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MASTERY

A MONTHLY MAGAZINE

DEVOTED TO THE NEW LIFE
AND THE LIVING OF IT

**The New Education University Centre,
Isleworth, London, W.**

MASTERY

Issued Monthly by

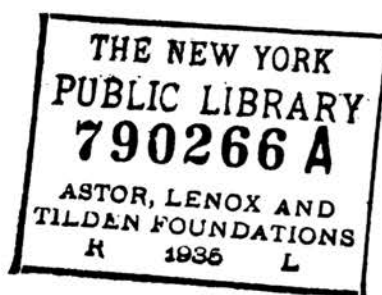
THE NEW EDUCATION UNIVERSITY CENTRE,
SPRING GROVE HOUSE,
ISLEWORTH, LONDON, W.

Subscription—Post Paid—5s. per year ;
at the News Stands, 6d. per copy.

Edited by - - - ORLANDO EDGAR MILLER, Ph.D.

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✠ Mastery. ✠

VOL. 1.

March, 1915.

No. 7.

POINTERS.

Man !

☒ ☒ ☒

Man is !

☒ ☒ ☒

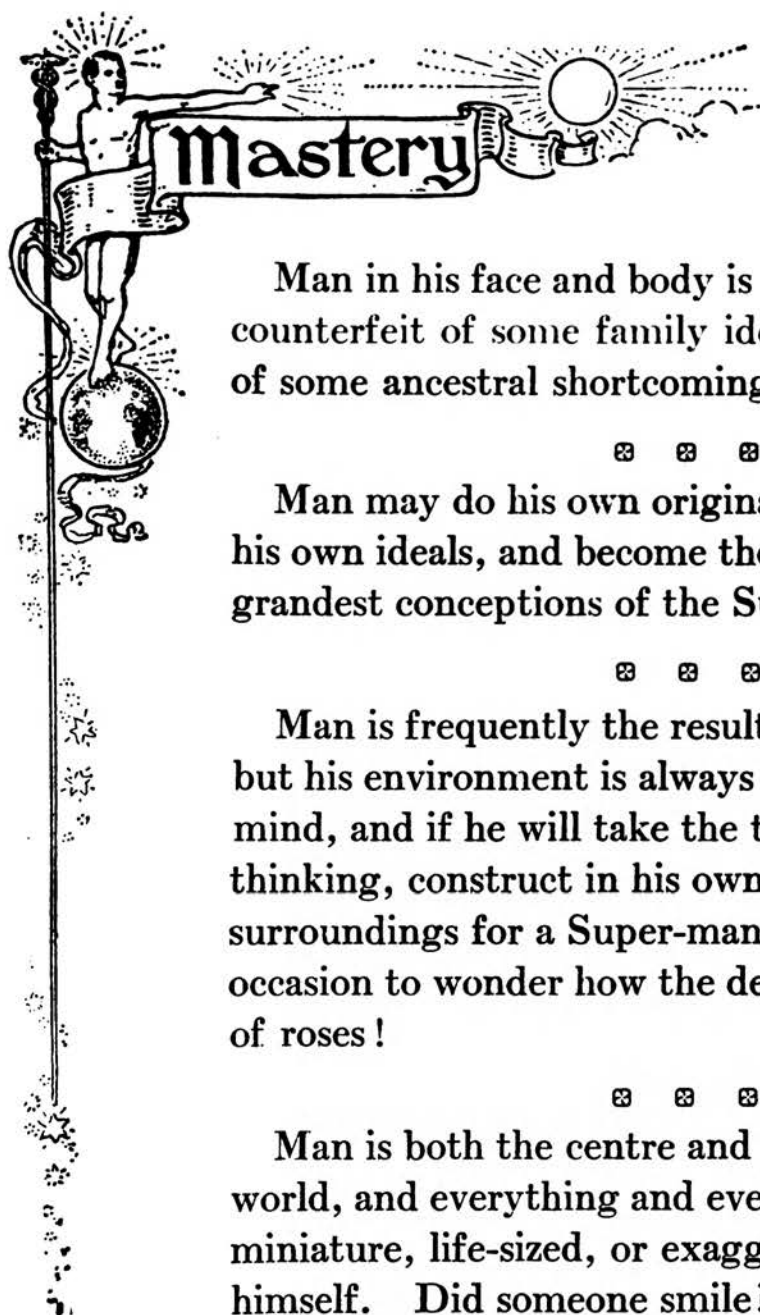
Man is what he thinks !

☒ ☒ ☒

Man may think what he chooses !

☒ ☒ ☒

Man usually thinks what his ancestors, his
parents, and his early training have impressed him
to think !



Man in his face and body is therefore usually a counterfeit of some family ideal, or an exact copy of some ancestral shortcoming.

❖ ❖ ❖

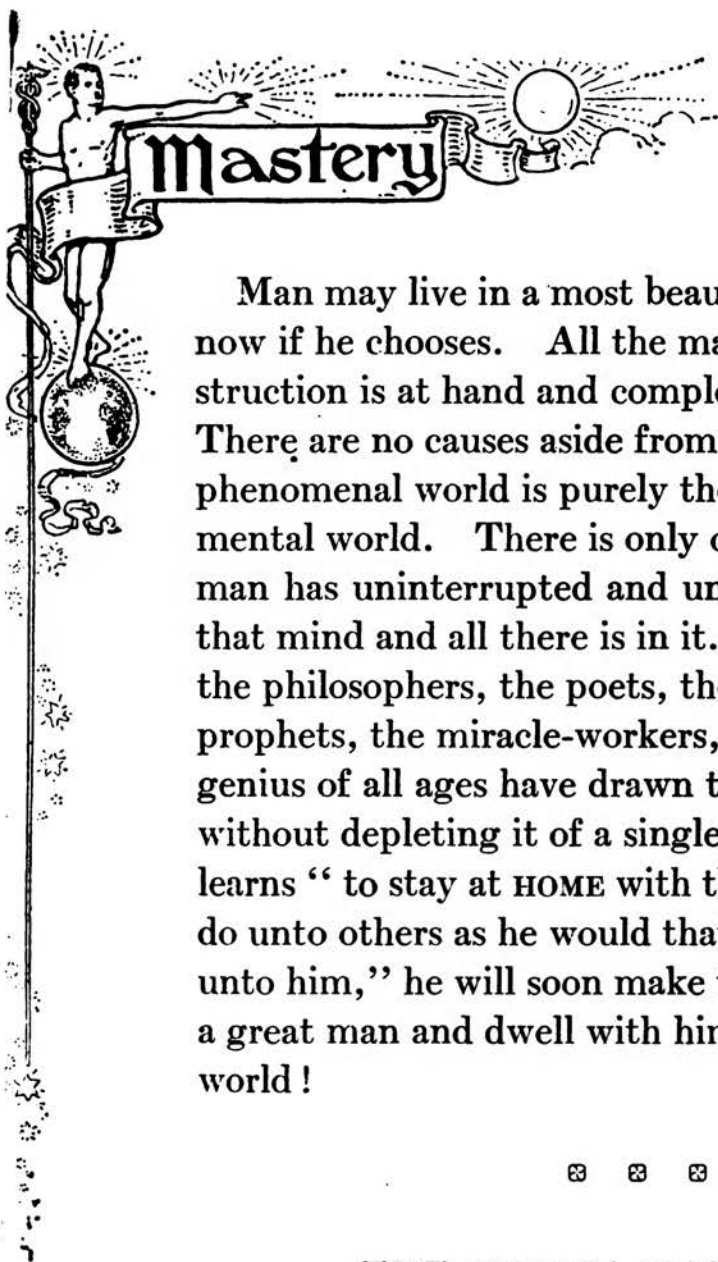
Man may do his own original thinking, form his own ideals, and become the living model of his grandest conceptions of the Super-man !

❖ ❖ ❖

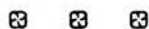
Man is frequently the result of his environment, but his environment is always the reflection of his mind, and if he will take the time to do his own thinking, construct in his own mind the ideal surroundings for a Super-man he will soon have occasion to wonder how the desert became a bower of roses !

❖ ❖ ❖

Man is both the centre and the cause of his world, and everything and everybody in it are only miniature, life-sized, or exaggerated expressions of himself. Did someone smile? It was only the mirrored reflection of his own kindly thought. Did someone curse? It was only the echo of the harshness in his own voice. Did someone steal his purse? It was only automatic justice kindly removing that which he had unjustly withheld from some other traveller on the way.

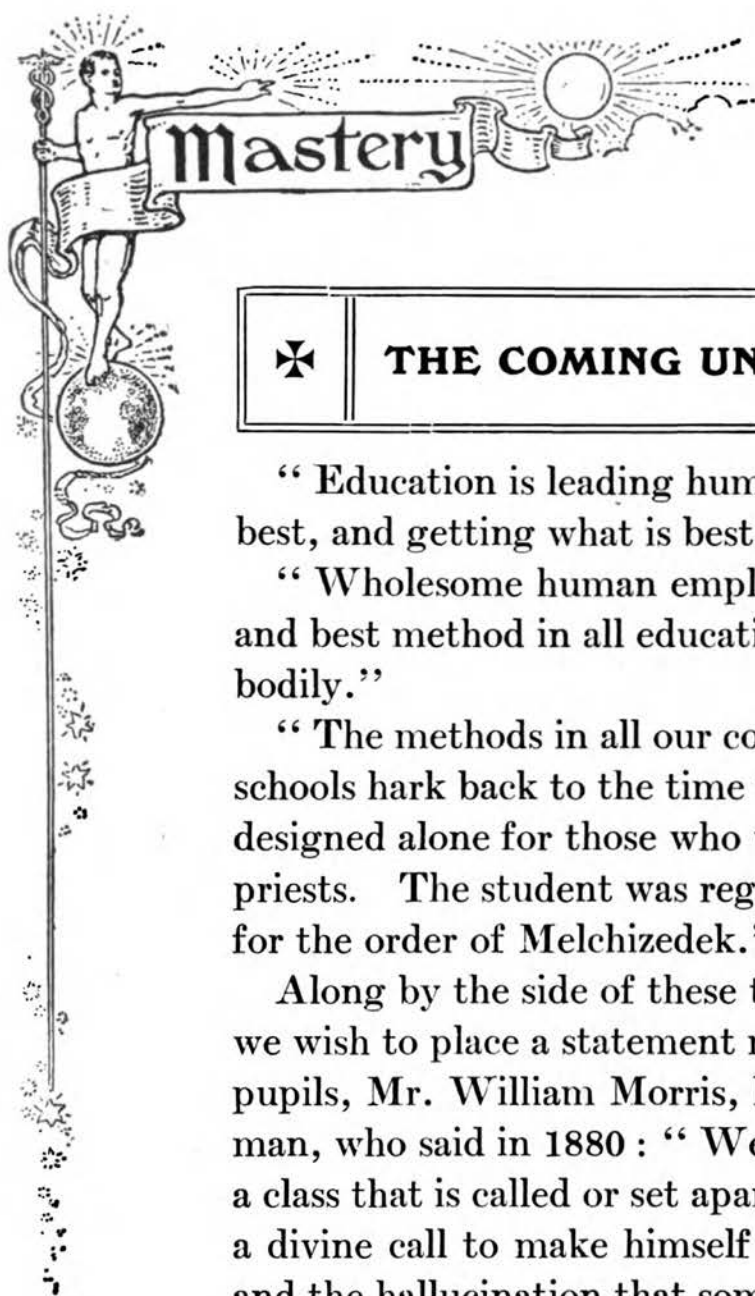


Man may live in a most beautiful world here and now if he chooses. All the material for its construction is at hand and completely at his disposal. There are no causes aside from mental causes, the phenomenal world is purely the reflection of the mental world. There is only one mind, and every man has uninterrupted and unhindered access to that mind and all there is in it. From that mind the philosophers, the poets, the saints, the prophets, the miracle-workers, the great men of genius of all ages have drawn their inspiration without depleting it of a single idea. When man learns "to stay at HOME with the cause" and "to do unto others as he would that they should do unto him," he will soon make the acquaintance of a great man and dwell with him in a most beautiful world !



THE HOUSE BEAUTIFUL.

Where there is Faith there is Love ;
Where there is Love there is Peace ;
Where there is Peace there is God ;
Where there is God there is no Need.



THE COMING UNIVERSITY.

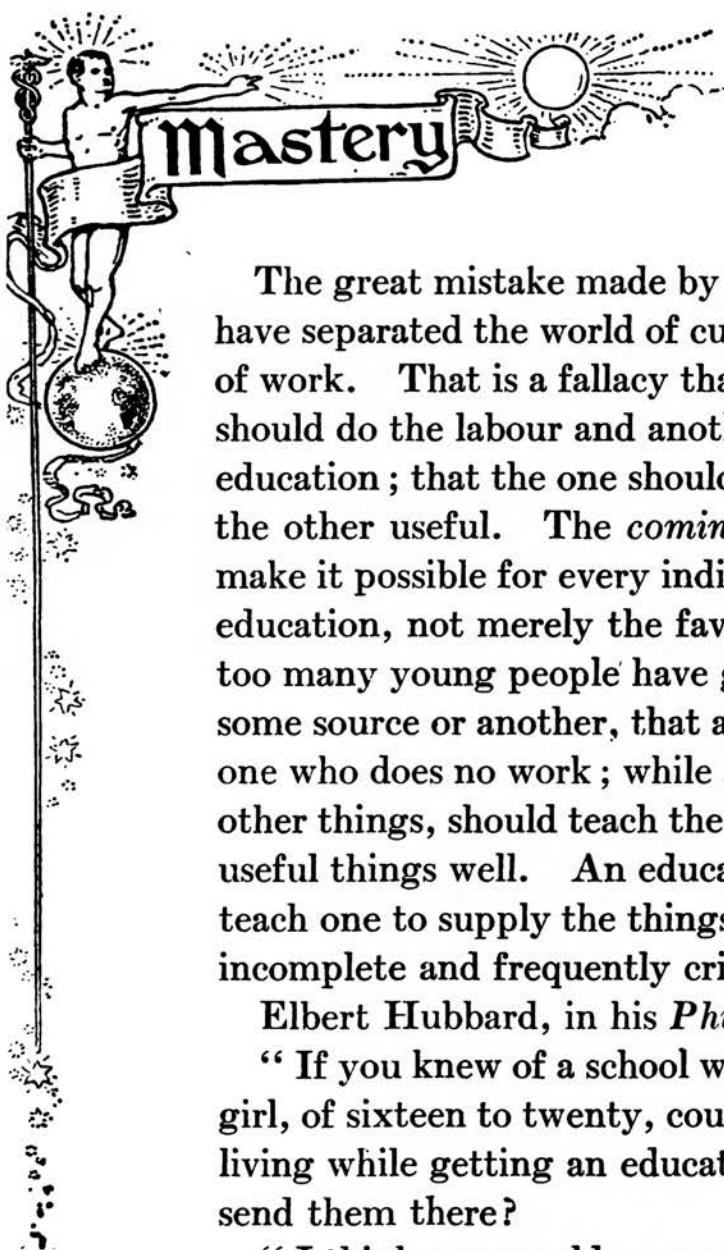


“ Education is leading human souls to what is best, and getting what is best out of them.”

“ Wholesome human employment is the first and best method in all education, mental as well as bodily.”

“ The methods in all our colleges and in all our schools hark back to the time when education was designed alone for those who were to become priests. The student was regarded as one set apart for the order of Melchizedek.”

Along by the side of these thoughts of Ruskin, we wish to place a statement made by one of his pupils, Mr. William Morris, himself an Oxford man, who said in 1880 : “ We no longer believe in a class that is called or set apart. Every man has a divine call to make himself useful to his fellows, and the hallucination that some are called to do nothing but give advice will soon fade away. Industrial education is both moral and spiritual. The man who fails to use his body every day in a certain amount of manual labour is a menace to the state and a danger to his inmost self. Safety lies in a just balance between head and hand.”



The great mistake made by our colleges is they have separated the world of culture from the world of work. That is a fallacy that one set of men should do the labour and another should have the education ; that the one should be ornamental and the other useful. The *coming university* will make it possible for every individual to receive an education, not merely the favoured few. Already too many young people have gained the idea, from some source or another, that an educated man is one who does no work ; while an education, among other things, should teach the individual how to do useful things well. An education that does not teach one to supply the things one needs in life is incomplete and frequently crippling.

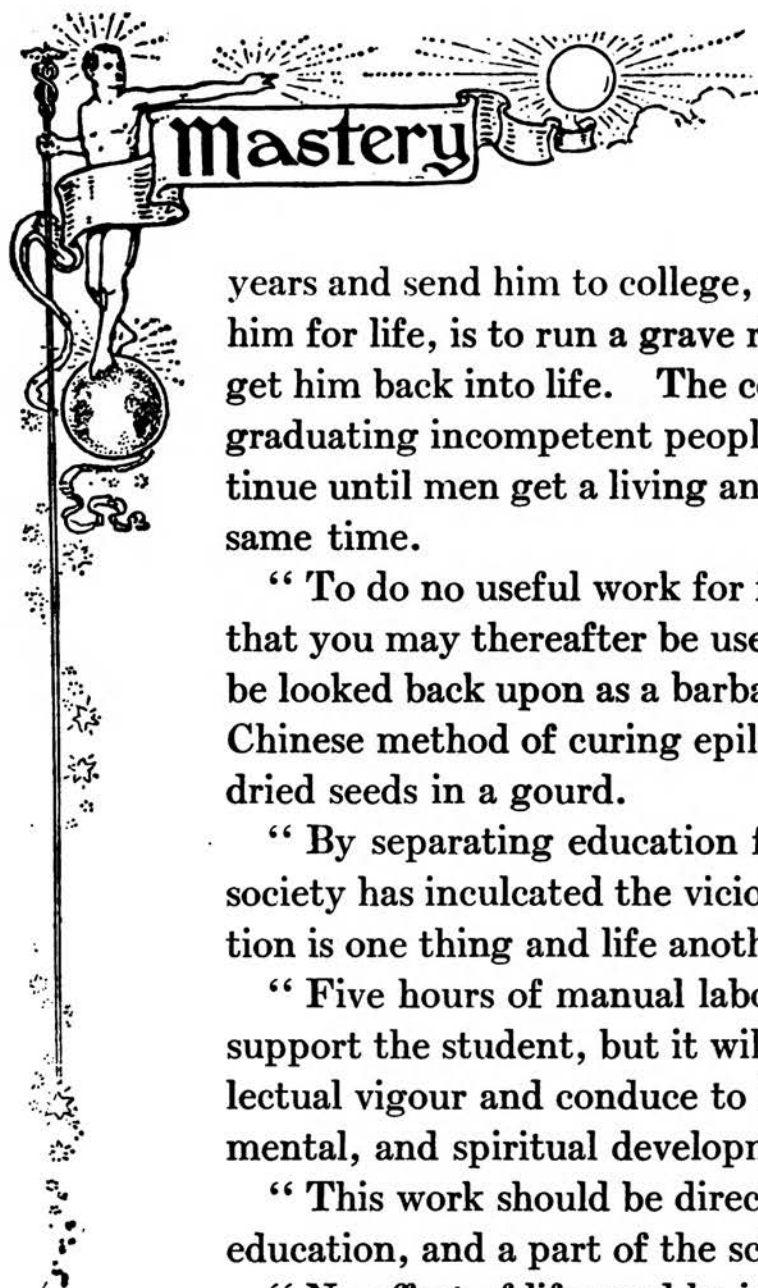
Elbert Hubbard, in his *Philistine*, wrote :

“ If you knew of a school where your boy and girl, of sixteen to twenty, could go and earn a living while getting an education, would you not send them there?

“ I think you would—or you wouldn’t, as the case may be.

“ To be able to earn a living is quite as necessary as to parse the Greek verb, a proposition which I trust needs no proof.

“ The best way to learn to be useful is to be useful. To take a young man from life for four



years and send him to college, in order to educate him for life, is to run a grave risk that you will not get him back into life. The colleges are constantly graduating incompetent people, and this will continue until men get a living and an education at the same time.

“ To do no useful work for four years, in order that you may thereafter be useful, will some day be looked back upon as a barbaric blunder, like the Chinese method of curing epilepsy by rattling the dried seeds in a gourd.

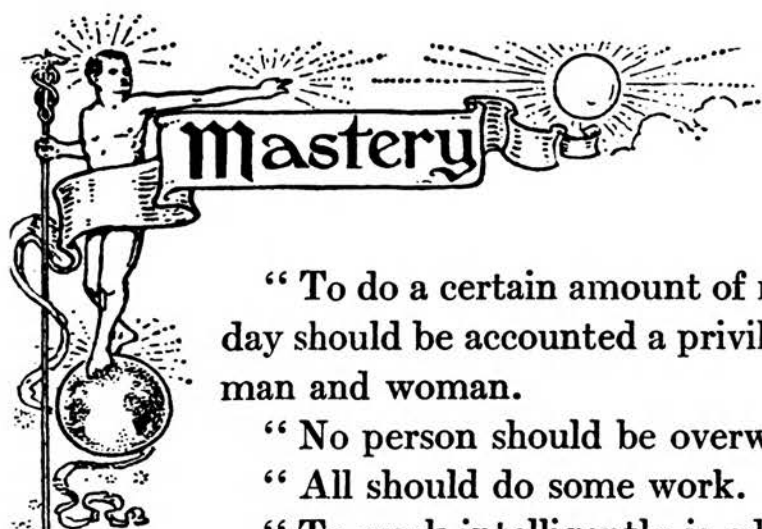
“ By separating education from practical life society has inculcated the vicious belief that education is one thing and life another.

“ Five hours of manual labour will not only support the student, but it will add to his intellectual vigour and conduce to his better physical, mental, and spiritual development.

“ This work should be directly in the line of education, and a part of the school curriculum.

“ No effort of life need be inutile, but all effort should be useful in order to satisfy the consciousness.

“ Somebody must do the work of the world. There is a certain amount of work to do, and the reason some people have to labour from daylight until dark is because others never work at all.



“ To do a certain amount of manual labour every day should be accounted a privilege to every normal man and woman.

“ No person should be overworked.

“ All should do some work.

“ To work intelligently is education.

“ To abstain from useful work in order to get an education, is to get an education of the wrong kind, that is to say, a false education.

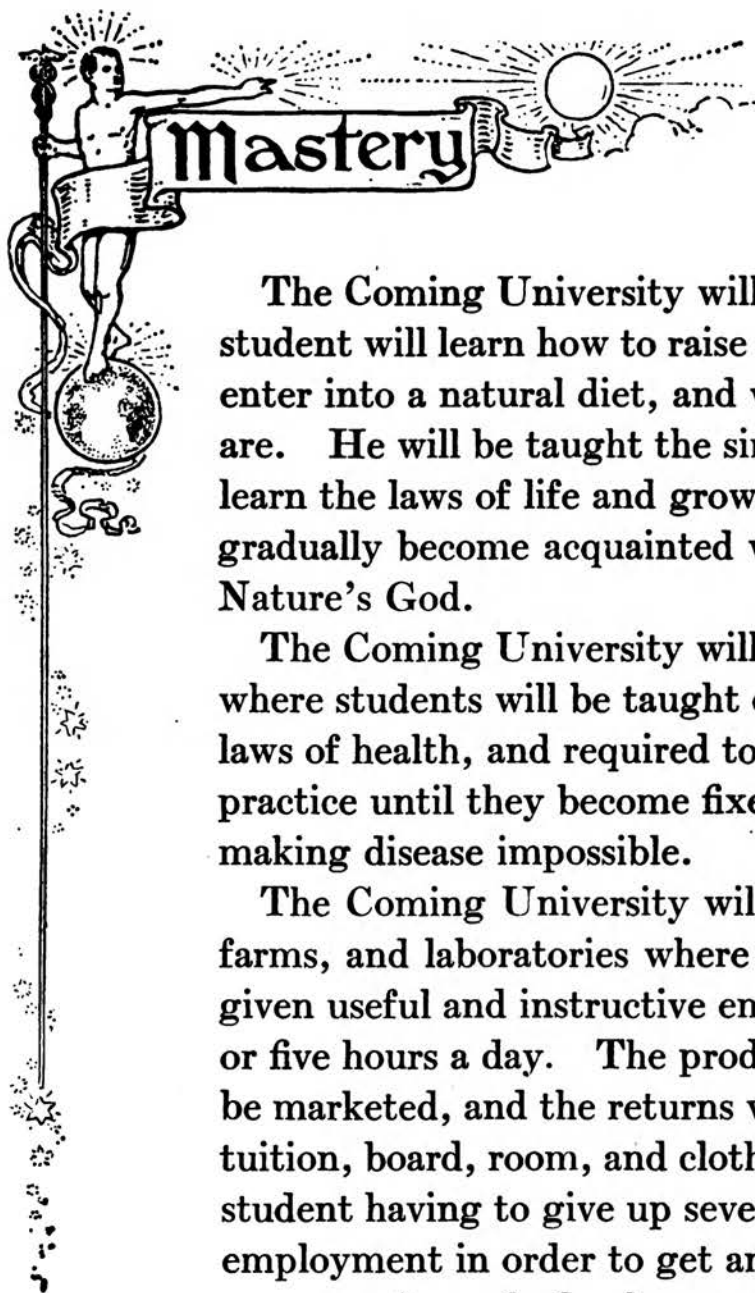
“ The walls of the old-time colleges are crumbling, and the university of the future will have around it no twelve-foot-high iron fence.”

A few years ago Superintendent Cooley, of Chicago, said that the only useful education given in America was that given in the Indian schools and to the convicts, who are taught to do something useful.

President Eliot, of Harvard, once said : “ I will never be satisfied until one-half of the curriculum of Harvard is devoted to doing things instead of merely talking about them.”

Many other quotations might be given in addition, showing the trend of thought with reference to the present educational system.

The Coming University will be a Home, a Church, a School, a Laboratory, a Factory, a Sanatorium, and a Farm.

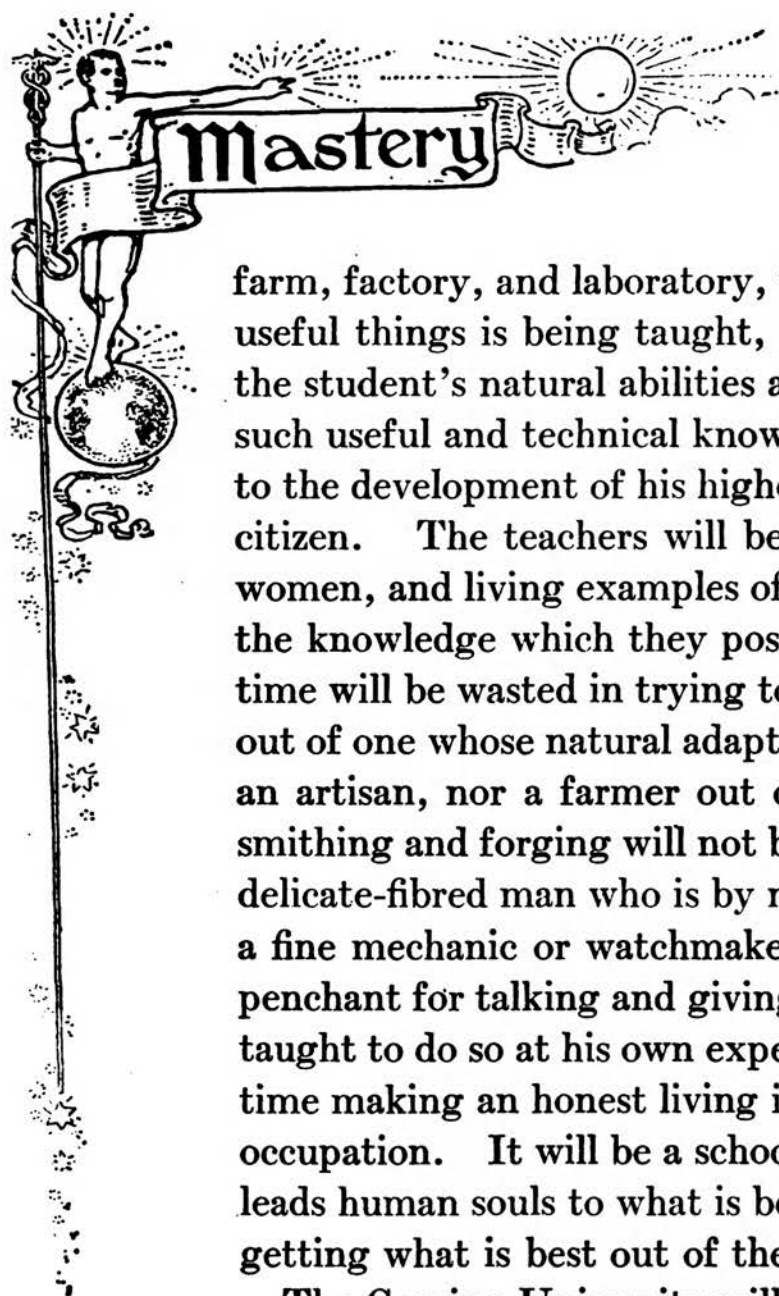


The Coming University will be a farm where the student will learn how to raise the foodstuffs which enter into a natural diet, and what those foodstuffs are. He will be taught the simple, natural life, learn the laws of life and growth, and thus gradually become acquainted with Nature and Nature's God.

The Coming University will be a sanatorium where students will be taught dietetics and the laws of health, and required to put them into practice until they become fixed habits, thus making disease impossible.

The Coming University will contain factories, farms, and laboratories where the student will be given useful and instructive employment for four or five hours a day. The product of his labour will be marketed, and the returns will pay for his tuition, board, room, and clothing. Instead of the student having to give up several years of useful employment in order to get an education at the expense of somebody else, or go in debt for it, and being, at the end of the period, turned loose upon the world without the knowledge of how to make a living, he will be permitted to receive his education by and through his own daily efforts at doing and learning to do useful things well.

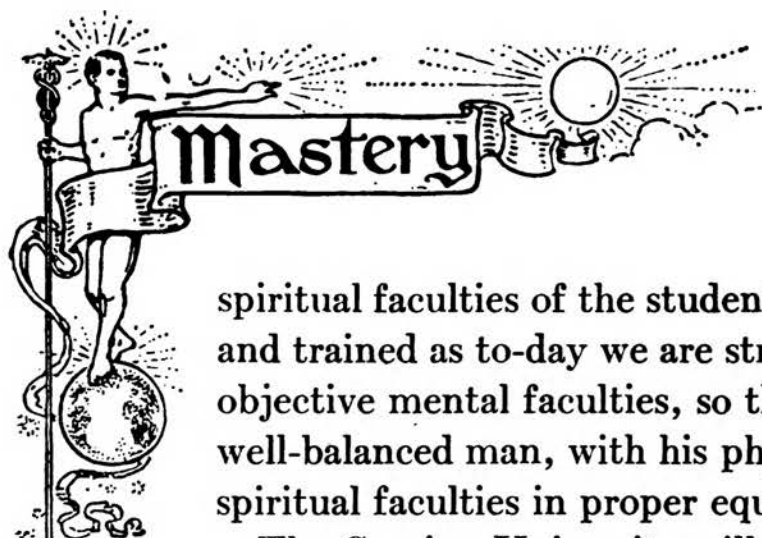
The Coming University will evolve from the



farm, factory, and laboratory, where the doing of useful things is being taught, a school for training the student's natural abilities and for imparting such useful and technical knowledge as is necessary to the development of his highest usefulness as a citizen. The teachers will be practical men and women, and living examples of the usefulness of the knowledge which they possess. No valuable time will be wasted in trying to make a musician out of one whose natural adaptation fits him to be an artisan, nor a farmer out of an artist. Blacksmithing and forging will not be forced upon the delicate-fibred man who is by nature fitted to be a fine mechanic or watchmaker. The man with a penchant for talking and giving advice will be taught to do so at his own expense, in the meantime making an honest living in some useful occupation. It will be a school, in fact, "that leads human souls to what is best with the idea of getting what is best out of them."

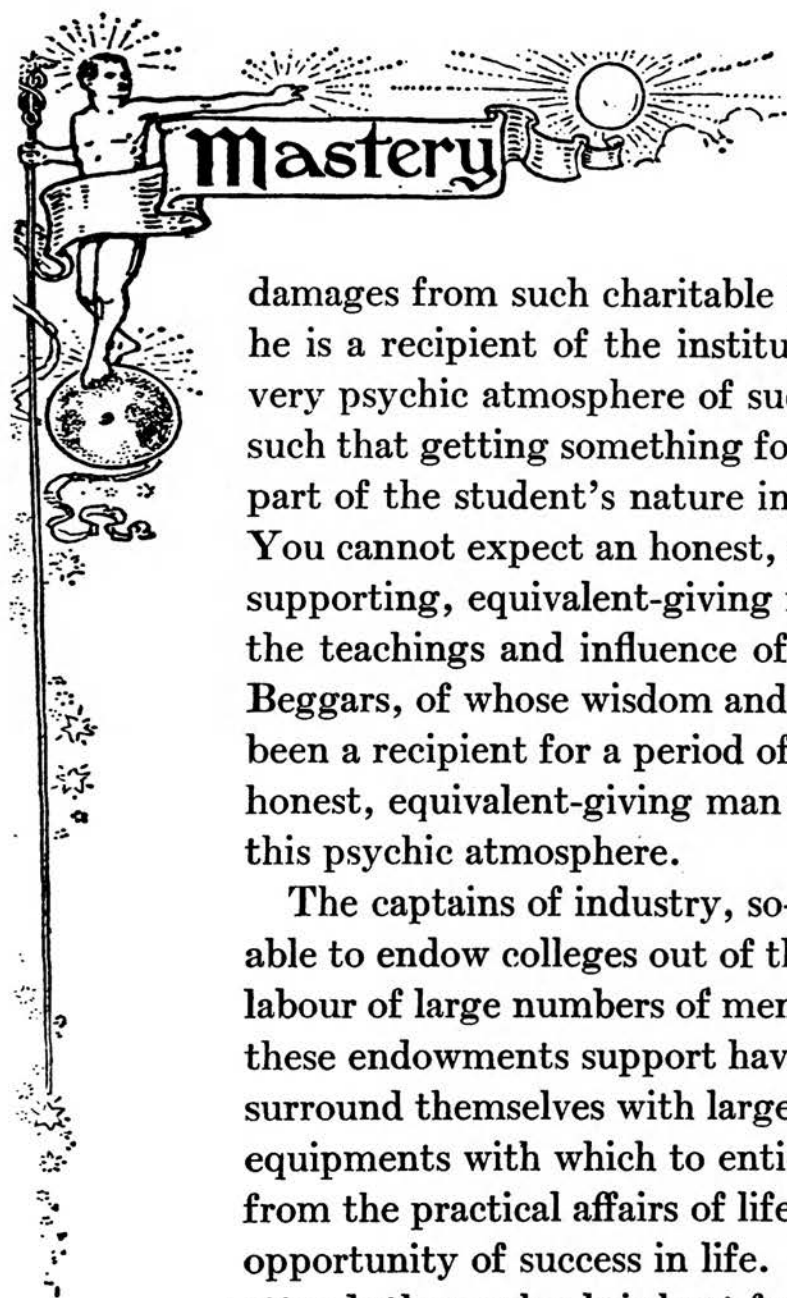
The Coming University will be a home, in which the student's social nature and all the social faculties of his make-up will be thoroughly trained, guarded and educated.

The Coming University will be a school of psychic research and spiritual development—in essence a Church—where the psychic or soul and



spiritual faculties of the student will be developed and trained as to-day we are striving to train his objective mental faculties, so that he becomes a well-balanced man, with his physical, mental and spiritual faculties in proper equilibrium.

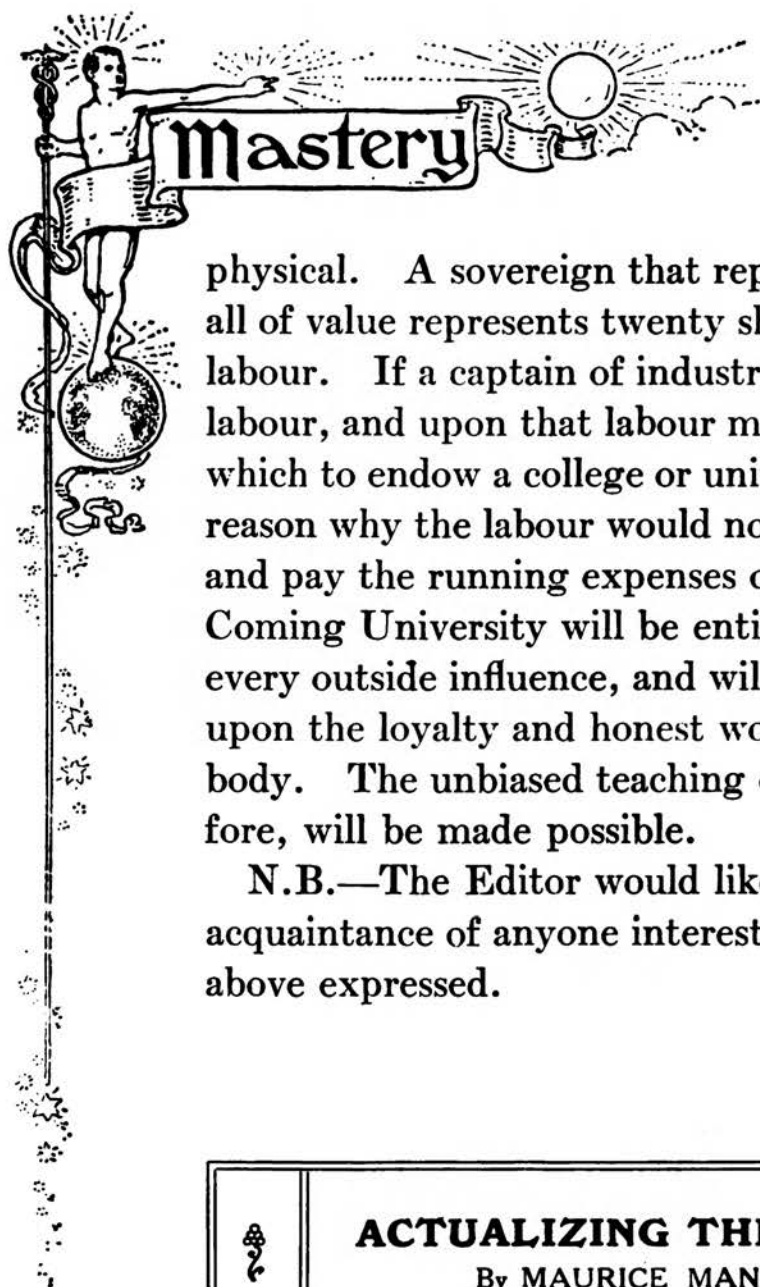
The Coming University will not accept endowments from the conscience funds of rich men who, from the very nature of the case, could not have rendered equivalents for the fortunes which they have acquired. One of the first things that a student should be taught is honesty ; and honesty in a commercial sense should consist in rendering a fair equivalent for what one receives ; and judged by this standard, the average college or university is a failure, since it renders no just equivalent for its endowments, and hence places before the student at the very threshold of his career the vicious example of a beggar, and makes him the recipient of a beggar's gains. It is admitted that the great universities are not paying expenses, therefore the student is not paying his proportion of the expense. Hence he is an object of charity to an institution that makes no effort to render an equivalent for its endowment receipts. In fact, the Supreme Court of the State of Illinois has declared in substance that a college is a charitable institution, and that a student cannot recover



damages from such charitable institution because he is a recipient of the institution's charity. The very psychic atmosphere of such an institution is such that getting something for nothing becomes a part of the student's nature in course of time. You cannot expect an honest, upright, self-supporting, equivalent-giving man to result from the teachings and influence of charitably disposed Beggars, of whose wisdom and beneficence he has been a recipient for a period of years. If an honest, equivalent-giving man result it is spite of this psychic atmosphere.

The captains of industry, so-called, have been able to endow colleges out of the profits upon the labour of large numbers of men. The colleges that these endowments support have been able to surround themselves with large buildings and fine equipments with which to entice young men away from the practical affairs of life, and often from all opportunity of success in life. The student who attends these schools is kept from all necessity of providing for himself, and by reason of his lack of knowledge of these same practical affairs, he is frequently unable to get back into sympathetic touch with his surroundings, and in many cases proves a failure.

All wealth is based upon labour—mental or



physical. A sovereign that represents anything at all of value represents twenty shillings' worth of labour. If a captain of industry can employ labour, and upon that labour make a profit with which to endow a college or university, there is no reason why the labour would not, of itself, build and pay the running expenses of a college. The Coming University will be entirely independent of every outside influence, and will be dependent only upon the loyalty and honest work of its student-body. The unbiased teaching of the truth, therefore, will be made possible.

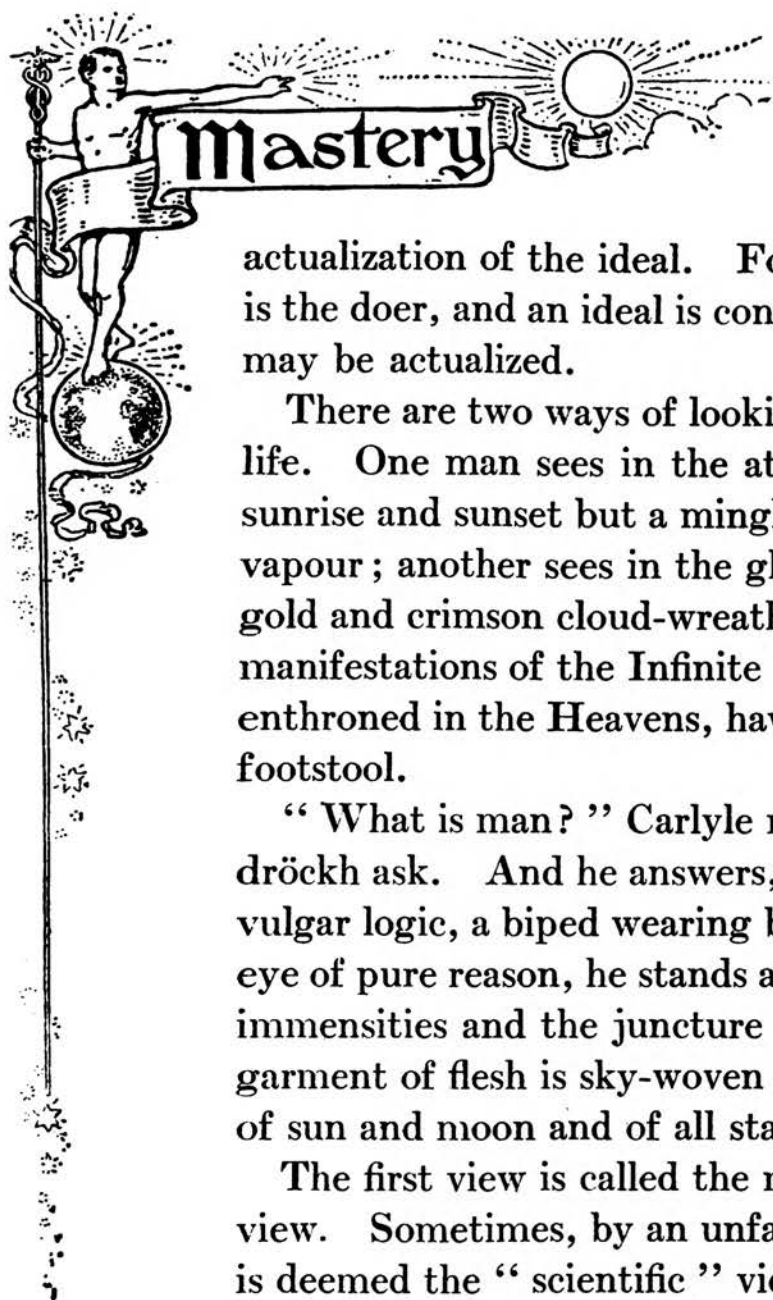
N.B.—The Editor would like to make the acquaintance of anyone interested in the ideas above expressed.

ACTUALIZING THE IDEAL.

By MAURICE MANNING.

IF you cannot actualize your ideal, you can, at least, idealize your actual."

This old counsel of consolation really points the way to more than consolation. It suggests the sure way to realization—to the



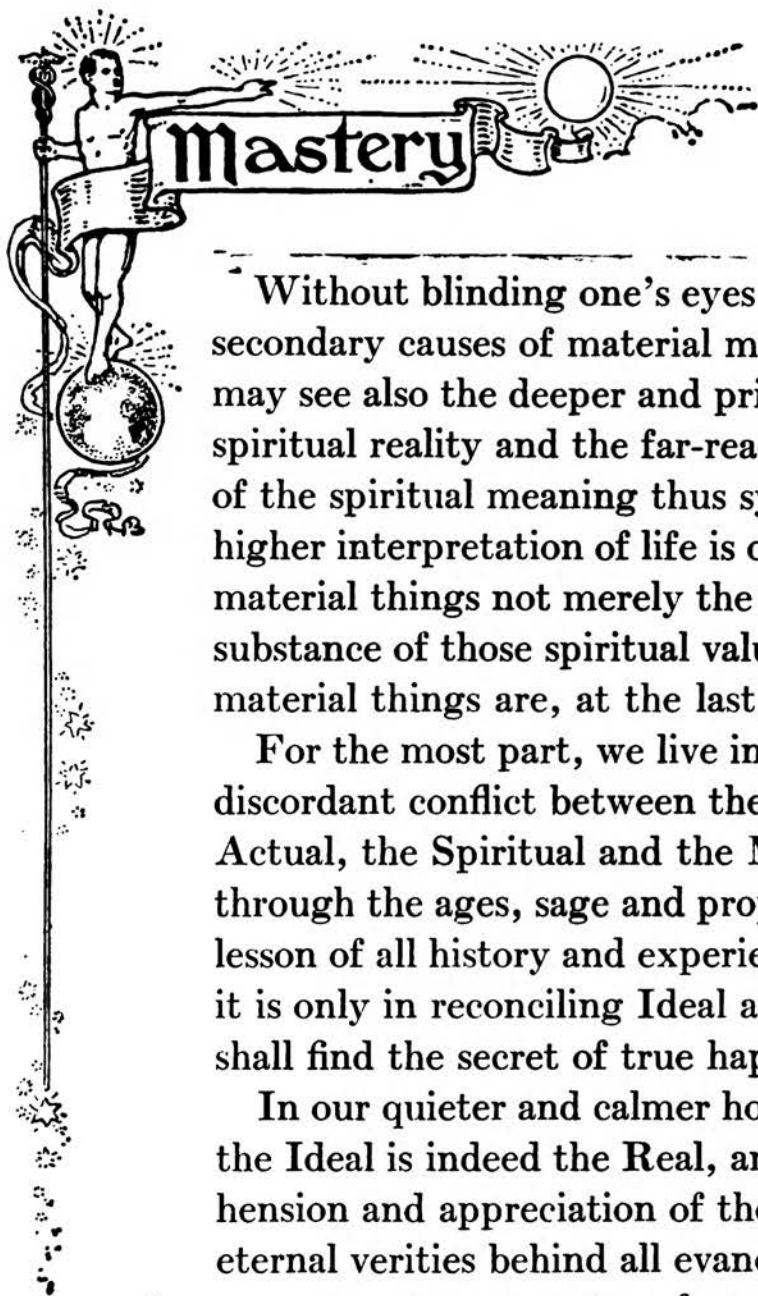
actualization of the ideal. For the true dreamer is the doer, and an ideal is conceived only that it may be actualized.

There are two ways of looking at nature and at life. One man sees in the atmospheric glories of sunrise and sunset but a mingling of dust and vapour ; another sees in the glowing beauty of gold and crimson cloud-wreaths nothing less than manifestations of the Infinite Power that is enthroned in the Heavens, having the earth for footstool.

“ What is man? ” Carlyle makes his Teufelsdröckh ask. And he answers, “ To the eye of vulgar logic, a biped wearing breeches ; but to the eye of pure reason, he stands at the conflux of immensities and the juncture of eternities. His garment of flesh is sky-woven indeed, contextured of sun and moon and of all starry spaces.”

The first view is called the material point of view. Sometimes, by an unfair use of the word, it is deemed the “ scientific ” view. The second, according to tendency and temperament, is the religious, or spiritual, or poetic view.

The aim of all sane and sound thought should be to reconcile these views. I believe they may be joined with advantage to the individual and to the race.

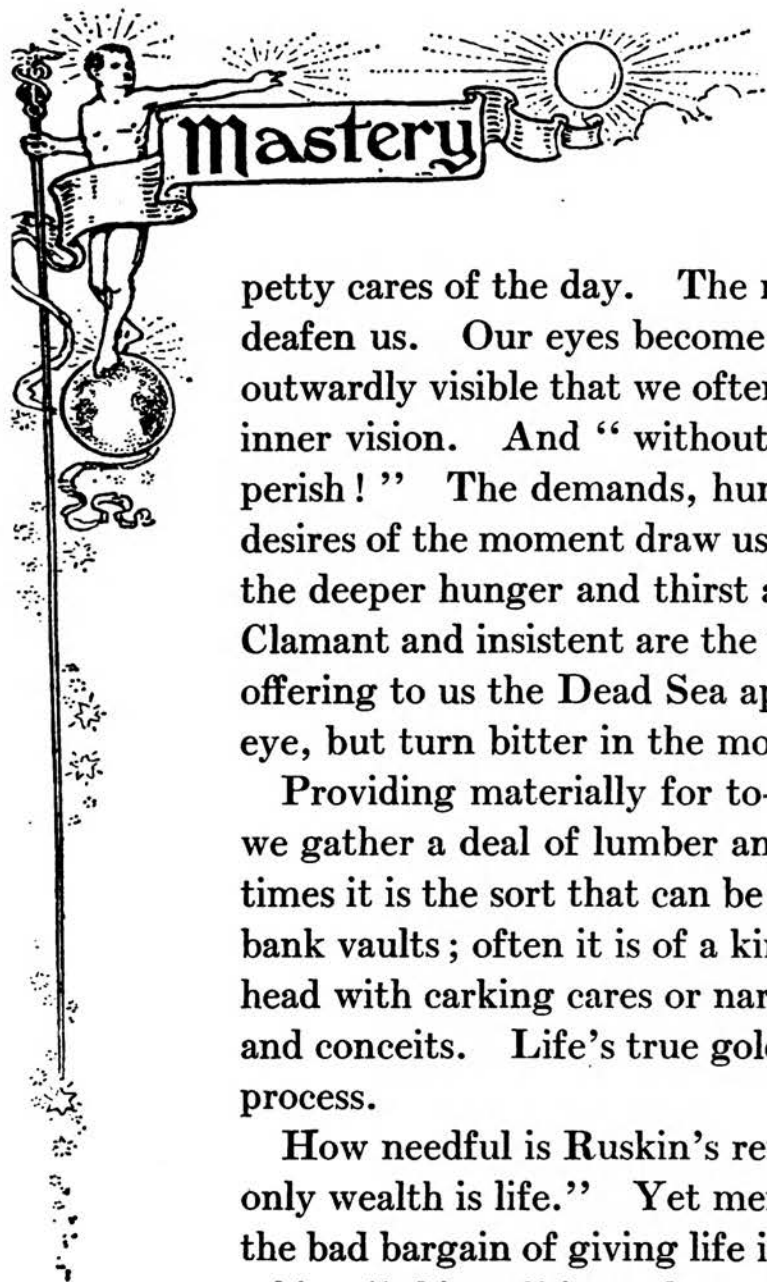


Without blinding one's eyes to the material and secondary causes of material manifestations, one may see also the deeper and primary causes of spiritual reality and the far-reaching significance of the spiritual meaning thus symbolized. The higher interpretation of life is one that sees in all material things not merely the form, but also the substance of those spiritual values of which all material things are, at the last, the coinage.

For the most part, we live in a distracting and discordant conflict between the Ideal and the Actual, the Spiritual and the Material. Down through the ages, sage and prophet reiterate the lesson of all history and experience : insisting that it is only in reconciling Ideal and Actual that we shall find the secret of true happiness.

In our quieter and calmer hours, we know that the Ideal is indeed the Real, and that by apprehension and appreciation of the spiritual and eternal verities behind all evanescent material appearances we may transform our lives, infusing them with "the spirit that quickeneth." In such understanding, we well know, we may enrich and invigorate soul and body, so that we shall go on in ever-increasing courage, confidence, and joy in life, as "doers of the word, not hearers merely."

But we become absorbed and immersed in the

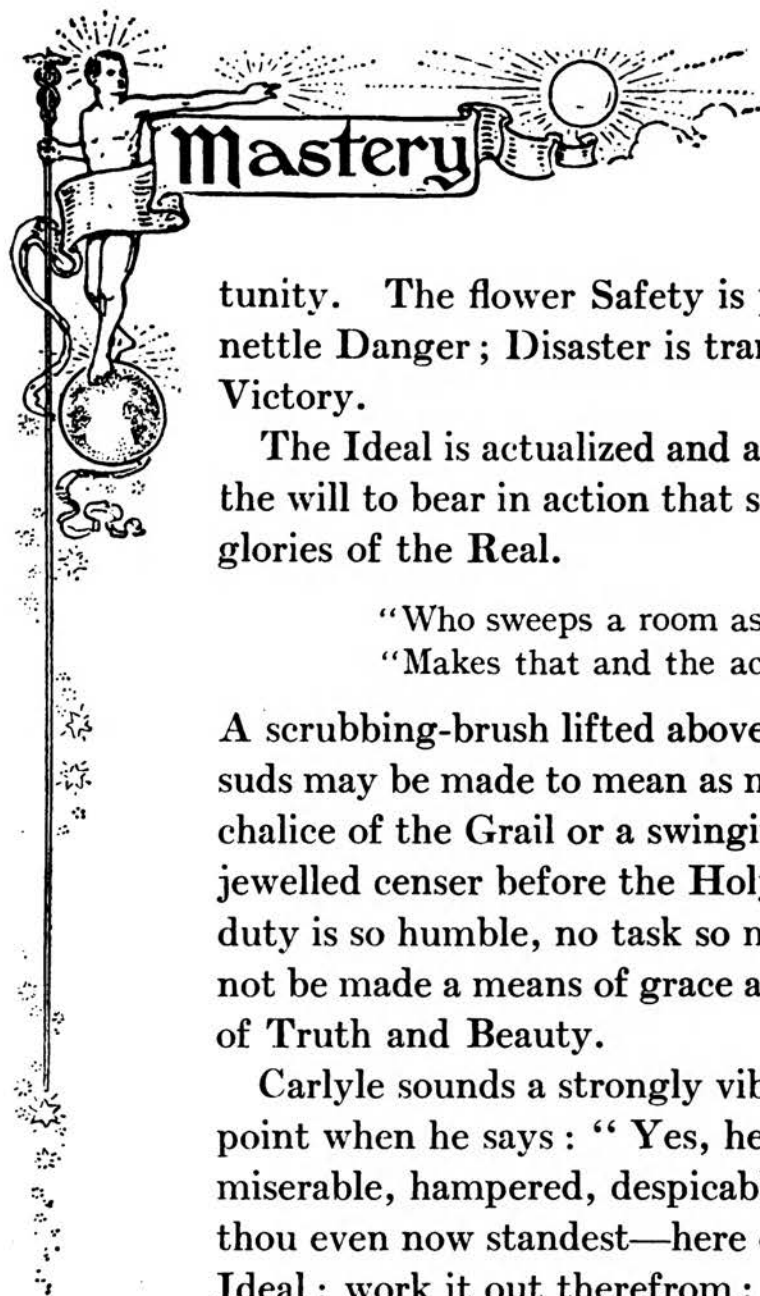


petty cares of the day. The noisy years go by and deafen us. Our eyes become so blinded by the outwardly visible that we often ignore and lose the inner vision. And "without vision the people perish!" The demands, hungers, appetites, and desires of the moment draw us away from satisfying the deeper hunger and thirst after righteousness. Clamant and insistent are the voices of the world, offering to us the Dead Sea apples that lure the eye, but turn bitter in the mouth.

Providing materially for to-day and to-morrow, we gather a deal of lumber and rubbish. Sometimes it is the sort that can be stored in barns or bank vaults; often it is of a kind that fills heart and head with carking cares or narrowing prejudices and conceits. Life's true gold is missed in the process.

How needful is Ruskin's reminder that "the only wealth is life." Yet men constantly make the bad bargain of giving life in exchange for dross, taking "things" in exchange for that soul beside which the whole world is but as dust in the balance.

These tendencies of our nature, we are now learning, can only be met and overcome, transformed and transmuted by the action of individual will and desire upon them. Difficulty, by right understanding and use, is made to spell Oppor-



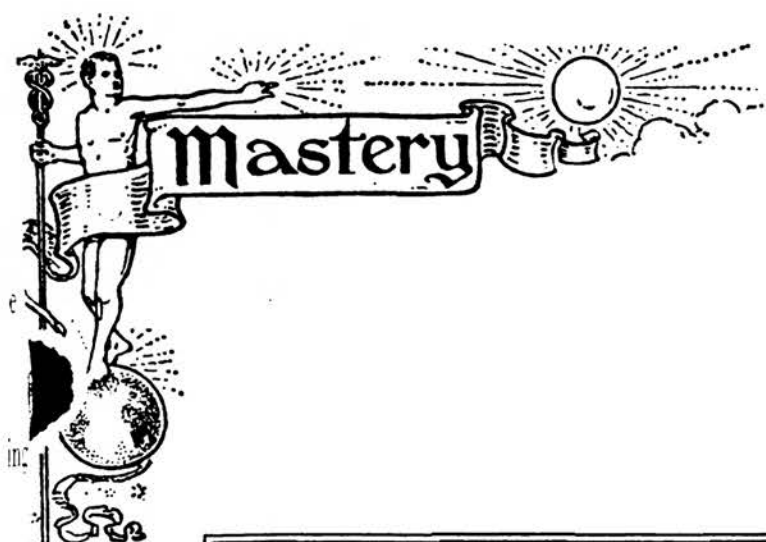
tunity. The flower Safety is plucked from the nettle Danger; Disaster is transformed into Victory.

The Ideal is actualized and attained as we bring the will to bear in action that shall reveal the glories of the Real.

"Who sweeps a room as if for God
"Makes that and the action fine."

A scrubbing-brush lifted above a bucket of hot suds may be made to mean as much as a golden chalice of the Grail or a swinging silver and jewelled censer before the Holy of Holies. No duty is so humble, no task so menial, that it may not be made a means of grace and the glorification of Truth and Beauty.

Carlyle sounds a strongly vibrant note on this point when he says: "Yes, here in this poor miserable, hampered, despicable Actual, wherein thou even now standest—here or nowhere is thy Ideal: work it out therefrom; and, working, believe, live, be free! The Ideal is in thyself; the impediment too is in thyself; thy condition is but the stuff thou art to shape that same ideal out of. What matters whether such stuff be of this sort or that, so the form thou give it be heroic, be poetic?"

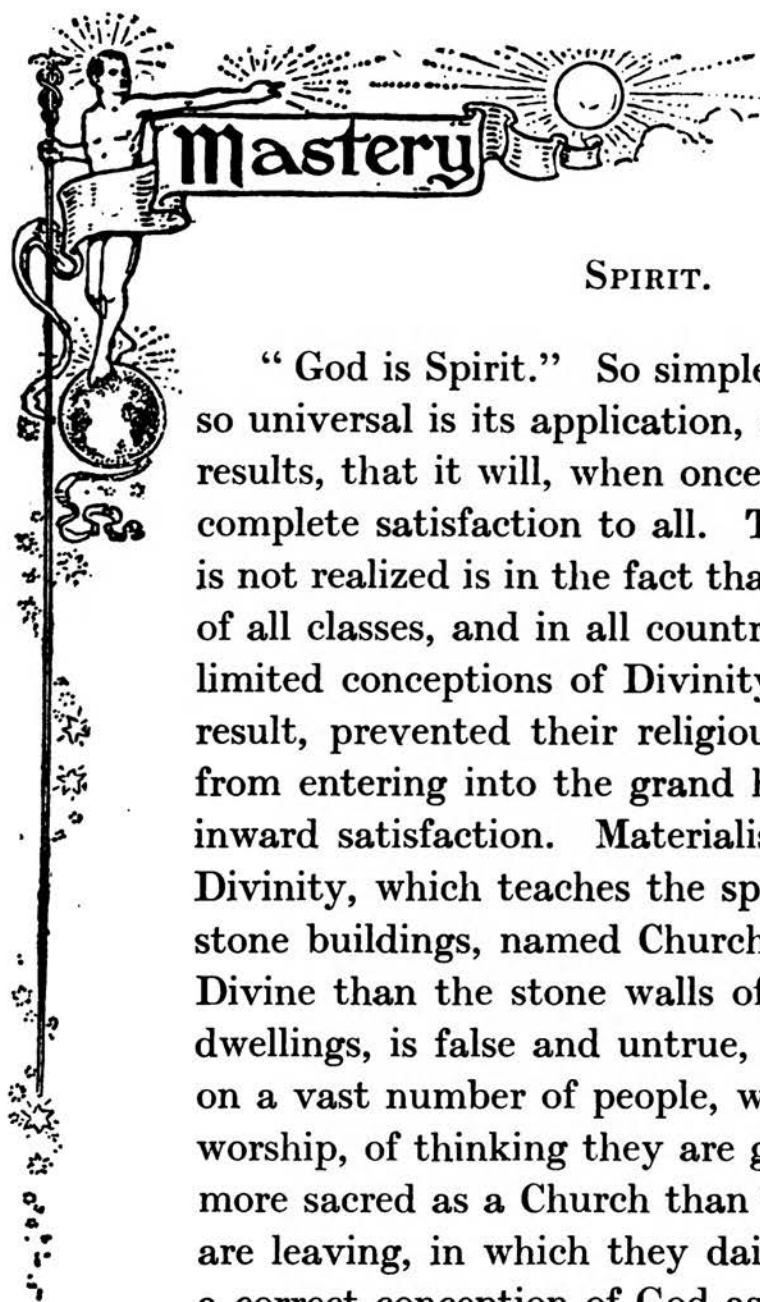


THE WORLD: ONE COUNTRY, ONE RELIGION.

By FRED SHARP (Belfast).

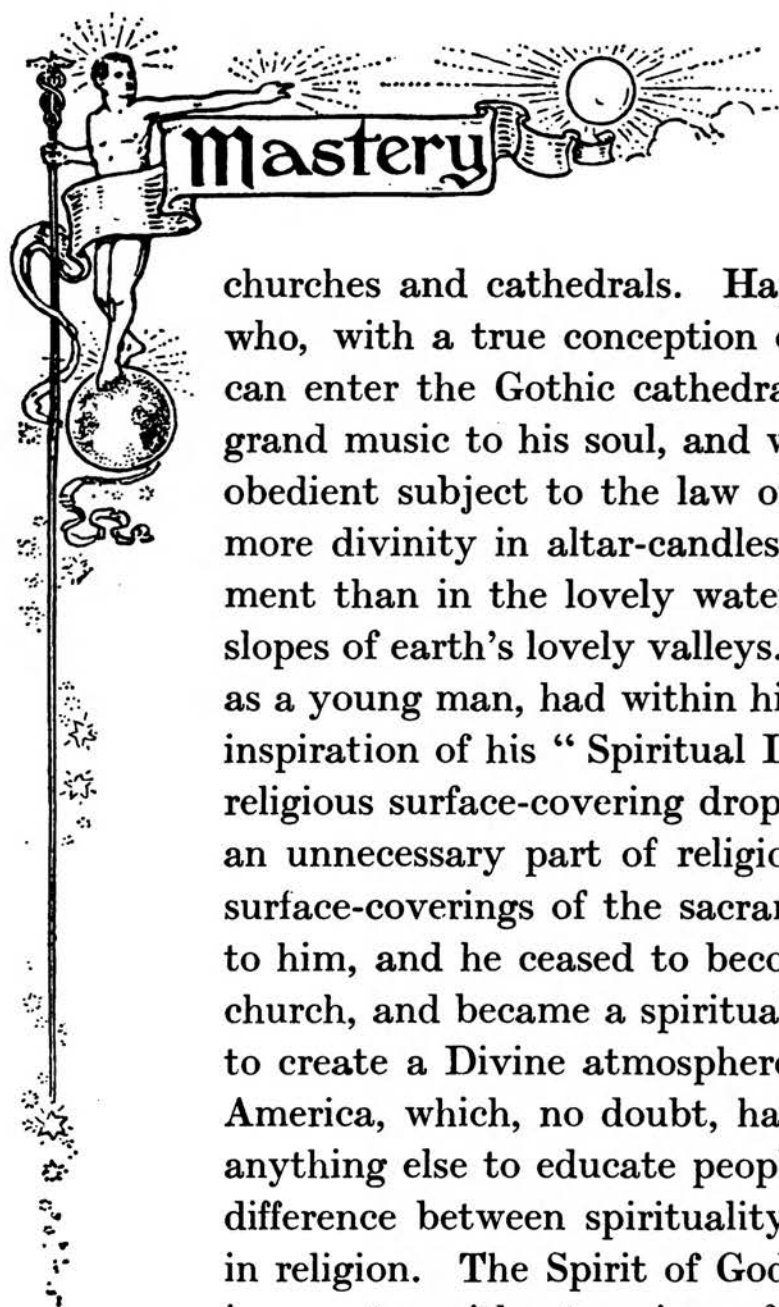
IN the light of present-day revelations regarding a progressive belief, I propose asking my readers to consider the great central facts of religion—universal facts, which rule and govern the heart of the world, and are not in any sense concerned about surface names, or the limitations of man-made creeds, which have been the cause of religious persecution, autocratic authority, death, and crucifixion. The great fact of all is, at the outset, to realize our personal unity with God as distinct from name-membership with any system; and also to remember that no personal religion is assimilated by votes, but simply by individual obedience to the Divine Law of life within.

“The Kingdom of God is within you.”

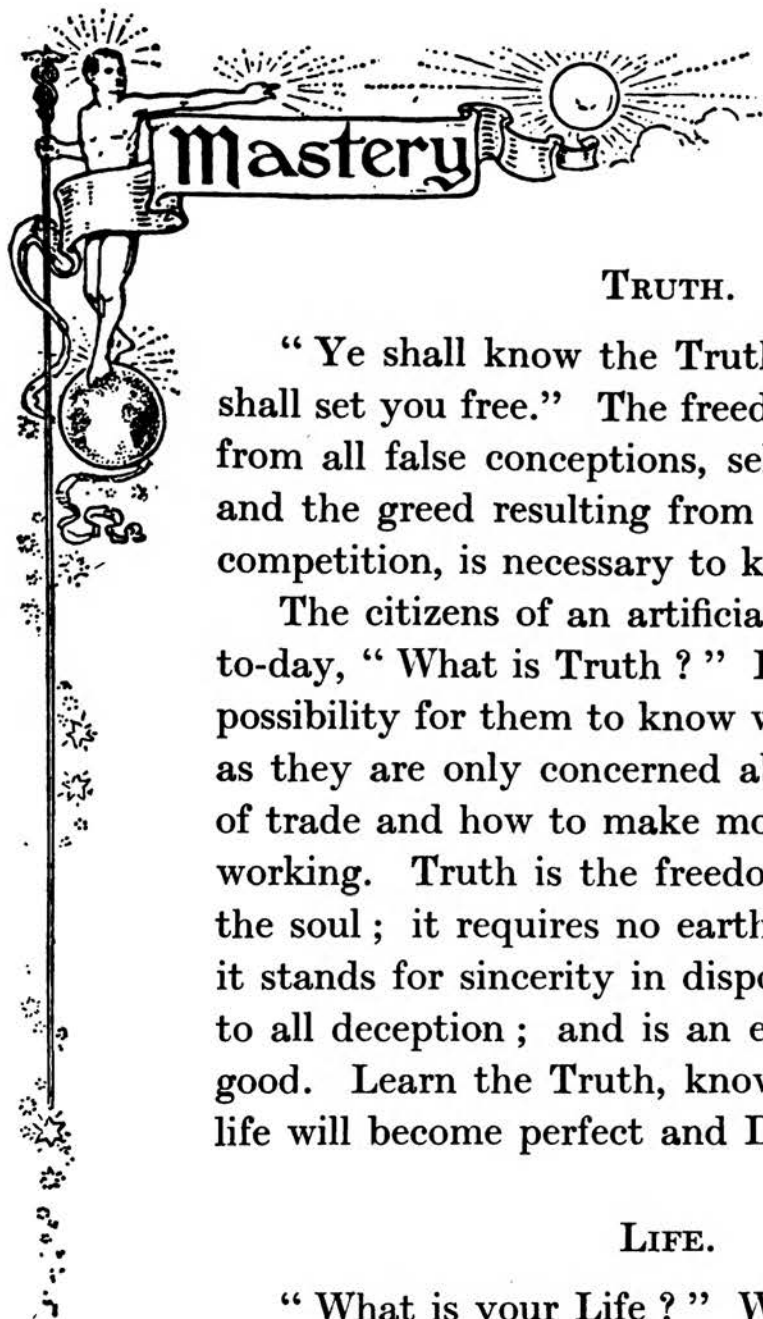


SPIRIT.

“God is Spirit.” So simple is this statement, so universal is its application, so perfect its results, that it will, when once realized, bring complete satisfaction to all. The reason why it is not realized is in the fact that religious systems of all classes, and in all countries, have taught limited conceptions of Divinity, and have, as a result, prevented their religious congregations from entering into the grand heart-glow of an inward satisfaction. Materialism in relation to Divinity, which teaches the special sacredness of stone buildings, named Churches, as being more Divine than the stone walls of our home-dwellings, is false and untrue, and has the effect on a vast number of people, when going to worship, of thinking they are going to something more sacred as a Church than the building they are leaving, in which they daily live. To have a correct conception of God as Spirit, we must obliterate from our minds the thought that stone, or anything else, in itself, is Divine. With the false conception of Divinity associated with materialism, there is no end to unconscious idolatry—no end to the religious draperies along with elaborate ceremonies, in the grand Gothic



churches and cathedrals. Happy is that man who, with a true conception of God as Spirit, can enter the Gothic cathedral, assimilate the grand music to his soul, and who, being an obedient subject to the law of spirit, sees no more divinity in altar-candles or Gothic ornament than in the lovely waterfalls and tree-clad slopes of earth's lovely valleys. When Emerson, as a young man, had within him the heaven-born inspiration of his "Spiritual Law," the sense of religious surface-covering dropped from him as an unnecessary part of religious belief. The surface-coverings of the sacrament were no good to him, and he ceased to become a minister in a church, and became a spiritual writer and helped to create a Divine atmosphere at Boston, in America, which, no doubt, has done more than anything else to educate people to realize the difference between spirituality and materialism in religion. The Spirit of God within the soul is a centre without a circumference. God, goodness, dwelling in every soul, demonstrating itself through the loving smiles of every individual, constitutes the real Church of God—the universal Law of Spirit.



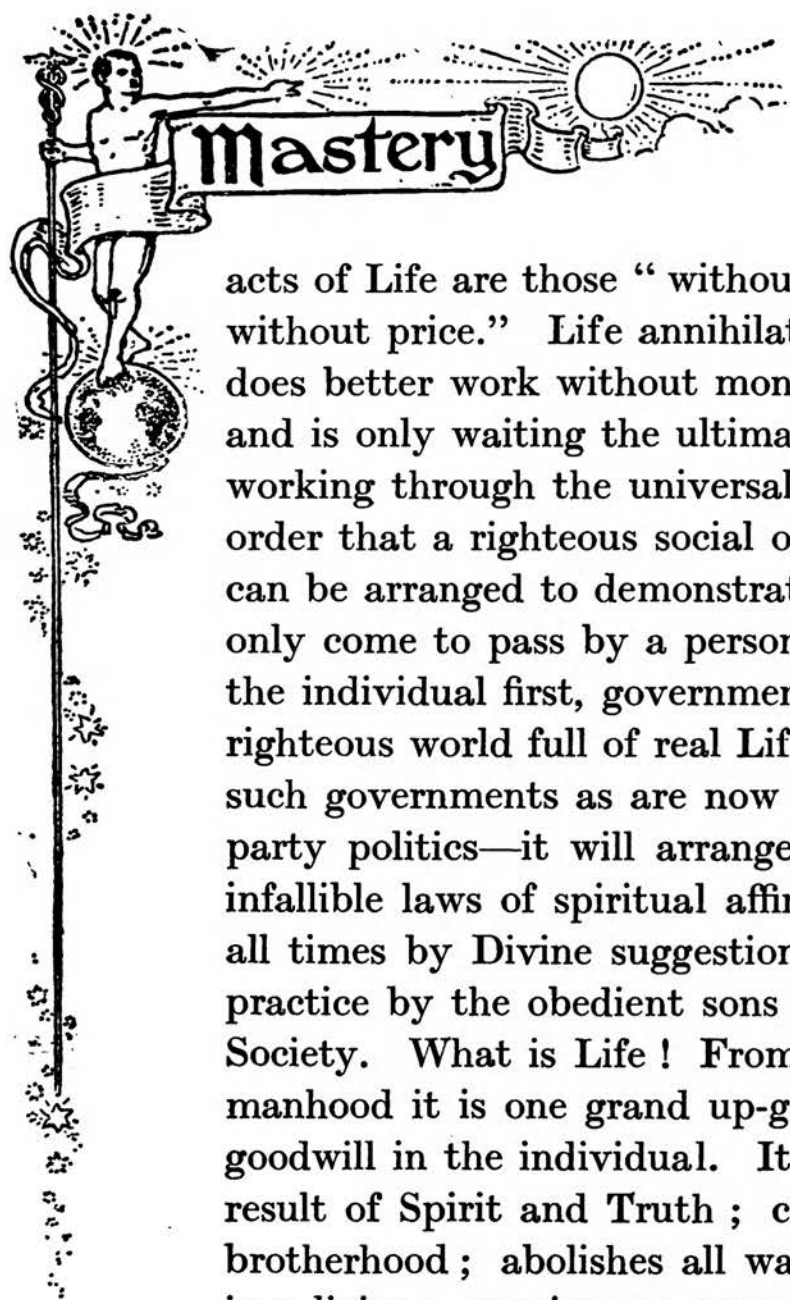
TRUTH.

“Ye shall know the Truth, and the Truth shall set you free.” The freedom of the soul, from all false conceptions, selfishness, jealousy, and the greed resulting from a false business competition, is necessary to know what Truth is.

The citizens of an artificial society are asking to-day, “What is Truth?” It is an utter impossibility for them to know what it is, so long as they are only concerned about the gamblings of trade and how to make money without working. Truth is the freedom of God within the soul; it requires no earthly law to guide it; it stands for sincerity in disposition; is foreign to all deception; and is an eternal influence for good. Learn the Truth, know the Truth, and life will become perfect and Divine.

LIFE.

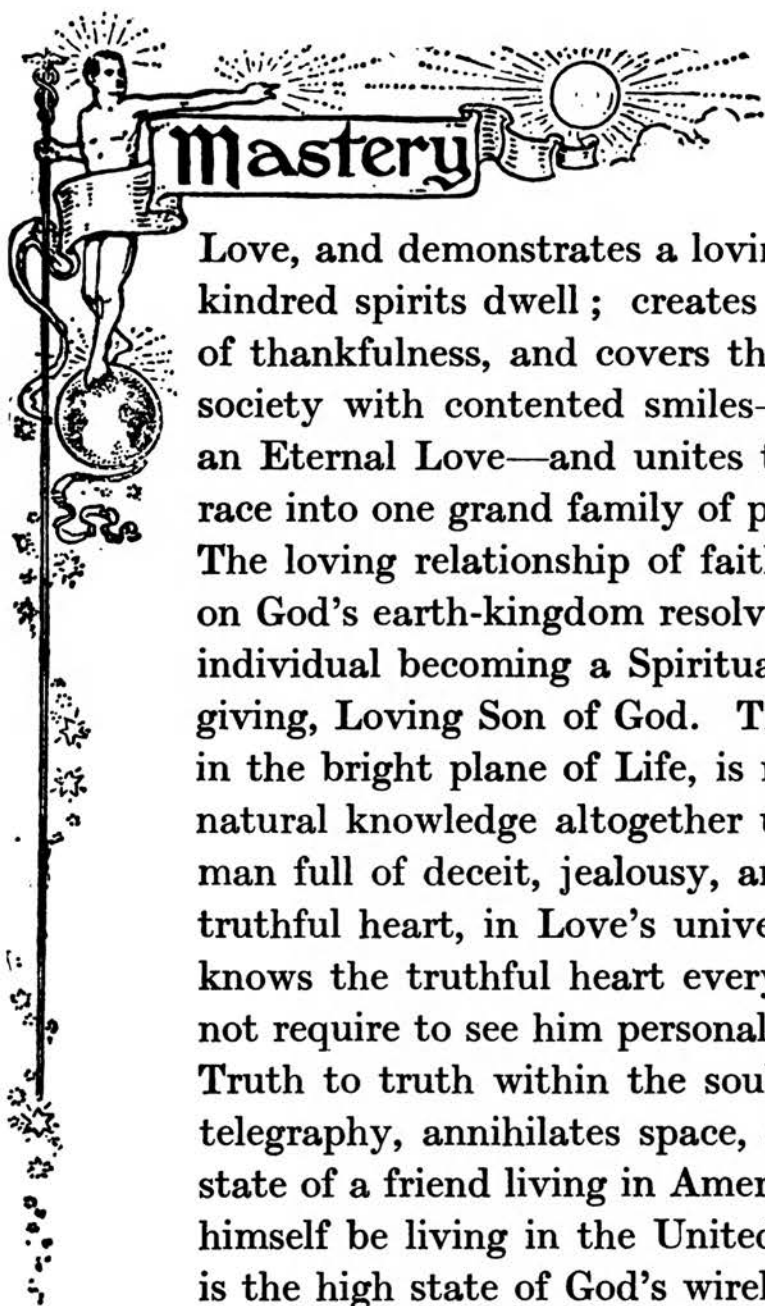
“What is your Life?” What you’ve a mind to make it. In the universal religion of spirit, Truth becomes the heart song, and Life the external evidence of an inward satisfaction. Life, the outflow of Truth, makes the whole world into one country; is the same in London, New York, and Paris. The best and noblest



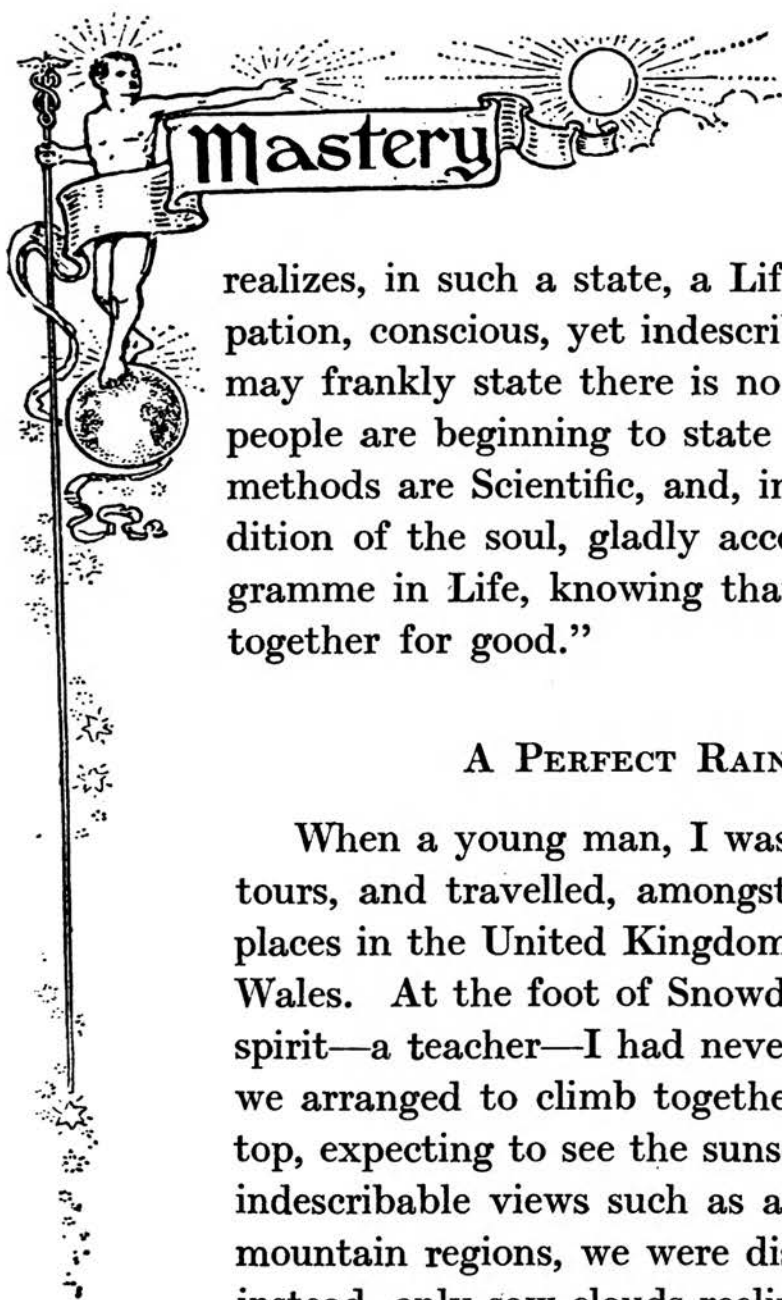
acts of Life are those “without money and without price.” Life annihilates all false values, does better work without money than with it, and is only waiting the ultimate results of God’s working through the universal law of spirit in order that a righteous social order of society can be arranged to demonstrate itself. This will only come to pass by a personal solution of it—the individual first, government after. A righteous world full of real Life will require no such governments as are now playing a game of party politics—it will arrange itself through infallible laws of spiritual affinities, working at all times by Divine suggestion, and put into practice by the obedient sons and daughters of Society. What is Life ! From childhood to manhood it is one grand up-growth of God’s goodwill in the individual. It is the eternal result of Spirit and Truth ; creates the world’s brotherhood ; abolishes all wars, and systems in religion ; requires no navy budgets, and presents a world as “one country, one religion.”

LOVE.

“God is Love.” The Impersonal Law of Life, uniting the society of a world-country together, comprises the unity of Spirit, Truth, Life, and



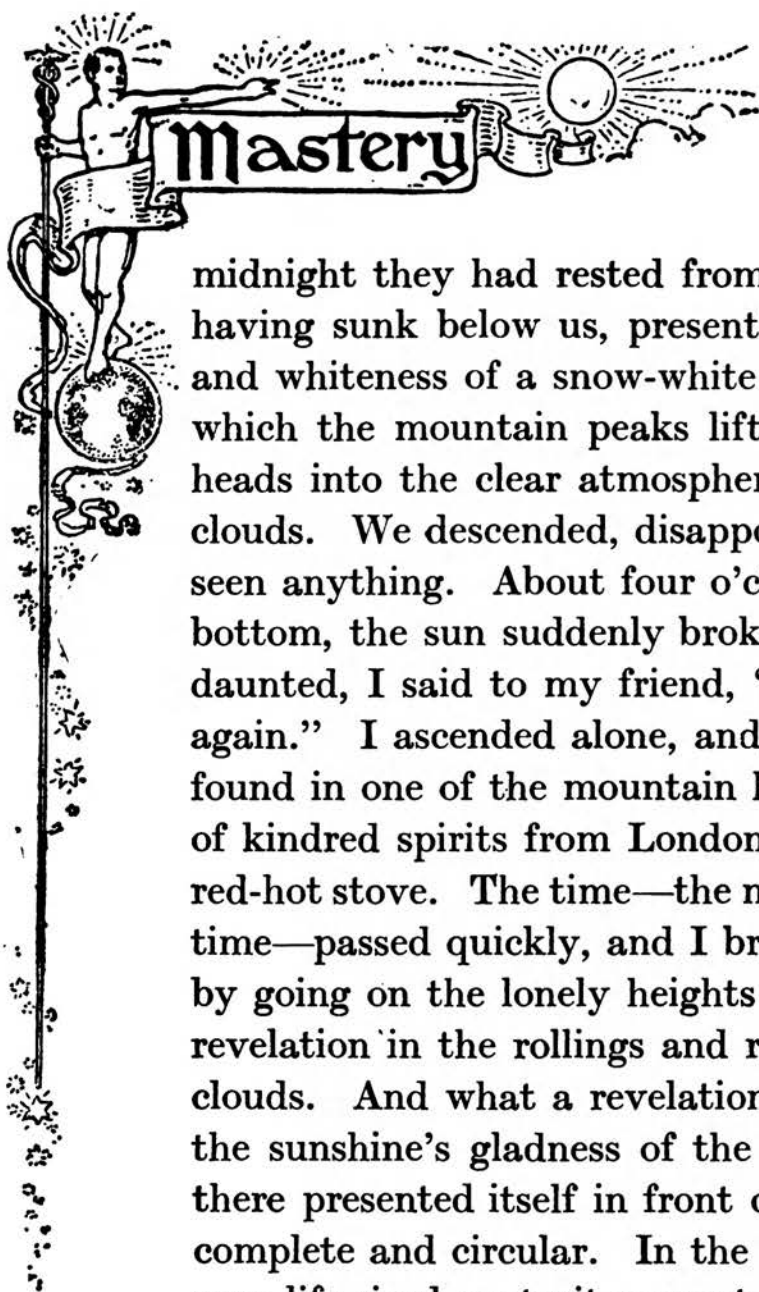
Love, and demonstrates a loving affection, where kindred spirits dwell ; creates a disposition full of thankfulness, and covers the features of society with contented smiles—the sunshine of an Eternal Love—and unites the whole human race into one grand family of peace and goodwill. The loving relationship of faithful citizenship on God's earth-kingdom resolves itself into the individual becoming a Spiritual, Truthful, Life-giving, Loving Son of God. The truthful soul, in the bright plane of Life, is rewarded with a natural knowledge altogether unknown to a man full of deceit, jealousy, and lies. The truthful heart, in Love's universal friendship, knows the truthful heart everywhere, and does not require to see him personally to know him. Truth to truth within the soul is a wireless telegraphy, annihilates space, and knows the state of a friend living in America, whilst he may himself be living in the United Kingdom. Such is the high state of God's wireless telegraphy to which man has attained in the past, and can attain, that the material body counts for little; whilst the soul's affinity stands for everything—a perfect Oneness—a complete satisfaction. Such is the perfect satisfaction resulting from Truth and Love constructing society, that one



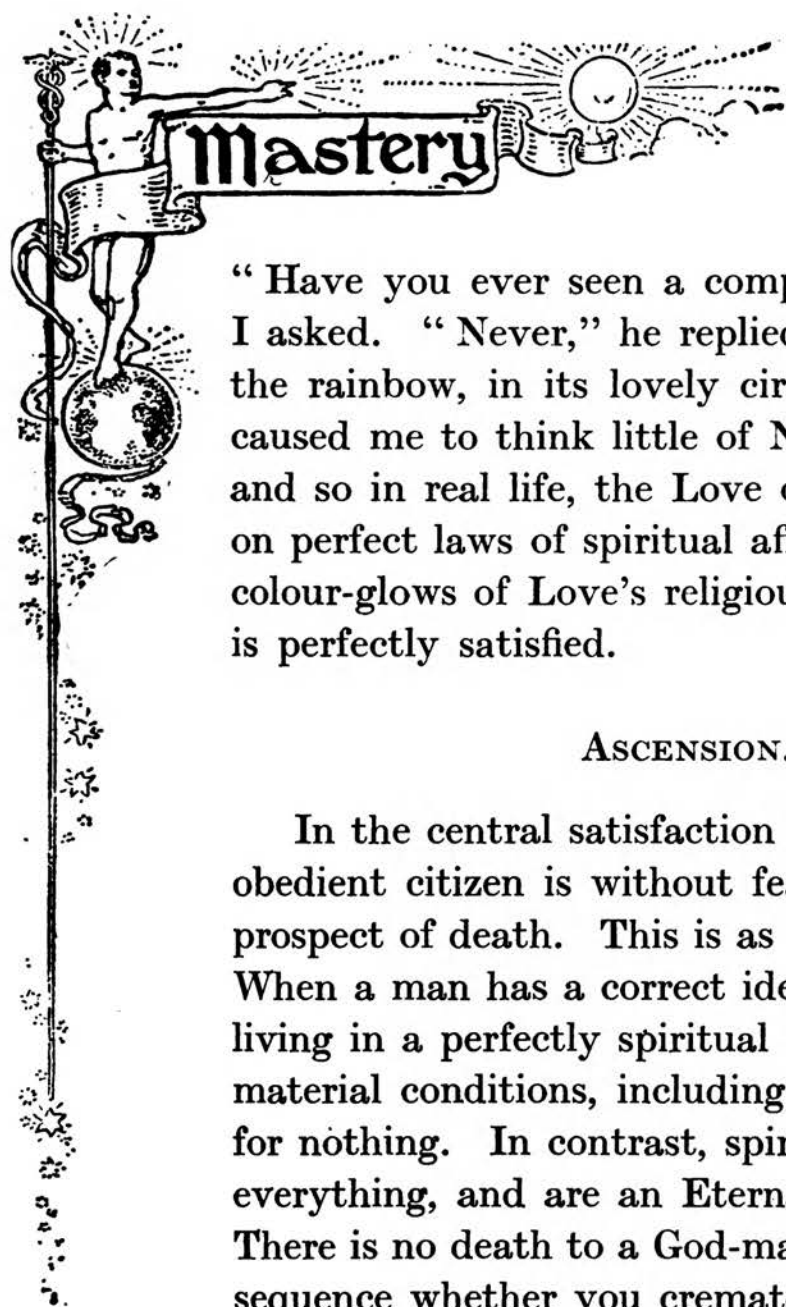
realizes, in such a state, a Life's spiritual anticipation, conscious, yet indescribable, that we may frankly state there is no wonder that people are beginning to state that God's methods are Scientific, and, in the natural condition of the soul, gladly accept God's programme in Life, knowing that "all things work together for good."

A PERFECT RAINBOW.

When a young man, I was fond of walking tours, and travelled, amongst other interesting places in the United Kingdom, through North Wales. At the foot of Snowdon I met a kindred spirit—a teacher—I had never seen before, so we arranged to climb together. Arriving at the top, expecting to see the sunset, along with indescribable views such as are only seen in mountain regions, we were disappointed, and, instead, only saw clouds reeling and rolling about the mountain top, preventing the sight of splendid scenery such as we expected to see. We decided to remain on the mountain top all night, in the hope of seeing the sun rise. We were again disappointed, the clouds again covering the mountain peaks, though in the



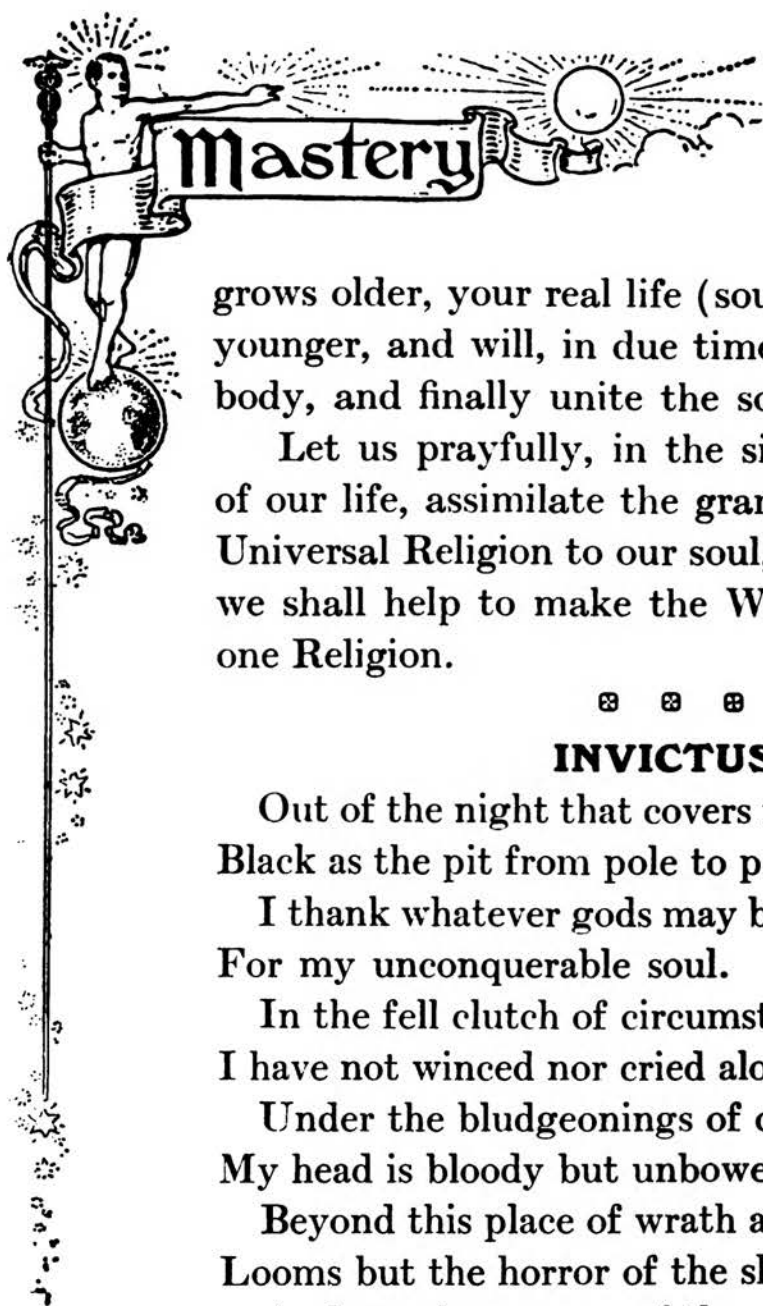
midnight they had rested from their labours, having sunk below us, presenting the stillness and whiteness of a snow-white bed, through which the mountain peaks lifted their rugged heads into the clear atmosphere above the clouds. We descended, disappointed, not having seen anything. About four o'clock, nearing the bottom, the sun suddenly broke out; so, nothing daunted, I said to my friend, "I will go up again." I ascended alone, and, the second time, found in one of the mountain huts a grand choir of kindred spirits from London, sitting round a red-hot stove. The time—the midnight mountain time—passed quickly, and I broke it frequently by going on the lonely heights to see Nature's revelation in the rollings and risings of the clouds. And what a revelation I saw! In the sunshine's gladness of the lightsome cloud, there presented itself in front of me—a rainbow, complete and circular. In the centre of it, my own life-sized portrait presented itself, with all its faults and failings—*Me* and *Thee*. Nature has no deceptions, jealousies, or lies. The justness of a severe reflection is a perfect fact, and I got it, in the complete rainbow—the sight of a lifetime. "I have been up Snowdon eight times," said a young Welshman to me one day.



“Have you ever seen a complete rainbow?” I asked. “Never,” he replied. The beauty of the rainbow, in its lovely circular colouring, caused me to think little of Nature’s serenity, and so in real life, the Love of a society, based on perfect laws of spiritual affinity, knows Life’s colour-glows of Love’s religious affections, and is perfectly satisfied.

ASCENSION.

In the central satisfaction of the soul, the obedient citizen is without fear, and knows no prospect of death. This is as it should be. When a man has a correct idea of life, and is living in a perfectly spiritual state, he knows all material conditions, including his body, stand for nothing. In contrast, spirit, soul, stand for everything, and are an Eternal satisfaction. There is no death to a God-man. It is of no consequence whether you cremate the body or allow it to take its course in the bowels of the earth, decaying under the ornamental grave-stone. When an individual arrives at middle age he begins to experience the conscious sense of the soul’s ascension, and constantly learns from the silent teaching within. “As your body



grows older, your real life (soul) becomes sensibly younger, and will, in due time, annihilate the body, and finally unite the soul with God."

Let us prayfully, in the silent Holy-of-holies of our life, assimilate the grand principles of a Universal Religion to our soul, then, individually, we shall help to make the World one Country, one Religion.

❖ ❖ ❖

INVICTUS.

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud,
Under the bludgeonings of chance
My head is bloody but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years,
Finds, and shall find me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the *master* of my fate,
I am the *captain* of *my* soul.

—WM. ERNEST HENLEY.



SCRIPTURAL INTERPRETATION

THE SERMON ON THE MOUNT.

(MATT. v. 21—24.)

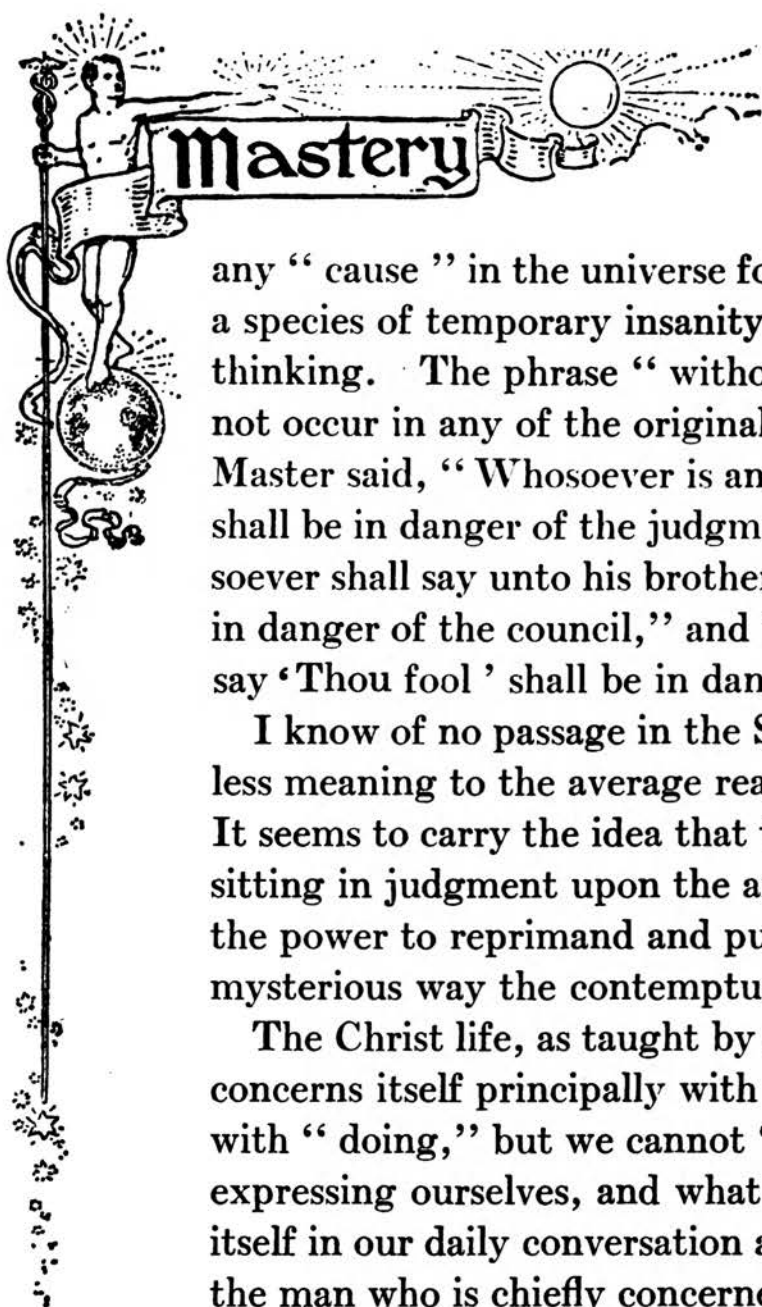
Ye have heard that it was said by them of old time,
Thou shalt not kill ; and whosoever shall kill shall be in
danger of the judgment :

But I say unto you, That whosoever is angry with his
brother (without a cause) shall be in danger of the judg-
ment : and whosoever shall say to his brother, Raca,
shall be in danger of the council : but whosoever shall
say Thou fool, shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and
there rememberedst that thy brother hath aught
against thee ;

Leave there thy gift before the altar and go thy way,
first be reconciled to thy brother, and then come and
offer thy gift.

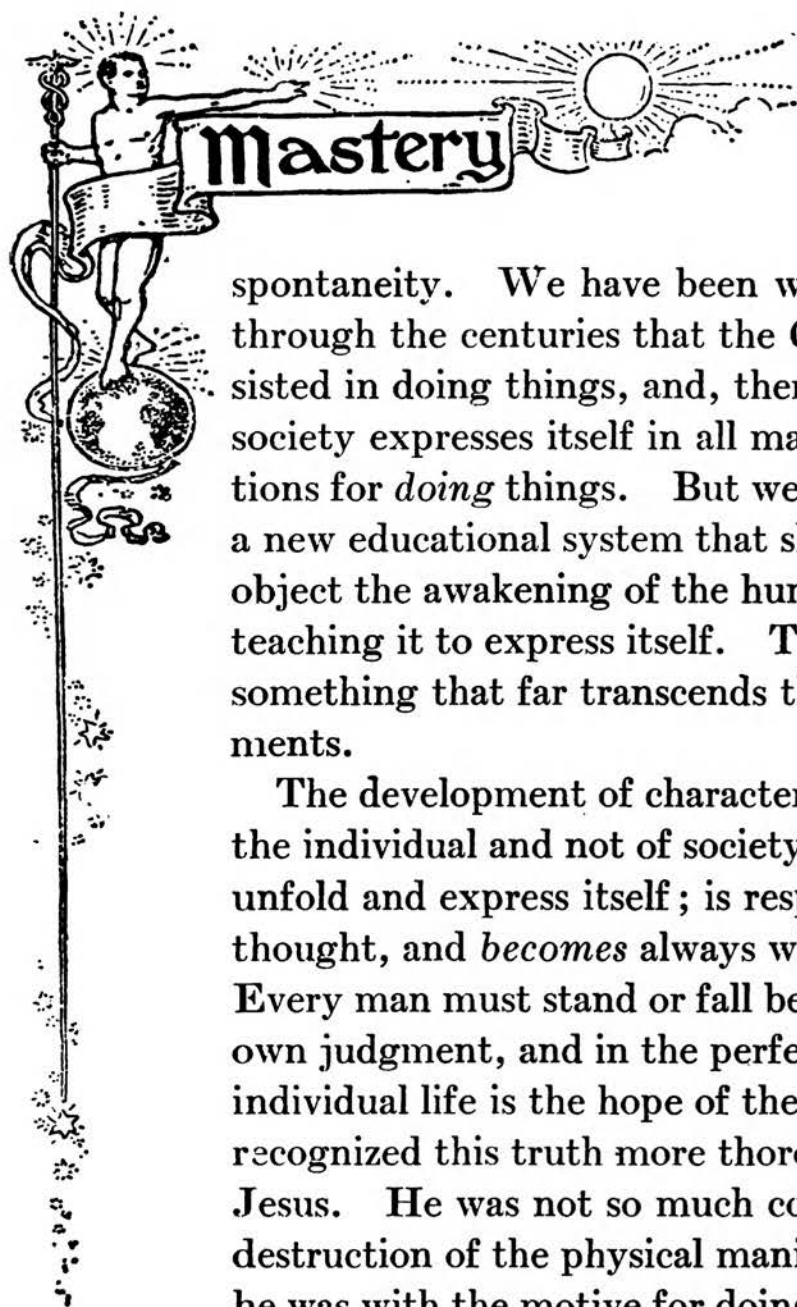
In the Authorized Version we read : “ He that
is angry with his brother *without cause* shall be in
danger of the judgment,” but the Master never
said anything of the sort. In fact, there never was



any "cause" in the universe for anger; it is simply a species of temporary insanity due to wrong thinking. The phrase "without a cause" does not occur in any of the original manuscripts. The Master said, "Whosoever is angry with his brother shall be in danger of the judgment," and "Whosoever shall say unto his brother 'Raca' shall be in danger of the council," and "Whosoever shall say 'Thou fool' shall be in danger of hell fire.

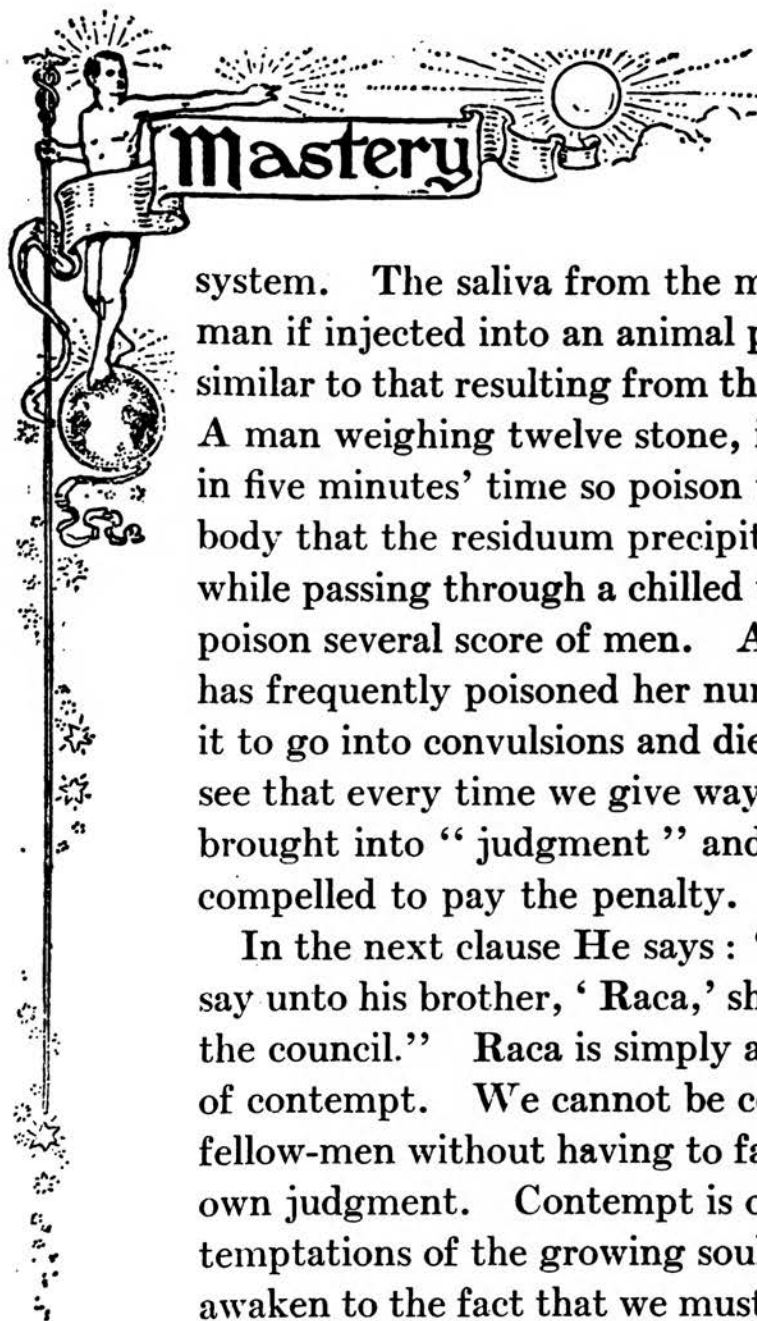
I know of no passage in the Scriptures that has less meaning to the average reader than this one. It seems to carry the idea that there is a Board sitting in judgment upon the angry person and has the power to reprimand and punish in some mysterious way the contemptuous person.

The Christ life, as taught by Jesus of Nazareth, concerns itself principally with "being" and not with "doing," but we cannot "be" without expressing ourselves, and what we "are" shows itself in our daily conversation and conduct; but the man who is chiefly concerned about his behaviour rather than his "thinking" has fixed his attention upon the surface of things and not on the centre—upon the effect and not the cause. To understand and live the life worth while, is to concern ourselves chiefly with *being* and *thinking*, and to let the Being within express itself with



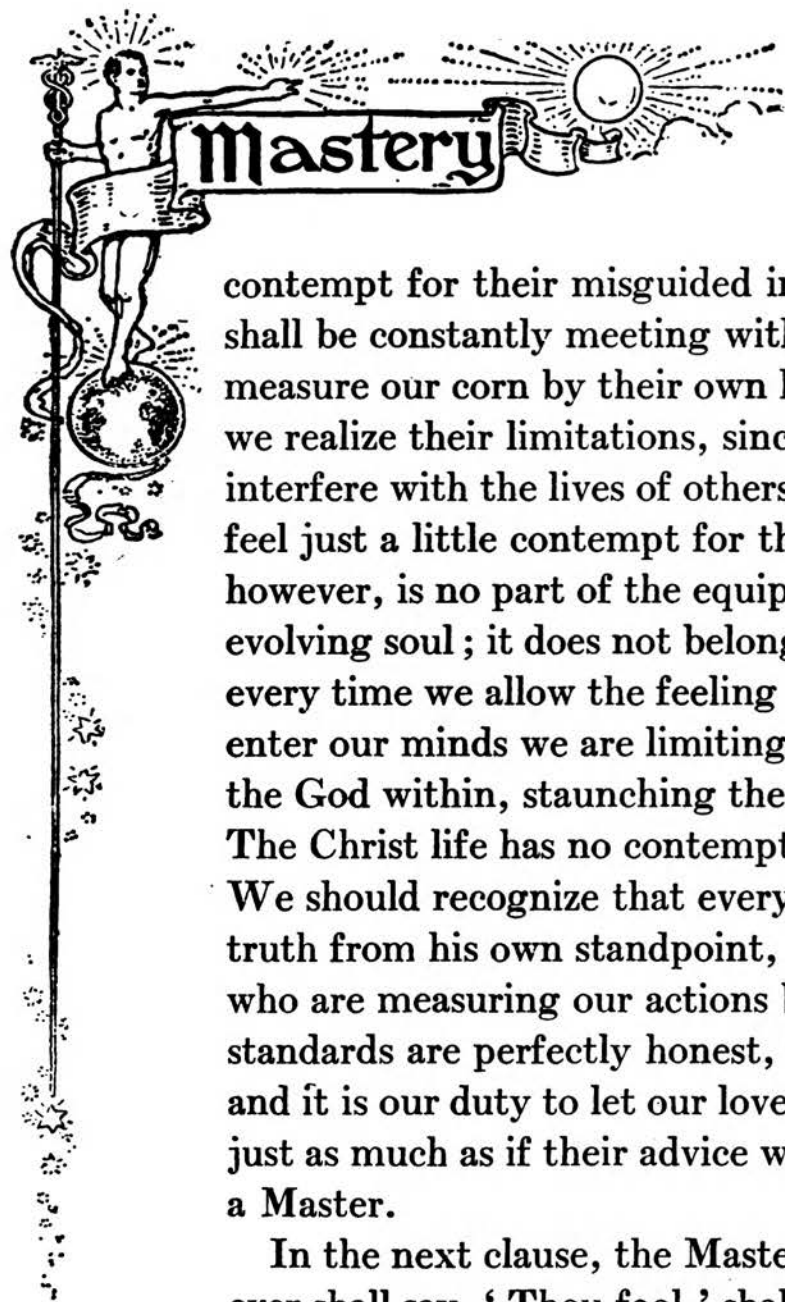
spontaneity. We have been wrongly taught all through the centuries that the Christian life consisted in doing things, and, therefore, Christian society expresses itself in all manner of organizations for *doing* things. But we are on the verge of a new educational system that shall have as its object the awakening of the human soul and teaching it to express itself. The Christ life is something that far transcends the Ten Commandments.

The development of character is the problem of the individual and not of society ; every soul must unfold and express itself ; is responsible for its own thought, and *becomes* always what it thinks. Every man must stand or fall before the bar of his own judgment, and in the perfecting of the individual life is the hope of the race. No teacher recognized this truth more thoroughly than did Jesus. He was not so much concerned with the destruction of the physical manifestation of life as he was with the motive for doing so. No man can hate his brother without committing murder in his heart. The Master says, " Whosoever shall be angry with his brother shall be in danger of the judgment." To what judgment does He have reference? This becomes very clear when we know that anger poisons the chemicals of the human



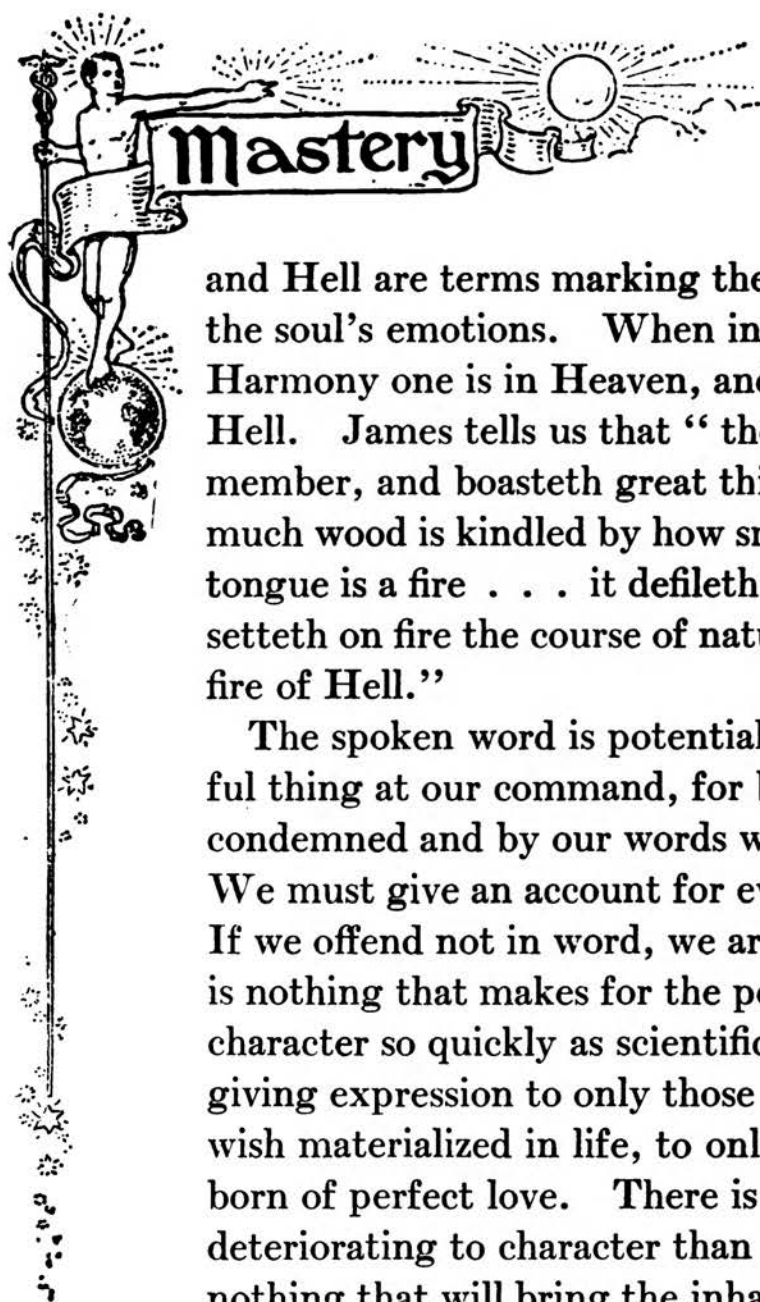
system. The saliva from the mouth of an angry man if injected into an animal produces an effect similar to that resulting from the bite of a mad dog. A man weighing twelve stone, in great anger, can in five minutes' time so poison the chemicals of his body that the residuum precipitated from his breath while passing through a chilled tube is sufficient to poison several score of men. A mother in anger has frequently poisoned her nursing child, causing it to go into convulsions and die. Therefore, we see that every time we give way to anger we are brought into "judgment" and we are always compelled to pay the penalty.

In the next clause He says : " Whosoever shall say unto his brother, ' Raca,' shall be in danger of the council." Raca is simply a Jewish expression of contempt. We cannot be contemptuous of our fellow-men without having to face the bar of our own judgment. Contempt is one of the subtlest temptations of the growing soul. When we awaken to the fact that we must live our own lives in our own way, we speedily come into contact with people all about us who become very greatly concerned about our soul's welfare. They try to control our actions in accordance with their preconceived notions of things, and it is not an easy matter sometimes to refrain from having a little



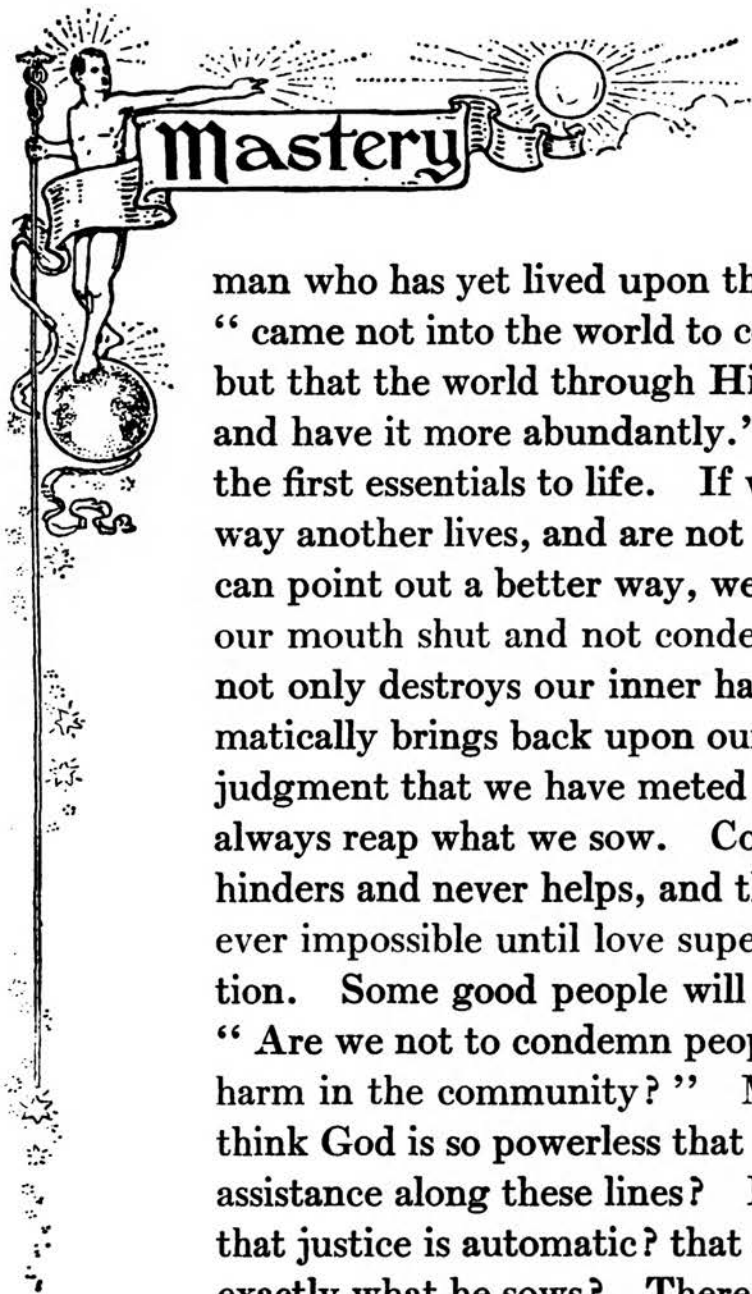
contempt for their misguided interference. We shall be constantly meeting with people who measure our corn by their own half-bushel, and as we realize their limitations, since only small minds interfere with the lives of others, it is so easy to feel just a little contempt for them. Contempt, however, is no part of the equipment of an evolving soul ; it does not belong to the path, and every time we allow the feeling of contempt to enter our minds we are limiting the expression of the God within, staunching the flow of Love. The Christ life has no contempt in its composition. We should recognize that everybody is living the truth from his own standpoint, and those people who are measuring our actions by their own standards are perfectly honest, though mistaken, and it is our duty to let our love go out to them, just as much as if their advice were the advice of a Master.

In the next clause, the Master says : “ Whosoever shall say, ‘ Thou fool,’ shall be in danger of hell fire.” Since a literal Hell is inconceivable, there would seem to be no meaning to this phrase, but there is a condition possible to the human soul which is very well described as Hell. Heaven is within, and so is Hell within. One is a condition of Harmony, and the other of Inharmony ; Heaven

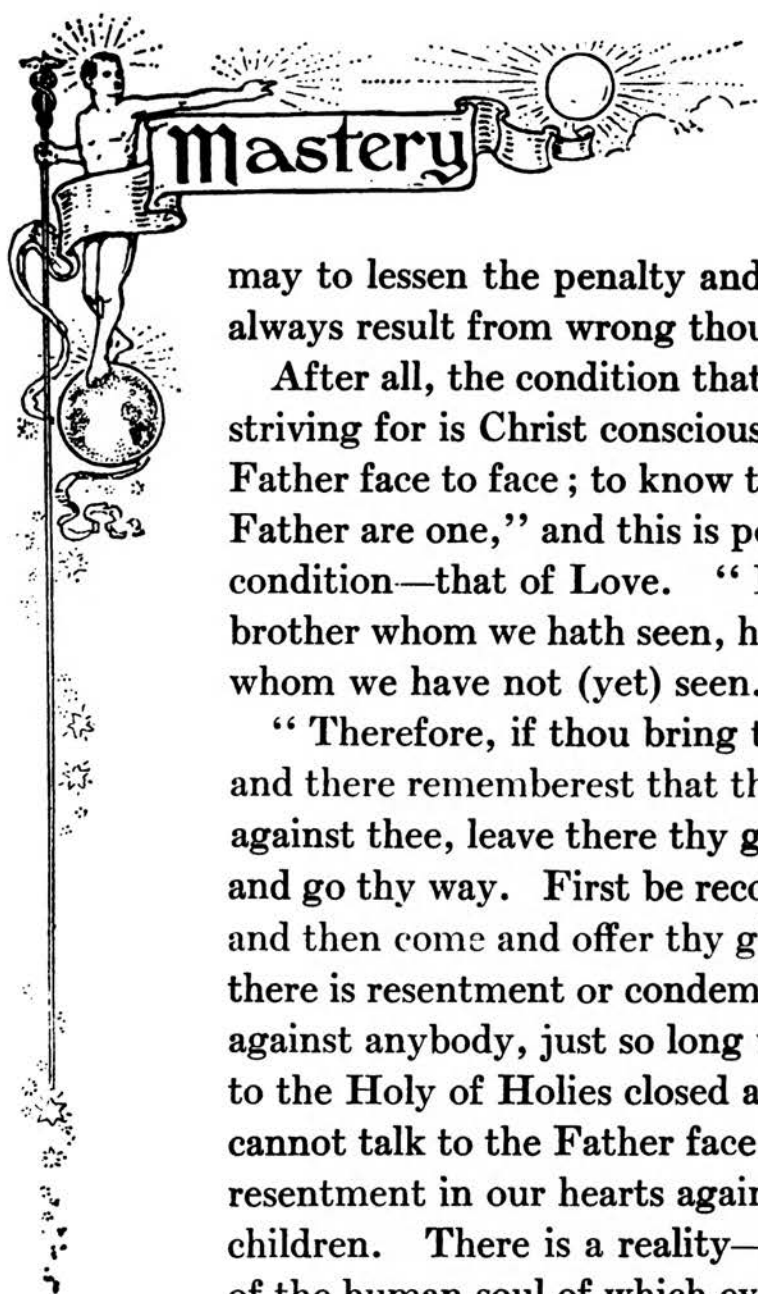


and Hell are terms marking the opposite poles of the soul's emotions. When in a condition of Harmony one is in Heaven, and of Inharmony in Hell. James tells us that "the tongue is a little member, and boasteth great things: behold, how much wood is kindled by how small a fire! and the tongue is a fire . . . it defileth the whole body and setteth on fire the course of nature; and it is set on fire of Hell."

The spoken word is potentially the most powerful thing at our command, for by our words we are condemned and by our words we are justified. We must give an account for every uttered word. If we offend not in word, we are perfect. There is nothing that makes for the perfection of character so quickly as scientific speaking—that is, giving expression to only those thoughts that we wish materialized in life, to only those thoughts born of perfect love. There is nothing more deteriorating to character than condemnation, nothing that will bring the inharmony of Hell into consciousness quicker than to utter words of condemnation. By a careful study of ourselves, we will discover that we have never yet been outspoken in our condemnation of another without producing a flushed and burning condition in our faces and inharmony in our souls. It was said of the greatest



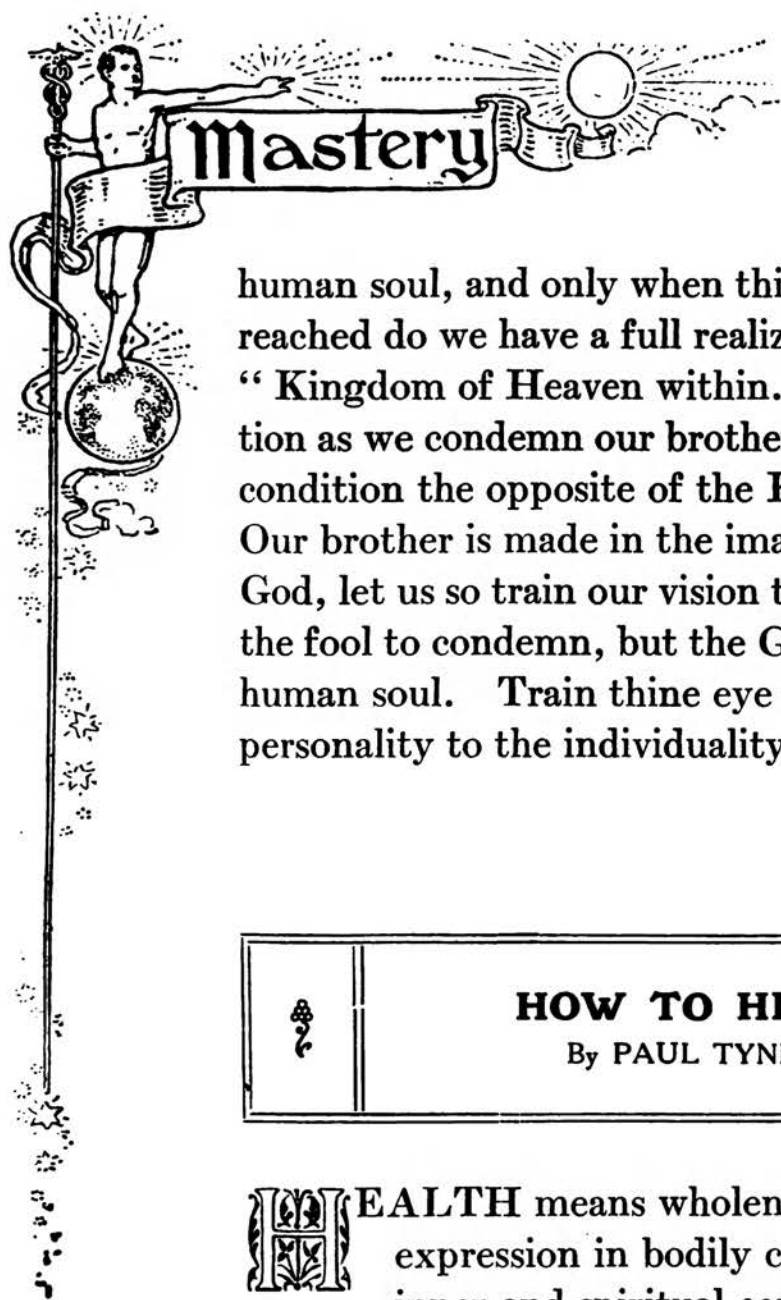
man who has yet lived upon this planet that He “came not into the world to condemn the world, but that the world through Him might have life, and have it more abundantly.” Liberty is one of the first essentials to life. If we do not like the way another lives, and are not so situated that we can point out a better way, we can at least keep our mouth shut and not condemn. Condemnation not only destroys our inner harmony, but automatically brings back upon ourselves the exact judgment that we have meted out to others. We always reap what we sow. Condemnation always hinders and never helps, and the Christ life is for ever impossible until love supersedes condemnation. Some good people will immediately say, “Are we not to condemn people who are doing harm in the community?” My friends, do you think God is so powerless that He requires our assistance along these lines? Do we not know that justice is automatic? that everybody is reaping exactly what he sows? There is just one attitude of mind for the growing soul, and that is to ask God to be merciful to him “by whom offences come,” since no one can get away from the result of his own thoughts, words, and actions. Bless and curse not. Bless him and leave him to God—to the law. The law is absolute, let us do what we



may to lessen the penalty and conditions which always result from wrong thoughts and deeds.

After all, the condition that awakened souls are striving for is Christ consciousness ; to meet the Father face to face ; to know that “ I and the Father are one,” and this is possible only upon one condition—that of Love. “ If we love not our brother whom we hath seen, how can we love God whom we have not (yet) seen.”

“ Therefore, if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way. First be reconciled to thy brother and then come and offer thy gift.” So long as there is resentment or condemnation in our hearts against anybody, just so long will we find the door to the Holy of Holies closed and locked. We cannot talk to the Father face to face while there is resentment in our hearts against another of His children. There is a reality—God—at the centre of the human soul of which everyone may become conscious, and which when once realized lifts the soul into realms where the turmoil and strife of life are powerless to effect, and such perfect peace results as to make offence impossible. This condition is never reached while resentment or condemnation of any sort is harboured in the

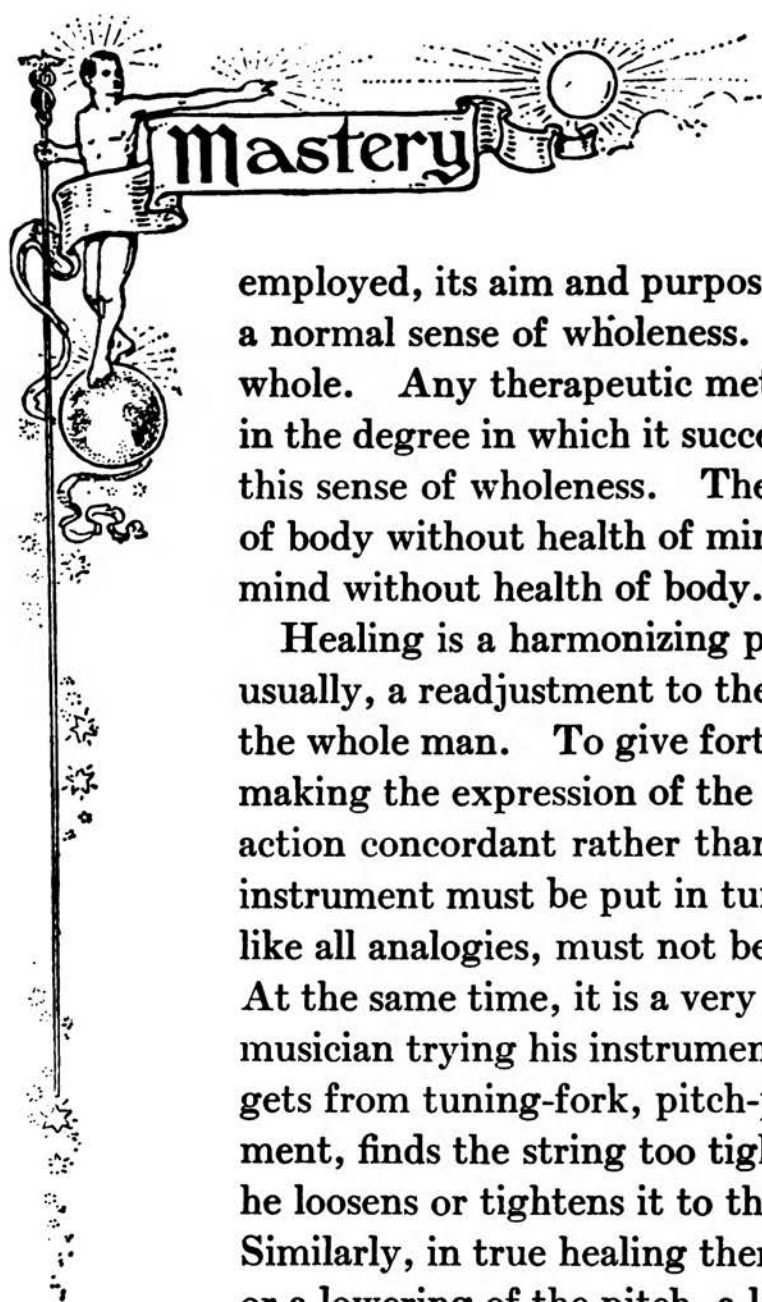


human soul, and only when this condition is reached do we have a full realization of the "Kingdom of Heaven within." Just in proportion as we condemn our brother do we drop into a condition the opposite of the Kingdom of Heaven. Our brother is made in the image and likeness of God, let us so train our vision that we can see, not the fool to condemn, but the God to love, in each human soul. Train thine eye to look beyond the personality to the individuality.

HOW TO HEAL.

By PAUL TYNER.

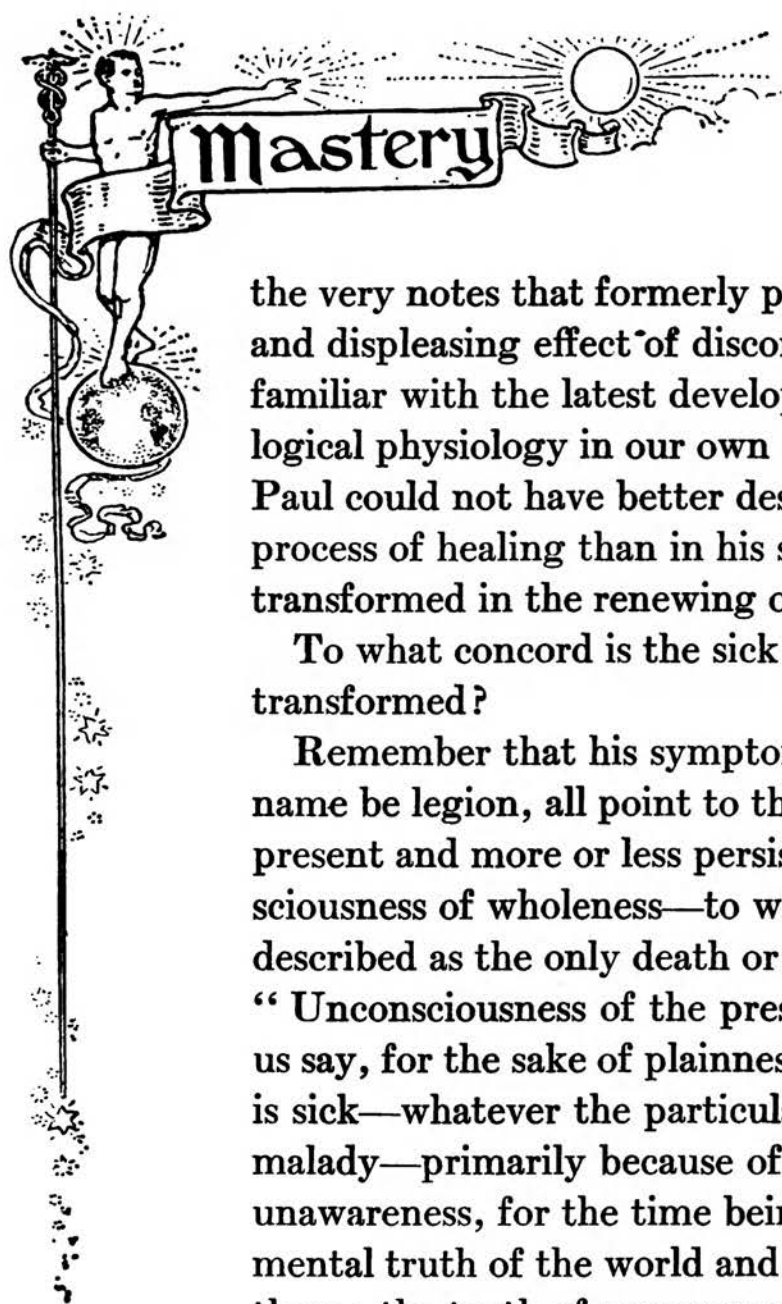
HEALTH means wholeness. It is the outer expression in bodily conditions of an inner and spiritual *sense* of wholeness. In health the man is all there. Diseased, he is broken up into fractions. He is ill at ease because something is lacking to the normal and natural consciousness of wholeness. This lack is supplied by "healing," which means making whole. Whatever the system or method of therapeutics



employed, its aim and purpose is the restoration of a normal sense of wholeness. This is its making whole. Any therapeutic method "makes good" in the degree in which it succeeds in establishing this sense of wholeness. There can be no health of body without health of mind, and no health of mind without health of body.

Healing is a harmonizing process. It implies, usually, a readjustment to the normal standard of the whole man. To give forth harmonious notes, making the expression of the soul in conditions and action concordant rather than discordant, the instrument must be put in tune. The analogy, like all analogies, must not be taken too literally. At the same time, it is a very close one. The musician trying his instrument by the keynote he gets from tuning-fork, pitch-pipe, or other instrument, finds the string too tight or too loose. So he loosens or tightens it to the proper tension. Similarly, in true healing there is always a raising or a lowering of the pitch, a loosening or a tightening of the chords in this wonderful "harp of a thousand strings" we call the human body.

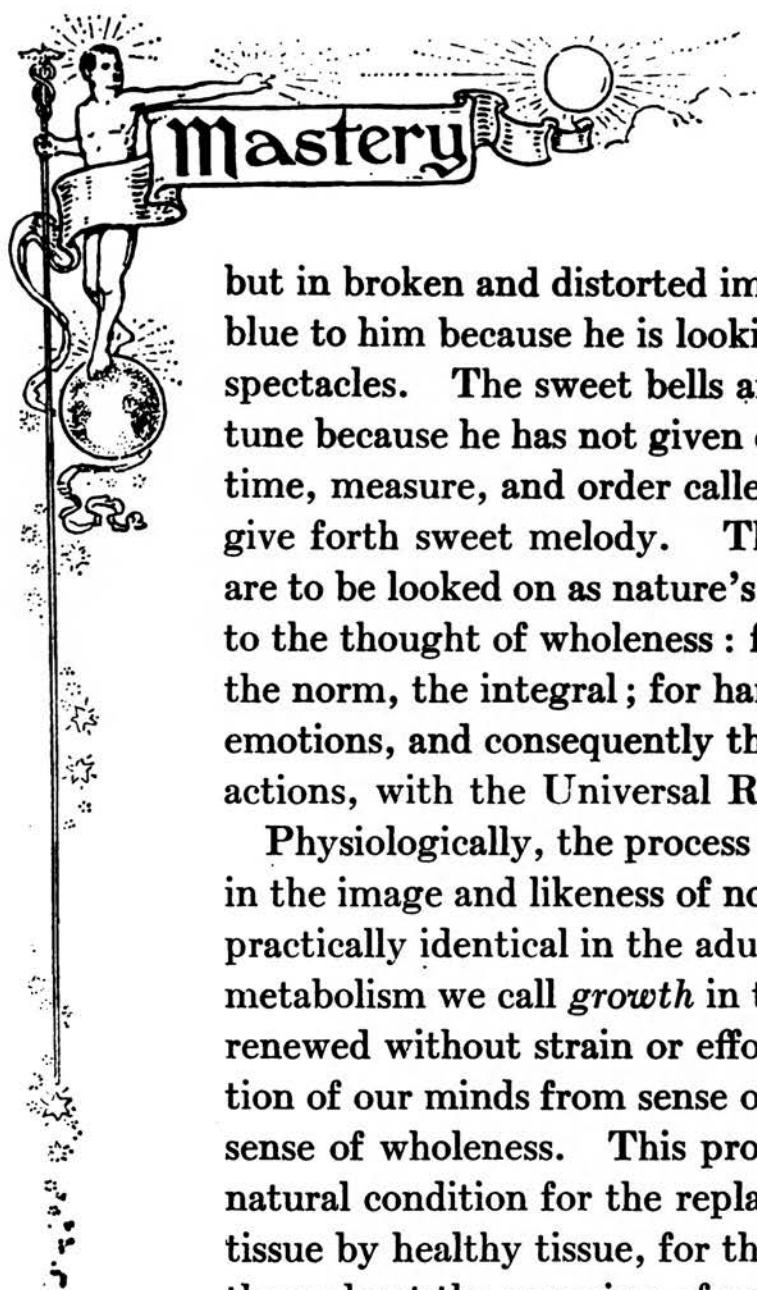
In music we know that every dissonance may be turned into a consonance—that, in fact, the happy and pleasing effect of unity is achieved simply by rearrangement, transposition, and right relation to



the very notes that formerly produced the unhappy and displeasing effect of discord. Had he been familiar with the latest development of psychological physiology in our own day, the Apostle Paul could not have better described the true process of healing than in his saying : “ Be ye transformed in the renewing of your minds ! ”

To what concord is the sick man’s discord transformed ?

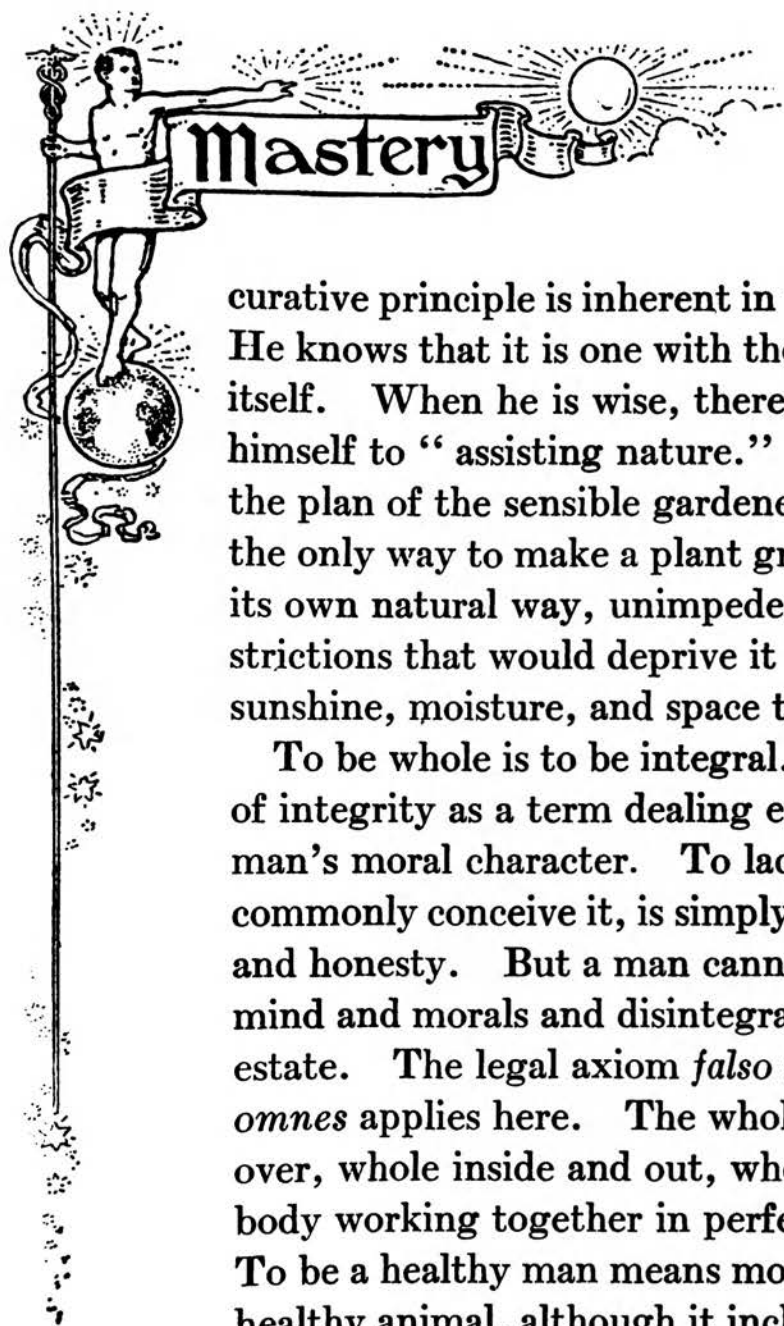
Remember that his symptoms, though their name be legion, all point to the one fact of a present and more or less persistent lack of consciousness of wholeness—to what old Paracelsus described as the only death or disease to be feared, “ Unconsciousness of the presence of God.” Let us say, for the sake of plainness, that the sick man is sick—whatever the particular nature of his malady—primarily because of his forgetfulness or unawareness, for the time being, of the fundamental truth of the world and life as we know them : the truth of WHOLENESS. In his fractional condition of mind and body, he sees, hears, and feels, with more or less intensified emphasis, not the symmetrical and harmonious whole, but the fractional and disjointed parts. He is “ all broken up ” because he is looking at life through an imperfect glass which reflects reality not as it is,



but in broken and distorted images. The world is blue to him because he is looking through blue spectacles. The sweet bells are jangled and out of tune because he has not given due regard to the time, measure, and order called for to have them give forth sweet melody. These symptoms then are to be looked on as nature's demand for tuning to the thought of wholeness : for readjustment to the norm, the integral ; for harmonization of the emotions, and consequently the conditions and actions, with the Universal Rhythm.

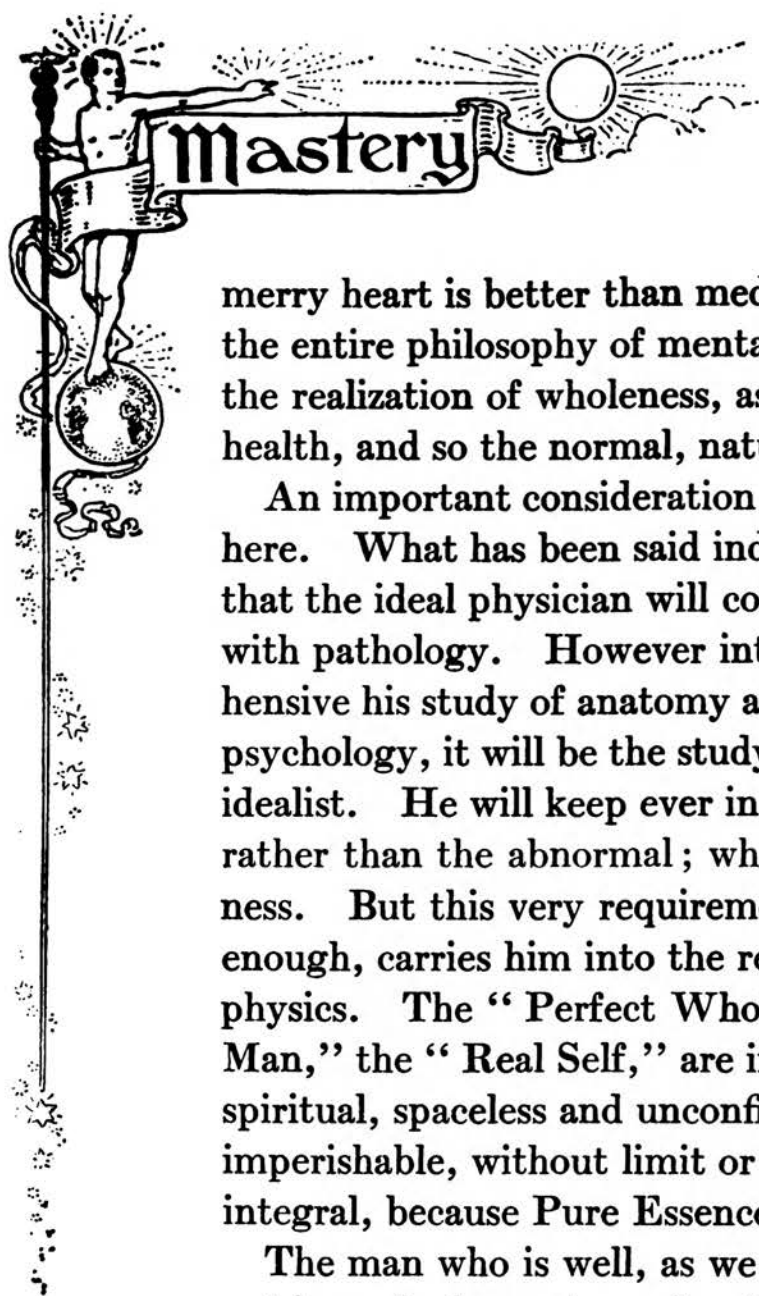
Physiologically, the process of healing or renewal in the image and likeness of normal wholeness is practically identical in the adult with the process of metabolism we call *growth* in the child. We are renewed without strain or effort in the transformation of our minds from sense of brokenness to sense of wholeness. This provides the favourable, natural condition for the replacement of diseased tissue by healthy tissue, for the restoration throughout the organism of an equilibrium which is sure to be followed by the correction of displacements, the elimination of waste, with the toning of weakened organs and of debilitated muscles and nerves by the full, free, and rhythmic circulation of the blood.

The rational physician recognizes that the



curative principle is inherent in the living organism. He knows that it is one with the vital principle itself. When he is wise, therefore, he confines himself to "assisting nature." In this, he follows the plan of the sensible gardener who knows that the only way to make a plant grow is to let it have its own natural way, unimpeded by artificial restrictions that would deprive it of air, earth, sunshine, moisture, and space to grow in.

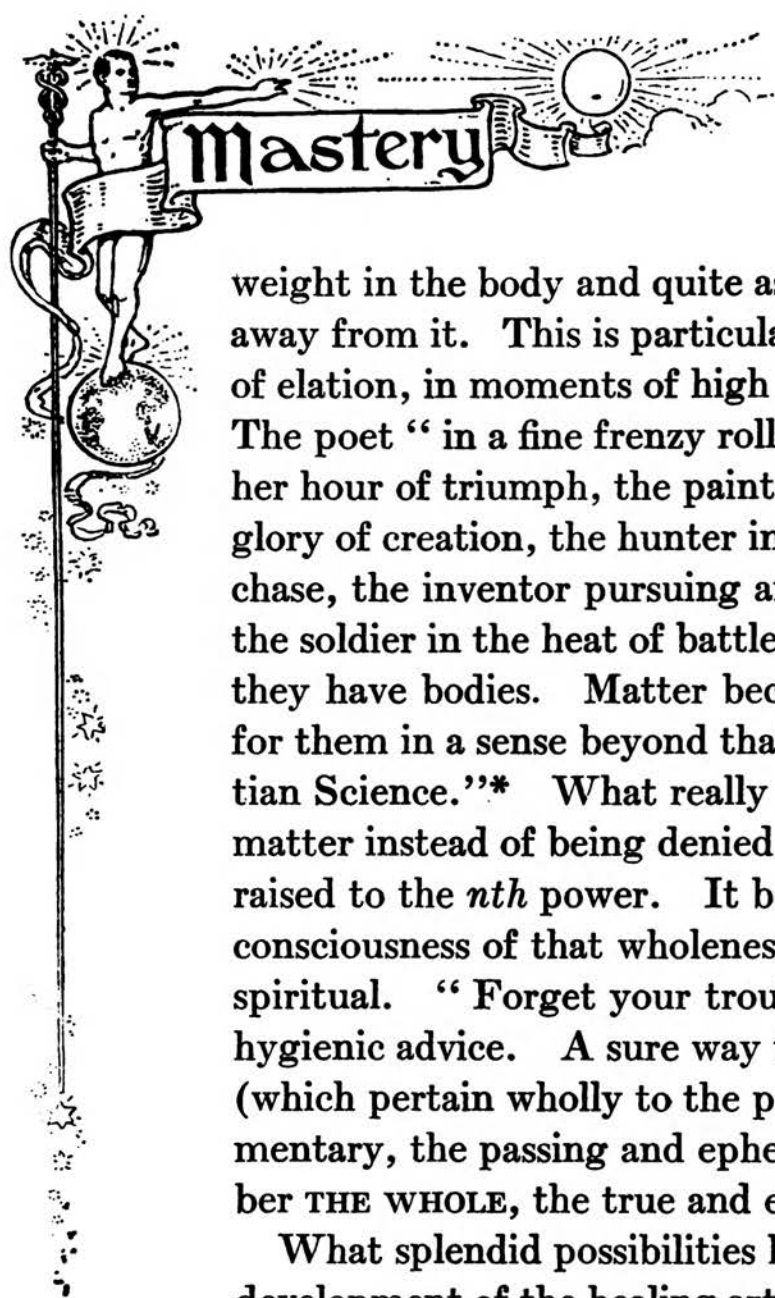
To be whole is to be integral. We usually think of integrity as a term dealing exclusively with a man's moral character. To lack integrity, as we commonly conceive it, is simply to lack truthfulness and honesty. But a man cannot be integral in mind and morals and disintegral in body and estate. The legal axiom *falso in uno, falso in omnes* applies here. The whole man is whole all over, whole inside and out, whole in mind and body working together in perfect co-ordination. To be a healthy man means more than to be a healthy animal, although it includes that. Without waiting for New Thought teaching, people very generally had an instinctive recognition of this truth. It is voiced in such popular sayings as "A clear conscience gives sound sleep"; "Laugh and grow fat"; "Hunger is an excellent sauce"; "Carking care corrodes the blood"; and "A



merry heart is better than medicine." At bottom the entire philosophy of mental healing rests upon the realization of wholeness, as synonymous with health, and so the normal, natural state of man.

An important consideration must not be omitted here. What has been said indicates a conviction that the ideal physician will concern himself little with pathology. However intimate and comprehensive his study of anatomy and physiology, as of psychology, it will be the study of the artist, the idealist. He will keep ever in mind the normal rather than the abnormal; wholeness not brokenness. But this very requirement, paradoxically enough, carries him into the realm of pure metaphysics. The "Perfect Whole," the "Grand Man," the "Real Self," are in essence purely spiritual, spaceless and unconfined; immense and imperishable, without limit or mixture, whole and integral, because Pure Essence.

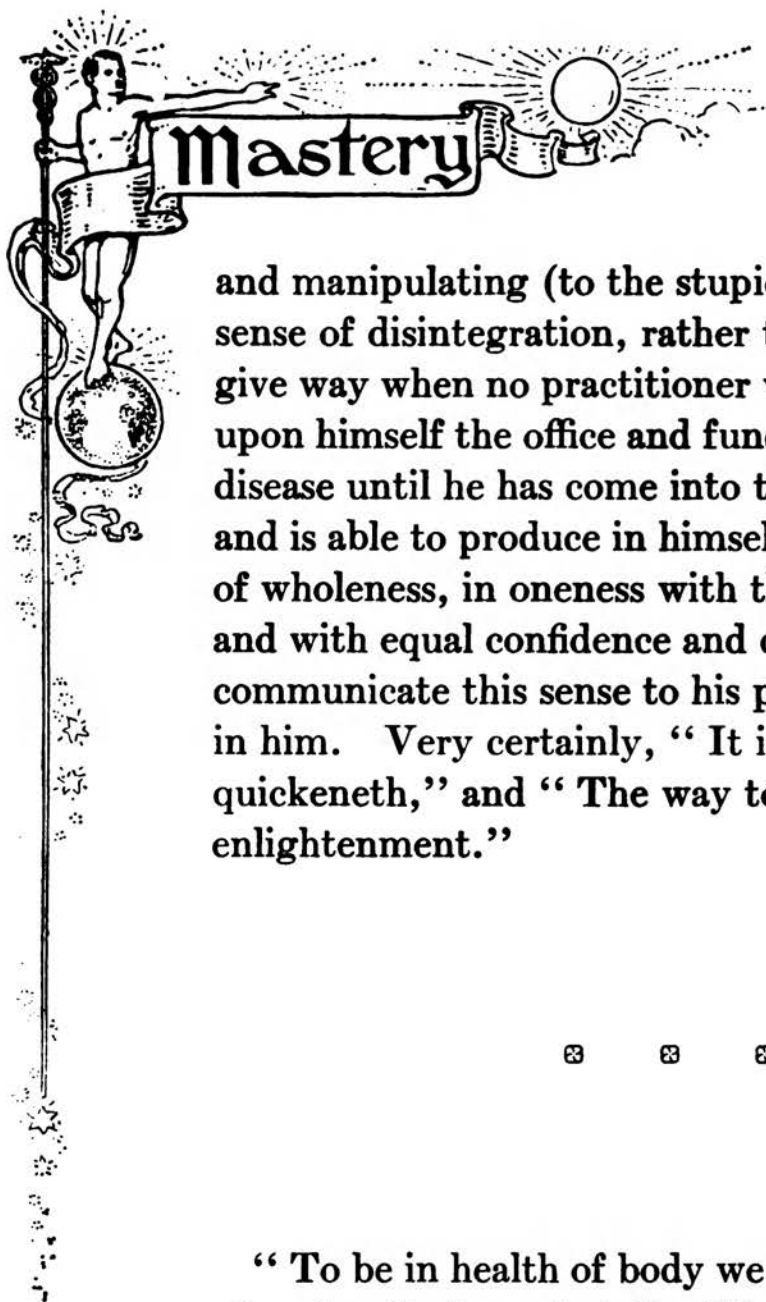
The man who is well, as we commonly say, does not know he has a stomach. He is unconscious of brain and nerves; liver and lungs do not enter into his consciousness. When in possession of full and bounding health and vigour a man tells you he "seems to walk on air." Not only is he comparatively without consciousness of the internal organs, but he carries himself without sense of



weight in the body and quite as if he had gotten away from it. This is particularly true in moments of elation, in moments of high or deep feeling. The poet "in a fine frenzy rolling," the singer in her hour of triumph, the painter absorbed in the glory of creation, the hunter in the ardour of the chase, the inventor pursuing an investigation—like the soldier in the heat of battle—all forget that they have bodies. Matter becomes non-existent for them in a sense beyond that taught in "Christian Science."* What really happens is that matter instead of being denied or annihilated, is raised to the *nth* power. It becomes pervaded by consciousness of that wholeness which is essentially spiritual. "Forget your troubles" is good hygienic advice. A sure way to forget troubles (which pertain wholly to the partial and fragmentary, the passing and ephemeral) is to remember THE WHOLE, the true and enduring.

What splendid possibilities lie before us in such development of the healing art as will carry it to fuller and fuller understanding of *the sense of wholeness*—its beauty, its power, and its joy! How inevitably the crude and makeshift botching of conditions by dosing and drugging, mesmerizing

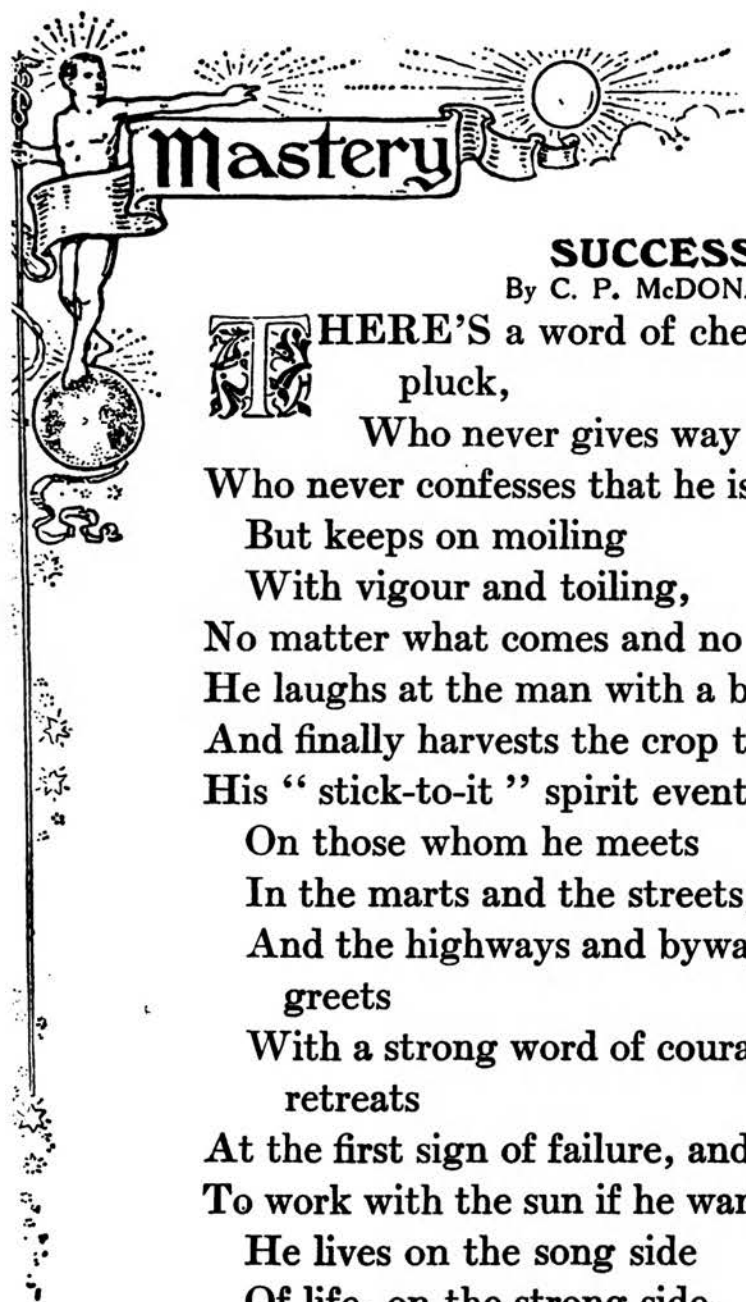
* Aviators tell us that travelling through the air at a great height is accompanied by this delightful sense of lightness.



and manipulating (to the stupid intensification of sense of disintegration, rather than of unity) must give way when no practitioner will dare to take upon himself the office and function of a healer of disease until he has come into this enlightenment and is able to produce in himself at will this sense of wholeness, in oneness with the PERFECT WHOLE; and with equal confidence and certainty is able to communicate this sense to his patient, or induce it in him. Very certainly, "It is the spirit that quickeneth," and "The way to deliverance is by enlightenment."



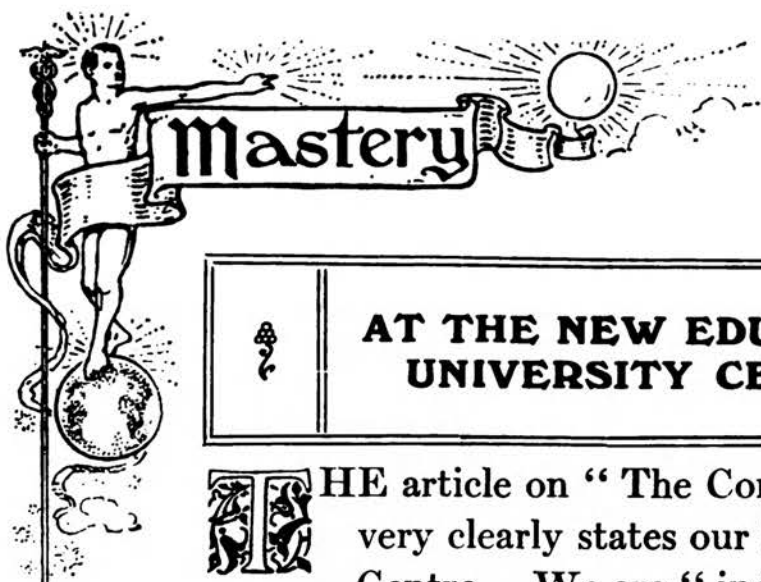
"To be in health of body we must be in health of soul. Seek ye first the Kingdom of God and His righteousness, and all these things—such as bodily health and freedom from pain and suffering—shall be added unto you. . . . Occupy your mind with thoughts of purity, kindness, and love. You will energize every organ and vitalize every function."—R. HEBER NEWTON.



SUCCESS.

By C. P. McDONALD.

THERE'S a word of cheer for the man with
pluck,
Who never gives way to an adverse luck ;
Who never confesses that he is stuck,
But keeps on moiling
With vigour and toiling,
No matter what comes and no matter what goes.
He laughs at the man with a burden of woes,
And finally harvests the crop that he sows.
His " stick-to-it " spirit eventually grows
On those whom he meets
In the marts and the streets,
And the highways and byways of life ; and he
greet
With a strong word of courage the man who
retreats
At the first sign of failure, and shows him the way
To work with the sun if he wants to make hay.
He lives on the song side
Of life, on the strong side,
And knows not the wrong side,
But clutches the right ;
Tenaciously clings till he comes out victorious,
Earning his spurs in a struggle most glorious ;
Comes back for more in each unequal fight ;
Finally winning the goal he is after,
Spreading his doctrine of grit and of laughter.

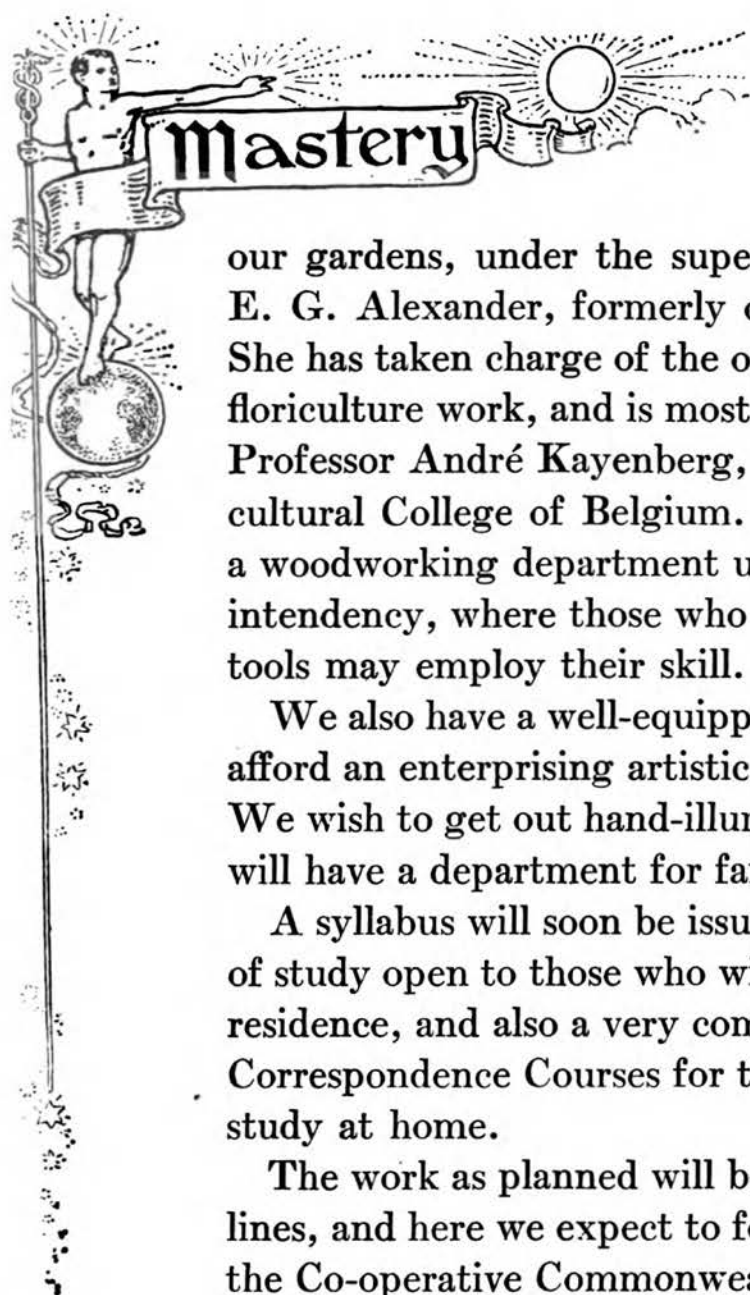


AT THE NEW EDUCATION UNIVERSITY CENTRE.

THE article on "The Coming University" very clearly states our ideals for the Centre. We are "industrializing" our work. All guests, whether patients or students, are expected to do at least one hour of work daily along useful or artistic lines, and all our members are urged to learn to "do something useful with their hands" daily.

In order that the work may be practical we are establishing an "Exchange" where the various articles made by our Art-crafters may be sold. Students coming to study with us may in this way be able to earn a portion of their expenses. And at the close of the Summer School we will have a "Feast of Tabernacles" where everybody who chooses may live out of doors in booths or tents for a period, and we will turn the "Exchange" into a huge outdoor Fair or Bazaar.

We are expecting to open a number of industries that have educational value, in which time and talent may not only be profitably spent but in which much may be learned at the same time. The first industry to get into active operation is

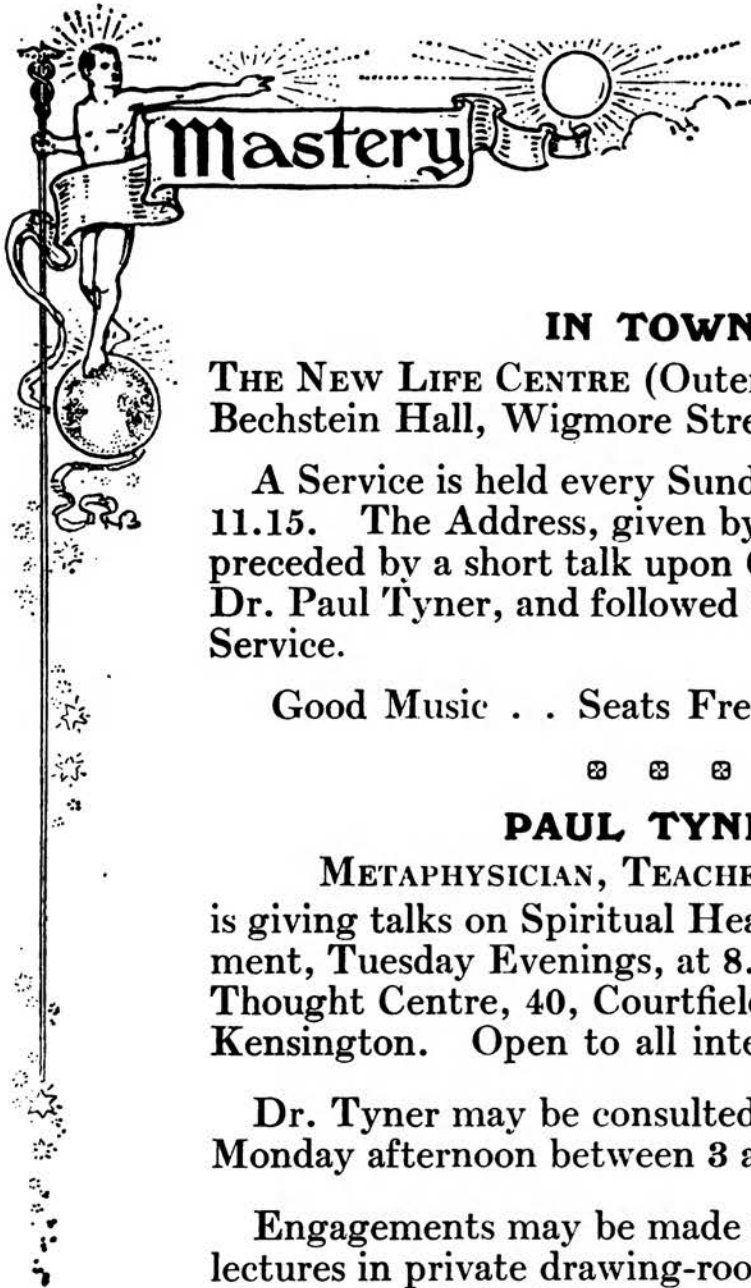


our gardens, under the superintendency of Miss E. G. Alexander, formerly of Studley College. She has taken charge of the orchard vinery, and floriculture work, and is most ably assisted by Professor André Kayenberg, of the Royal Horticultural College of Belgium. We will soon have a woodworking department under able superintendency, where those who wish to work with tools may employ their skill.

We also have a well-equipped printery that will afford an enterprising artistic printer employment. We wish to get out hand-illuminated books, and will have a department for fancy binding, etc.

A syllabus will soon be issued giving the courses of study open to those who wish to come into residence, and also a very comprehensive line of Correspondence Courses for those who wish to study at home.

The work as planned will be along co-operative lines, and here we expect to form the nucleus of the Co-operative Commonwealth that will undertake to show the world a community in which the living of the life worth while may be made possible. Come and join us. If you cannot come and live with us you can at least become a member and study with us. Write for particulars of membership.

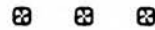


IN TOWN.

**THE NEW LIFE CENTRE (Outer Gate),
Bechstein Hall, Wigmore Street, W.**

A Service is held every Sunday Morning at 11.15. The Address, given by Dr. Miller, is preceded by a short talk upon Current Events by Dr. Paul Tyner, and followed by a Healing Service.

Good Music . . Seats Free . . Collection.



PAUL TYNER,

METAPHYSICIAN, TEACHER, LECTURER,
is giving talks on Spiritual Healing and Unfoldment, Tuesday Evenings, at 8.15, at the Higher Thought Centre, 40, Courtfield Gardens, South Kensington. Open to all interested. Collection.

Dr. Tyner may be consulted at the Centre every Monday afternoon between 3 and 6.

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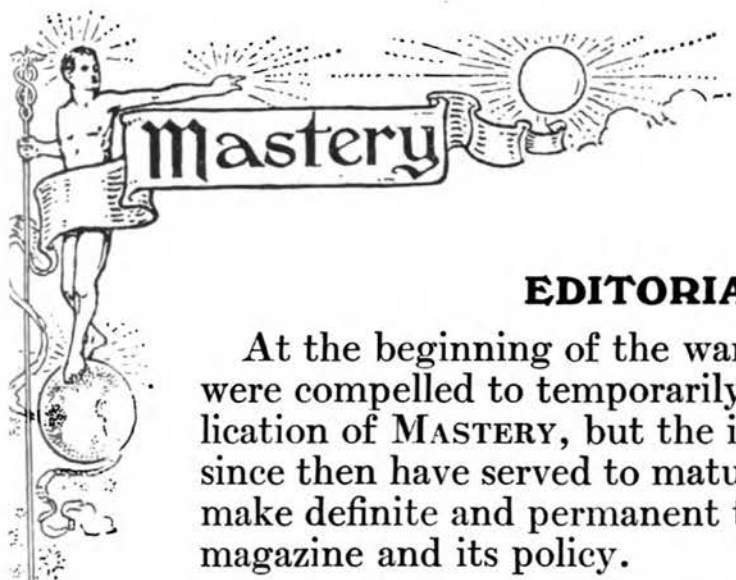
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EDITORIAL.

At the beginning of the war in August last we were compelled to temporarily suspend the publication of MASTERY, but the intervening months since then have served to mature our plans and make definite and permanent the future of the magazine and its policy.

Our subscribers will receive the twelve numbers for which they have paid, and if it is bringing anything of value into your life, we should be very thankful if you would send us the names of your friends to whom specimen copies can be sent.

As heretofore, all unsigned articles are by the Editor.

As the exponent of the new education, it is our purpose to make MASTERY the greatest possible educational factor in the lives of our readers along psychological and spiritual lines.

The highest truth available to man to-day will be stated in simple language, and the means and methods of making this truth available—of building it into one's character—will continue to be the leading feature of the magazine.

In the April number we will make a more extended announcement of the educational features planned for the immediate future, and in addition to that which can be published in our limited space we will give a syllabus of correspondence courses available to our readers.

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In its brief course lie all the verities
and

Realities of your existence :

The Glory of Action, The Bliss of
Growth, The Splendour of
Beauty !

For Yesterday is but a Dream,
And To-morrow is only a Vision ;
But To-day well lived, makes
every Yesterday a Dream of
Happiness,

And every To-morrow a Vision
of Hope.

Look well, therefore, to this Day !
Such is the Salutation of the Dawn.

—*From the Sanskrit.*