the details a way to even themselves upon society or upon some real or imaginary enemy.

Why do the papers do it? Are the papers to be blamed for it? No! But you who pay for and read the papers are to blame; when you quit buying that kind of trash, do you think any publisher on earth will publish it? He is compelled to print what you will read and pay for or go out of business. When we refuse to read a paper that contains the details of crime, the newspaper will refuse to print it.

But you are reading that first column. If, as you read the details of that crime, you remember that every man is honest from his own viewpoint, that every man believes he is justified in the thing he is doing, you will think of what you would do were you in his shoes—of course if you were in his shoe leather with his attitude of mind, his education and his environment and incentive, you would do exactly as he

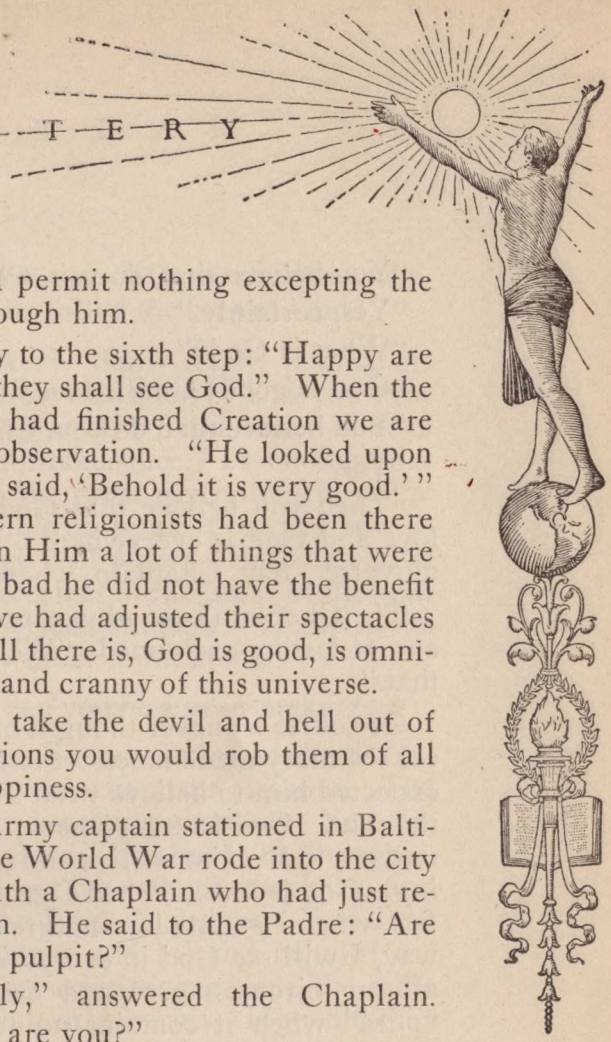


did. Therefore, wishing to mete out to others the thing you would have measured to yourself, you can excuse and pity him. If you find that the whole trend of your nature is to try and find some excuse, some explanation, for the man's act, and your soul is filled with compassion, then you may know that you have started on the right path and are well on the fifth step.

But if you sit back in your self righteousness and your attitude of mind is: "Look at that thing! How brutal, and right here in our midst too! I would like to be on the jury that tries him! It is too bad we cannot have laws to take care of that kind of crimnals, no punishment is severe enough for such as he."

Your name may be registered in the best church in town, my brother, but I want to tell you, you have not got within four hundred miles of a start on the Master's Path of Perfection. Therefore, we discover that this step on the Path is not an easy step to take. "Happy are the merciful for they shall obtain mercy."

We can reach a place where we realize that we are no longer judging by appearances but the judgment of right expression, as the Master commanded: Judge not by appearences," but judge what a man would be, or do, if he were properly expressing himself. We have a right to do that, and think of every man as made in the image and likeness of God. Therefore, when we find ourselves merciful to other people we will discover that we are getting a new viewpoint in life. Then it is that we begin to realize that our brother is not only our brother, but we are in him and he is in us and we are in God and God is in both of us. There is only one life and we should try to give that brother the suggestion, at least mentally,



that hereafter he will permit nothing excepting the Father to express through him.

This leads naturally to the sixth step: "Happy are the pure in heart for they shall see God." When the Lord God Almighty had finished Creation we are told he made a little observation. "He looked upon all that was made and said, 'Behold it is very good.'" If some of our modern religionists had been there they could have shown Him a lot of things that were not good at all. Too bad he did not have the benefit of their advice, to have had adjusted their spectacles to His eyes! God is all there is, God is good, is omnipresent in every nook and cranny of this universe.

Yet if you were to take the devil and hell out of most Christians' religions you would rob them of all their comfort and happiness.

An United States army captain stationed in Baltimore, at the end of the World War rode into the city from headquarters with a Chaplain who had just resigned his commission. He said to the Padre: "Are you going back to the pulpit?"

"Oh, yes, certainly," answered the Chaplain. "What denomination are you?"

"P———."

"I used to be a P———," said the Captain.

"Why do you say *used* to be?"

"Since the war my ideas have changed."

The Chaplain said: "I am sorry to hear that."

"Let me ask you a question," said the Captain. "Where is God?"

"God is everywhere; He is omnipresent, everywhere."



"You believe that, do you, Chaplain?"

"Yes, certainly."

"What is God?"

"God is good; God is love."

"You believe that, do you, Chaplain?"

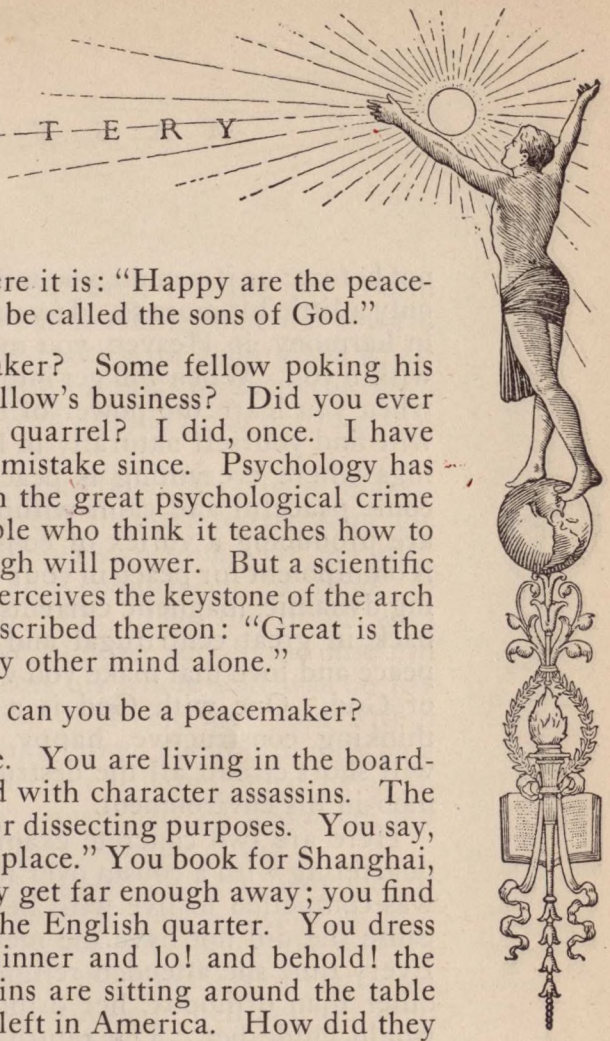
"Yes."

"Then you believe that God is good and God is love and God is everywhere. His presence fills the universe. Say, Chaplain, where is hell?"

The Chaplain's mouth went open, wider and wider and at last he exclaimed: "Well, I never thought of that."

Of course he never thought of that. The theological seminary made no effort to make him *think;* they expected him to believe what some other theologians thought. God is everywhere; His presence fills the universe. In Him we live and move and have our being. God is love. When I get my perceptions clarified, when I get my love nature working in the divine way, I will see God in everything and everybody, in all my circumstances and environment. Water is "pure" when it contains no foreign substance. A "pure" heart recognizes no extraneous substances, knows no evils; to the pure all things are pure. "Nothing good or evil is, but thinking makes it so." A pure heart sees God, good, in all things, circumstances or events.

When I come to recognize the one supreme truth that God is omnipresent, that He is all there is of me, that there is no place in my body or in the universe as big as a pin-point where God is not, then I have reached the place where I am ready for the seventh



step on the Path. Here it is: "Happy are the peacemakers, for they shall be called the sons of God."

What is a peacemaker? Some fellow poking his nose in some other fellow's business? Did you ever try to stop a domestic quarrel? I did, once. I have never made the same mistake since. Psychology has been confounded with the great psychological crime of hypnotism by people who think it teaches how to influence others through will power. But a scientific psychologist clearly perceives the keystone of the arch of truth and finds inscribed thereon: "Great is the mind that leaves every other mind alone."

Then, you ask, how can you be a peacemaker?

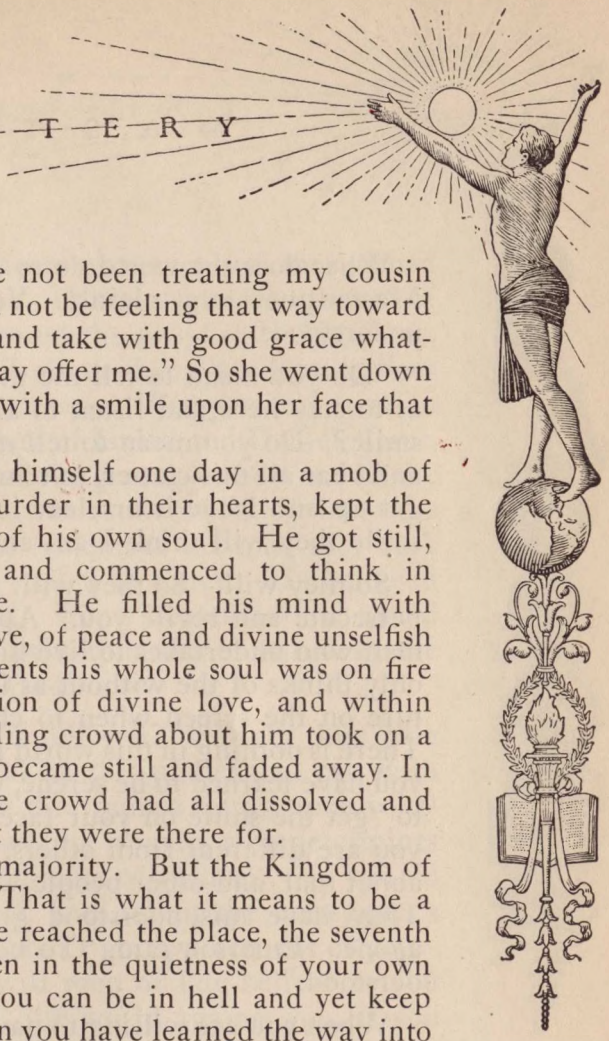
That is very simple. You are living in the boarding house. It is filled with character assassins. The dining table is used for dissecting purposes. You say, "I will get out of this place." You book for Shanghai, that you may certainly get far enough away; you find a boarding-house in the English quarter. You dress and come down to dinner and lo! and behold! the same character assassins are sitting around the table in Shanghai that you left in America. How did they get there? You took them there; they belong to you, they are reflections of your real inner critical nature. They could not get into your presence if they did not belong to you if shot out of a 16 inch gun with two tons of guncotton back of them.

You are where you are and surrounded as you are because like attracts like, your own and nothing else always comes to you. If you do not like your mother-in-law, you know how you came to get her. You will get rid of her when you love her in the right way, and



not before; or if you do, you will get another like her, only a little bit more so. If you wish to live in peace, in harmony, in Heaven, you must get those qualities within you. When you get into this Kingdom within, when you learn the power of dynamic thought, you will find yourself naturally in harmonious surroundings where everything is peaceful. When you become peaceful and calm within your own soul, you are producing a vortex of constructive thought that is omnipotent for peace in your world. You are starting dynamic, magnetic currents that go out and come back in great centrifugal and centripetal waves of peace and love that make you veritably an emanation of God. One with God is a majority. One man thinking constructive, happy, harmonious thought will short circuit all the destructive thoughts of any mob in his environment.

Here are two concrete examples. A woman was quarreling with a cousin over religious matters. She was compelled to live with her aunt and cousin because she did not have the means to live elsewhere. Every time she attended religious service in a place other than orthodox, her orthodox aunt and cousin would chide her. The return from church was always celebrated with a quarrel. One day she and the cousin were about to come to blows when the aunt, ill in bed, called for the cousin. She went upstairs feeling that she would enjoy committing murder. Then the ridiculousness of quarreling about that which should bring peace, occurred to her. She relaxed and began thinking of herself as in a harmonious frame of mind, and filled her consciousness with thoughts of love. Very soon she was so filled with love, that it lightened up her face with a smile. Then, ashamed,



she thought: "I have not been treating my cousin properly or she would not be feeling that way toward me. I will go down and take with good grace whatever indignities she may offer me." So she went down and found her cousin with a smile upon her face that matched her own.

A man who found himself one day in a mob of 2,000 people with murder in their hearts, kept the mob psychology out of his own soul. He got still, hedged himself in, and commenced to think in terms of divine love. He filled his mind with thoughts of infinite love, of peace and divine unselfish love. In a few moments his whole soul was on fire with a veritable passion of divine love, and within three minutes the jostling crowd about him took on a blank expression and became still and faded away. In five minutes' time the crowd had all dissolved and seemed to forget what they were there for.

One with God is a majority. But the Kingdom of God is within you. That is what it means to be a peacemaker. You have reached the place, the seventh step on the Path, when in the quietness of your own soul and in serenity you can be in hell and yet keep hell out of you. When you have learned the way into that secret place of the Most High, into the basileia, and can turn on the current of peace, you send out dynamic waves of harmony that short circuit all the inharmonious thoughts of the people in your neighborhood. You have become a veritable emanation of God, of love. Then you are a new being on this planet; you are no longer a conformist, patterning after others and living on the surface; you are a non-conformist, seeking to express and not to imitate or compete.

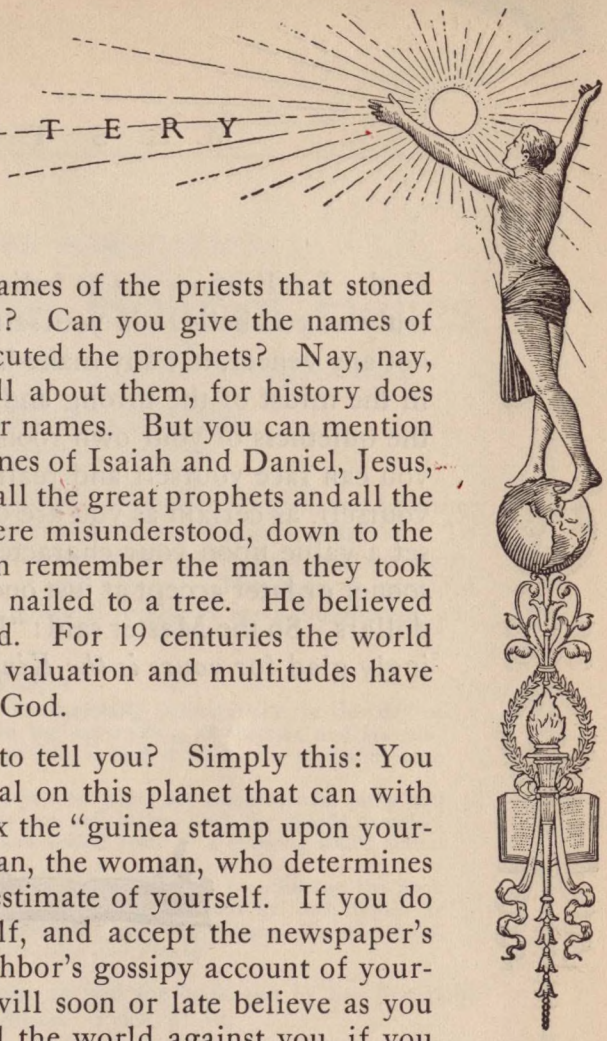


What does the world do to a non-conformist? The Master put it very plainly. You are going to be misunderstood.

"Do you mean to tell me that I am to be so crazy as to stay here and listen to all this inharmony, and smile? Do you mean to tell me that I am to sit still and hear all this clatter, to remain in this hell and not get up and leave it or clear it all out? If I sit and smile they will think I am an idiot."

So they will. So they will. The surface man will persecute and revile you. Apes will make fun of a man who undertakes to live his life from within and only thinks of the without as indicating like the picture on the screen when to change the film within. There is nothing in this world to worry about. When you have learned to be serene, when you have learned to "get the smile on your face that won't come off," you are different from others. There is no question about that, and other people will misunderstand you. They have misunderstood great men all the ages agone. Emerson said, "To be great is to be misunderstood."

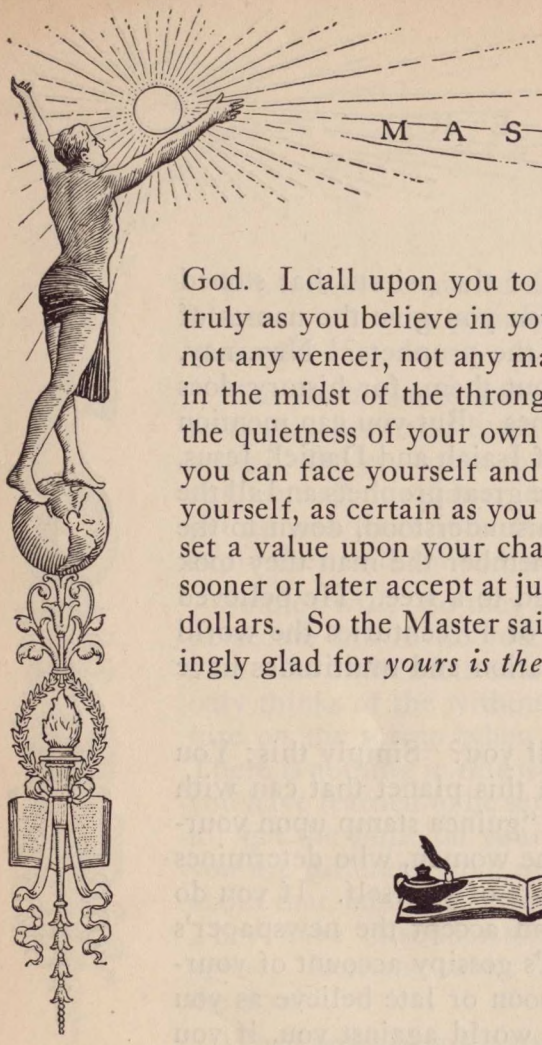
When you are willing to have people think, if they choose, that you are an idiot, simply a smiling gorilla; when you are taking things calmly and serenely and knowing that "one with God is a majority," and know that God is all there is—if you can do that and know you are right; if you are willing to bank on yourself and believe in yourself, what will happen? It requires no prophetic vision to see what will happen to you. You have reached the Eighth step on the Path and are ready for the Initiation. Jesus said: "For so persecuted they the prophets which were before you."



Can you tell the names of the priests that stoned the prophets to death? Can you give the names of the priests that persecuted the prophets? Nay, nay, you have forgotten all about them, for history does not even mention their names. But you can mention and remember the names of Isaiah and Daniel, Jesus, Socrates, Galileo and all the great prophets and all the great teachers that were misunderstood, down to the present day. You can remember the man they took out of Jerusalem and nailed to a tree. He believed He was one with God. For 19 centuries the world has accepted his own valuation and multitudes have worshipped him as a God.

What am I trying to tell you? Simply this: You are the only individual on this planet that can with absolute certainty affix the "guinea stamp upon yourself." You are the man, the woman, who determines the world's ultimate estimate of yourself. If you do not believe in yourself, and accept the newspaper's estimate, or your neighbor's gossipy account of yourself, then the world will soon or late believe as you believe. But with all the world against you, if you dare to stand alone and believe in yourself and know that you are on the right track, know that you are one with God, there can be no doubt as to what the world will do. The world is compelled to believe in the man that believes in himself, to accept him at his own valuation.

I call upon you in the name of God to realize who you are! A man, "not a weak, crawling worm of the dust," but a man made in the image and likeness of



God. I call upon you to believe in yourself, and as truly as you believe in yourself, not any camouflage, not any veneer, not any make-believe, not a bold face in the midst of the throng and a cringing coward in the quietness of your own room; that if, when alone, you can face yourself and realize that you believe in yourself, as certain as you are on this earth, you have set a value upon your character that this world will sooner or later accept at just one hundred cents on the dollars. So the Master said: "Rejoice and be exceedingly glad for *yours is the Kingdom of Heaven!*"

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