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The

# PHILOSOPHER'S

A Monthly  
Magazine

# STONE

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*The*  
**PHILOSOPHER'S STONE**

A MONTHLY MAGAZINE

**RUTH B. DROWN, *Owner and Publisher***  
**MARY LACKEY, *Editor***

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# PROSPERITY



Gill Huntley

Much has been written about Prosperity and a good percentage of seekers for the Truth, or Students of Life, or under whatever name they classify themselves, are really seekers for the "Loaves and Fishes," or prosperity. At least they are in the beginning—and this is well and not to be condemned, because anything at all that brings man into his right place is good.

Since the Master Jesus came to this planet it is difficult to find a reason for the poverty of anyone, unless it is that His teachings have been entirely misunderstood. And they have. Take for example, the quotation that "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven." And apparently completely conflicting with this, "Seek ye first the Kingdom of Heaven." Literally, this does sound as though the rich man has to become poor before he can enter into the state of bliss that the poor man enters easily. However, the real reason that the rich man would find it difficult to enter the Kingdom of Heaven is that, being rich, he will not so readily discover a reason for wishing to better his condition. But no matter how rich he may be, there comes a time when he discovers his lack. He becomes homesick for something he has never had. This was what ailed the young man who came to Jesus in the night, asking what he might do in order to enter the



Kingdom. He was told to sell all he had, give it away, get rid of it. Why was this condition put upon him? For the same reason that Abraham was told to sacrifice his favorite son. He was being tested. What price was he willing to pay to enter the Kingdom of Heaven? How far would he go to attain it? And had he become poor in worldly goods, how long would he have remained in this condition of poverty? Not long, for with divine law on his side and seeking the Kingdom FIRST, he could not have escaped the wealth that is man's natural heritage when he is unhampered by man made law.

There is a SIMPLE LAW governing prosperity. It is so simple that it seems unbelievable that man could miss it. This Law is given in no less than five hundred different ways in the Bible. Every philosopher has finally stumbled upon it and given it in one way or another to his fellows. But the most familiar, and the most misunderstood of them all is "Seek ye FIRST the Kingdom of God, and ALL THESE THINGS shall be added unto you." Seek ye FIRST the Kingdom. Why? Because riches—material as well as spiritual—are the outpicturing of the favor of the Father, the sign that the Father and the son, man, are united. The prodigal is at home.

The trouble with man is that he wants more wealth than he can USE. He wants a hidden hoard to fall back upon. Why? What does this indicate? It is an indication of his distrust of his Father—his UNBELIEF! He thinks that if he has more than he can USE hidden away, he won't have to depend upon God. He is trying to get out of doing the very thing he came into this embodiment for—that is to learn his UTTER DEPENDENCE upon nothing less than God—that everything must fail him in due time until he comes into the sure knowledge that he can depend ONLY upon his Father, who is WITHIN the Kingdom and is the Kingdom. And Jesus tells us that the Kingdom is at hand—so close! Also the Kingdom is within man. All riches



are within the Kingdom and when one has established himself in the Kingdom and the Kingdom within himself, he has established himself within the repository of all wealth. "Seek ye **FIRST** the Kingdom and all these **OTHER THINGS** shall be added." These other things—this wealth, this prosperity, this comfort in the objective world is to be found only within the Kingdom, where they are not only unlimited, but ever increasing. Where, like all things in the Kingdom, they follow the law of growth. The more man uses of "all these other things," the more they increase, but they must be **USED**, joyously and without fear. Wealth is too often thought of as a dead thing rather than a living, pulsating thing; eternally growing. Think of supply as being a live principle and it will live for you.

Going more deeply into the law governing prosperity, all through the Bible there are examples of how God spoke to man and how man was lead by his Father, but always his Father held out before him a reward for obedience—and that reward was always lands, silver, gold, treasure, honor, live stock, wives, sons, long life, health, everything—literally everything that man could ask for as an aid to his happiness while in this expression. One of the earliest examples of this is given in the 17th Chapter of Genesis. The whole chapter is well worth reading and studying, for in it Abram's father God even rewarded him with rejuvenation, that boon of the old in years, that thing that nearly all old people would give everything for, even wealth—a return to youth.

In the 8th verse of this 17th Chapter of Genesis, we find God telling Abram (who later became Abraham) "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger" (land that Abram knew not of) "all the land of Canaan, for an everlasting possession." That promise contains a very important word. **EVERLASTING**. Wealth, land that cannot be taken away, because it is given by the Father to his son as a reward for obedience.



All through your study of Divine Law, you will note that reward follows obedience to God's commands. And the reward is always material. So, when man becomes automatically obedient to God's laws, he is living in the Kingdom and his natural state is prosperous; because an ease about material things is man's normal state.

As for the belief that man, in order to be spiritual, must be poor; this is denying the very goodness of God. The poor man who is trapped by this belief is simply envious of his rich brother. He will say "Jesus was a poor man." He comforts himself in this manner, inferring that he is like Jesus, whereas his rich brother is not. He draws his rags about his undernourished body and becomes self-righteous, trying to convince himself that he is better than his brother because he is poor. In reality, this man is not honest. He is using the SEEMING poverty of Jesus as an alibi for his own condition. He will never be anything but poor UNLESS he changes his own mind, his attitude, not only toward his own condition, but TOWARD HIS BROTHER.

Since the poverty of Jesus seems to be such a comfort to the poverty-minded of this planet, we will analyze that poverty. Just how poor was Jesus? We will follow Him from the time He emerged from His supposed retirement at the age of thirty.

The first things He did which would have made Him rich at that time—and rich today—was the turning of common drinking water into the finest wine the lords of the feast had ever tasted. The fact that He didn't commercialize his gift is neither here nor there. If He knew how to make wine out of water, it stands to reason that He knew enough to make it in commercial quantities and market it had He so wished.

Another time He produced out of nothing, thousands of loaves of bread and fishes. He knew the secret not only of turning one thing into another, making wine out of water, but He also knew the secret of making food out of apparently thin air. A man who could do this either in the time of Jesus or today would be a rich



man—should he so desire.

Still another story about Jesus is the one where He produced gold for the taxes, from the mouth of a fish. This is deeply significant. Certainly if He could materialize a gold coin in the mouth of a fish he could materialize it anywhere. A man who could **MAKE** gold either in His day or in ours, would be rich. Is this not true?

And now for the story which every poor man points to with a feeling of triumphant justification. It is the quotation from Luke 8:58. "And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." There is a verse preceding this one that for some unknown reason is ignored. I quote it. "And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee withersoever thou goest." Jesus answered him as above. It should take very little intelligence to realize that Jesus was simply warning the man that the way of a disciple might be hard and that he had better be sure he wished to leave his life before he should become a follower.

Did Jesus ever lack a place to lay His head? Did He ever lack a place to sleep or food to eat? Would a man who could make gold lack for a bed? Jesus needed no **SET** or **PERMANENT** home, for every man's home was the home of the **SON OF GOD** — as it ought to be today. Every man's heart was the home of Christ as soon as he opened the door of his heart. Did Jesus want to be known as a man with one certain abode? Certainly not, for to have had one particular home would have made it appear that He belonged somewhere, instead of everywhere. And at the very last, when the body of Jesus the man was undressed at the crucifixion, underneath his outer robes and next to His skin, was found a seamless garment, a garment such as only the wealthiest people wore in those days. You will remember that the rabble drew lots for this garment, not wishing to tear it apart as they had the



others. So much for the poverty of Jesus and may we never again think of Him as a poor man!

At one time, He even made the statement that He came that "they might have life more abundantly." What can that possibly mean other than that they might have houses, lands, silver, gold, flocks, health, beauty, youth, harmony, every good thing to wear, to eat, to see to experience? Could a man, poor in himself, give to a world of suffering people abundance if he had not that abundance to give? How would He know the meaning of life more abundant, unless it was within His own experience?

As for the Beatitudes, in not one of them does Jesus say "Blessed are the poor, unhealthy, poverty-stricken." When he does say "Blessed are the poor," He adds, "in Spirit," meaning those who have learned true humility before God, who are without spiritual pride. And when He said "Blessed are they that hunger and thirst," He adds "after righteousness" — not after food. Never anywhere, is the man of poverty glorified, for the man of poverty is not, cannot be, the man of God, for by his very poverty he advertises that somewhere along the line, his communication with his Father, the avenue through which his Father supplies Him, has been clogged. By whom? Surely not by God his Father who pleads with His children to prove him — his generosity, his love. The channel has been clogged, stopped up by man himself.

Man is cautioned by Jesus in Matt. 5:16, "Let your light so shine before men that they may see your good works and glorify your father which is in heaven." In other words, let your beauty, your wealth, your joy, your health, harmony, kindness, so shine before men that they may see how you have been thinking, how close you have been walking with your God, so that they may glorify HIM realizing that only through GOD have you been so favored. Only by finding the Kingdom and abiding in it have all these "other things" been added.



Think on these things. Ponder them day and night. Find out in your own heart where you have strayed from the path, where you have allowed your line of communication with the Source of all good to become broken. Go back in your life and find out when and where you strayed and begin again. Finding where we lost our Father is indeed the second, the spiritual birth and the going back, in true sincerity and honesty, blaming no one but ourselves for our misfortunes, humbly beginning again in complete faith, trust and above all BELIEF, is becoming as a little child, which Jesus said must happen, if we were to find the Kingdom of Heaven, which we MUST find and LIVE IN, if we ever expect to find the prosperity which will be ours as an "everlasting possession."

It is only necessary to work this out completely in our lives once, and after working out of the poor consciousness, we need only remember our God "who giveth thee the power to get wealth."

No teacher can get behind the eyes of a student, therefore no one can do more than point the way, the method by which a man may find within himself the reason for his poverty. This work must be done by man for himself, and if man does not demonstrate everlasting prosperity in his own life, no system, not even God, can be blamed for it, for man in departing from his good, from the Kingdom, lost the secret for himself and in order for him to find it again, he must retrace his steps back to the Kingdom, where the secret for himself, may once more be found — where his Father stands with open arms, a ring in his hand for the finger of his returning son.

Sometime — when poverty presses too closely — read the 8th Chapter of Deuteronomy.





# DIETY'S DICTIONARY



*Alberta*



Through man alone God spiritualizes gross matter. The sounds, forms and substances about us would have remained inert and chaotic but for the mind of man, the only thing on this planet capable of creating or recognizing symbols. It is this wondrous capacity for making symbols that puts man on a higher level than other forms of life. By symbols we mean money, art, machines . . . etc., and language. The natural objects about us as well as the things we make from them is only the beginning—the use we put them to is still more important and this calls for wisdom, which is true sanity. Korzybski says that sanity is the ability to evaluate and predict.

Swedenborg says the ancients were primarily concerned with the study of the spiritual meaning of all natural objects which was called the study of correspondences and considered the light of lights. Man became so gross and objective that this phase of wisdom was stamped from the earth and we call that era the dark ages.

The thing (not one of our words about it) is a mode of God-speech. The natural objects of our earth are God-thoughts in ultimates, to be composed, organized, played upon and worked with, into things on higher levels. The objects of the material world are Diety's Dictionary. As a bird flies or an animal runs across



your path or a fire burns, you witness one of the living words of First Cause. All of the endless amount of material about us was meant as a gift of life for the creative consciousness of man to turn to uses on various levels.

The duty of science is to analyze, to examine, to build separate parts of; and our laboratories, factories, streets and homes bear witness to her accomplishments. But Art's duty is to synthesize, to interpret, to put together. This calls for more spiritual insight than appears on the surface of our wealth of symphonies, well filled museums, libraries or theatres would at first reveal. To the noble, this is indeed an obligation! It is the duty of the creative consciousness to point out uses.

The aesthetic consciousness shows man as a creator. Troward said the universe was obviously created by a God pure in motive, since there was no force or reward involved, it being done for the pure joy of creating. The true artist also creates for the love of it, which makes him nearer, in essence, to the consciousness of God than any other type of mind on this planet.

The world about us is his raw material and this divine dictionary falls into three levels—mineral, vegetable and animal. Every rock, plant and moving thing can be considered a word in the book of God—for if you study their use and function, it will explain their form, shape, color, etc., and a fascinating divine language opens to the consciousness.

The direct observance of these things as well as arranging this wealth of form, color, light, shade and rhythm is the work of the painter. Pictures may very well be one of the ways God speaks. The painter obeys a fire within him, probing him onward toward a revelation of this divine language unconsciously but intuitively. He sits hours upon end, tracing the outline of the countless things he sees upon the canvas before him. As his brush follows the outline of a mountain, lily, animal, or man, he is speaking more esoterically than he or the average onlooker knows. He creates a



sublimar order in his well composed piece than can be found in the natural life about him and reveals a hunger for a divine organization that can only be found in Heaven as a macrocosm of our own remarkable human bodies as microcosms.

The poet, too, instinctively uses symbolism because he is a born intuitive.

The language of pictures, parable or representatives, has a penetrating quality that impresses and adheres. Modern psychology, backed by experiment and research claim even more than this. They verge on the mystical when they advise positive picturization as remedy technique. Visualizations become the mould that events pour themselves into.

This world with its hills, trees, and animals would have been woefully incomplete without a creature like man capable of consciousness and the appreciation and creativeness resulting.

As pictures indicate ideas, so sound indicates affections. From chaotic sound our scale evolved and that unlimited field called music spread before man. Through what other medium on this planet could Heaven's harmony have been shown? The creative consciousness of God returns to Him when the creative consciousness of man unfolds. Wherever there is truth or love, or better, the combination, there creative consciousness will be also!

From the abandon of the scattered objects, sounds and substances of the earth, the artist in man composes and organizes and the spiritual concept of order is rehearsed and eulogized. Rocks, bricks and trees become great buildings and tubes of paint and pieces of cloth become something approaching visual-symphonies. Form clothes itself with the spectrum and rhythmic visual glory has been created to delight that part of the soul that hungers for beauty.

Wisdom and beauty are not transient to be blown off the earth by any force, big or small, but are the eternal bread that the immortal soul will pursue forever.



# TOLSTOY'S OPINION

## • OF WAR •

"The bells will peal, long-haired men will dress in golden sacks to pray for successful slaughter, and the old story will begin again.—the awful customary acts.

"The editors of the daily Press will begin virulently to stir up new hatred and manslaughter in the name of patriotism, happy in the receipt of an increased income; manufacturers, merchants, contractors for military stores, will hurry joyously about their business, in the hope of double receipts.

"All sorts of government officials will buzz about foreseeing a possibility of purloining something more than usual. The military authorities will hurry hither and thither, drawing double pay and rations, and with the expectations of receiving for the slaughter of other men, various silly little ornaments which they so highly prize, as ribbons, crosses, orders and stars. Idle ladies and gentlemen will make a great fuss, entering their names in advance for the Red Cross Society, and ready to bind up the wounds of those whom their brothers and husbands will mutilate, and they will imagine in so doing they are performing a most Christian work. And smothering despair within their souls by songs, licentiousness,—and men will trail along, torn from peaceful labor, from their wives, mothers and children,—hundreds of thousands of simple-minded, good-natured men with murderous weapons in their hands—anywhere they may be driven.

"They will march, freeze, hunger, suffer sickness and die from it, or finally come to some place where they will be slain by thousands or kill thousands themselves with no reason; men whom they have never seen before



and who neither have done or could do them any mischief.

"And when the number of sick, wounded and killed becomes so great that there are not hands enough left to pick them up, and when the air is so infected with the putrefying scent of the 'food for powder' that even the authorities find it disagreeable, a truce will be made, the wounded will be picked up anyhow, and the sick will be brought in and huddled together in heaps, the killed will be covered with earth and lime, and once more the crowd of deluded men will be led on and on, till those who have caused the project, weary of it, or till those who thought to find it profitable receive their spoil. And so, once more, men will be made savage, fierce and brutal, and love will wane in the world, and the Christianizing of mankind, which has already begun, will lapse for scores and for hundreds of years.

"And so the men who reaped profit from it all will assert that since there has been a war there must needs have been one, and that other wars must follow, and they will again prepare future generations for a continuance of slaughter, depraving them from their birth."

—Leo Tolstoy.



I must die. But must I die sorrowing? I must be put in chains. Must I then also lament? I must go into exile. Can I be prevented from going with cheerfulness and contentment? You say: "But I will put you in prison." Man, what are you saying? You may put my body in prison, but my mind not even Zeus himself can overpower!

—Epictetus.



EDITOR'S NOTE: Below is a letter from a subscriber asking us to write a few words on this profoundly moving prayer. We feel that our subscriber, who prefers to remain anonymous, has been sufficiently eloquent, without an additional word from us.

To the Editor:

I am a subscriber to "THE PHILOSOPHER'S STONE" and though that gives me no right to address a long letter to you, still I have it on the unimpeachable authority of one of your contributors, that over your desk is pinned my favorite prayer. It is:

The Sons of Men are One, and I am one with them . . .

I seek to love, not hate.

I seek to serve and not exact due service.

I seek to heal, not hurt.

The Sons of Men are One, and I am One with Them.

As you are probably aware this is said by bands of world-servers, in every country, each day at high noon. It is for world healing and is, I understand, called a mantram of at-one-ment. Won't you please, please write a little something about this tenderness of man to man, when all of us are forced to wield a sword of one kind or another—Red Cross work or other needed forms of military and civilian defense—so that this reign of evil and terror may be brought to an end.

Perhaps my own experience with this prayer will inspire you to one of your constructive and comforting articles.

Several months ago, I was given a little printed copy of this prayer. No music or art, nor nature or the beauty of Life ever aroused such a concerted response in my entire being. It really seemed to be a summation of all of those things. Nothing has ever moved me so much for it held open the door to all the qualities of grandeur, gaiety, tenderness and gravity and more than I have wit enough to enumerate.

After several hours, I had the uncanny sensation that



I knew what the saints felt when they experienced instant conversion. I was aghast at my temerity, but it WAS a heavenly feeling. When it persisted for twenty-four hours I was blissful but slightly fearful lest I do something to diminish it, so I made plans to be cautious. And so I was, for the next twenty-four hours, ever so careful. During this time, I completed difficult tasks easily without my usual waste of energy, worry and irritation. I hope it's not sinful to envy the Saints, for truly they had a lovely time within themselves. I know. I lived through it for the first twelve hours of my third day. At this momentous time, I set out to visit an old friend. Even the motor seemed anxious to cooperate and run smoothly. Bowling along a wide boulevard, I was forced to pull up suddenly to avoid hitting an alderly woman and her equally aged Pekinese. She reached the curb in safety. I was shifting into low, preoccupied with thoughts of aged, solitary women and their pets, when something crashed into the rear of the car. Still in a mellow, genial mood, I stepped out to see what had happened. Momentarily, just the two cars, rammed together snugly, were alone on that busy highway. I was greeted by a flood of abuse, not only from the driver of the other car but his two women companions. Stunned, I attempted to swallow a surge of familiar answers that showed the justice of my point that he was in the wrong. Well, by the time a garage man had pried our cars apart some bitter things had been said on both sides. I was so outraged, I didn't even notice my **conversion** was over and I was back again, doing business at the old, and too familiar, human stand. The Sons of men were forgotten! An hour later upon my arrival at my friend's home she demanded the prayer I'd been talking about. I fished around in my bag, found it and handed it to her in silence. Her reaction to the Sons of Men was almost identical with that which I'd experienced. Finally, she murmured something about how generous it was to share such a lovely thing with a friend. Right then, I made a grim resolve



that true generosity couldn't possibly include mention of my recent experience. She lapsed into a serene reverie. I sat engulfed in frustrated rage. The only son and daughters of men on my mind were the occupants of that car!

That happened months ago. There have been upsets, all too many of them, but none so sudden and disillusioning as that first one.

Lately, I've concluded that self-disgust, sorrow, unkindness, petty treachery, grasping tactics, malicious gossip and bad tempers are also gateways through which we may enter into the true spirit of oneness with other men. Each one of these unlovely qualities or limitations is familiar to anybody, if not from within, then certainly they are nodding acquaintances at the hands of others. So, I ponder on these lines, when I'm up or down in mood. Often I can check a negative act by repeating the first line. Indeed, instead of counting ten, I say the entire verse. Sometimes I have to say it as often as three or four times before I get in balance again.

Has it struck you that this mantram or prayer is an enlargement of the golden rule? The first line needs no eloquence of mine, but the second one: "I seek to love, not hate." How often have I said that and prayed to my soul and Christ to help me truly love. It should be one way of developing gentleness and forbearance. And the "I seek to serve and not exact due service." What that could do for us, if we really used it. Think how it would revolutionize our relationship; how hurt feelings would be reduced to a minimum and moments of depression dispelled when we felt our beloved ones were acting like callous, ruthless strangers!

Surely never before have circumstances made us so much ONE, in all parts of the world. The Lease Lend Bill in its highest aspect is recognition, on an international scale, of this great truth. Everywhere we are ONE. We are being steadily forced to face it. WE ARE ONE. Your suffering is mine; though it has to echo



'round the world to me before I feel it in coarse material terms—no wool for clothes, no new tires and no electrical gadgets for my kitchen. You need them! Your very life depends upon such trivia. Wasn't that terse "we'll hang together, or hang separately" of our Colonial days another slice from this old loaf of human wisdom?

I've taken the liberty of sending you some of the printed cards of The Sons of Men are One. Will you give them to people? I'm sure you've heard that besides these bands of world-servers who say this prayer every day at high noon, there are literally thousands of individuals who also devote five minutes at this time. Probably the beauty of the prayer captivated them first. Later, I'm sure, for it happened to me, they were completely captured by the idea of reaching out spiritually, in unison, with those who serve Humanity on this earth and higher spheres.

Thank you for your patience.

Sincerely,

EDITOR'S NOTE: Please send a stamped, self-addressed envelope along with requests for this prayer. We still have a few on hand.



MUSIC moves us, and we know not why; we feel the tears, but cannot trace their source. Is it the language of some other state, born of its memory? For what can wake the soul's strong instinct of another world, like music?  
—Landon.



\* Unless you are interested in character building, do not read this article. If you are interested, a complete file of Dr. Mystery's articles will be invaluable to you. They will be continued. The language and form of expression used are as originally given and may at first be difficult to understand. However, they cannot be changed without altering their meaning.

## *Imagination or Image Within*

Dr. Mystery

Most of you mortals have been made to feel that imagination belongs to the mystical, or to fairy stories which have been handed down for ages past, and to believe that it does not exist in any particular phase except in the so-called "make-believe," but I wish you to know that the faculty of clearly imagining **within** is a very definite thing. It is indeed as definite as that which we call faith, which so many feel is also only mystical. There are those who will say to you, "Oh, that is nothing! It is entirely your imagination!" Therefore you believe that to have an imagination is to be just a little unbalanced and not quite normal or not quite practical, and as a thought comes into your mind that you cannot correlate or place with the rest of your ideas, you immediately label it imagination or make-believe, something that you should discard and forget.

Yet there are many individuals whose whole lives are confused because they are unable to distinguish between imagination and the real. They do not know whether they are living their own thoughts or whether they are thinking the thoughts of another. There are



also individuals giving the thoughts of others out to humanity and declaring them to be their own, and they are unable to know the difference.

Therefore, I would try to assist you to know that imagination is a very real thing. It is that something that you must have within yourself if you hope to know life. You cannot conceive within your own mind anything upon the earth plane unless you are able to clearly visualize **within** the image which you hope to form.

Many inventors have brought forth marvelous inventions which each one feels he has studied out, that he has worked from the point of zero to a point of perfection in methods and in all phases pertaining to that particular invention and yet none have ever thought of methods or proof of inventions in **OUTWARD** manifestation until they perfected them by imagining **WITHIN**. They conceived the idea and the idea was brought forth and was born like a flower grows. When the idea was given and the individual was able to image it **WITHIN** then he began to cast about for ways and means to put it into manifestation so he could prove it to others who would not believe in anything they could not see or smell or taste, and so it is that anyone who has created an idea was one who was able to visualize it clearly enough to bring it through.

Now if you would create anything you must be able to picture it within yourself. Think what it means to draw this particular Life Force which is within yourself (which is the Real of you, your God-self,) out into manifestation. You must first picture that which you would have. If you can picture it clearly, you can bring forth the picture into being.

It has been declared unto you again and again that you can create for yourself if you will, and if your desire is great enough, but remember, desire must be the motivating power. You must first desire so strongly that you gather all your forces together within your own brain cells, draw within, and in your silence create so strongly the idea that nothing outside of it can in



any way distort it. Do you not notice that the seed when placed in the ground almost shrivels to nothing, draws within itself after it has started to sprout a likeness of itself? Then you, too, should draw within yourself and gather all your strength that you might bring it forth into being. It is a truth that "as a man thinketh in his heart, so is he," and his life is the outpicturing of his mental conception of himself, of his ability to image **WITHIN** that which he would have **WITHOUT**. How could life hope to explain all the idiosyncracies of mankind if it were not a truth that each man is the law giver and dispenser for himself? He makes the law and he dispenses it for himself and for others as much as they will permit. But even so, if you are capable of doing for another, or if you rule the life of another, even then it is because the other permits it or you could not do it. You may say "Certain individuals rule my life. I have nothing to do about it." but I declare unto you, you **DO** have all to say about it if you will utilize your powers, if you will utilize that which belongs to you, but so many mortals fear to do this. They do not have the courage to stand forth and declare mastery over their own domains and to say to the world, "I will rule my own life."

If you would have perfect health, do you think that you could gain it by picturing, by seeing the lack of health? If you would choose to have finances in abundance, do you think you can have them by continually thinking of lack? These are not new things that I am telling you, but I would like, at times, to say to them in the hope that the time will be right for you to quickly grasp something that I have given to you and it will come through and find a fertile spot in your minds and grow.

For instance, like the ovum and the life cell that must find its center of fertility. There are hundreds, let us say, of that activating part of life sent forth into manifestation, but only one ever enters a particular ovum at one time, just one out of hundreds. Then can



you realize why I **must** give to you over and over again these ideas, for only one at a time actually goes into your brain cells and finds a fertile place to grow. But as they are given out continuously, as they are driven against the membranes of your mind, of your mentalities, finally the door opens and you can reach out and see for yourself that which I am attempting to give to you.

I hear some of you say, "I would like to have this thing, or that thing but I cannot have it. You could have it, but I cannot." There is no reason why one person cannot do so if another can and that which stops you from doing all that another does is your own idea which walls you in. You are like the individual who goes straight toward a wall never looking right nor left. You cannot climb the wall for which you are aiming, but "If ye seek, ye shall find" and often all you need to do is to turn right or left and pass around the wall to see that it is a very short span and you yourself created it with your idea that you could not accomplish.

If each and every one of you would try for a week to hold a silence wherein you actively create a perfect picture of what you want and do not permit for one moment a thought to destroy it, you would find that picture would come forth. You would find that your faith would be so strong that you would know it had to be and it would be.

That does not mean that today in all your great enthusiasm you would sit down and create this picture and tomorrow you would not find time for it, and you would say, "I will wait until tomorrow and I will do that again." When that tomorrow would come, perhaps there would be a moment or two you would snatch from something else and do it, and then place it out of your mind for a day or so, and perhaps then you would sit down and say, "I am not quite sure that is just what I want — perhaps I want it this way!"

It is very easy to see why you do not create! You



have not time to do the vital things of life, but you have time to do that which lasts for a moment and has no particular place in your lives. Nevertheless, I go back again and say, if you will and desire enough to create it, and love it, and hold fast to it and make it the paramount thing in your lives and all else subservient to it, you may have what you will! You do not forget for a moment what it is that you declare to yourselves, "I must have this thing," and you love it even as you would your flowers. So many of you will go out and tend your flowers carefully and lovingly and visualize what they will look like when they come through because you usually have a picture on the seed package. You never think if you plant a pansy that an onion may come forth, but you are continuously doing this in your lives — planting a seed and not holding to it. You plant other things with it until your garden is so filled with the conglomeration that nothing perfect can come forth. Your picture is not perfect.

Think of it! You can create what you will — but not in a haphazard manner. It must be a very definite clear-cut manner and if you will have health, do you think that you could have it by continuously declaring to yourself, "I am ill," and saying where you are ill and how you are ill—but you never say WHY you are ill. You will not admit to yourself the truth of why you are ill because you do not wish to go back that far, you would rather cast that point aside and see the fact with your outer senses. But I would suggest to you that you look back within your lives and try to find out why you are ill and if you know you are ill because of any bondage in your lives, or any form of inharmony such as fear or jealousy, or grief or hatred, or any of these attributes which are not all divine in manifestation — if these things have caused you to be in a state of dis-ease, then is it not wise to go back and change that particular phase before you can expect complete health in the outer? And if you do not see why you have created this dis-ease that seems to have come to



your body, then I say to you, go back within yourself and try to see how your disposition tallies with the way you think that others should be. Do you do as you would have others do whether it be unto you or unto another? Do you see life as you would have others see it? Have you always lived your lives in a manner that you could stand forth and declare yourself free from bondage in all its phases?

For instance, let us say this, that the individual who suffers from so-called constipation is in some manner in bondage mentally and its picture has come forth in this way. It is a law of life and cannot be changed that the individual who finds himself fearful will find a condition in his life that some of you term tuberculosis, which means nothing but fear and bondage within one's self. And turning this erosive acid within causes that part of the body which should be free to contract, to draw together until life cannot flow through properly.

And to the individual who is unkind or to the individual who has hatred or a great selfish desire (I say selfish because I mean a personal one) that has not been fulfilled, and the reason it has not been fulfilled is because he did not have the courage to bring it forth himself and chose to reflect the cause upon another — that cause brings forth the condition known as tumor, which, in turn, easily becomes cancerous. Now all of these terms mean nothing. They are only labels for conditions brought about by mental dis-ease, or lack of harmony.

If you will create harmony in your lives, you must gain self-control and no longer permit yourselves to create these disease conditions but bring out of your lives a state of harmony refusing to permit yourself to think along the old channels in which you have thought up to the present time. This is a very definite thing to think about. Turn about and make a change in your lives.

You are all looking for peace and harmony, vitality,



strength, health, and all that goes to make life worth while to you. Then if this is true, go back within yourselves first. There is a center of your distorted ideas created in your ignorance. But that is why you are studying, is it not? That you might change all these mistakes and correct the method that brought them about?

Oh! If in some way I could impress upon you the great importance of bringing yourselves to the place where you will say, "I have an appointment with myself and I permit no one or no thing or no condition to over-rule that particular time that I set aside for my silence, for that is more important than life itself as I am living it today. It is the very center, it is the very heart of my existence and if I hope to go onward, forward, and upward, I must stop here and now and change my method of approach instead of playing around with the fringes in a distorted manner. I must go back to the center, to the heart of life which lies within me, and control it as I would have it. I must have time to think how I do want it and I must have courage to face it and live it and hold it until such time as it brings itself forth to my liking. And if there are times that I have brought forth that which seems to me I cannot bear to continue in, I will still want the strength to hold to it until I can bring about that with which I do want to go hand in hand. By that I mean this. In some of you who declare yourselves free to direct your own lives—there is a timidity, a fear of stepping forth and doing what you will because some of your friends might ridicule you, some of them might even go so far as to say you do not know what you are doing and that you are casting all life from you and are being selfish and thoughtless and you do not care for others.

Then you will meet your darkest moments. Then you will find yourself alone, and then you can ask yourself, "have I the courage to go on with my picture until I have completed it, and show my friends that I care



as much for them as ever, that my courage takes me forward and that I am attempting to live and to be as my soul would have me be, and my selfishness is for a moment, a divine selfishness that I might take myself forward along my path and assist others by having the courage to go forward?"

It takes strong people to do this, and yet there is no one who is not strong enough to do it, there is no one but would be benefited a hundred percent if he would try it. You would have all you have today, and more. You would not lose the love of your friends nor the love that you have for your friends. You would not lose anything because the greater always includes the lesser. I urge you to lift yourselves for a moment high enough to see life as it is and have the courage to step forth — have the courage to dare, to do, and to keep silent. Take your time of silence for your creation, but see to it that your creation is constructive. It is never wise to have created that which would be destructive to another thing or person or condition unless you know that the condition itself needs to be changed to a constructive one.

You have no right to try to direct the life of another in any phase or form, but you have all the right to direct your own life. Do not direct it in a manner that you would try to separate yourself from others. That not only is wrong but is against the laws of life. It cannot be done.

Keep yourself always on the right path for one reason, and that reason is that it is right to do so. You can look at both sides of any problem and make your decision, but declare unto yourself, "I do this thing because it is right, not because I should benefit from it, not because others should benefit by it, but because it falls under the law of right," and you will never depart from it.



# ❖ BLOOD ❖

By Sam Irwin

(PART 2)

Last month's article on Blood ended on a tragic note but one that it is impossible to ignore.

It has been proven time without number that a man can produce changes in his blood by an effort of his will. He can increase or decrease the pressure, warm or cool portions of his body by controlling the circulation. This alone should reveal how closely allied with his Ego is his blood and that the blood carries whatever emotion he is feeling through the channel it follows. If a man can effect a change in his blood pressure by his will, or emotion, imagine what blood saturated with the hate and fear of violently dying men can do to the planet. On the other hand, remember the potency of Jesus' blood, filled as it was with so intense a degree of love, such unutterable compassion, such tenderness and generosity! We have only to realize for a moment the amount of nourishment, the treasures that the planet yields up to man, to know that it was indeed impregnated with the very soul of giving—and incidentally forgiving, for our earth has been abused—and by man. And woe unto the man who thinks of the planet as a dead thing! To him it will, indeed, be dead, yielding to him nothing, withholding from him, resisting him.

It is said that the earthquake which took place during the crucifixion, shaking and waving the three burdened



crosses on Golgotha, when the blood of Jesus entered the ground, was caused by the instant raising of the atomic vibration of the earth as the spirit of the Son of God began to function within its body. Every department of earth life was effected by that terrific shock—just as man by one flash of Cosmic Consciousness is often for a time shattered by the impact of divinity. Remember Paul on the Road to Demascus. key to the interlocking seen and unseen planes through which involution and evolution of both man and the planet pass. In other words, the blood stream is the perfect medium through which both the visible and the invisible may function with ease. It receives from both sides of life and distributes that which it carries to the destined centers. It carries messages from the unseen side of life to the body and to the mind, and from the visible side of life, it carries information to the unseen. It does its perfect work with no conscious direction, whether man is aware of it or not. And we—carrying around this precious fluid which is only awaiting our attention—go blithely on, busy about things which seem more important to us.

Why is it that a child will cry out in terror at the sight of a spot of blood on his hand? A bump which produces no blood will make him cry, but not with the anguish and fear that that ruby drop will cause. His eyes will fasten with horror upon the precious red fluid that issues from his wound, because something in him recognizes the mystic importance of it.

Until the age of fourteen the corpuscles of the blood are supplied by the Thymus gland. After that the individual begins to think of himself as "I". After that he makes his own blood.

What is it that sends the blood to the stomach for the process known as digestion? Why, when deeply involved in a mental problem, does the blood go to the brain and the digestive processes slow down? During periods of sex activity, why does reason abandon man? Because, unconsciously, the Ego is in control of the



blood. Why, in extreme fear, does man appear to be pale? Because the Ego draws the blood to the very center of the body so that it will be protected as well as a physical body is able to protect and save it.

We are told by one of the Prophets in the Old Testament, "For it (the blood) is the life of all flesh." He goes on to say that "Ye shall eat the blood of no manner of flesh for the life of all flesh is IN THE BLOOD thereof."

It is an interesting fact that the Ego works through WARM blood, but all but withdraws when the blood is what is called "hot."

The rite of becoming "blood brothers" which is most familiar to us through our knowledge of Gypsies, has a deep mystic significance. It was a well known and often used ceremony among the ancients, as a method of establishing brotherhoods.

Dr. Plummer says that blood is crystallized solar essence, the liquid fire of the body, the active factor of the four elements operative in man. He also says that "through microscopic examination by a competent psychic of independent development," the whole life history of an individual may be revealed from the cradle to the grave. As in the previous article, let us repeat that the day is not far off when not only this life, but other lives, may be traced through a drop of blood.

In certain circles this very thing is being done today, as well as other so-called miracles, such as complete and accurate diagnosing of disease and from there on treating and healing—through the blood, without the necessity of seeing the person. Even photographs can be taken by the use of a tiny spot of blood!

It is significant that the blood for the brain of man is supplied by the little understood pituitary and pineal glands. There is also a definite significance to the fact that all blood passes through the heart (the love center)—over and over again and that the Ego functions through the blood. It is as though the Ego returns to



the heart time after time, vitalizing and strengthening it, as the heart in turn purifies the blood. There is marvellous coordination and cooperation here.

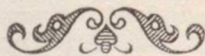
The human blood is a universe in itself, linking up, as it does, in perfect harmony, millions of cells throughout the human body, being in constant contact with each and every one of them. Every mystery which has ever been unveiled is to be found within the body of man, the microcosm.

Seen clearly the blood is very beautiful. It is made up of a stream of millions of tiny globules of glowing yellow light, flowing smoothly along its channels, replenishing here, cleansing there, doing its work with infallible accuracy, always bearing its burden of glowing pulsating light.

Too much importance cannot be attached to the limitless properties and functions of the blood, nor to the fact that the blood of all the peoples of the planet are today being mixed and mingled.

Thinking of the gift of blood of the millions of donors to men with whom they have never had the slightest contact, in these days, makes us wonder if it has taken this catastrophic war to bring to the planet the true brotherhood of Man of which the Man Jesus dreamed.

Think of it—One Blood—and that blood the outcome of sacrifice on the part of both the donor and the receiver. These are indeed important days in the evolution of man!



Ignorance is not so damnable as humbug; but when it prescribes pills it may do more harm.—Eliot.



## *Clearing the Subconscious*

Mary Lackey

In these days of heavy discussion about spiritual things, methods of concentration, meditation, and so on, the subconscious mind is frequently and glibly mentioned and it has been the writer's experience often to hear the statement, "Well, it seems useless to rid my mind of all negative or destructive thoughts when my subconscious is the storehouse of all the things I have said and thought through all of my days. My conscious mind is such a small part of me that I feel I've done very little toward really cleansing or purifying myself by watching that. It's discouraging."

I agree that it is discouraging when you really think about it, and because of this, I pass on the following paragraphs which were given to me in a time of need.

\* \* \*

WHEN I attempt to clear my subconscious mind, I run into the race subconscious realm, of which I am a part — and I can't clear that! No—but if every man of the race decided to clear his subconscious—or fourth dimensional mind—the race mind would be cleared of all debris, and a much different objective world would meet the eye than at present. If even fifty per cent of the human race became "mind conscious" and arrived at a desire to cleanse its own particular mind — think what a difference that would make in the minds of men. And as for the subconscious mind being a part of the race mind, is not the conscious mind also a part of the race mind? And does not every up-looking person of the race lift all of the race? "For I, if I be lifted up, lift all men with me." Man has come to the place where



unless he can see some personal good or reward to be gained by his mental work, he sees no reason for doing it. But if he is awake to what is going on in these last days of the old and these first days of the new, he will realize that no good work is lost, and that in working for the race, he works for himself. Never before has the saying "No man liveth unto himself alone" been so true, and never before has it been so necessary for each man to do his small part, as a part of a great group, becoming ever larger and more powerful, but still hidden in the inner planes. And the first step toward inner plane work is the clearing of the inner, or subconscious mind. And now to the method.

**First it is necessary** to realize an at-one-ment with the Father. And this is one method. Simplicity in all things seems to be the present day need. So we become very simple and do a profound thing in a very child-like way.

**Becoming quiet**—we begin, aloud if possible, for the audible word is most powerful and serves to hold our own attention to the thing we are trying to do. The student's own words will in time take the place of the following words, but until a complete understanding of what is being done is reached, the following method will serve:

I—of myself—can do nothing. The Father within me doeth the work.

I—of myself—cannot even think—the Father within me thinketh.

I—of myself—cannot determine to become one with my Father—my Father determines.

I—of myself—cannot speak a word — my Father speaketh.

I—of myself—cannot even desire an atonement with my Father, He desireth.

I—of myself—cannot breathe—my Father breathes through me.

I—of myself—cannot eat, drink, smell, hear, feel, speak, think, or do anything that I, of myself, seem to do.



The student can go on and on with this drill until a moment comes when he feels himself to be non-existent with only the father functioning through him. When this point is reached—and it is only reached if the student means every word he is speaking with **all the strength at his command**—he is ready to begin the work of cleansing the subconscious mind.

Now, we shall see what the student may expect to gain by this proceeding. We've all heard many times that as we think, so are we. As we go along, we try to think constructively, in order that our lives may be pleasanter. And after trying to govern our thoughts, and still finding a certain amount of inharmony in our lives, we begin to remember that perhaps for years past, when we did not know about watching our thinking, we thought destructively, and perhaps our lives are outpicturing old thoughts—even thoughts harbored in other lives—and what are we to do about that? We are to go into our old memory files, and uproot and cast out every destructive thought that we have ever given mental house-room to. So we begin, after we have come to a conscious at-one-ment with our Father, to—in His name—clear the subconscious. The following has been found to be effective—for the man who tries it. This also should be done aloud and with feeling.

**I do now** (remembering that we are nothing and the Father is All, thus realizing that all power in heaven and earth is behind our words) uproot and cast out of my conscious and my subconscious mind all impurity—**AND I do replace it with Purity.**

**I do now** uproot and cast out of my conscious and my subconscious mind all untruth and I do replace it with Truth.

**I do now** uproot and cast out of my conscious and my subconscious mind all fear and I do replace it with Faith.

**I do now** uproot and cast out of my conscious and my



subconscious mind all injustice and I do replace it with perfect Justice.

I do now uproot and cast out of my conscious and my subconscious mind all unkindness and I do replace it with Kindness.

I do now uproot and cast out of my conscious and my subconscious mind all ill health and I do replace it with Perfect Health.

I do now uproot and cast out of my conscious and my subconscious mind all worry and I do replace it with perfect Trust.

I do now uproot and cast out of my conscious and my subconscious mind all lack and I do replace it with Great Abundance.

I do now uproot and cast out of my conscious and my subconscious mind all criticism and I do replace it with Praise.

I do now uproot and cast out of my conscious and my subconscious mind all resentment and I do replace it with Forgiveness.

I do now uproot and cast out of my conscious and my subconscious mind all hatred and I do replace it with Love.

I do now uproot and cast out of my conscious and my subconscious mind all unrest and I do replace it with Perfect Serenity.

And on and on—casting out every negative thought and replacing it with positive thoughts—getting rid of the destructive thoughts that we may have had that may be buried beneath the debris of years and lives.

I do now uproot and cast out of my conscious and my subconscious mind all and every destructive thought and word and I do replace every one of them with constructive thoughts and words.

This may all seem somewhat mechanical, and in going through this drill or method, we may find it actually becoming mechanical, but as soon as the attention wanders, begin again—paying undivided attention to every word, and trying to get a full realization of the meaning



of what is being said and done. Only in this way can the thing we are striving for be brought about.

If the student can go through this routine, meaning every word of it, *feeling* what is really being done, a great surge of power should be felt, a conviction that something tremendous has actually taken place. This is one of the many ways that an expansion of the consciousness may be brought about — and expansion of consciousness is what we are all seeking.

Man thinks he is outside of his consciousness—he believes he carries his consciousness somewhere inside of his head—or his solar plexus, at any rate within his physical body. This is not true. Man is within his consciousness—consciousness is not within man. Here is the proof. Man can sit in his chair in his room—but in consciousness, he can be riding down Fifth Avenue of New York City, on the top of a bus, viewing the sights. Now, did man bring New York into his head—into his room? No—man merely expanded his consciousness so that it could take into itself New York City—or Paris, or Berlin, or the bottom of a mine shaft or the top of Mount Whitney. So we see that the bounds of man's consciousness are bounds of his thinking ability.

All right, if man can expand his consciousness to take in China—he can also, when he has cleansed his consciousness of non-essentials, expand it to take in other planes—and when he can take in other planes, he is no longer limited by this plane. And what man, with even the slightest understanding of Divine Law, does not want to understand something of other planes? Such an understanding removes all fear of death, explains the thousand things man wants to know. But the very first step is to cleanse his subconscious mind. This in turn “washes” his aura—for the darkness, the entities that invade his atmosphere, are all of his building, his inviting. How? By his thinking in this—and other lives. So, as so often said before, man has to begin where he is with the material he has at hand—his own consciousness.



## POISE

The value of poise lies in its relaxing effect. An inordinate emotion or tension arising in the subjective nature will destroy poise. Poise, being destroyed, in turn reacts upon the entire organism—objective and subjective—to its detriment. This is another evidence that self-discipline not only improves the spiritual nature but is necessary to physical well-being. . . . The test of philosophy comes with the observation of how far it has been able to lift you above the pettiness of personality into the realm of universals." —Hall.

WILT Thou draw near the nature of the gods? Draw near them then in being merciful: Mercy is nobility's true badge. —Shakespeare.



## *My Christ*

by

**Mercedes de Acosta**

Christ is roaming on the street,  
I feel His glance as I meet  
The passer-by. And yet they say  
Christ is dead and passed away.

I would not have Him living more to me  
Than this Christ I daily see;  
The love of Him in every ray of sun,  
The good of Him in each and everyone.



We will, for a few months, print short sketches of the characters of different Masters. There is much interest in them in these days, and humble hope in the hearts of men that they might one day attain mastery.

## *Masters of Wisdom*

By Inez Brant

"For the Masters, personality is non-existent. They are great loving, powerful centers of divine wisdom and power in the inner worlds, and in the outer. They are ordinary men, noble in their characters, beautiful physically, understanding and compassionate toward their younger brothers. They live for others. Each master acts according to his own dharma, work, in the world, correlating his work with other masters for perfect harmony. Each loves the other dearly and continually aids in their service—realizing that the evolution of man is the important thing."

So began our series of articles on the Masters—and this paragraph if fully understood, would give a complete understanding of what a Master is.

A woman, having heard little or nothing of the Masters, said to another that a certain name seemed to ring a bell in her consciousness, and she wondered if somewhere along the line she had been in contact with his teachings, or the teachings of one of his pupils. Her friend answered, "They were fully developed human beings when we were perhaps still animals."

This might easily be true, because Mastery is attained only through many lives, each one representing the mastering of some particular phase of living. We



are the younger brothers of the Masters, their beloved pupils. To the animals we are masters—and they are our younger brothers. The attention, the kindness we show to them will, in turn be shown us. The teaching we give them will in turn be given us.

Every Master who has visited and attained Mastery on this planet is familiar with all the pitfalls his younger brother is liable to stumble into and is lovingly aware of man's need of guidance and help; therefore every Master is watching for those who are highly enough evolved to be used as instruments through which they may work. I heard a woman say—when I expressed a desire to be worthy of being used, "The need is so great, channels so few, that they would work through a chair, if possible."

We hear much of discipleship in these days. A disciple is simply on who receives direct teaching from a Master, according to his particular talent.

Education today, not only of the masses, but of the individual is the great need. Therefore;

### **THE MASTER KOOT HOOMI**

**Familiarly Known as "K.H."**

When we speak of education, we cover more than schools, universities and churches. There are many branches of education that are of far more importance than academic knowledge. We are coming into a new era—a new age, if you please—where man is going to have an entirely new set of rules to live by. The Masters, seeing far ahead of these days and being filled with compassion for man's blundering struggle and his complete ignorance in the face of a world that seems to be going to pieces around him, would, and in fact do, use every possible method for trying to reach and help him.

There are times when one Master's work seems to be of paramount importance—then the other Masters help in that work—no Master being willing to retard in the slightest the evolution of man.

Today, while one cannot know what work is most important, we can at least realize that the work of Koot



Hoomi, which is education in all its branches, is very much needed. There are forces at work that the younger brothers of the Masters must learn to understand in order to keep their sanity.

Teachers of every kind are coming into their own today—and they are all instructed, subconsciously, by either the Master Koot Hoomi, or by one of his disciples.

There is a new economy abroad, which man neither understands nor likes. He must be instructed in it in order that he may understand it; in order, further, that he may see the plan behind it and learn to see the good in it.

There is a world to be rebuilt—along new lines; a world wherein the many are going to be forced to learn to be the one—and the one is going to be forced to see himself in the many. Education alone will make this possible. Education in the constructive use of the beautiful inventions man is capable of, rather than the destructive.

There is the spirit in man which, through suffering, fear, abuse, is rising high, which if not educated into the right channels will swing him too far away from life on this planet. This spirit has to be curbed and taught how to function in a manner that will bring the world and its cargo, man, back to the dignity of living.

The Mind of Man is coming into its own, but education is needed, in order that he may be taught to control it.

There is the Light of all of the Masters abroad in these days awaiting only an opportunity to be used—and Man must learn to use it; to know what to do with it. He must be educated out of hatred even for those who appear to be responsible for the inhumanity of man to his brother. He must be educated out of the personal viewpoint and into the universal. His view must be widened beyond his own horizon to take in the horizon of all men.

A new race is growing up among us. Education is



needed in order that we may in no way hamper that new race, but do all in our power to make our broken little world worthy of it.

It is not too late for any of us to catch the vision—if we truly desire it. But to truly desire it, we must be willing to take instruction, even in things we do not understand. Even in things we do not now believe in. The day is here which Amos speaks of:

“Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.”

There is a great running to and fro in the land, a great searching, a great need, to understand the ways of God. To catch a glimpse of His plan—and Koot Hoomi is the Master who is not only teaching, educating, but forcing those who have learned ever so little, to come out into the open and give and give and give of that which they have learned.

There are new methods of communication. One University has been brave enough to acknowledge that Mental Telepathy is possible—and even to try to develop it.

There are new methods of healing—which even the orthodox healers are having to accept or go down with the dying age.

We are being forced to learn to make substitutes for all the things we knew the last word on. Where is this learning coming from? From the Master of Education—from He who has waited long and patiently for this day when His knowledge should be used in preparing a crucified world for its resurrection.



I have lived to thank God that all of my prayers have not been answered.



# MOTHER SHIPTON'S PROPHECY

(Written about 400 years ago)

(Mother Shipton was born in Yorkshire, England, in July, 1488, and died in 1559. In books of information, she is described as a half-mystical proph-  
etess, baptized Ursula Shipton, who later married Tony Shipton. According to tradition, she was the child of Agatha Shipton and the devil. The following extracts from her amazing prophecies were taken from a scrapbook reputedly owned at one time by a Rochester woman.)

A carriage without horses shall go, Disaster fill the  
world with woe;  
In London, Primrose Hill shall be, Its center hold a  
Bishop's See.

(At the time this prophecy was written Primrose  
Hill was about two miles out of London; it is now  
the center of London.)

Around the world men's thoughts shall fly, Quick as  
the twinkling of an eye.

And waters shall great wonders do—How strange, and  
yet it shall come true.

Then upside down the world shall be, And gold found  
at the root of tree;

Through towering hills proud men shall ride, Nor horse  
nor ass move by his side.



Beneath the waters men shall walk; Shall ride, shall  
sleep, and even talk;  
And in the air shall be seen, In white, in black, as well  
as green.  
A great man then shall come and go, For prophecy  
declares it so.

In water iron then shall float, As easy as a wooden boat.  
Gold shall be found in stream and stone, In land that  
is as yet unknown.

Water and fire shall wonders do, And England shall  
admit a Jew (Disraeli).

The Jew that once was held in scorn, Shall of a  
**Christian then be born.**

A house of glass shall come to pass In England — but  
alas, alas!

A war will follow with the work, Where dwells the  
pagan and the Turk.

The states will lock in fierce strife, And seek to take  
each other's life;

When North shall thus divide the South, The eagle  
builds in Lison's mouth.

Then tax and blood and cruel war, Shall come to every  
humble door.

Three times shall sunny, lively France Be led to play  
a bloody dance;

Before the people shall be free, Three tyrant rulers  
shall she see;

Three rulers, in succession be, Each sprung from  
different dynasty.

Then when the fiercest fight is done, England and  
France shall be as one.

The British olive next shall twine, In marriage with the  
German vine,

Men walk beneath and over stream — Fulfilled be our  
strangest dreams.



All England's sons shall plow the land, Shall oft be seen  
with book in hand.

The poor shall now most wisdom know And water wind  
where corn did grow;

Great houses stand in far-flung vale, All covered o'er  
with snow and hail.

And now a word in uncouth rhyme, Of what shall be  
in future time;

For, in those wondrous, far-off days, The women shall  
adopt a craze

To dress like men and trousers wear, And cut off their  
lovely locks of hair;

They'll ride astride with brazen brow, As witches on a  
broomstick now;

Then love shall die and marriage cease, And nations  
wane as babes decrease.

Then wives shall fondle cats and dogs, And men live  
much the same as hogs.

In nineteen hundred thirty-six, Build houses light of  
straw and sticks,

For then shall mighty wars be planned, And fire and  
sword shall sweep the land.

But those who live the century through, In fear and  
trembling this will do.

Flee to the mountains and the dens, To bog and forests  
and wold fens—

For storms shall rage and oceans roar When Gabriel  
stands on sea and shore;

And as he blows his wondrous horn OLD WORLDS  
SHALL DIE AND NEW BE BORN.



# *The* COMMANDMENTS

Mary Jane Burton

The definition of the word commandment is, "An authoritative mandate; edict; law." We are accustomed to thinking of the commandments as being ten. Later we find that Jesus gave us another one, making eleven. Twelve is the mystic number, so there must be one more. Jesus did in truth give two, but He explained that the second was "like unto the first." Summing all of them up, we find with the old "Golden Rule" no commandments would be necessary.

Moses tried to give the Children of Israel a commandment to fit each department of life. For instance, his first commandment was in regard to the way man should feel about God, what position He should occupy in man's life and mind; then he goes on to caution them about taking the Lord's name in vain. From this Moses turns to advice about what man should and should not do on the Sabbath day. Having finished with man's attitude toward the Lord his God, man is told to honour his father and his mother in order that his days may be long. Then he becomes a little more specific, instructing what man should NOT do. He is not to kill. He must not commit adultery, steal nor bear false witness against his neighbor. He must not covet his neighbor's possessions.

Long after came Jesus, interpreting Moses' first commandment about the manner in which man was to love his God, which, in His mind was the most important of all and in repeating it, Jesus worded it thus: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind." "This," he said, "is the first and great commandment. And the second



is like unto it. Thou shalt love thy neighbor as thyself." In explanation of His ignoring the other commandments of Moses, or rather to show His two commandments INCLUDE all of the ten, Jesus added, "On these TWO commandments hang all the law and the prophets."

What did the Great Teacher mean? He meant that if we love God our Father with all our heart, soul, mind, we would do nothing that could possibly conflict with God's law and that if we love our neighbor as we love ourselves, we have no need of commandments regarding him. We automatically keep all of the commandments ever given man by any teacher.

If I remember and love the Lord my God with every breath I breathe, with every act I commit, with every word I speak, every look I look, every thought I think, I will never break His law in any manner. I will never harm one of his creatures. I will never do an unkind act. I will never be selfish; vain. I will not worry. I will never complain. I will be unable to behold anything but good — beauty. If I am loving my God with all I have, I shall be unable to see anything but Him anywhere, because I shall see only the thing that I carry within myself, which is the purest, divinest, completest love that man is capable of. If I am loving my God with all my might and seeing only God in my surroundings, I am unable to steal, kill adulterate any pure force, lie about my neighbor, want his property. I shall not only "Keep holy the Sabbath day," but I shall keep holy EVERY day, for no one day is more the Lord's day than is another. I shall walk with my Father every minute, for no one path is more the Lord's than another. I shall worship my God every moment, for I shall carry His Holy Temple, which is my own body, with me. I shall touch, taste, see, hear, smell only God, for if I am keeping the "first and greatest commandment," I shall be incapable of stepping "out of God." I shall be only God conscious and as CONSCIOUSNESS IS CAUSE, I shall reap only the effect of being God-conscious, which is that I shall contact only the God-consciousness in



every life I touch, in every chair I sit in, for all things have life and Life is God; therefore all things, both on the objective and the subjective planes are containers of God-consciousness. This is the real meaning of the statement that "God is ALL in ALL"; all there is in any object, any person, animal, plant, mineral, in the air we breathe, in every cell that makes up every object that is visible and in every bit of substance that has not yet taken form as an object.

Coming into this realization unites man with his surroundings, his neighbor, his God and when this unity has taken place, how can man do other than love his neighbor as he loves himself? One sees why the second commandment is like the first, which Jesus named as the greatest of all commandments.

"Thou shalt love thy neighbor as thyself."

How many of us really know how desperately we do love ourselves? It is an all but impossible thing to imagine the extent of man's love for himself. However, if he can get just a small idea of it, and if he will try honestly to analyze his love for his neighbor, he will find two vastly different emotions.

For example: It is impossible for a man to commit an act that he is unable to find a good and sufficient provocation for. Take the case of Mr. Jones. We hear that he is not a faithful husband. Mrs. Jones is a nice person and Mr. Jones, in our opinion, is not. In due time the Jones episode passes out of our vision and one day we find that a like condition has come to pass in our own life. Do we pass the same judgment upon ourselves as we did upon Mr. Jones. Indeed not. This is different. We have all sorts of good and sufficient excuses for our actions.

Did we reason out Mr. Jones' behavior with the same kindness, the same understanding that we do our own? Did we give him the benefit of the doubt? Well—no. Who are we to judge Mr. Jones? Had we loved him as we love ourselves, we would have looked upon his living of his own life in his own way as an expression of God.



YES—strange as that may seem, we would have, for if we are keeping the first commandment, we are seeing feeling, knowing, understanding only God, and if we are seeing only God, loving only God, no matter where we look, then we will be unable to see Mr. Jones as doing anything but following something within himself that only he and his God understand and only he is responsible for.

And if we try, with all our strength to keep the first and greatest commandment, it will not be difficult to keep the second—which is like unto it. If we keep one, we automatically keep the other.

It is not easy to completely and faithfully live up to either one of these commandments. But we can try. We may find ourselves losing friends, but never one goes out that another doesn't take his place. Losing friends? Why? Because we can't listen, or subscribe to, "harmless gossip" about one neighbor from another, because that is not "loving our neighbor as ourselves." We are loving one and not another. And the one to whom we refuse to listen will feel hurt—rebuked.

Therefore, in taking your stand in regard to keeping the greatest commandment ever given man, you will find obstacles wherever you turn.

If each man had the courage, from this day on, to stand firm for his right to keep the first and greatest commandment, and to sweep from his path every destructive force, whether it be friends, work, play, activity or inactivity, family, habits in his own life, the world would see such a wave of good as has never washed this planet.

If you have something standing in the way of your on-going, get rid of it! If it is a line of thought, uproot it and replace it. If it is a brand of conversation you are forced to carry on, refuse to comment and let the conversation languish and die. If it is a friend who insists upon pouring into your ears destructive statements about himself, his life, his family, making the excuse that he has to have a confidant, tell him to go



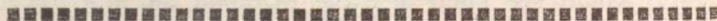
elsewhere, to find another confidant, that you cannot listen to him defile God. Tell him that you will ask him to share only your joys. You may lose him for awhile, but being united to all men by an unbreakable bond, you will find him again, a better and happier man, because of your own keeping of the FIRST AND GREATEST COMMANDMENT.



For I have dipped into the future, far as human eye could see, saw the vision of the world, and all the wonder that would be; saw the heavens filled with commerce—argosies of magic sails—pilots of the purple twilight dropping down with costly bales; heard the heavens fill with shouting, and there rained a ghastly dew from the Nations' airy navies grappling in the central blue.

Far along the world-wide whisper of the south-wind rushing warm, with the standards of the peoples plunging through the thunder-storm; till the war-drum throbbed no longer, and the battle-flags were furled in the Parliament of Man—the Federation of the World.

—Tennyson.



*Aram Darya*

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