

The Man of Galilee

**The Man
The Mission
The Message**

By

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"Within the Holy of Holies"

"Joy is Perfection"

"Friendship"

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The Man of Galilee

CONTENTS

Chapter 1. The Man.

Chapter 2. The Mission.

Chapter 3. The Message.

ACKNOWLEDGMENT

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

The author is indebted to the late Dr. George McA. Miller, president Ruskin College, whose eight years of patient work in translating the Greek texts has thrown an entirely new light upon the early Christian movement, and also to "Ancient Lowly" by Ward for some historical data.

The Man of Galilee

CHAPTER I.—THE MAN

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

The illogical and misled votaries of "Christian" theology will tell you with all the fervor born of absolute conviction, that "God is *omnipresent*," and while you are yet trying to comprehend the meaning of the word, they pronounce their invectives against evil, the Devil, and Hell, and never seem to realize that if these things exist they must be in the "omnipresent God," or good, parts and parcels of Him; and

THE MAN OF GALILEE

that therefore if there is a devil it must be God. To justify their dual conception of good and evil in the face of God's observation that He looked upon all He had made and pronounced it "very good," they nullify the first commandment, "Thou shalt have no other gods before Me," by having both a good god and a bad god. This same incentive inspired intentional mistranslation, by Augustine and Jerome, of the early Greek manuscripts, which of course has brought about the false interpretation and misunderstanding of the life and teachings of the Master.

PARENTAGE

In my forthcoming book, "The Mother of God," I give the parentage, parental culture and early training of Jesus, and therefore will here make only such brief mention of His early life as is necessary to a fuller appreciation of His character and His message.

There was established by the professors of the Babylonian University, who gave the world its first written language—the Hebrew—a Secret Order. To the initiates of this order was revealed the Key, consisting of 72 hieroglyphs,

THE MAN OF GALILEE

that unlocked the vast treasure house of chemical, biological, eugenic and psychic lore hidden under the surface of this remarkable language of nine thousand words, of which each word exclusive of prefix or suffix has just three letters invented to "confuse the tongues" of the uneducated mass. Among other things in the initiation of the Chela to this Great Secret Order was the eating, at the moment of its birth, of the "lamb slain from the foundation of the world." They believed that by consuming the flesh of this gentlest and wisest of animals, in this manner, they absorbed and added to their own psychic entity that of the lamb.

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

THE MAN OF GALILEE

wisdom or power of those individuals. Of this practice we find relics in the cannibalism of modern times.

This Key of the Kingdom was never committed to writing, but always passed on by word of mouth and only to initiates. By the use of this "Key" we have revealed to us over one hundred chemical formulas some of which mark an advance upon our present knowledge of chemistry. The Babylonian account of the Deluge—Noah and his Ark, and the story of Jonah and the fish, constitute formulae for the manufacture and preservation of that most powerful explosive, fulminate of silver. Present-day chemists will tell you it cannot be preserved, but by this process it has been kept without explosion for two years.

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

In this Great Secret Order scientific parentage was taught and practiced. The Jewish

THE MAN OF GALILEE

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

As the years rolled by, this order of esoterically developed men attracted to itself fewer and fewer adherents, until in the times of the Maccabees there were very few left, though through their efforts the sect of the Pharisees was formed, and for a time they were very sincere and devout in their efforts to re-establish the ancient faith. But their more essential teachings and practices were allowed to fall into disuse, so we find that although the "Key to the Kingdom," also called the "Key of Knowledge," was known to the Pharisees in the time of Jesus, yet one of his accusations against them, in his great phil-

THE MAN OF GALILEE

ippic, was "Ye have taken away the Key of Knowledge: ye entered not in yourselves and them that were entering in ye hindered."—Luke XI, 52.

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

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

Mary, the mother of Jesus, was an orphan girl, and because of this fact lived in an oikos in

THE MAN OF GALILEE

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

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

THE MAN OF GALILEE

reason the engagement was to be broken the bride was uncovered in the midst of the ceremonies. This fact did not interfere with the other festivities.

When Mary returned to Nazareth and her condition was known to Joseph, he sought in some way to protect the orphan girl whom he loved, from the cruel death by stoning, which the Jewish law permitted for those who had broken their prenuptial covenant, just the same as for the married woman. As he was considering some method whereby he could put her out of his life, without holding her up to public scorn, a psychic experience superinduced by Simeon caused him to reconsider the matter, and in defiance of his family, who felt outraged because of the disgrace the girl brought to their family name, he married her. In due time the child was born and when the dedication ceremony took place in the temple, Simeon came forward, took the child and acknowledged its parenthood, saying practically, "For this cause have I lived. Now that I have seen the Lord's anointed, let thy servant depart in peace." So perfect was his mastery, like that of Enoch, Moses and Elijah, and later on Jesus, that he

THE MAN OF GALILEE

simply raised his rate of vibration and disappeared into the higher realms. So great was the persecution and ostracism, however, by the family of the young mother that ultimately Joseph took her and the child and traveled into Egypt for some two or three years, during which time his first wife died and the older members of the family left home. There is no record of the family's becoming reconciled to the mother and her boy, excepting in the single case of James, the half-brother, who came to believe in his brother and later took an active part in the direction of the communes that grew up after the Master's departure. He also wrote the Book of James.

PRENATAL CULTURE

The outstanding facts in the prenatal culture and early training of Jesus are: That the mother from the start inherited the belief, common to all the girls in her tribe, that she might become the mother of the Messiah; that when she was told by Simeon the Illumined Soul whom she loved and revered that she had been chosen by the Lord as the channel through which the great incarnation was to take place, she entered upon a prophetic path in wonderful exaltation of

THE MAN OF GALILEE

mind; and thus the child had the benefit of nine months of the most sublime prenatal culture possible, given by a mother who in her joyful expectancy had absolute faith in her child and his mission. She started him out in life, through the law of auto-suggestion, with his subconscious mind literally saturated with latent thought pregnant with his own divine possibilities.

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

In passing, it would not be amiss to remark that any woman of education and health, eugen-

THE MAN OF GALILEE

ically mated, who could bring herself to believe that she was the channel through which God was reincarnating Himself and would indulge in the same prenatal auto-suggestions, would have little difficulty in giving birth to a child with all the inherent possibilities of a Jesus of Nazareth.

HIS EDUCATION

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

THE MAN OF GALILEE

parables reveals the fact that Jesus was familiar with the oldest bit of literature extant—the Babylonian poem of “Ishtar’s Descent Into Hades,” which describes the successful effort of the Princess to overcome death in the nether-world, and how upon her emergence she was sprinkled with the “water of life”— a simile of which he frequently made use.

His familiarity with the Egyptian “Book of the Dead” and his knowledge of Brahman and Buddhistic ideas are very apparent in his utterances. He evidently regarded it as a part of his work, to harmonize and make practical the fundamentals of the various religions, and to realize in his own higher consciousness the great Brahman statement of truth—“The *real* is *one*.” As to whether he traveled, or only came into contact with travellers, in gaining his knowledge of the religions of the world, are questions most unsatisfactorily answered by very doubtful traditions. While his teaching showed a perfect understanding of the philosophies and sacred literatures of Asia and Africa, we find nothing in his public utterances that would lead one to suppose that he had traveled

THE MAN OF GALILEE

beyond the boundaries of his native land since his childhood sojourn in Egypt.

On the other hand, the prophecies and hopes of the Great Secret Order had penetrated many countries. In Persia the Zoroastrian Initiates were known as the "Order of Magi," and the eyes of the seers were turned with expectation towards Palestine. From the time of their visitation, at his birth, until he reached his majority, he associated with Gurus and teachers who traveled to Nazareth eager to instruct and exchange ideas with this Son of Prophecy, this Flower of the Race.

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

In addition to his esoteric training, an examination of the Greek texts reveals the fact that he was an architect and builder with technical training as evidenced by his being called in the Greek "tekton," and was therefore the embodi-

THE MAN OF GALILEE

ment of Ruskin's idea of education—"learning to do useful things well."

SOCIETY

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

BRAHMIN CONCEPTION OF THE UNIVERSE

The ancient Brahman conceived the universe to be a hollow sphere, coming out from the dynamic centre of which were the three rays of Substance, Mind, and Breath or Life. These rays, traveling in straight lines for inconceivable distances, ultimately become circles and on the curve of the periphery the rays of substance (ether) clash and produce lightning, or electrons—the first form of matter. This fire mist intelligently compressed and acted upon by the energy of these rays is finally formed into the solar systems which we see in the heavens at

THE MAN OF GALILEE

night, and which constitute the outer shell of this hollow universe. To the Brahmans, the dynamic center from which emanated the three rays—Substance, Mind and Life—was the Triune God; these rays and all the material universes being His projections, they therefore spoke of Him as a projector rather than a Creator.

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

THE MAN OF GALILEE

real self put into actual practice, gave him creative power and thus dominion.

This knowledge would enable man to govern and direct the etheric waves, or "the substance of substances," in such a way as to produce by purely mental and spiritual processes anything in the way of his physical requirements, illustrations of which are found in Moses feeding two and a half million slaves, for thirty eight years in the desert, upon Manna taken from the Prana in the atmosphere; Elijah pouring oil out of the widow's oil cruet until all the containers in the neighborhood were filled; Jesus producing wine from water and feeding the multitude in desert places without a chef or commissary department. To the Brahman this constituted physical salvation.

And as the "*real is one*," and all material forms came from the one substance, so there was only One Mind, and in that Universal Mind was to be found all knowledge and wisdom:—the philosophy of a Plato; the knowledge of the underlying laws of the scheme of things of a Jesus; the poetry of a Shakespeare, etc. They believed that by concentration and

THE MAN OF GALILEE

use of will power one could make himself receptive to anything he desired to obtain from the One Mind; he could adjust the mesh of his mental sieve so as to arrest and hold in consciousness any knowledge he desired.

To them there was only One Life, and in common with the other religions of the world they believed that life consisted in the breath. "God breathed into Adam's nostrils the breath of life." Therefore they developed a system of breathing known as Yogi breathing, through which in time they learned to feed the body very largely upon elements taken directly from the atmosphere; as does the lily, the onion and all varieties of vegetable life. They believed that through the control of the breath one could so raise the vibration of the body as to make it disappear and reappear, and could manipulate the life forces so as to remain for periods of days in a state of suspended animation and they believed that, in time, they could overcome dissolution or death.

So far as history records, Jesus was probably the first man who ever attained fully the Brahman ideal of salvation on all three planes. The

THE MAN OF GALILEE

Brahman ideal was scientific but their methods of putting it into practice were impractical. They undertook to kill out and kill off the physical tendencies and normal desires of the body, and to develop dominion through the abnormal use of will and mental powers.

BUDDHA

The possibility of attaining the Brahman salvation appealed to the luxury-fatigued, yearning, half-starved soul of Buddha. In company with five of his friends he lived a life of the most rigid asceticism for six years, endeavoring all the while, through extreme self mortification, to kill out and live above everything physical in the futile effort to transmute all physical desires into mental powers. He finally concluded that the whole process was unnatural and that the truth did not lie in extremes. He therefore came back among his fellows and taught temperateness in all things—a “middle of the road” philosophy.

After taking a forty-day fast, he came into a wonderful illumination and announced his Eight-fold Path of Righteousness, and arrived at

THE MAN OF GALILEE

the truth that salvation did not so much consist in knowledge as in works or conduct; not so much in knowing as in doing. His Eight-fold Path of Righteousness consisted of

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

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

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

THE MAN OF GALILEE

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

SOLONIC ORDERS, COMMUNAL HOMES

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

Like most teachers, when Jesus began his public ministry he tried to reach the learned classes, in the hope of interesting them in the democratic work of "leveling up" society. After a year of futile effort along this line he championed the cause of the exploited class

THE MAN OF GALILEE

and soon gained the reputation that caused "the common people to hear him gladly." He then organized seventy of his followers and sent them in pairs to evangelize the Solonic Orders. He was very careful to so instruct them, in the basic principles of co-operation, that they would not in any way awaken a spirit of competition. He told them they must not go from one oikos to another in the same community; but when they had entered into an oikos in any particular community, for the purpose of teaching them his economic philosophy, there they were to remain until his teaching was accepted or rejected. If the oikos would not listen to his exponents they were to shake the dust from off their feet and to go to the next town. The message they were to deliver was very simple: "The Kingdom of God is at hand (here and now, immediate and imminent), the Kingdom of Heaven is within you," i. e., the Basileia or place of government and direction of the three rays of Substance, Mind, and Life or Breath — the forces in the heavens or higher realms are within you. When his first seventy instructors (traveling agents)

THE MAN OF GALILEE

returned they gave an account of their work which was most enthusiastic—all manner of wrong conditions had yielded to this inner power.

In Peter's directions to these communal homes regarding the entertainment of traveling teachers and evangelists, recently discovered and published in 1870, we find that they were to give respectful attention and food for one day, after which if the teacher was genuine he would make himself useful in doing something to pay his way, otherwise he was regarded as a wolf in sheep's clothing. The *oikos* was usually equipped for a multiplicity of trades and had tools so that any sort of artificer could do the thing for which he was trained. They had a collective bargaining system and markets for their products. Paul, therefore, in his evangelistic travels among these orders, had no difficulty in working at his trade, tent making, and thereby paying his own expenses, a fact he was proud of and frequently mentioned in his letters.

THE MAN OF GALILEE

THE KINGDOMS OF HEAVEN

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

This work of converting these old Solonic Orders into Christian Communes went on apace for some years, and two months after his execution, which enabled him to demonstrate his fundamental belief in the indestructibility of life, we find that as many as five thousand people in a single day attached them-

THE MAN OF GALILEE

selves to his New Democratic Order of Society, where all things were held in common. The history of these "Kingdoms of Heaven," and their growth, until they over-ran the Roman Empire, will be found in the next chapter.

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

CHAPTER II.

THE MISSION

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

In the case of Jesus, we find not only a prenatal culture, but also an early training that made him believe fully in his destiny. After

THE MAN OF GALILEE

his great illumination in the wilderness he made his first public announcement: "The Kingdom of God is at Hand." He entertained no doubts as to his mission, which is very definitely recorded by John, in the tenth chapter and the tenth verse; when correctly translated "I came that ye might have a living (the means of life) and that ye might have more than enough (or in great abundance)." We here find that Jesus looked upon himself as an Economic Savior and that he was here to establish a Democracy that should be world-wide because he later directed his followers, to "disciple" all nations in the interest of his economic program. The word in John ten, ten, in both the a. v. and r. v. of the testament is translated "life." For which translation there can be no possible excuse on the part of students having even the rudimentary knowledge of Greek, and yet this deception has been perpetrated by ecclesiastical scholars (?) throughout the new testament.

At the beginning of his career about half of the homeless world was struggling as freedmen and women, entirely dependent upon their labor, manual or intellectual, for a living, in

THE MAN OF GALILEE

co-operative brotherhoods; the majority of the remaining population of the world were slaves. These communal homes were known wherever Greek was spoken as Eranoi, Thiasoi, Hetairae, Synodi and other names, all with practically the same meaning. Among the Latin speaking countries they were called Collegia, Sodalicia, Conlegia, etc. In Egypt and Palestine they were known as Essenes, Ossennae, Theraputae, Nazaraenai, Cainites and Synodi. They extended throughout Gaul, Spain, Africa and as far to the northwest as the British Islands where, as in Germany, they were called by the Latin names of Collegia and Sodalicia. The main building of each community where they ate and had the upper room for assembly purposes throughout the Greek speaking section of the people was known by the word "Oikos." This is constantly mistranslated "Home" in the New Testament.

All of these orders as above stated were organized under the Solonic law and were purely economic trade and labor unions, as found in the specifications in the law of Solon, that: "Workmen and common people who are to

THE MAN OF GALILEE

give an account of themselves as told by Herodotus, as to how they get their living, for purposes of census compilation or otherwise should be organized. Everything was economic. Religion of course was highly respected. Indeed everybody was religiously inclined. The religious phase was so strong in these brotherhoods as to make it difficult for the Christian Democracy to persuade them to accept the teachings of Jesus.”

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

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

Their great number and equipment and the protection vouchsafed them under the Solonic

THE MAN OF GALILEE

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

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

"All through the vista of one thousand years, during which time we know them, these organizations were strictly secret. The habit of secrecy proved of great value during persecutions. After the amalgamation of the Christians with them

THE MAN OF GALILEE

their secrecy was so great that for three centuries they maintained themselves in spite of the most searching detectives of the Roman police the world over, until at last they assumed mastery and conquered the world."

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

During these evening conferences the slaves and those living with their families in private

THE MAN OF GALILEE

homes—Oikia, but co-operating with those in the Oikos, would gather for study and discussion. In time the sayings of the Master were put into manuscript form and read after the manner and custom of Jews of reading their scriptures in the synagogue on the Sabbath, or seventh day. In order not to interfere with those who still wished to adhere to the Mosaic laws and their religious ceremonies, a general assembly of the adherents to the new philosophy met on the day following—the first day of the week, at which time usually some one of their number would read and explain the teachings of the Master, the letters of Paul and the other Apostles.

As stated, after the execution of Jesus there was a great revival of interest in the communal life; as many as five thousand were added the first day after Pentecost. Division of labor was found necessary. By casting lots and other methods of choice they elected overseers, or superintendents—Episkops, and ministrants—Diakonos, mistranslated Bishops and Deacons. They divided the work into various guilds and systematically organized their food supply. Not

THE MAN OF GALILEE

only did they they have the Supervisors of the various guilds, but the twelve disciples, who were chosen because of their proficiency in the various lines (not poor, ignorant fishermen, as often stated), formed a general council and appointed traveling agents and organizers, teachers and evangelists to go out and persuade poor working people everywhere, as well as tradesmen and other middle class citizens, to put their property and their effects into the new Democratic Co-operative Brotherhood. Within the Oikos these traveling evangelists always found work during the day time, when not engaged in teaching, at some occupation whereby they could make a living which enabled them to impart the knowledge they had of the system and its philosophy without being a burden. They held that the truth should be given freely and without price, and that each should demonstrate his belief in abundance through useful work and thus be an example of the new co-operative Brotherhood.

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

THE MAN OF GALILEE

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

THE MAN OF GALILEE

everything held in common went on at a very rapid rate for about two hundred years.

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

THE MAN OF GALILEE

practically every community, and the Roman government was compelled to take cognizance of them.

As the Christian Co-operative Democracies grew the demand for the teaching in manuscript form became greater until the government was finally compelled to take action. Constantine in the year 313, in the Edict of Milan, proclaimed that the philosophy of the Christians should be the basis of ethics and religion of the Roman Empire; then he assumed the chief place of authority in the new "democratic" order and appointed himself at the head of the movement. The new political situation, however, was entirely against the better judgment of the more devout leaders and they withdrew their active co-operation and formed a movement of their own, north of the Pyrenees, and were later known as the Waldensens.

With these devout leaders of the movement withdrawing from the Communes, it became an easy task for the over-lords of the Roman world to exploit them. Once on the inside of the Communes, in possession of their secrets, the Roman over-lords and the educated class

THE MAN OF GALILEE

began their reactionary work. They unearthed a wealth of literature in manuscript form. The manuscripts were usually written in beautiful classical Greek, showing that the movement in itself did not lack scholarship; and this fact attracted the attention of many of the great Latin scholars of the day.

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

Jerome was a very brilliant Latin scholar and a sort of "matinee idol" with the rich Roman matrons. Under the aegis of Athanasius and Augustine, he took such manuscripts as would lend themselves easily to a double meaning and

THE MAN OF GALILEE

produced what is known as the Vulgate, or Latin bible. This version was so at variance with the real teachings of the primitive Christians that great strife resulted and confiscations and destruction of manuscripts of the Christian secret orders went on apace, so that today we have remaining none of the original manuscripts worthy of note, but the comparative few yet extant are written in beautiful classical Greek without punctuation or separation of the words.

In order to propagate the mistranslation of the Vulgate and make it the basis of Christian theology there has gone forth throughout the world for the past sixteen hundred years the tradition of a "New Testament Greek." From the few Greek manuscripts we have left today when critically examined, scholars tell us that it is inconceivable that they could ever have produced the mistranslations we find in our New Testament. If the manuscripts were handed to a Japanese or Chinese scholar who had never read the Vulgate nor had had described to him our "Christian theology," and who had only a classical Greek lexicon to consult, the translation he

THE MAN OF GALILEE

would produce would not bear the remotest resemblance to our English New Testament.

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

THE MAN OF GALILEE

CHAPTER III.

THE MESSAGE

FROM the foregoing, it will readily be seen that Jesus of Nazareth was an Economic Leader of the first magnitude. A man who could reorganize a co-operative communal system, of freedmen and slaves, which had existed for centuries, purely on the defensive; spiritualize their movement and galvanize it into a great positive popular force that in three hundred years completely dominated the Roman Empire, is to be reckoned with from an economic and political standpoint, if nothing else! Until this phase of His work is understood, His message can in no sense be explained or comprehended.

That His teachings were ideal and spiritual goes without saying, since commerce is holy and all human activities are essentially spiritual. Competitive commercialism alone is materialistic, unclean and anti-Christian. The appalling misunderstanding of His message, however, is due to the fact that the moment the Roman

THE MAN OF GALILEE

overlords got access to the Christian archives, their Esoteric teaching and much of the evidence of their economic history was destroyed. Without this data, that purposely mistranslated account of His life and teaching known as the New Testament seems to be an impractical thing for organized society here upon the earth, and only applicable to some perfected condition that man is supposed to arrive at on the other side of life; whereas the message in its entirety is intensely practical and grandly economical. It has to do entirely with here and now, and consists in putting the spiritual content and intent into and back of all human action, economic or otherwise.

After a year of unsuccessful working with the master class, during which time He had succeeded in gaining a great reputation as a teacher and healer, Jesus took His disciples, probably less than one hundred in number, into a mountain fastness, apart, and there gave to them His conception of the fundamental basic principles underlying the organization of all human society.

THE MAN OF GALILEE

Then followed the organization of His new movement. His breaking with the old order is practically described by Matthew, where we are told that, in the presence of a vast multitude of people, He denounced the leaders of organized society, in most unmeasured terms. When you realize that those He held up to the scorn of the populace were made up exclusively of the Blue Book and Social Register crowd, and were the most highly respected and respectable people in the community, the audacity of the attack will be more apparent.

Literature does not contain a phillipic pronounced against the ruling class of any ancient or modern society, equal to this. It goes without saying that no man of today in any civilized nation, would be permitted to thus address and incite a throng of people without being promptly apprehended and imprisoned.

Of course this was part of His plan, for if He could not array organized society against Him, He would be unsuccessful in securing a death certificate from a responsible source which He would require to complete the demonstration He proposed making in order to

THE MAN OF GALILEE

show the indestructibility of life. He might have, as do the Indian Yogis, remained in a state of suspended animation and revived, but this in time would fail to convince the world of the great truth that He believed, and afterwards proved, that man can actually undergo what the world recognizes as death and reanimate His own body.

Although it was necessary, for the fulfillment of His plans, to arouse the antipathy of the ruling class, this invective was not pronounced wholly for that purpose. Here are some of the things He publicly said of them:

“Yea, they bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with their finger.

“But woe unto you, scribes and Pharisees, hypocrites, because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

“Woe unto you, scribes and Pharisees, hypocrites, for ye compass sea and land to make one

THE MAN OF GALILEE

proselyte; and when he is become so, ye make him two fold more a son of hell than yourselves.

“Woe unto you, scribes and Pharisees, hypocrites, for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the others undone.

“Ye blind guides that strain at the gnat and swallow the camel.

“Woe unto ye, you scribes and Pharisees, hypocrites, for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.

“Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

“Woe unto you scribes and Pharisees, hypocrites, for ye are like unto whited sepulchers, which outwardly appear beautiful, but inwardly are full of dead men’s bones, and of all uncleanness.

THE MAN OF GALILEE

“Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

“Woe unto you, scribes and Pharisees, hypocrites, for ye build the sepulchers of the prophets, and garnish the tombs of the righteous. And say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves that ye are sons of them that slew the prophets. Fill ye up then the measures of your fathers. Ye serpents, ye offsprings of vipers, how shall ye escape the judgment of hell?”

We find the fullest account of His Concept for the organization of the Christian Commonwealth, given by Matthew. It consists of nineteen paragraphs, which we usually refer to as the “Sermon on the Mount.” The preamble to this Magna Charta of the New Order is analogous to Buddha’s “Eight Fold Path of Righteousness,” and might very well be called the Master’s “Eight Fold Path of Righteousness,” or “Steps to Perfection.” The other eighteen paragraphs of the pronouncement have to do

THE MAN OF GALILEE

with man's relationship to himself, to his neighbor and to his God, and creates a scientific foundation for every phase of human activity—physical, mental and spiritual.

These nineteen paragraphs cover all the things He ever taught. His many parables were only elucidating and explanatory illustrations of these nineteen paragraphs and of how the Christian democracies, calling themselves "Basileia Ton Ourenon," the Kingdom of Heaven, treated the various problems of life. They looked upon man and his environment as an outcropping of an inner or spiritual cause or condition, and therefore, the master was always insisting that the "Kingdom"—(Basileia, or place of direction) was within; that the moving pictures which we call our circumstances and environment, are only the reflections of the pictures we have made, of the films within our own mind; that man is actually and absolutely what he thinks.

In his frequent parables, He said, "The Kingdom of Heaven is likened unto," but He had no idea of describing a condition of life beyond the grave, but a condition of life that

THE MAN OF GALILEE

was being actualized, in the secret co-operative homes (oikos) that had adopted his method of spiritualized economics. He referred to the other side of life in only one instance, in the parable of Dives and Lazarus. Here He explained the futility of spirit messages, telling them plainly that though one were to come back from the dead, he could add nothing to the knowledge they already had of life and its living, through Moses and the prophets.

THE EIGHT-FOLD PATH OF THE MASTER

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

And he opened his mouth and taught them saying, "Blessed are the poor in spirit: for theirs is the kingdom of heaven.

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

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

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

THE MAN OF GALILEE

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

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

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

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

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

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

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

These “Beatitudes” constitute the introduction to the so-called “Sermon on the Mount.” The language above quoted is very far from a correct translation, but it will serve my purpose. As here recorded and as usually interpreted, we

THE MAN OF GALILEE

have a profound thinker praising poverty; Jesus, the great, loving man, patting poor people on the back, "mourning with those who mourn;" telling potential Uriah Heeps that they shall inherit the earth; to hunger for goody-goodness, get rid of all good, red blood, and when thoroughly dead, you shall see God! Therefore be hilarious with joy, though you are going to be persecuted, thrown down and spat upon! You can yet console yourself with the thought that you are meeting with the same treatment that all good people have received before your time.

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

Now, as pointed out in the preceding chapter, Jesus spent the first year of his public work as a leader, trying to persuade the overlords to

THE MAN OF GALILEE

assuage the burdens which they had placed upon the poor, and after one year of futile effort, he turned upon them, and in the most awful phillipic ever pronounced against the leaders of organized society he called them "vipers," "whited sepulchers," and "Children of Hell" i. e. Gehenna—dump heap of the city scavenger. "You have bound burdens upon these poor people that you will not so much as use your little finger to lighten or lift." Then he turned from them and organized his efficiency corps.

Put out of your minds all that nonsense about his disciples as "poor, ignorant fishermen." Jesus was a reader of character, a student of human nature. He chose for his disciples men who afterwards showed their power and ability in organizing the greatest economic movement in the world's history. He invited a company of probably not over one hundred of the most sincere of them, to leave the multitude and meet him in a mountain fastness, and there gave the principles underlying his economic system. The record of this pronouncement, we call the "Sermon on the Mount." I believe that the

THE MAN OF GALILEE

next generation will elect representatives to go to Washington and to other capitols with instructions to rescind all so-called State and Federal Laws and to enact that the Sermon on the Mount, properly interpreted, shall be made the basic law of the land.

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

Jesus discovered the underlying laws of life; there are no other laws. Law is not an enactment, not a pronouncement, but is always and only a discovery. When you have discovered the laws underlying your own life, then it is up to you to put yourself into harmony with those laws. Jesus discovered and made what I believe to be the most consistent and all inclusive

THE MAN OF GALILEE

statement of the laws underlying human life and conduct, to be found anywhere in literature. In that "Sermon on the Mount" there are nineteen paragraphs. The one quoted above is a complete statement of the steps necessary to the perfection of the individual. The other eighteen paragraphs have to do with man's relationship with his neighbor, with himself, and with his God, and cover every phase of human life.

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

Why? Because in every one of those communities there were a number of these communes—and he was teaching co-operation, not competition. Commerce is the holiest thing there is in the world. Competitive commercial-

THE MAN OF GALILEE

ism is the unholyest, most un-Christian thing ever conceived in the mind of man.

He did not propose to put one of these communes against the other. He did not practice competition while teaching co-operation. They came back after a short tour and reported that their work was very successful. That work, within two years, became the most highly organized movement in the world of that period, and went on apace.

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

How completely his message was economical rather than theological will be grasped more readily by the use he and his disciples made of the word "Life." This word is mistranslated and misinterpreted one hundred thirty-one times in the New Testament. In the authorized

THE MAN OF GALILEE

version the English word "life" occurs one hundred seventy-two times and is used to translate three Greek words, "Bios," "Zoe" and "Psuche."

The word "Bios" is defined by classical lexicons as "Life, the course of life. Lifetime. Manner or means of living. One's living. Livelihood." Jesus used this word once and his disciples used it four times.

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

The word "Zoe" is defined as "A living. Means of living. Substance. Goods. Property." It is always an economic term and was used by the Master forty-nine times and by the disciples seventy-seven times.

It will thus be seen that out of one hundred seventy-two times where the word "Life" is used by New Testament writers, one hundred thirty-one times the word had purely an eco-

THE MAN OF GALILEE

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

Over the lintel of the door of every Oikos that accepted his teaching, he wrote: "Basileia ton Ourenon," which is translated in our Bible, "The Kingdom of Heaven." What did it mean? As already stated, the Brahmans taught that man was the epitome of the universe; that the one Power flowed through man; that God was all there was of man; just as a drop of water is in essence all there is of the ocean. Jesus discovered that by seeking the inner chamber, the "secret place" within himself, man could manipulate the triune rays of Substance, Mind and Breath. The Brahman said, "The Real is One." Jesus is the first man of whom we have any knowledge who came to recognize his oneness with this One. He said, "I and the Father are

THE MAN OF GALILEE

one." Realizing this great truth, he taught that the place of direction for these rays of the heavens (in the atmosphere)—these rays that penetrate all matter and fill all space and produce all visible results, is within man.

There are passing through the air (through the heavens), at this moment, all kinds of marconigrams and radiophone messages carried on etheric waves. These etheric waves passing through our bodies produce a radio-activity that emanates from us in magnetic currents which can be measured by a galvanometer. Jesus believed that these incoming rays could be consciously re-directed.

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

THE MAN OF GALILEE

by the word "Basileia," place of government or authoritative direction, the directing centre.

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

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

THE MAN OF GALILEE

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

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

"Happy are the poor in spirit, for theirs is the Kingdom of Heaven." Did Jesus mean to pat poverty on the back? Never lose sight of this great truth: *You are what you think!* The skin on your body, the clothing that covers your skin, the paper on the wall, the architecture of the building, your bank account, your environment and your circumstances are nothing in the world but a reflection of your own mind. Then remember one other thing: Jesus came teaching the law of abundance. He never in any

THE MAN OF GALILEE

way, shape or form, intended to say anything pleasant of poverty. Poverty is a disease. Within fifty years from today it will be a crime. You cannot find a single word that he ever uttered, nor can you find anything in the Old Testament, that in any way excuses poverty or gives you any sort of an excuse for taking upon yourself "the vow of poverty." "I have been young, and now am I old; yet have I not seen the righteous (one rightly expressing himself) forsaken, nor his seed begging bread." "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord." What is "the Law of the Lord?" Reaping and sowing! You reap what you sow. "Be not deceived: God is not mocked; for whatsoever a man soweth that shall he also reap." You do not reap for another unless you choose to do so. You are the cause of everything in your world and nothing will ever come into your life but the complements of those things you create within yourself. Now, "he that meditates in the law of the Lord day and night shall be like a tree planted

THE MAN OF GALILEE

by the rivers of water, that bringeth forth his fruit in his season; his leaf shall not wither, and whatsoever he doeth shall prosper."

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

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

These are a few of the statements he came to demonstrate. Jesus nowhere praised poverty, nor had he any message for the poverty-

THE MAN OF GALILEE

stricken, except that he “came that they might have a living, and that they might have more than enough.”

Jesus said: “Happy are the poor in spirit.” What is spirituality? It is self-expression. Those of you who have been praying to some outside God yonder in Orion or the Pleiades, to some individual somewhere in the skies, with long whiskers, sitting on a great, white throne—may one day have your prayers returned from the “Dead Prayer” office, providing you gave your address more accurately than you did His. If you never see God until you see Him in the skies or anywhere outside yourself, you will never see Him in this universe. The Kingdom of God *is within you!* Your body is the Temple of the Living God, and God will be seen and inquired of in His Temple. Therefore, to all who ignorantly believe they have spiritual power as a result of praying to an outside God, read carefully this new definition of spirituality: *It is Self-Expression.* You are spiritual when you are planing and sawing timber, if that is the thing you can best express yourself in. You are spiritual when you can transfer to

THE MAN OF GALILEE

canvas the picture you have in your soul. You are spiritual when you release from the block of marble the angel you see therein confined. You are spiritual when you transcribe the truths of the immanent God into literature. You are spiritual when you are expressing, or allowing the God within you to express Himself through you; when the words you speak are not your words, but the words of the Father within. All so-called religious observances may or may not help you to express yourself,—to be spiritual,—but are not in themselves spiritual.

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

THE MAN OF GALILEE

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

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

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

THE MAN OF GALILEE

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

Do you think the Great Psychologist ever tried to pat sad people on the back; to mourn with those who mourned, and thus to augment the toxic effect of their auto-poisoning? Never! The greatest bit of hypocrisy in history is that of professed Christians mourning when one of their loved-ones passes out. If a good, consistent member of the church believes what he has

THE MAN OF GALILEE

been taught, that the moment he gets out of the body he goes into the very presence of the Great White Throne, to live in a gem-set palace on a street of gold, protected by pearly gates from all that might offend, is not this event cause for rejoicing? If a Christian, an unselfish individual, believed one of his brothers had thus arrived he should be praising the Lord that he had got there and was safe! Is that what he does? No, he puts on depressing colors and, with a long face, begins the suicidal process of making himself miserable. He was not very certain about that place up there, was he? Certainly not, just a blessed hypocrite. Learn to count it all joy! Learn how to live here and now. If you live today right, by the law of evolution, you are bound by that law to progress as you go along in life.

“Blessed are they that mourn, for they shall be comforted.” We mourn for things we feel the need of and therefore desire. You have never had the power to desire anything in this world, but that the consciousness of the desire was prima facie evidence of an inherent power to satisfy it. “Whatsoever things you desire

THE MAN OF GALILEE

when you pray—.” What is prayer? “Prayer is the joyful soliloquy of a beholding and jubilant soul.” “Whatsoever things ye desire, when ye pray, believe that ye have them, and ye shall have them.” That is the Law. Therefore, Jesus said, “Happy are they that long for—that desire perfection, for they shall be comforted.” Happy are they that long for the power of the spirit, without which life is most uncertain.

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

God is all there is. He is all there is of me, he is all there is of you. Why should I prostrate the form of God in the dust? Why should I go about the earth begging people’s pardon

THE MAN OF GALILEE

for being on it, when I am a child of God, made in His image and likeness? Jesus never taught meekness of that sort! Happy are the patient, the gentle, calm waiters, for they shall inherit everything essential that this earth can contribute to their welfare. Everything you require for your perfection, everything that will help you to be of greater service in this life will come to you in the very moment of your need after you are satisfied that you are on the right track and have become serene and quiet in your soul. Then just know that having undertaken to rightly express yourself, all these things will be added to you. Wait patiently and what happens? All this earth can add to your success will come to you. "Thy gentleness hath made me great." Blessed are the gentle for they shall inherit the earth.

Having recognized your spiritual poverty; having longed for the power of self-expression, and having received a measure of comfort, you have now become gentle, calm, patient. You do not leave the wharf the day before the boat arrives; you are going to stop until the ship comes in. "We reap if we faint not." The

THE MAN OF GALILEE

means are coming now, pot-boiling pieces are no longer necessary, and with your new viewpoint in life you want to do the right thing. You are ready for the fourth step on the path.

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

What does it mean to rightly express yourself? Simply this. That through the law of heredity you have inherent ancestral attitudes of mind or tendencies. You have subconscious memories of ancestral ambitions, impulses and achievements, inherent equipment that predisposes and fits you to do some things better than other things. In the great scheme of things Divine Intelligence has a work for you to do through which you can rightly express yourself,

THE MAN OF GALILEE

mosphere that is not very pleasant. In many ways tomorrow you will try to rightly express yourself and will find it is not always easy because you have never learned to do it before. You have been getting ready to die and have taken out many fire insurance policies in the hope of avoiding the hot place. How many times have the policies lapsed? Tear them up, forget them, get ready to live here and now and to rightly express yourself. Let the Devil and Hell and all the other clap-trap stage equipment of the theologian's creation go straight to the theologian Hell. You must be more merciful than the God the theologian misrepresents if you take the next step.

“Happy are the compassionate for they shall obtain compassion,” or mercy. Happy is the man who is merciful, the man who does not destructively criticize, who recognizes that every man is honest from his own viewpoint. Do you know that psychology has scientifically proven that no man, woman or child at any given moment of conscious life can ever do or speak a single act or word save under the impelling mental influences that seem insistent and are

THE MAN OF GALILEE

speaking through your mouth. That is right expression. "Happy are they that hunger and thirst after right expression, for they shall be filled."

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

You start in tomorrow morning to live a life of right expression. You will not find it easy, because you have not been taught to live. You have been taught to die and you spend the intervening time while awaiting the undertaker getting money for burial expenses and legacies. You should be in your place of business at a certain time and wife over-sleeps and the breakfast is not ready on time. You intend to say the right thing. You intend to be very kind. But lo! and behold! you pull out your watch, note the lateness of the hour, and though you choke down the condemnatory word, you leave an at-

THE MAN OF GALILEE

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THE MAN OF GALILEE

dominant at that moment? Every act is the effect or result of a predisposing mental cause over which he has no control at the moment of action.

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

THE MAN OF GALILEE

of a so-called criminal nature today in the face of all our punishment than ever before. Men and women do things in Market Street, San Francisco, in State Street, Chicago, and Broadway, New York, today, that thirty years ago Jesse James and the Dalton Brothers would never have dared undertake forty miles from a police station.

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

It might not be so serious if men were unselfish, in such cases as the Riverside Drive home where the father has perhaps twenty-five

THE MAN OF GALILEE

thousand dollars a year. The boy down in the Ghetto is hungry one day and with no other motive than hunger he breaks a window and gets a loaf of bread for himself and his hungry sister. Society sends him to a Juvenile Court and gives him his first knowledge of crime. His preceptor is frequently a kindly man who believes he is doing his duty as judge and citizen. Instead of assuring himself of the child's hunger and promptly summoning the proper authorities, to see that that condition is put right, he reprimands the child. The virus of suggestion is injected into the lad's soul and in due time he reaches the State University of crime at Sing Sing.

The other boy's father was able to feed and clothe and educate him. He goes through Yale or Harvard. His education enables him to legally steal a railroad—then we send him to the United States Senate. Both these men are the result of the training society gave them. The time is not long distant when no government will be regarded as civilized that does not guarantee to every child the four essentials of life, a home, food, clothing and an education.

THE MAN OF GALILEE

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

“Happy are the merciful for they shall obtain mercy.” Here is the Master’s measuring rod: this will help you, good elder in the church, to estimate yourself. This will tell you, upright man in business, how to measure yourself. I might remark in passing that nobody can ever take from you anything that belongs to you. When you have learned that justice is absolutely automatic, you will not be

THE MAN OF GALILEE

sending for a detective to find the thief who relieved you of something that you had withheld from somebody else. What is yours is yours, and there is no power that can take it away from you; and as to that which does not belong to you, there are no man made laws or police systems or armies that will keep that thing long in your possession.

Now here is your measuring rod: "Happy is the man who is merciful, for he shall obtain mercy." How far have you traveled on this wonderful path of the Master? Here you are; you get up tomorrow morning and take up your newspaper. You know what will be in it; the first five columns will be filled with detailed accounts of crime. We will suppose the first column, with great, six-inch headlines, is devoted to some very brutal murder.

The newspapers of today are publishing the most complete text books and have the most magnificent system for organizing the production and education of so-called criminals that the world has ever seen. When you put before the public the printed details of a crime you are by the law of suggestion poisoning the imma-

THE MAN OF GALILEE

ture minds of boys and girls; the minds of young men and women already weakened by narcotics and all others who will see in the details a way to even themselves with society or with some real or imaginary enemy.

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

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

THE MAN OF GALILEE

can excuse and pity him. If you find that the whole trend of your nature is to try and find some excuse, some explanation, for the man's act, and your soul is filled with compassion, then you may know that you have taken the fifth step.

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

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

We can reach a plane where we realize that we are no longer judging by appearances but the judgment of right expression, as the Master commanded: "Judge not by appearances," but

THE MAN OF GALILEE

judge what a man would be, or do, if he were rightly expressing himself. We have a right to do that, and to think of every man as made in the image and likeness of God. Therefore, when we find ourselves merciful to other people we will discover that we are getting a new view point in life, we begin to realize that our brother is not only our brother, but we are in him and he is in us and we are in God and God is in both of us. There is only one life and we should try to give that brother the suggestion, at least mentally, that hereafter he will permit nothing excepting the Father to express through him.

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

THE MAN OF GALILEE

is good, is omnipresent in every nook and cranny of this universe.

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

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

"Oh, yes, certainly," answered the Chaplain.

"What denomination are you?"

"P——."

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

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

"Since the war my ideas have changed."

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

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

THE MAN OF GALILEE

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

"You believe that, do you, Chaplain?"

"Yes, certainly."

"What is God?"

"God is good; God is love."

"You believe that, do you, Chaplain?"

"Yes."

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

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

Of course he never thought of that. The theological seminary made no effort to make him *think*; they expected him to believe what some other theologians thought. God is everywhere; His presence fills the universe. In him we live and move and have our being. God is love. When I get my perceptions clarified, when I

THE MAN OF GALILEE

get my love nature working in the divine way, I will see God in everything and everybody, in all my circumstances and environment. Water is "pure" when it contains no foreign substance. A "pure" heart recognizes no extraneous substances, knows no evils; to the pure all things are pure, "Nothing good or evil is, but thinking makes it so." A pure heart sees God, good, in all things, circumstances or events.

When I come to recognize the one supreme truth that God is omnipresent, that He is all there is of me, and there is no place in my body or in the universe as big as a pin-point where God is not, then I have reached the place where I am ready for the seventh step on the Path. Here it is: "Happy are the peacemakers, for they shall be called the sons of God."

What is a peacemaker? Some fellow poking his nose in some other fellows business? Did you ever try to stop a domestic quarrel? I did, once. I have never made the same mistake since. Psychology has been confounded with the great psychological crime of hypnotism by people who think it teaches how to influence others through will power. But a scientific

THE MAN OF GALILEE

psychologist clearly perceives the keystone of the arch of truth and finds inscribed thereon: "Great is the mind that leaves every other mind alone."

Then, you ask, how can you be a peace-maker?

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

You are where you are and surrounded as you are because like attracts like, your own and

THE MAN OF GALILEE

nothing else always comes to you. If you do not like your mother-in-law, you know how you came to get her. You will get rid of her when you love her in the right way, and not before; or if you do, you will get another like her, only a little bit more so. If you wish to live in peace, in harmony, in Heaven, you must get those qualities in you. When you get into this Kingdom within, when you learn the power of dynamic thought, you will find yourself naturally in harmonious surroundings where everything is peaceful. When you become peaceful and calm within your own soul, you are producing a vortex of constructive thought that is omnipotent for peace in your world. You are starting dynamic, magnetic currents that go out and come back in great centrifugal and centripetal waves of peace and love that make you veritably an emanation of God. One with God is a majority. One man thinking constructive, happy, harmonious thought will short circuit all the destructive thoughts of any mob in his environment.

Here are two concrete examples. A woman was quarreling with a cousin over religious

THE MAN OF GALILEE

matters. She was compelled to live with her aunt and cousin because she did not have the means to live elsewhere. Every time she attended religious service in a place other than orthodox, her orthodox aunt and cousin would chide her. The return from church was always celebrated with a quarrel. One day she and the cousin were about to come to blows when the aunt, ill in bed, called for the cousin. She went upstairs feeling that she would enjoy committing murder. Then the ridiculousness of quarreling about that which should bring peace, occurred to her. She relaxed and began thinking of herself as in a harmonious frame of mind, and filled her consciousness with thoughts of love. Very soon she was so filled with love, that it lightened up her face with a smile. Then, ashamed, she thought: "I have not been treating my cousin properly or she would not be feeling that way toward me. I will go down and take with good grace whatever indignities she may offer me." So she went down and found her cousin with a smile upon her face that matched her own.

THE MAN OF GALILEE

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

One with God is a majority. But the Kingdom of God is within you. That is what it means to be a peacemaker. You have reached the place, the seventh step on the Path, when in the quietness of your own soul and in serenity you can be in hell and yet keep hell out of you. When you have learned the way into that secret place of the Most High, into the basileia, and can turn on the current of peace, you send out dynamic waves of harmony that short circuit all the inharmonious thoughts of the people in your neighborhood. You have become a veri-

THE MAN OF GALILEE

table emanation of God, of love. Then you are a new being on this planet; you are no longer a conformist, patterning after others and living on the surface; you are a non-conformist, seeking to express and not to imitate or compete.

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

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

So they will. So they will. The surface man will persecute and revile you. Apes will make fun of a man who undertakes to live his life from within and only thinks of the without as indicating like the picture on the screen when to change the film within. There is nothing in this world to worry about. When you have learned to be serene, when you have learned to “get the smile on your face that won’t come

THE MAN OF GALILEE

off," you are different from others. There is no question about that, and other people will misunderstand you. They have misunderstood great men through all the ages ago. Emerson said, "To be great is to be misunderstood."

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

Can you tell the names of the priests that stoned the prophets to death? Can you give the names of the priests that persecuted the prophets? Nay, nay, you have forgotten all about them, for history does not even mention their names. But you can mention and remember the names of Isaiah and Daniel, Jesus, Socrates,

THE MAN OF GALILEE

Galileo and all the great prophets and all the great teachers that were misunderstood, down to the present day. You can remember the man they took out of Jerusalem and nailed to a tree. He believed He was one with God. For nineteen centuries the world has accepted his own valuation and multitudes have worshipped him as a God.

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

THE MAN OF GALILEE

I call upon you in the name of God to realize who you are! A man, "not a weak, crawling worm of the dust," but a man made in the image and likeness of God. I call upon you to believe in yourself, not in any camouflage, nor veneer, nor make-believe, not in a bold face in the midst of the throng and a cringing coward when in the quietness of your own room. If, when alone you can face yourself and realize that you believe in yourself, then, as certain as you are on this earth, you have set a value upon your character that this world will sooner or later accept at just one hundred cents on the dollar. So the Master said: "Rejoice and be exceedingly glad for *yours is the Kingdom of Heaven!*"

IF

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise;

If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim,
If you can meet with Triumph and Disaster
And treat those two imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools;

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
Or walk with kings—nor lose the common touch;
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!

RUDYARD KIPLING in "Rewards and Fairies."