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# THE MASTER MIND

*Los Angeles.*

VOLUME I

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NUMBER 1

## THE COSMIC CONSCIOUSNESS

"The soul of one who serves God always swims in joy, always keeps holiday, is always in her palace of jubilation ever singing with fresh ardor and fresh pleasure a new song of joy and love."—St. John of the Cross.

To apprehend the whole truth, in its absolute, changeless, universal being, there must be a right recognition and appreciation of the intuitive faculties as well as the intellectual powers. These two, the intellect and the intuition working as one open the way into knowledges that are beyond the reach of human reason alone and which escape the scientist who will not receive enlightenment except through the methods of the materialists who, even after they have collected tomes of data, still question that their hypotheses have become proven knowledge.

Well might it be said of Truth, what the old Greeks wrote of their gods above the temples of Pallas:

"The gods make themselves known to the heart, and conceal themselves from those who endeavor to comprehend them by the understanding alone."

Happily we are living in a time when new light and new experiences are pressing so rapidly upon the race that they who trust to the slow testimony of the senses are being left behind in the race for knowledge while those who are willing to give a place to the inner witness are in the van of the march towards scientific conquest. Yet, the conservative attitude of our learned men is a thing for which we who see things prophetically and wait not for our reason to be satisfied before we announce our belief, should be deeply thankful. The long dark centuries wherein the alchemists and astrologers—so many but not all—confounded the minds of the people with mixtures of superstition and symbolized truths, have left a severe impression upon

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## THE MASTER MIND

the race mentality, even a scar to certain ones. Therefore, it is not strange that men are wary to believe what has not yet been demonstrated clearly to the senses. Yet "all knowledge is based upon faith" says Jacobi, and they who have given the greatest treasures of truth to the world have almost without exception extolled that faith that pursues with inspired persistency the wisdom that can only be won by him who is absolutely devoted to her.

We have long been touching the borders of an ocean of knowledge and experience that now certain wise ones are secretly exploring, and certain wiser ones are plunging into with their whole being, willing to give their whole lives, minds and souls to finding the pearls that lie there—even the pearl of great price whose worth not this world and all it contains can equal in the eyes of him who has found it.

The greatest treasure that can come to a human being is the state of heart and mind that is called the kingdom of heaven. And one of the modern names of this ecstatic realization is "the cosmic consciousness," given to it by one who had but a taste of it, a glimpse only, but it was sufficient to transform his whole outlook upon life. Dr. R. M. Bucke devoted the remaining years of his earthly life to collecting data upon this consciousness, delving into the histories of great souls and gathering correlative facts sufficient at least to form a tentative theory as to the evolution of the race towards that ideal destiny.

Doctor Bucke describes the state as "cosmic" because it is "a consciousness of the cosmos, that is of the life and order of the universe,"\* and he called it "consciousness" because it is a supreme knowing that so far transcends the ordinary intellectual grasp of anything as to be beyond comparison.

While Dr. Bucke's contribution to the testimony as to the reality of this state is invaluable as such, his work has not appealed to those who have not realized this ecstasy because of the endeavor to explain it in terms of evolution, which most students of spiritual things intuitively reject, especially as he seeks to limit its visitation to a certain time of life and even to a certain time of the year. Whereas, in truth these accompaniments are but symbolical and not causes, being incidental and not necessary.

The cosmic consciousness is the real omniscient Mind of every man, the God-knowing of each of us, the glorious Spirit which we are. It is not that which has become what it is. It is without beginning and nothing can be added to it and nothing taken away. It is here now ever awaiting our recognition of it. In all humanity's search after knowledge, satisfaction and power, the only One they have really sought is their real Self, the one that is the All in all of us and yet is the One individualized in each. All life is Its manifestation. It is our power to love—It is Love itself. It is our health, our immortality, our wisdom, our

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\*Vide "Cosmic Consciousness," edited by Dr. R. M. Bucke, Innes & Sons, Philadelphia.



prosperity, and our joy. It was the Christ in Jesus and the Buddha in Siddhartha Gautama. It is our talent and our genius.

At any moment the veil of the mortal senses may lift, be rent or dissolve and we be identified with this beatific illumination, having a blissful glimpse, or even a season of retaining it; or on the other hand, like another Isaiah, be overwhelmed with our unworthiness or inability to bear its brightness; or remain in it so long as we will, eventually forever,—all this according to our familiarity with it and our human fitness in body, mind and heart to stand before the glory of its coming.

“As a snare shall it come on all them that dwell on the face of the whole earth.” (Luke 21:35.) To the mortal it is apt to be a terror, the fear of death or insanity, for the snare is a certain arrest that is put upon the earth-consciousness at the time, and if one is not prepared, through being instructed how to think and act, though the joy be supernal, it cannot be retained because one has not entered in by the Door, conscious Christhood—“I am the Door, by me if any man enter in he shall be saved [established in the Cosmic Sense] and shall go in and out [into the heights or dwell in the common state] and find pasture [peace and satisfaction].” John 10:9.

There is absolutely nothing to fear, but everything to rejoice over and realize as the working of the one presence and the one power that ever works for the supreme Good to be made manifest here and now. As illustrative of the overshadowing of the blissful presence when one was unprepared because of never hearing of such an experience nor knowing how to abide in it, the following is given:

A young woman, a student of Truth and an earnest devotee was going about her customary work in her house, meditating while engaged in sweeping a room. Suddenly she heard a voice speaking within her these words:

“The Lord is in his holy temple, let all the earth keep silence before him.” (Hab. 2:20) and immediately her body was flooded with light and all the room was filled with effulgence which seemed to shine from her as from a sun. Her heart bubbled with a fountain of love to all creatures, an ecstasy thrilled her so that everything seemed to be singing the most entrancing melodies. She knew all things—those to come, and the meaning of all the past—indeed there was no time to her, all was summed up in a present moment. She knew she always had been and always should be. All was purity and goodness and she whispered to herself:

“This is heaven!”

But there she stood in the middle of the room, holding the broom in her hand, wondering how long this would last and what should she do to keep it! She could not think it possible to retain that beatific state and still go on with the homely tasks of her daily life. She had never heard of such an experience coming to



others and if she had read of the ecstasies of the saints as they worked in their gardens, the word had not meant anything like this that she was realizing. So she gently put aside her broom and lay down upon her couch and the heavenly vision remained with her for two hours. Her only question then was "Why could I not keep it?" and the one thought of her life thereafter was to become so fit that when again her Lord should come to her, she could abide forever with her heavenly guest.

Many have been the records of this beautiful visitation and almost always associated with some soul upliftment though not always religious. Philosophers, poets, astronomers, nature-lovers have borne witness to its reality and the testimony of every one includes certain points which all have in common, namely, (1) The assurance of immortality—"death seems a laughing impossibility" says Tennyson. (2) The sense of sinlessness. (3) A great and universal love for humanity. (4) Seeing beauty and light everywhere. (5) A clear and far-reaching intelligence.

It is the same as that which Jesus Christ presented to the world as "the kingdom of heaven," for it is "within," it is ever-present yet appears "to come" to the one who enters into its light, it transforms the life and confers powers of prophecy and revelation and to some there come healing power and other Christ-works.

While the recipient of this marvellous baptism may not dwell forever in this extreme bliss, yet there can always be an abiding peace, a serenity and a soft radiance of soul-beauty with such, that is more comprehensive to their companions than the other and therefore more desirable for daily personal communion, so long as the race still plods along the *via dolorosa*.

Gradually the veil of personal appetites, opinions and doubts grows thin—the seer loses the old self-consciousness and the real Self reveals itself, giving a charm and loveliness even to one's personality that is irresistible. No longer do the personal concepts of outer things color the vision with criticism and condemnation but divine Love reflects its own rose glow over all creation.

"Thou dost sink away from thy selfhood and flow into His selfhood" says the mystic Eckart.

The annals of the mystics and the saints are full of the thoughts and feelings that are common to this heavenly state. All the commandments and exercises which have been given by seers and sages have had but one object, to prepare the mind and body for the coming of this ecstasy—"the glory of the Lord."

"The divine laws are not chains to fetter us, but wings to raise us to bright Olympus!"

The exaltation of mind upon making a righteous decision, the uplift of soul upon resisting a temptation, the elevation of bodily sense at the time that healing is realized through spiritual treatment or prayer may each be the vestibule into this cosmic bliss. One young man who had been healed of a death-bringing cancer



through the word of Truth walked in heavenly light and joy for several days after the growth was cast out of his body.

The realization of one's divine estate is liable to come at any moment. "But of that day and hour knoweth no man \* \* \* watch therefore: for ye know not what hour your Lord doth come."—Matt. 24:36, 42. "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments." Rev. 16:15.

It is possible to keep your body from death, your mind in its normal sanity and your soul-consciousness on the earth as well as in heaven, by being educated in the School of Christ.

The master, Jesus Christ, has left every direction to prepare one for this inevitable exaltation, so that when it comes there need be no fear or other sense of disaster. No, nor on the other hand need the devotee feel unable to contain the ecstasy and begin to pray to have it taken away.

"Drive not back the ecstasy of contemplation" is one of the directions of the Buddha when instructing his disciples the way to procure everything their hearts desire.

Pray without ceasing, commune with the divinity within yourself and within others hourly, and when, like the Master in prayer upon Mount Tabor, the glorious transfiguration of you takes place, so that the heavens are opened and angels hold intimate converse with your soul, you may like him, come down from that mount and minister to them that struggle at its base until the final uplift and glorification of the whole race in that wonderful day of the Lord when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

## MY CREED

Not one holy day, but seven.  
 Worshipping, not at the call of a bell  
     but at the call of my soul.  
 Singing, not at the baton's sway, but  
     to the rhythm in my heart.  
 Loving because I must.  
 Giving because I cannot keep.  
 Doing for the joy of it.

Muriel Strode in

"My Little Book of Prayer."



## PROSPERITY

### A Course of Six Lessons on the Power of Right Thinking to bring Success.

#### LESSON I. PROSPERITY AND SPIRITUALITY.

"Both riches and honor come of thee and thou reignest over all; and in thine hand is power and might and in thine hand it is to make great and to give strength unto all."—I Chron. 29:12.

It is now established in the minds of many people that health of body is a legitimate result of spiritual knowledge and eventually will be one of the signs of a practical follower of Christ, but these same ardent believers, many of them, find it difficult to believe that health of circumstances can be demonstrated in the same way and is as legitimate and true a sign of the understanding of spiritual law as the healing of the body.

Approaching the subject of riches with a fair unprejudiced mind we shall understand why it is that they have been largely in the possession of the unspiritual instead of the children of God to whom the heritage rightfully belongs. Worldly riches have been feared, despised condemned and even hated by spiritual aspirants because of ignorance of how to be in them and yet not of them—to possess them and not be possessed by them. Doubtless this attitude is less deceiving than the other error, greed, worship and the fear of losing riches, but the really Wise avoid both attitudes through knowing the world-wealth to be but a reflection of the real riches which must be sought first, last and always. Having found the richness of heaven you cannot escape the richness of earth unless you purposely repudiate it.

The rich state of being is the Promised Land that belongs to the people of God. Its occupancy by the selfish and carnal is like the Hittites, Canaanites etc. possessing the Promised Land when the Israelites began their march under Moses out of Egypt to regain their own country. The land according to the spiritual spies (Num. 13) was most desirable, a land flowing with milk and honey, a land of the olive and the vine. This innocent land was sweet and pure and goodly even though exploited by the heathen. So are worldly riches, impersonal, good, useful, commanding the world's respect. Let us be true and not despise that which shadows a divine blessing, nor yet on the other hand, lust for that which is not the real riches, for "how hardly do



they that trust in riches enter the kingdom of heaven!" a saying that applies to the eager anxious poor as well as to the besotted rich. It is not money itself that is the root of all evil—money is nothing of itself but a symbol. It is the love of money that makes the terrible trouble in families and between friends and spoils the candidate for spiritual powers and illumination.

The first step in prosperous attainment is to have the right attitude of mind and heart towards world-wealth. To see that prosperity and spirituality must be wedded here upon the earth and Man must be the word that makes the marriage. Too long has prosperity been looked upon as material and carnal like the untrue wife described in Hosea II, forgetting the source of her riches—"she did not know that I gave her corn and wine and oil and multiplied her silver and gold"—a Dame Fortune, the scarlet woman, fickle and false. Too long has spirituality like an austere monk, ascetic, condemnatory, impractical and exclusive, repudiated her and not known "whom God hath joined" man cannot keep asunder. That old spirituality is dead—all hail to the New, that does not put off the kingdom of heaven to a state after death but realizes that here and now is the place and time for the riches of the kingdom to be made manifest.

Man like an officiating priest marries these that have seemed two and fairly in opposition by (1) believing in their union, (2) by revealing their true character. Prosperity is spiritual and Spirituality prospers.

Prosperity is of God like Life, Health and Strength. It is man's privilege to use these divine gifts as he wills; he may use his strength to knock another down; he may use his health to impose his appetites on others, but these uses do not lessen the fact that strength and health are the gifts of God. Man may misuse his prosperity, may ascribe it to sources dishonest and selfish, but those are his mistakes—the truth is still that that which is universally good in itself is of like origin, and prosperity originates with the All-Prosperous One, who makes all things good and very good and never knows failure. There is not one good that man pursues but when regarded in its purity and from the highest view point cannot be identified with God. "I am the Lord thy God which brought thee out of the \* \* \* house of bondage" (Ex. 20:2). I am the Lord **your Good** that delivered you from that great trouble, that saved you from that mistake, failure or other liability—the evil that beset you.

Prosperity is the presence of God. It is that expression of comfort, power, beauty and freedom that is always associated with the kingdom of heaven and whenever the advent of the Christ-reign is described, the language of earthly richness is used and the scriptures teem with heavenly attributes and comparisons drawn from the prosperous things and men of the world.

Identifying Prosperity with God, we see this to be the truth of its being: that it is omnipresent and universal. Being every-



where, one does not need to go from place to place to get it. Find it within. Then you carry it with you—you are yourself prosperity. Like Whitman you can say "I seek not fortune, I myself am good fortune." You find it in the business you have now, you fulfill the promise of him who delights "in the law of the Lord and in his law doth he meditate day and night \* \* \* whatsoever he doeth shall prosper." (Ps. 1:2, 3.)

Being universal, the prosperity that is one with God expresses itself in everything and through everyone. It manifests in your life as general good luck. All the kingdoms of the world yield their best to you. In the vegetable kingdom, your plants are healthy your crops are abundant and not subject to drought and frost, to pest or blight (in another lesson we will dwell upon the special exercise of mind that protects one's field) in the mineral kingdom, the gold and silver, the coal and oil are uncovered to you, in the animal kingdom, your cattle increase, keep in fine condition, in the kingdom of man, you are magnetic, blessed with friends, initiative, executive, efficient.

Prosperity seen to be one with God is not temporal and changeable. It is eternal. It is not limited in its expression. It is manifest not only in the ordinary ways of the world but also it includes prosperity in health and in strength, in honors and in pleasures, in love and in learning.

The prosperity of the worldly-minded has the proverbial wings and always there is a skeleton at the feast of the unprincipled and ignorant rich. How superstitious they are! They build fine houses and dare not move into them because forsooth rich men have died on being snugly settled in new houses. How fearful they are of competitors! How discontent with the amount they have! How little hold they have upon health and life and their loved ones! Riches without spirituality are Dead Sea fruit. The substance and lasting joy of riches is knowledge of Truth.

Let us return to the statement that Spirituality prospers one and consider how it does so. First, it gives insight into human character, so that one knows with whom to associate in business, what are the things that men want, how to please. Second, it inspires confidence within and invites the confidence of others in you. Third, it increases the fellowship feeling, gives a lively interest in the welfare of even strangers, making one magnetic. Fourth, it gives a clear head, sober judgment, common sense. Fifth, it gives poise and trust as to the future. These are a few of the reasons, others will follow in further lessons.

Good luck is not a thing of chance. It is not a fatality, nor a matter of our stars or our karma, but its cause lies in a law fulfilled either consciously or unconsciously, the latter with most people, the former with the enlightened.

One of these laws is Acknowledgment of the Real Source of our fortune. This law was fulfilled by Abraham who would not receive anything from the king of Sodom "even to a shoelatchet and that I will not take anything that is thine lest thou shouldst



say, I have made Abram rich" (Gen. 14:23) and this law was enjoined strictly upon all the Hebrews. For the tendency of the mortal is to ascribe his success to his own skill or labor, foresight or energy, forgetting that even these are gifts of God and that they are being applied daily by others but without success.

Our God dwells within us, our real I AM. It is likewise the I AM of everyone else and cannot be claimed by any mortal ego as his exclusively. It is the same One in us today that spoke to the ancient Israelites and now gives us warning of the way to be eternally prosperous, that "when thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God in not keeping his commandments \* \* \* lest when thou hast eaten and art full and hast built goodly houses and dwelt therein and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied and all that thou hast is multiplied, then thine heart be lifted up and thou forget the Lord thy God \* \* \* and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But **thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth.**" Deut. 8:10-14, 17, 18.

Cultivating an intimate communion with the divine I AM within one, we are led from one expression of prosperity to another, along a sure road whose every step is scientific and inspired. This inner guide is called the Holy Spirit by Jesus Christ, again the Spirit of Truth and the Comforter. It is impersonal and universal and yet its Voice can be heard unmistakably by those who will not give it a personal cast (as when it is called "spirits." What tricks and folly and even outrages have been perpetrated in such delusion!) nor ignore its great commandments given through the prophets. It has been called by a variety of names such as "something in me," "my impression," intuition, business sense and even it has been called the "prosperity-microbe" by a well known American wit, who says that he never could be rich because he never had had the "microbe." That once, many years ago when Bell, the telephone inventor was first placing his stock on the market, he saw that it was a good investment. He therefore drew out all he had in the bank—it was only \$30,000—and was on his way to buy preferred Bell Telephone shares when he was met by an officious friend who laughed scornfully at his simplicity and persuaded him to return with his money to the bank. "And so I just escaped being a multi-millionaire because I did not have the microbe" he mournfully concluded. He had it, but did not know Its Name and nature.

A young Chicago broker, who enjoyed an ephemeral Napoleonic flight among the bulls and bears on the Exchange, was besieged to get his secret of knowing when and how much to buy and sell that was making him such a phenomenal success. He confessed that it was no exact system that he could define but



impressions, "something in me prompts me to do it and it is irresistible!" he said. But his power was of short duration for he did not know that it was the Holy Spirit and therefore he did not seek knowledge of it so as to know when to abandon those foolish pawns which are nothing to the Spirit that chooses the nobler instruments of men's hearts and minds instead of stocks and bonds. When ethical laws are ignored and crossed, no ordinary illumination can keep the novice in Spiritual powers from making a failure.

It is possible to make great heights of success under the tutelage of the Holy Spirit and never become falsely entangled with the moral law as witness one beautiful character who was led to the discovery of remarkable mines in Wisconsin, to establishing a beautiful home in one of the most favored spots in California where she had a chapel and healed many sick people. She heard the inner Voice from her youth and like Abraham she had been assured from the beginning that if she were obedient in all its instruction that great riches would be hers and like Abraham, when she became rich she acknowledged the One Spirit, Lord God of the whole earth as the source of her prosperity. I refer to Mrs. Chynoweth of Edenvale near San Jose, who published a most interesting paper for years describing her wonderful, indeed thrilling, and romantic guidance and protection by the Spirit.

Settling it in one's heart that the law which the Master gave "Seek ye first the kingdom of God and his righteousness and all these things after which the nations seek shall be added" is sound scientific counsel for the establishment of eternal prosperity, let us proceed to fulfill the injunction. And let us early in the pursuit strictly regard that **First**. So shall we discover that in a new sense shall the First be the Last, in that, to truly seek first the kingdom of God we must make it our last or final search our only pursuit, our first, last, and always without another object even secondary. This means that we are not in Truth for its perquisites but for Itself. It means a certain indifference to the things added even to a carelessness as to how long they seem in coming, utter disregard whether they ever come—such is the paradoxical state of mind of one who knows such riches inevitable.

Meditate daily upon the pure Being of God, both under the name of Prosperity and under all the other names as one with Prosperity.

#### GOD IS

- |                  |              |            |             |
|------------------|--------------|------------|-------------|
| 1. Prosperity.   | 4. The Good. | 7. Love.   | 10. Purity. |
| 2. Omnipresence. | 5. Life.     | 8. Wisdom. | 11. Faith.  |
| 3. Omnipotence.  | 6. Health.   | 9. Peace.  | 12. Truth.  |

#### ALL ONE.

Copy the above upon a card to be put in some convenient place for ready reference. Begin some definite practices as follows:

I. Keep a handy little note-book to jot down helpful thoughts, original and otherwise.



II. Identify Prosperity (1) with all the other names of God (2) to (12) not all at once but from time to time and watch what masterful thoughts will arise. Thus we reason: Since God is Prosperity (1) and God is Omnipresence (2) therefore Prosperity is Omnipresence, that is, prosperity is everywhere, in all I meet, in my business, in whatever I put my hand to. I do not need to move from place to place. Yet I can go and prosperity will follow me. Everything and everybody prospers me.

Since God is Prosperity (1) and God is Omnipotence (3) Prosperity is Omnipotence, my prosperity is all-powerful, even though it seem but a grain of mustard seed yet it can move mountains. Nothing can keep it from me. It prospers itself. Nothing succeeds so like success.

Since God is Prosperity and God is the Good therefore Prosperity is the Good, that is, in the Highest, prosperity will bring me good only. It will not bring me pride or folly. It will not mislead me or make me unspiritual. True prosperity prospers others being of the same nature as the one who makes two blades of grass grow where only one grew before. My prosperity benefits my neighbor—it is not parasitical, it is the presence of God.

Since God is Prosperity (1) and God is Life (5) Prosperity is Life, that is, there is life all through my affairs. There is no waiting for the death of any thing or any one to bring me prosperity.

Prosperity (1) is one with Health (6), that is, there is no exhaustion of vitality and energy in bringing prosperity. Prosperity (1) is one with Love (7). In the Highest, universal unchangeable love, not selfishness and greed, is the key to prosperity.

Reason on in this way ad libitum always taking each name in its highest ideal meaning.

III. Combine Omnipresence (2) with every one that follows from (3) to (12).

IV. Combine Omnipotence (3) with each that follows from (4) to (12). And so go through the list.

What is here recommended is a practice that has ever been given by spiritual teachers from the most ancient Oriental times and especially endorsed by Jesus Christ in his words "Watch and pray always" and his direction "that men ought always to pray and never to faint." If the Orientals thought prayer always meant a beseeching and asking for something then Paul would never have given the instruction "Pray without ceasing." He knew that it meant communion on the things eternal and with the omnipresent One, our life and Very Self.

The worldly-wise man who grows rich, thinks money, prices, property, way and means and devices night and day for a prosperity that is but as a breath of wind. The man who would know eternal prosperity thinks God night and day until he sees and knows nought else but that one supreme blissful presence.

Second Lesson in November Issue.



## THOUGHTS

By THOMAS TRAHERNE.\*

This poet lived about the middle of the 17th Century and though a rare genius of the same "group of religious poets which includes Herbert, Vaughan and Crashaw," his fine writings were buried in centuries of non-recognition, and it belongs to our times and to the fine insight of Bertram Dobell, the honor of discovering him and putting into worthy volumes, Traherne's exquisite poetry and prose. Mr. Dobell is a poet himself, of whose "Rosemary and Pansies" one reviewer says "Mr. Dobell's poems reach a high level of accomplishment and reveal a very attractive and strenuous personality."

Little is known of Traherne's history but enough to bring forth this appreciation in Mr. Dobell's introduction, "That he was a person of great sweetness of disposition, of most happy temperament and of a singularly attractive character, is certain; and to know so much of a man is to know everything we really need to know."

Thoughts are the Angels which we send abroad,  
To visit all the parts of God's abode.  
Thoughts are the things wherein we all confess  
The quintessence of sin and holiness  
Is laid. All wisdom in a thought doth shine,  
By thoughts alone the soul is made divine.  
Thoughts are the springs of all our actions here  
On earth, tho' they themselves do not appear.  
They are the springs of beauty, order, peace,  
The city's gallantries, the field's increase.  
Rule, government and kingdoms flow from them,  
And so doth all the New Jerusalem,  
At least the glory, splendour, and delight,  
For 'tis by thoughts that even she is bright.  
Thoughts are the things wherewith even God is crown'd,  
And as the soul without them's useless found,  
So are all other creatures too. A thought  
Is even the very cream of all He wrought.  
All holy fear and love and reverence,  
With honour, joy, and praise, as well as sense,  
Are hidden in our thoughts. Thoughts are the things  
That us affect: The honey and the stings  
Of all that is are seated in a thought,  
Even while it seemeth weak, and next to nought.  
The matter of all pleasure, virtue, worth,  
Grief, anger, hate, revenge, which words set forth,

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\*From "The Poetical Works of Thomas Traherne," Edited by Bertram Dobell, 77 Charing Cross Road W. C., London, England.



Are thoughts alone. Thoughts are the highest things  
 The very offspring of the King of Kings.  
 Thoughts are a kind of strange celestial creature  
 That when they're good, they're such in every feature.  
 They bear the image of their Father's face,  
 And beautify even all His dwelling-place.

\* \* \* \* \*

A thought can clothe itself with all the treasures  
 Of God, and be the greatest of His pleasures.  
 It all His laws, and glorious works and ways,  
 And attributes and counsels, all His praise  
 It can conceive, and imitate, and give.  
 It is the only being that doth live.  
 'Tis capable of all perfection here,  
 Of all His love and joy and glory there.  
 It is the only beauty that doth shine,  
 Most great, transcendant, heavenly, divine,  
 The very best or worst of things it is,  
 The basis of all misery or bliss.  
 It's measures and capacities are such  
 Their utmost measure we can never touch.  
 Here ornament on ornament may still  
 Be laid; beauty on beauty, skill on skill,  
 Strength still on strength, and life itself on life,  
 'Tis Queen of all things and its Maker's wife.  
 The best of thoughts is yet a thing unknown,  
 But when 'tis perfect it is like His own:  
 Intelligible, endless, yet a sphere  
 Substantial too. In which all things appear  
 All worlds, all excellencies, senses, graces,  
 Joys, pleasures, creatures, and the angels' faces,  
 It shall be married even unto all  
 And all embrace, tho' now it seemeth small.  
 A thought my soul may omnipresent be  
 For all it toucheth which a thought can see.  
 O that mysterious Being! Thoughts are things  
 Which rightly used make His creatures Kings.

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No one who is a lover of money, a lover of pleasure, or a lover of glory is likewise a lover of mankind, but only he who is a lover of virtue.—Epictetus.

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It is a kingly spirit that can return good deeds for reproaches.—Syrus the Syrian (40 B.C.)



## BREAD FROM HEAVEN

<sup>a</sup> Give us this day our daily bread \* \* \* I am that bread of life. \* \* \* The words that I speak unto you they are spirit and they are life.<sup>a</sup>

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Every month, words of Jesus Christ will be appointed for each day, to be learned by devotees of Truth as a spiritual diet. It will take over five years to learn all the printed sayings of the Master if one takes but a verse a day. Let this be our Communion Table, for by incorporating these words we are spiritually eating and drinking the very being of the Lord Jesus Christ.

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### LOVE.

- Oct. 1, 1911: <sup>b</sup> By this shall all men know that ye are my disciples, if ye have love one to another.
- Oct. 2: As the Father hath loved me so have I loved you: continue ye in my love.
- Oct. 3: A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.
- Oct. 4: He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father and I will love him and will manifest myself to him.
- Oct. 5: Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you.
- Oct. 6: Greater love hath no man than this, that a man lay down his life for his friends.
- Oct. 7: The first of all the commandments is, Hear, O Israel; The Lord our God is One Lord: And thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind and with all thy strength: this is the first commandment.
- Oct. 8: And the second is like namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

### KNOWLEDGE.

- Oct. 9: <sup>c</sup> It is written in the prophets, And they shall be all taught of God.
- Oct. 10: Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.



- Oct. 11: Ye shall know the truth and the truth shall make you free.
- Oct. 12: This is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent.
- Oct. 13: There is nothing covered that shall not be revealed; neither hid that shall not be known.
- Oct. 14: I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist.
- Oct. 15: All things that I have heard of my Father, I have made known unto you.

## FAITH.

- Oct. 16: <sup>d</sup> I have prayed for thee that thy faith fail not.
- Oct. 17: Go thy way; and as thou hast believed so be it done unto thee.
- Oct. 18: If ye have faith as a grain of mustard seed, ye shall say unto this mountain Remove hence to yonder place and it shall remove: and nothing shall be impossible unto you.
- Oct. 19: Be of good comfort; thy faith hath made thee whole.
- Oct. 20: Wherefore didst thou doubt? Be not faithless, but believing.
- Oct. 21: All things are possible to him that believeth.
- Oct. 22: Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

## POWER.

- Oct. 23: <sup>e</sup> Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy.
- Oct. 24: All things are delivered unto me of my Father.
- Oct. 25: All that the Father giveth me shall come to me.
- Oct. 26: All power is given unto me in heaven and in earth.
- Oct. 27: Thou hast been faithful over a few things, I will make thee ruler over many things.
- Oct. 28: The son of man hath power on earth to forgive sins.
- Oct. 29: Verily, verily, I say unto you, The son can do nothing of himself but what he seeth the Father do: for what things soever he doeth these also doeth the son likewise.
- Oct. 30: Tarry ye in the city of Jerusalem until ye be endued with power from on high.
- Oct. 31: As the living Father hath sent me and I live by the Father; so he that eateth me even he shall live by me.

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<sup>a</sup> Matthew 6:11—John 6:48—John 6:63.

<sup>b</sup> John 13:35—John 15:9—John 13:34—John 14:21—Matt. 5:44—John 15:13—Mark 12:29, 30—Mark 12:31.

<sup>c</sup> John 6:45—Matt. 13:52—John 8:32—John 17:3—Luke 12:2—Luke 21:15—John 15:15.

<sup>d</sup> Luke 22:32—Matt. 8:13—Matt. 17:20—Matt. 9:22—John 20:27—Mark 9:23—Mark 11:22, 23.

<sup>e</sup> Luke 10:19—Matt. 11:27—Matt. 28:18—Matt. 25:23—Luke 5:24—John 5:19—Luke 24:49—John 6:57.



## THE STUDY OF THE BIBLE.

### Preparatory Notes.

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#### I.

1. **Each student of the Bible should have** (1) A complete Bible, that is, the Old and New Testaments together, with marginal references. (2) A convenient concordance. Some editions (the S. S. Teachers' edition for instance) have a small concordance and a dictionary of Bible names bound with the main text of the Bible and these are generally sufficient. It is also helpful to have some kind of historical aid such as a book of general information concerning the countries, times, customs etc. of the Bible epochs.

2. **Marginal references** are often just as important as the main text, many being the result of inspired perception. They connect passages of the Bible and show the unity of the Scriptures. They have been inserted by holy men, translators, and students of the sacred writings.

Not all of the marginal references are of a spiritual nature, some having to do with the letter only. These have been added principally by the translators who were often dogmatic and translated as they understood it to mean not as it literally is. But they were generally conscientious and in certain instances were led spiritually to put the literal translation in the margin which has become a great help to the student. Example, turn to Mark 11:22 (the student should faithfully seek out every reference). Before the word "Have" is a small number (in some copies Greek letters are used instead). This means that you are to look for the same number or letter in the margin. In this instance the number is followed by the words "**Or, Have the faith of God**, the literal translation of the Greek and more truly Jesus' meaning than "Have faith in God."

Another example. Turn to Genesis 4:26. Before the words: "to call upon the name of the Lord" is a small number. Looking in the margin we find another translation: "Then began men to call themselves by the name of the Lord," which is much more significant than the other.

Throughout the scriptures, the very small letters used as indicators refer you to like Hebrew or Greek words used in other texts, and also they are intended to unite passages that are spiritually alike.



3. **The Italicized words** in the main body of the book, signify that these are not in the original manuscripts but have been supplied to complete the sense as the compilers see it or for the sake of correct English. They can be omitted, often profitably, new meanings shining forth from the naked words. Read John 8:24 and 28 without the Italics and note the change that is dynamic as he asserts the divine I AM.

Scripture-texts of doubtful origin or authority are indicated by Italics, see I John 2:23.

4. **Have a regular hour** for meditating upon the Bible; if there is no other quiet moment, take the time just previous to falling asleep. For it is a good habit to have pure spiritual thoughts just before entering into sleep.

5. **The silent prayer** before meditation. Let there be an invocation before study, that the Holy Spirit guide you into the true interpretation of It's inspired words. Only the mind that gave divine words can reveal the meaning of them. This Mind is God and God inspires all. The commonest thought of Good is an in-breathing from God and by such breaths we live. When anyone consciously draws his breath from God then his words go near to the inner nature of every soul and they feed and guide the inmost being. Such utterances are inspired whether they come from poet or philosopher, sage or Son of God.

Interpretation is a work of inspiration. God only reveals God. Only the mind of God in us can tell us the things of God. See I Cor. 2:11, 12.

In the silence make this affirmation based on Jesus' words, John 14:26:

**"The Spirit of Truth teaches me all things and reveals to me the true meaning of the Scriptures."**

6. **The life of Jesus Christ is the key** to all Bibles, therefore begin your study with his history. Even the Old Testament cannot be perfectly understood without this key. Just as in every well written story there is one chapter that explains the mysterious parts by a disclosure made, or by a uniting of threads whose point of union had not been seen, so the life of this One Man explains the lives of all the others. The words of this One give the secret meaning of all the rest. Always **study every part of the Bible in connection with the Gospels.**

These notes continued in November Issue.

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## AN INTERPRETATION.

### *Matthew I. The Genealogy of the Inborn Christ.*

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1. The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;



3. And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4. And Aram begat Aminadab; and Aminadab begat Naason; and Naason begat Salmon;

5. And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6. And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

The history of Jesus Christ describes the origin, unfoldment, power and destiny of the Christ within every human being who comes to that stage of heavenly initiation referred to by the Master in his talk with Nicodemus (John 3:3) "Except a man be born again [literally, **from above**] he cannot see the kingdom of God." Birth is entering into a new consciousness and life. To know you are divine in origin and to begin to live the God-life is "to be born from above." Certain states of mind precede and surround this new consciousness and in Matthew I they are enumerated as the ancestry of the Man whose whole existence typifies **the-truth-that-saves** a man from making any more mistakes and also saves him from suffering the results of mistakes made in the past.

Verse I "the son of David." The meaning of David is **the beloved**. Throughout this interpretation there must be a searching for the significance of names, for the names of these Hebrew ancestors of Jesus denote the character of the thinking and feeling that open the way for the inborn Christ.

Many prophecies were made that the Messiah would come through the line of David, for it is through that which is lovable in us that our Christ-self has opportunity to come into manifestation. David was lovely in face and form (I Sam. 16:12) skillful (witness his easy conquest of Goliath) strong (slaying the lion) a singer with wonderful charm, sweetly forgiving towards personal enemies (like Saul, Absalom and Shimei) and in all things pleasing to God but "in the matter of Uriah the Hittite." Among your regenerating thoughts there must come a David (even though it be weak at times) in order to bring forth the Christ.

Matthew traces the Christ-ancestry to Abraham, while Luke goes back to Adam, the first initiate. "The son of Abraham," "the father of a multitude," that spiritual fecundity that is identical with **faith**. Faith is the father of a host of divine manifestations (Israel) and without faith, the Christ is not revealed.

In the book of Luke the descent of Jesus is traced through his mother's people, for Luke was writing for the Gentiles and desired to show that after the natural law Jesus was of the royal line of David through his son Nathan. Matthew gives his genealogy through the line of his adopted father Joseph, his legal progenitor proving him of the Messiah line through the fulfillment of law, the offspring of David, through his son Solomon.

Considering the meanings of the first fourteen ancestors of Jesus Christ we have the following:



| Name.       | Literal Meaning.      | Interpretation.   |
|-------------|-----------------------|-------------------|
| 1. Abraham  | Father of a multitude | Faith             |
| 2. Isaac    | Laughter              | Joy               |
| 3. Jacob    | Supplanter            | Power             |
| 4. Judas    | Praise                | Praise            |
| 5. Phares   | Breaking forth        | Initiative        |
| 6. Esrom    | Garden, enclosed wall | The Protected     |
| 7. Aram     | High, exalted         | Nobility          |
| 8. Aminadab | My people are liberal | Generosity        |
| 9. Naason   | Oracle                | Power of the Word |
| 10. Salmon  | Strength, firmness    | Establishment     |
| 11. Booz    | Fleetness, strength   | Spirited          |
| 12. Obed    | Serving, worshipping  | Worship           |
| 13. Jesse   | Jah exists            | God is            |
| 14. David   | Beloved               | Lovable           |

As the student searches for the literal meaning of the Hebrew names, he may find several translations in the different dictionaries found at the back of Bibles and in Concordances. These can be combined in a helpful way as in 6.—Esrom the definition in one dictionary is “blooming” or garden, in another “enclosed wall.” The student may by that be reminded of that lovely state described in the Song of Solomon 4:12 “A garden inclosed is my sister, my spouse,” mystically portraying the richness of the Soul on its way towards Christhood, overflowing with “pleasant fruits” and spices yet divinely protected from lawless violence.

Again, the translation of a name may not convey much to the student, then a little research into the history or references as to the character will aid one. Thus Abraham, “father of a multitude” becomes illuminated by Paul’s reference, Heb. 11:8, 9, and Rom. 4:3 and we see Abraham was the embodiment of Faith.

Certain characters puzzle the Bible-students who have been saturated with ethics and find their keen sense of right and wrong offended by the behaviour of men and women who in spite of these things are held in honor such as Jacob, who received his name from the first because of that astute power which he had of gaining over his brother—a power that marks his descendants to this day. The Jewish ability to see points of advantage and seize them is a gift of Intelligence which men feel justified in using to their own advantage and over their rivals until the Christ comes. Then this power to supplant is exercised for humanity and not against it. Though Jacob was such a mighty prince as to prevail even with God, yet he went halt on his thigh because he did not rise to his Christhood when the angel touched him, Gen. 32:24 to 32.

Let us now briefly review these first fourteen progenitors of the inborn Christ named by Matthew:

1.—The devotee who would come to his full estate of Christhood, finds the Abraham within, his **Faith**, and exalts it fervently.



2.—Then **Joy** does its perfect work, the “merry heart that doeth good like a medicine.” No long-faced piety with the Isaac consciousness. Without innocent laughter, one of the vital steps is omitted on the Way.

3.—Keen insight aided by intuition (Rebecca) carries the candidate through hard places where his gentle nature would be overrun and swallowed up by carnality were not the power of the Most High overshadowing him. Jesus exemplified wonderfully that rare paradox of the Jacob-nature, combining profound astuteness with the simple charm of a harmless child.

4.—Fullness of praise for God, God’s world, and God’s man charge the soul to the exclusion of all condemnation.

5.—All has gone on in orderly fashion with the line of descent thus far from Adam to Judah but now comes a sharp break and a strange aberration, for the mother of Phares, Tamar “plays” a part that lifts the whole procedure out of the usual into the realm that is a law unto itself, and the original, initiative consciousness, Phares, is the result. One must have the courage of one’s convictions to do a thing that is without a precedent.

6.—But when the step is taken from a supreme sense of righteousness and principle, there comes a rich fruition under a marvellous realization of protection. The candidate must ever feel this blessed protecting presence in order to go forward to perfection.

7, 8.—Nobility, generosity are prominent forebears of the inner Christ.

9.—Power in prophesy and in prayer and in healing by the Word mark the divine progress.

10.—There comes an established sense of being in the Way of righteousness that nothing can take away.

11.—Important is the Boaz-state of mind; that noble husband of Ruth well depicts the spirited independence of a master candidate for Christ-honors.

12, 13, 14.—Full of devotion, fervently bearing witness that God is, comes the Lover, by all beloved, David, the kingly gate, passing through which the Candidate easily goes forward through the other stages to the pinnacle of the Mary-consciousness fully prepared for the finished expression of the Christ, intended from the foundation of the world.

Four mothers are mentioned in this genealogy, Tamar, Rahab, Ruth the Moabitess and Bath-sheba the mother of Solomon. Each has a peculiar history in her relationship with man, each showing wonderful strength of character, certain ones passing through experiences commonly condemned but without blame and even with honor and justification. Christ ever honors and defends and uplifts woman.



Let the student search out the meaning of the names of the other ancestors and meditate on them, not making it a mere intellectual research, but wait on the spirit, content with a little light at first, sure that more will follow so surely as one is faithful, and thankful for what light has come.

Our next interpretation will be upon the miraculous conception and birth of Jesus Christ.

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## THE BEAUTY OF THE WORLD

By CHARLES FREDRICKSON.

As down the open road I go,  
A thousand things are dear!  
A fine companionship I know  
In all I see and hear.

My mistress is the buxom wind,  
I taste the breath of showers;  
To me the whispering leaves are kind,  
And sweet the lips of flowers.

The drowsy kine turn friendly eyes;  
They know me as I pass.  
I find a welcome in the skies,  
Another in the grass.

A kinship closer than of blood  
Holds me to all the earth—  
When once their use is understood  
The rankest weeds have worth.

The roots of grasses by the spring  
Call me to share their drink,  
And mid the forest's shadowing  
Birds tell me what they think.

I have not found the wide world o'er,  
A thing to scorn as mean!  
Their beauty charms me all the more,  
The deeper I have seen.

I am at home with everything  
And show them all my heart.  
Their myriad-voicéd whispering  
The finest thoughts impart.

On mountain top, mid prairies sweep,  
Or near the thundering sea,  
How friendly arms around me creep!  
And hold me tenderly.



# THE MASTER MIND

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Edited and Published by

ANNIE RIX MILITZ

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## SALUTATORY

### Friends, Lovers of Truth, Fellow-workers!

I greet you as I come forth from the Silences into the bright light of your Soul recognition. I come with no reason for coming but that I could do naught else. Drawn by the love without and pressed by love within, I must deliver my message to you who sit in the light and to them who still bend under the shadows of benighted sorrow and ignorance.

Warm and rich have been the loving words of welcome and gratulation and the heart of my Editor overflows with thanksgiving. May every glorious prophecy of my useful and prosperous career bring to its seer, honor and glory as true prophets indeed! Take me in your hands friends and bless me and so come in touch with and partake of all the blessings that are now centering about this little magazine.

Loving hands have wrapped every copy of this issue and there are sensitive people who when they receive THE MASTER MIND will feel the blessings it carries thrill through their whole being and realize healing even while they read.

I come in the name of the Master of Masters who said, "Who-soever shall receive this child in my name receiveth Me; and who-soever shall receive me receiveth Him that sent me" Luke 9:48.

Peace I give unto you! My peace I give unto you!



**GOOD WORDS FROM FELLOW-EDITORS**

**Elizabeth Towne, Nautilus:** Greetings and good will and congratulations! Here's wishing you all sorts of usefulness and prosperity with THE MASTER MIND.

**Elbert Hubbard, Philistine:** You are doing splendid good work in the line of your hopeful, helpful, optimistic teachings. Anyone who can write as well as you should keep right at it. We grow by doing. So here is a hand clasp over the miles.

**A. P. Barton, Life:** I am glad you are starting THE MASTER MIND. We need it just now. There is a large place for it. Bless you. It will be permanent.

**H. H. Schroeder, Das Wort:** I am pleased to hear that you are going to edit and publish THE MASTER MIND, for which I bespeak a large circulation. I have always been greatly interested in your writings and have sold quite a few of your books, and I look forward to this new magazine as a means of inspiration and upliftment to the many hungry souls throughout the country and in foreign lands.

**Henry Harrison Brown, Now:** I bid you welcome and wish you all success. It is no easy field and requires more patience and faith for success than any other I ever worked in. But Truth and Love win.

**Thomas J. Shelton, Christian:** There is a wide field for you.  
\* \* \* I have always enjoyed your writings and have been in telepathic touch with you ever since I met you in Chicago. Yes, I am a sun of God and so are you. The Elect Lady sends greetings and we give you the hand of Fellowship.

**Charles Fillmore, Unity:** Our blessings go out to you in the new venture. You have had experience enough to know what it is to found and sustain a magazine and with your natural editorial ability, everything points to a prosperous outcome. \* \* \* Assuring you of our hearty co-operation in the good work we are yours faithfully.

**Alfred Tomson, Fellowship Messenger:** All hail "THE MASTER MIND." Across the silent spaces I again send you the greetings of the spirit and the joy of my own heart that you are to give to the world through your own Master Mind, the great and beautiful things you have harvested from the golden fields of truth.

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Many other letters have come from those in other fields of the good work and from private individuals and I thank you all for the kind expressions of gratitude and appreciation and the good wishes for a long, prosperous service in the uplift and healing of humanity.



## THE HEALING CIRCLE

For the benefit of those who desire individual help we have formed a band of healers to receive your requests for healing of body, mind, soul, or affairs:

Multitudes are alive and well today because of this power having been exercised for them. It is the Truth that does the work and the part of the Healer is to realize and speak it. It does not need always to be spoken aloud, to be written or printed, but simply to be sent on the wings of Thought. One does not need to be in the personal presence of the patients in order to reach them; thought knows no space, we can think of the opposite side of the earth just as quickly as of the next room; and the instant your thought touches another, you are a power to convey truth to that one.

Those who are quite new to this teaching are advised to get a book on the first principles of this way of thinking called **Primary Lessons** in Christian Living and Healing by Annie Rix Militz and study it carefully and faithfully applying its instructions daily. It will answer many questions. The book is one dollar and can be obtained by sending to the Agent and Publisher, H. F. Stone, Box 55, Stapleton, N. Y.

Those desiring healing will address **The Healing Circle**, 802 S. Union Ave., Los Angeles, Cal., U. S. A. and enclose an offering, a bill, check or postal money order or stamps and a week's treatment will be given you or longer as you request.

### THE HEALING MEDITATION.

Every night at 7 p.m. during October, unite with the **Healing Circle** in the thought:

The Lord in the midst of thee is Almighty. I am strong with the strength of the Almighty.

The Lord in the midst of thee is Health. I am healed by the power of Almighty Health.

The Lord in the midst of thee is Wealth. I am prospered by the bounty of overflowing Wealth.

The Lord in the midst of thee is Light. I am Soul-illuminated by the Love and Wisdom of thy Light.



## PLANET HEALING

### SOUL COMMUNION.

The Half-Hour of silent blessing observed the 27th of every month all over the world at the same time when it is:

- 9:00 a.m.—Alaska (Nome).
- 9:30 a.m.—Hawaii (Honolulu).
- 10:00 a.m.—Tahiti.
- 10:30 a.m.—North West Canada (Dawson).
- 11:00 a.m.—Alaska (Skagway and Sitka).
- 12:00 noon—British Columbia, States of Washington, Oregon and California.
- 12:30 p.m.—Canada (Calgary), Idaho, Nevada, Utah, Arizona, and Lower California.
- 1:00 p.m.—Canada (Regina), Montana, Wyoming, Colorado, New Mexico, Texas (El Paso), and Mexico (Mazatlan).
- 1:30 p.m.—Canada (Winnipeg), The Dakotas, Nebraska, Kansas, Oklahoma, Texas (Galveston), and Mexico.
- 2:00 p.m.—Minnesota, Wisconsin, Iowa, Illinois, Indiana, Missouri, Arkansas, Louisiana, Mississippi, Kentucky, Tennessee, Alabama; Yucatan, Central America.
- 2:30 p.m.—Canada (Toronto), Ohio, New York (Buffalo), Pennsylvania (Pittsburg), The Virginias, The Carolinas, Georgia, Florida, Cuba (Havana), Jamaica, Hayti, Panama (Colon).
- 3:00 p.m.—Canada (Montreal), Vermont, Connecticut, New York (New York City), New Jersey, Delaware, Maryland, Pennsylvania (Philadelphia), Washington, D. C., Colombia (Bogota), Peru (Lima), Chili.
- 3:30 p.m.—Canada (Quebec), Nova Scotia (Halifax), Maine, New Hampshire, Massachusetts (Boston), Rhode Island, Bahama Islands, West Indies (Porto Rico), Venezuela, Bolivia, Cape Horn.
- 4:00 p.m.—Bermuda Islands, Guiana, Buenos Aires, Falkland Islands.
- 4:30 p.m.—Newfoundland (St. Johns), Brazil (Central).
- 5:00 p.m.—Greenland, Brazil (Rio Janeiro).
- 6:00 p.m.—Atlantic Ocean (Middle).
- 6:30 p.m.—Iceland and The Azores.
- 7:00 p.m.—Madeira Islands and West Africa (Sierra Leone).
- 7:30 p.m.—England (Liverpool), Scotland, Ireland, Spain, Portugal, Morocco.
- 8:00 p.m.—England (London), France (Paris), Belgium, Holland.
- 8:30 p.m.—France (Marseilles), Norway, Denmark, Germany (Hamburg), Switzerland, Italy (Milan), Algiers.
- 9:00 p.m.—Germany (Berlin), Italy (Rome), Austria (Tyrol), Tripoli, Sahara.
- 9:30 p.m.—Sweden, Austria (Vienna), Greece, South Africa (Cape Town).
- 10:00 p.m.—Russia (St. Petersburg), Poland, Turkey (Constantinople), Egypt, South Africa (Petermaritzburg).
- 10:30 p.m.—Russia (Moscow), Palestine (Jerusalem), East Africa (Zanzibar), Red Sea.
- 11:00 p.m.—Armenia, Arabia (Aden).
- 11:30 p.m.—Persia, Island of Mauritius.
- 12:00 midnight—Indian Ocean, Afghanistan.
- 12:30 a.m.—Morn of the 28th—India (West).
- 1:00 a.m.—India (Central).
- 2:00 a.m.—India (East).
- 3:30 a.m.—China (Hongkong).
- 4:00 a.m.—China (Shanghai), East Indies, Philippines, Australia (Albany).
- 4:30 a.m.—Siberia (Yakutsk).
- 5:00 a.m.—Japan (Nagasaki).
- 5:30 a.m.—Japan (Yokohama), Siberia (Okhotsk), Australia (Melbourne).
- 6:00 a.m.—Australia (Sydney).
- 7:30 a.m.—Morn of the 28th—New Zealand.

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According to an eminent French scientist who presented the theory to the great French Academy of Science for its consideration, every man is a sun radiating his thoughts and feelings just as the center of our solar system sends forth its rays. This is not a theory with many who are proving daily man's power to



influence not only the mentalities within sound of his voice but also those who do not even know him and whom he has never met through the avenues of the senses.

As healers have been able to send the thought-message of Truth to single individuals, so they can send it to groups, just as the teacher who can instruct one pupil can give the same lesson to a class-room.

It has now been years that large numbers of faithful minds all over the world, in Russia, in Australia, in "the Isles of the sea" as well as throughout the United States have joined on the 27th of every month when it is 12 noon on the Pacific Coast and spoken the truth to humanity, that takes them out of strife and selfishness, epidemics and other sufferings.

Every human being must be seen in his divinity and invoked as a holy spiritual being, desiring the heavenly life and able to live it. Radiate these messages:

"It is the Truth that heals you.

It is the Truth within you that gives you real satisfaction and rest.

It is the Truth that your heart is seeking and you have it now. It reveals itself to you and sets you free."

These messages fall like dew on thirsty souls and hearts will respond and lives will be transformed—all by this silent prayer.

Rulers and men of influence are to be seen as open to the Holy Spirit so as to be guided to do the best thing for those looking to them. Invoke the pure Holy Spirit of goodness in them and declare its power to work righteousness through them.

Inspiration will come to certain of you to speak the word so that our brothers of Capital and our brothers of Labor will meet in equity and each do right by the other through seeing all their gifts of intelligence and strength, skill and power, good judgment and indomitable will as coming from God for one purpose only, to bless the whole race.

Study the time table and if there are those whom you wish shall come into this wave of blessing, write to them to go by themselves at this time and for at least ten minutes lift up their hearts to God and so open themselves to His messengers.

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As the light of the lamp dispels in a moment the darkness that has reigned for a hundred years in a room, so a single ray of divine light from the throne of mercy illumines our heart and frees it from the darkness of a life-long sin.—Ramakrishna.



## THE HOME MINISTRY

From many parts of the country, calls are coming to me to come and establish centers, just like the Homes of Truth, where truth can be taught and its healing practiced. And nothing less than the demonstration of omnipresence and a host of angel-helpers to call upon for assistance could place me in a position to respond to all these calls personally. But in spirit I go forth instantly, earnestly desiring that every such prayer shall receive a full and speedy answer. And here is a way opening by which those Centers can be formed and held and each become a nucleus for a large and blessed ministry to the longing souls who know not where to turn for their deliverance.

### FIRST MEETINGS.

Wherever there is one who desires to form such a Center, let that one call together those who are of the same mind as to Truth and as to forming a Center. Without binding each other, such as becoming members of an organization let all stand together spiritually and outwardly by appointing a regular time of meeting and a place, the home of one of the number will be the best place. Let the frequency of your meeting be every week or every two weeks. Select leaders—six or less—who will take turns in leading. Let the days be set for each one, and let each one select her subject—a spiritual theme—to be announced a meeting ahead.

When a leader comes to her meeting let her be prepared with a statement of Truth to hold with the others in the silence. It can be original or selected from a magazine or a spiritual book. After a (1) song then the leader can (2) give a talk on the thought to be taken into the (3) Silence, which itself can last for about five minutes.

After the silence comes another (4) song then a (5) reading from some lesson-book—**The Primary Lessons** in Christian Living and Healing, for instance—for about a half-hour then a (6) closing Silence followed by a (7) closing song.

There may be only two or three of you, but that is enough for a nucleus. Send your names to the Home of Truth, 802 Union Ave., Los Angeles, Cal., writing the words Ministry Department in the corner and further counsel will be given you and if you wish, your Center will be put on the list of Meetings in the Magazine. Whenever you desire an answer enclose stamps, or if it is to be put on the list enclose an offering.



### Sunday Meetings.

When there are ten or more gathered together it may be desirable to open your meeting to the public, then Sunday services can be held. A notice in the newspapers will be good but not until several meetings have been held in which deep devotion and consecration have welded you together and you are strong in harmony and filled with the Holy Spirit.

Numbers of you have already started and if you desire a devotional meeting you can use the form adjoined. Let the Leader for the day meditate upon the Silence, the Bible Reading, and the Discourse at least a week before the meeting.

I am preparing a series of fifty-two discourses for the benefit of the Home Ministry and as Centers prove themselves ready, the Circuit will be opened and there will be a supply according to the demand, its character and its own fulfillment of its part.

As this department develops, instruction will be given of the way to conduct Healing Meetings, Bible Classes and other forms of ministry.

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### SUNDAY SERVICE.

1. Opening Music, instrumental. Audience in silence.
2. Let us unite in **singing** Hymn 2\* (or 127.\*)

3. Let us join together in **Silent Prayer** and communion with the great Oversoul, our universal Good, the Lord God of heaven and earth. Let us realize today the almighty power of divine love within us to heal every breach and join together those who should never have been separated. Some are suffering with weaknesses in their bodies because there has been a break or misunderstanding between them and some one else. Some cannot succeed in their affairs because of the friction and inharmony that grind between them and others—even loved ones. The sense of wrong rises like a wall and always there is constraint that makes it hard to be natural and easy in their presence. Let us now open ourselves to the great Love that is our union in spirit and in truth. This appearance of misunderstanding and separation is but a surface delusion—underneath we are forever One and we understand each other perfectly and can easily dismiss these shadows by the power of Truth.

Let us think of some one with whom we would again be in perfect friendship and silently send this message:

**Love watches between you and me, removing every barrier, all misunderstanding and every disagreement, proving that we are one forever more.**

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\*The first number is in "Truth in Song," the second "Song Hymnal of Praise and Joy."



Here follows a silence of not less than two minutes closing with

4. A short musical selection softly played.
5. **Scripture reading:** The story of God's adjustment between Jacob and his father-in-law, Laban: Genesis 31:2 to 7 and 14 to 18 and 22 to 29 and 36 to 50 and 54, 55.
6. Hymn 13 (or 371).
7. Announcements and Offertory.
8. Discourse:

## LOVE WATCHES

**Text:** Genesis 31:48, 49 "And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called \* \* \* Mizpah; for he said, The Lord watch between me and thee when we are absent one from another."

Laban and Jacob were two men of the same faith, being of the family of Abraham and believing in the same great God even though adhering to lesser gods and following practices unworthy of the ideals set before them. While agreeing on the great essentials of their religion, they differed bitterly each as to the ways of living and doing of the other and each felt himself to be in the right and the other wholly in the wrong. Thus they are types of those people who are in the same faith, having close relations, yet moving further away from each other day by day until the relationship becomes unbearable and only the grace of God can heal it.

And healed it must be! For herein is the secret of the deliverance of many a student of Truth, who wonders why, with all the knowledge that he or she has received, that disease still holds on!

Wherever people are brought together, by whatsoever means, there they may find the point of agreement and return to the Eden happiness from which they went forth in the beginning. We are all one in the divine mind and that One is God who is the harmony of the ages and whose law is agreement.

When the seers who wrote of beginnings described the first state of man, they called it Eden, the realm of joy and peace. As long as the man-woman in it co-operated with the Spirit, all was well but when the suggestion of separation and differing—that suggestion called the serpent—entered in then came sorrow and inharmony. Adam-Eve were but a type of those angels who were said to have fallen from their high estate through fault-finding, jealousy and the sense of difference.

We journey back to our Father's house in the measure that we refrain from fault-finding, destroy jealousy and envy through love and truth, and absorb the sense of difference into the supreme consciousness of Being-All-One.

If we are fallen angels we have been self-deposed and therefore can be self-reinstated through Love, the Lord. We know the



One in us that has never fallen. Whither should it fall since it is everywhere—it would only go from itself to itself since there is naught else but itself in all Being. This truth heals us of the fear of falling, either morally or physically. It is but a dream, to think we have gone away from our Eden-happiness and we awaken and are dehypnotized by often remembering our Lord, omnipotent Love.

According to the discovered laws of thought communion, we are in perpetual touch with all those upon whom we think and though the outer sense-thinking may be debarred from this cognition for years, yet in the Soul-sense, the communication is never interrupted. Therefore, with this understanding, we mentally go forth to meet all those who stand away from us and melt the walls of misunderstanding and meet, soul to soul, and confidently watch and await the outer expression of harmony, the sure fruit of the conscious co-operation in spirit.

Doubtless one of the hardest things to bear and to understand is the untrue conduct and attitude of those, who, we believe, know so much and profess so much, and yet can allow and even defend such flagrant violation of their own principles. Over and over again we exclaim "How can they do that!" "I don't understand." "What does it mean?" "I never dreamed that they had such thoughts or such feelings in them!" Yet all such exclamations and such meditation are but wasted breath and time, and only increase the confusion and deepen the maze. We have not yet found their point of view.

A certain lady, a lover of Truth, was much grieved and overborne by the cold estrangement of a former warm and loving friend, about whom she was hearing strange tales of hateful speech and bitter denunciation of herself. Overwhelmed at first by sorrow, she forgot to speak the Word of truth and suffered intensely. Then she came to herself and began to meditate upon the Spirit which was the Lord in the other and the same Lord in herself. She soon realized the unity so perfectly that she was able to see herself from the other's point of view. Then a revelation dawned upon her! "Is that the way you see me? Is that what you think I mean by my actions? I understand. No wonder you resent and resist me as you do—it's natural! Why, I see that you have really been patient and have restrained yourself—it's a wonder you have not acted worse!" Then she saw how she could act and speak so that the right impression would be conveyed and so correct the other. This she did mentally as she lay upon her bed with the wee small hours finding her with wide awake eyes. And soon after she fell into sweet repose, waking refreshed in the morning with the sense that everything had been set aright. No more rumors came to her of the unkind action of her friend and though they did not meet for months, yet the serene assurance that Love was watching between them ever remained with her. And when they met, their friendship was as



though it had never been broken. No explanations, no references to any differences, no apologies—all a deep pure mutual understanding that never more could pass away.

As we are honest with ourselves we may discover where we have been unprincipled and meriting the same judgment that we have passed upon the other. It is sometimes a hopeless outlook when we know we have said and done things that the other will not forgive or forget. Hopeless if we do not know the truth. But, knowing that sincere repentance begins the obliteration of even the memory of a wrong when the power of God is invoked, we can mentally reason with our friend and seek the Lord in him or her until the mistake is faded out and Christ-forgiveness bridges the gulf that is a gulf no more.

The one in us or in another that can wrong the other is an empty shadow, a delusive and deluded self that dissolves before the spoken truth, as darkness flies before the rising sun.

“What I have done  
That might your nature, honor, and exception  
Roughly awake, I here proclaim was madness!  
Was't Hamlet wronged Laertes? Never Hamlet.  
If Hamlet from himself be taken away  
And when he's not himself does wrong Laertes  
Then Hamlet does it not. Hamlet denies it.  
What does it then? His madness. If't be so,  
Hamlet is of the faction that is wronged!  
His madness is poor Hamlet's enemy.”

In our faithfulness to the silent method of communion let us not forget that often a single spoken word or outer action will do more than hours of silence when there is a righteous demand for such outward demonstration. Pride must be dethroned. Fear must be swallowed up in Godhood. There must be no waiting for the other to make the first approaches. “Act well thy part there all the honor lies” and the **Victory**. Infinite tact may be needed to advance at the right psychological moment but inspired Love will give that. Only be ready.

“But I have done all these things,” someone cries. “I have humiliated myself to the ground. I have made every concession. I have sought every way I know to establish our friendship again but all in vain.” Then what? Here is where the blessed daily hourly prayer can do its perfect work. Whenever that one comes into mind, and regularly night and morning, breathe this simple heartfelt prayer of affirmation “Love watches!” Let those magical words mean to you that the Spirit, our God of love, stands between you holding you close together and adjusting all things and proving you one for ever and ever.

“Perhaps” says another “our friend has died! Is there any hope of reconciliation?”

Yes, indeed! There is no death and your friend is still conscious, still in the divine Mind open to the God-message of unity and understanding, may even be yearning for a word of forgive-



ness and love to remove a stumbling-block that prevents his or her progress on the upward way. When shall we believe there truly is no death! That experience is only like a curtain dropped down, easily brushed aside by the one who sees God everywhere.

Happily you my friend may be one who does not feel the need of any reconciliation with any one, having the restful knowledge that all things are working together for good and even your enemies in the divine dispensation are your benefactors. Or, simply, you do not know of anyone with whom you are not in harmony. Then you are in the position to speak the word for the reconciling of others who should be good friends. "Blessed are the peace makers for they shall be called the children of God." Mentally see the unity of these who seem "at cross-purposes" and overshadow them with the love-truth of the Lord's **Mizpah**. It will be a joy to see these hearts come to right understanding of each other under the word of the Spirit. And who shall limit the harvest of a seed so lovingly sown? For the fruits are many—not only interior blessings but exterior, bodily healing, sanity restored, death arrested, prosperity revived as well as happy Souls hastened on their Christ Way.

Let us close this spoken meditation which we have had today with a silent invocation as we had in the beginning. Let us take the same words and repeat them three times, the first time to some one whom we love and would be one with; the second time to some one who is uncongenial to us with whom as lovers of truth, and followers of the Christ-path of regeneration, we must be one; and then let us speak to two others who are estranged for any cause from each other: "Love watches between you two, removing every barrier, all misunderstanding and every disagreement, and proving you to be one forever more."

#### SILENCE.

9. Closing Hymn 62 or 131.

10. Benediction:

And now may you go forth each one a living Love-Word breathed forth from the Almighty, come into the world to heal it, to uplift it, and prove to humanity that Heaven is here, now, filling the whole earth. It is done.

11. Recessional Music.

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What if earth

Be but the shadow of heaven and things therein  
Each to each other like, more than on earth is thought.  
—Milton.



## TREASURES OLD.

FROM ST. AUGUSTINE.

Excerpts from the "Confessions" of St. Augustine, a Christian bishop who was born in the year 353 A. D. His youth was spent in most profligate and licentious pursuits, being a spirited vigorous Carthaginian, overflowing with life and self-will. Finely educated, of a master wit well-traveled, he tasted of the best of the unregenerate life and early grew weary of it all. He sought respite in philosophy without success and only as he threw himself absolutely into the Christ-consciousness did he find peace and the great illumination that has immortalized his name.

**What thou lovest man, thou dost become ; earth if thou lovest earth and if thou lovest God—what shall I say?—thou becomest God.**

**The One Teacher:** I believe that thou taughtest me because it is truth, nor is there besides Thee any teacher of truth, where or whensoever it may shine upon us.

**Good and Evil:** Whence came I to will evil and nill good \* \* \* seeing I was wholly formed by my most sweet God. If the devil were the author whence is that same devil? And if he also by his own perverse will, of a good angel became a devil, whence again came in him that evil will, whereby he became a devil seeing that the whole nature of angels was made by that most good Creator? \* \* \* For never soul was nor shall be, able to conceive anything which may be better than Thou who art the Sovereign and the best good \* \* \* Thy substance can by no means be impaired. For corruption does no ways impair our God \* \* \* because He is God and what He wills is good and Himself is that Good. \* \* \* Behold God and what God hath created, and God is good yea most mightily and incomparably better than all these ; but yet He the Good created them good ; and see how He environeth and fulfills them.

Where is evil then and whence and how crept it hither? What is its root and what is its seed? Or hath it no being? Why then fear we and avoid what is not? Or if we fear it idly then is that very fear evil, whereby the soul is thus idly goaded and racked. Yea, and so much a greater evil as we have nothing to fear and yet do fear. Whence is it then? Seeing God the Good hath created all these things good.

**Origin of Evil:** "For I saw through enquiring the origin of evil they were filled with evil. \* \* \* That evil then which I sought whence it is, is not any substance. \* \* \* Thou madest all things good nor is there any substance at all, which thou madest not \* \* \* each is good and altogether very good. And to Thee is nothing whatsoever evil.



**Ecstasy:** And when our discourse was brought to that height that the very highest delight of earthly senses in the very purest material delight, was, in respect of the sweetness of that life, not only not worthy of comparison, but not even of mention, we, raising up ourselves with a more glowing affection towards the Self-same, did, by degrees pass through all things bodily even the very heaven whence sun and moon and stars shine upon the earth; yea, we were soaring higher yet, by inward musing and discourse and admiring of Thy Works; and we came to our own minds and went beyond them that we might arrive at that region of never-failing plenty where Thou feedest Israel forever with the food of truth and where life is the Wisdom by whom all these things are made.

**Freedom:** When I shall with my whole self cleave to Thee, I shall nowhere have sorrow or labor, and my life shall wholly live as wholly full of Thee.

**The Love of God:** Not with doubting but with assured consciousness do I love Thee Lord. Thou hast stricken my heart with Thy word and I love Thee. Yea, also heaven and earth and all that therein is, behold, on every side they bid me love Thee. \* \* \* But what do I love when I love Thee? Not beauty of bodies, nor the fair harmony of time, nor the brightness of the light so gladsome to our eyes, nor sweet melodies of varied songs nor the fragrant smell of flowers and ointments and spices, not manna and honey, not limbs acceptable to embracements of flesh. None of these I love when I love my God; and yet I love a kind of light and melody and fragrance and food and embrace\* when I love my God, the light, melody, fragrance, food, embracement of my inner man; where there shineth unto my soul what space cannot contain and there soundeth what time beareth not away, and there smelleth what breathing disperseth not, and there tasteth what eating diminisheth not and there clingeth what satiety divorceth not. This is it which I love when I love my God.

#### FROM WILLIAM LAW.

William Law, an English mystic and divine, lived from 1686 to 1761. He was a professor in Cambridge and also was tutor to the historian Edward Gibbon's father at Putney. He was called "the Sage of Putney" and so far did his fame extend as to wisdom, both spiritual and material, that noted poets, doctors, Members of Parliament and ministers—among the latter were the Wesleys—sought instruction from him. He is placed in the first rank of 18th Century divines. His sayings are alive with truth. Here follow a few:

**The Treasure Within.** We have all of us free access to all that is great and good and happy, and carry within ourselves the key to all the treasures that heaven has to bestow upon us \* \* \* we have it in our power to know and enjoy it [the one only good] in as great a reality as we know and feel the power of this world over us; for heaven is as near to our souls as this earth is to our

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\*Note the reference to the five senses, seeing, hearing, smelling, tasting and touch.—Editor.



bodies and we are created, we are redeemed to have our conversation in it. God the only good of all intelligent natures is not an absent or distant God but is more present in and to our souls than our own bodies. \* \* \* We are all of us by birth the offspring of God, more nearly related to him than we are to one another; for in him we live move and have our being.

The first man that was brought forth from our God had the breath and spirit of Father, Son and Holy Ghost breathed into him and so, he became a living soul. Thus was our first father born of God, descended from him and stood in Paradise in the image and likeness of God. He was the image and likeness of God not with any regard to his outward shape or form; but he was the image and likeness of God because the holy Trinity had breathed their own nature and spirit into him. And as the Deity, Father, Son and Holy Spirit are always in heaven and make heaven to be everywhere; so this spirit breathed by them into man brought heaven into man along with it so man was in heaven as well as on earth, that is, in Paradise which signifies a heavenly state or birth of life.

**No Evil in God.** It is a glorious and joyful truth (however suppressed in various systems of divinity) that from eternity to eternity, no spark of wrath ever was or ever will be in the holy triune God. If a wrath of God is anywhere it must be everywhere: if it burned once it must burn to all eternity. \* \* \* God considered in himself is as infinitely separated from all possibility of doing hurt or willing pain to any creature, as he is from a possibility of suffering pain or hurt from the hands of a man; and this, for this plain reason because he is in himself nothing else but the boundless abyss of all that is good and sweet and amiable. \* \* \*

**The Regeneration.** Be persuaded therefore, fully to believe and firmly to settle in thy mind this most certain truth, that all our salvation consists in the manifestation of the nature, life, and spirit of Jesus Christ in our inward new man. \* \* \* This new birth of Christ thus firmly believed and continually desired will do everything thou wantest to have done in thee; it will dry up all the springs of vice, stop all the working of evil in thy nature; it will bring all that is good into thee; it will open all the gospel that is within thee and thou wilt know what it is to be taught of God.

**The Way of Salvation.** Now there is but one possible way to attain this salvation or life of God in the soul. There is not one for the Jew, another for the Christian and a third for the Heathen. No; God is one, human nature is one, salvation is one and the Way to it is one; and that is **the desire** of the soul turned to God. When this desire is alive and breaks forth in any creature under heaven, then the lost sheep is found and the Shepherd has it upon his shoulders. \* \* \* Thus does this desire do all, it brings the soul to God and God into the soul, it unites with God, it cooperates with God, and is one life with God.



Suppose this desire not to be alive in a Jew or a Christian, and then all the sacrifices, the service, the worship, either of the law or the gospel, are but dead works that bring no life into the soul, nor beget any union between God and it. Suppose this desire to be awakened and fixed upon God, though in souls that never heard either of the law or gospel, and then the divine life or the operation of God, enters into them and the new birth in Christ is formed in those that never heard his name. And these are they that "shall come from the east and from the west and sit down with Abraham and Isaac in the kingdom of God." \* \* \* When therefore the first spark of desire after God arises in thy soul, cherish it with all thy care, give all thy heart to it, it is nothing less than the touch of the divine lodestone that is to draw thee out of the vanity of time into the riches of eternity. \* \* \*

Oh my God, just and good, how great is thy love and mercy to mankind, that heaven is thus everywhere open, and Christ thus the common Saviour to all that turn the desire of their hearts to thee! Oh sweet Power \* \* \* born in every son of man that stirs and works in every man and gives every man a power and desire to find his happiness in God! \* \* \* None are separated from thee, none live out of thy love but all are embraced in the arms of thy mercy, all are partakers of thy divine life, the operation of the Holy Spirit as soon as their heart is turned to Thee! Oh plain and easy and simple way of salvation! wanting no subtleties of art or science, no borrowed learning, no refinements of reason but all done by the simple natural emotion of every heart that truly longs after God.

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## HARVEST NEWS.

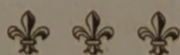
The Los Angeles Home of Truth has made a new move which means the fulfillment of the injunction in Isaiah LIV: "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left." The Sunday morning services are now held down town in Blanchard Symphony Hall and the residence is in a large fifteen-room house on the corner of Union Avenue and Eighth St.

The lower floor holding easily 150 people is a broad, maple-floored, electric lighted hall and here the Sunday evening services and Healing Meeting, conducted by Mrs. Militz, are held. Also the Bible Classes by Mrs. Turner on Monday, Tuesday and Wednesday at 10:30 a.m.

The office of THE MASTER MIND MAGAZINE has its own special side entrance and is well adapted to the needs of its Business Manager, Mrs. Melva Merrill and Secretary, Miss Ida Jane Ayres. Individual healing is ministered as usual by those who devote themselves to that work and appointments can be made over the telephone: Home 54392.

The neighborhood is especially delightful being one of the finest residential parts of Los Angeles. Beautiful lawns, green the year round, waving palms, broad boulevards make the region look like a great park.

The move is considered an excellent step and though many who loved the old place with its blessed associations may feel a momentary pang, yet even they will join the others in congratulating us and realizing the satisfaction that the good work is growing and will now draw to its ministrations more souls than ever.



Under the auspices of the Los Angeles Metaphysical Library, Miss Reesberg, Manager and Librarian, and the Home of Truth, Mrs. Annie Rix Militz conducts Noon Meetings every Monday in Blanchard Symphony Hall, 232 S. Hill St. upon "The Power of Mind." The attendance is good and many business men and women and Truth-seekers living out of town avail themselves of this opportunity to get courses of lessons and gratifying reports come daily of the good the meetings are doing. All are welcome. Contribute what you will.



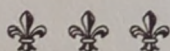
A genial letter from that vital and active messenger of Truth, Henry Victor Morgan, tells of new work in Detroit that is most interesting "an active and energetic New Thought Alliance. We have" he says "about one hundred members, a beautiful hall, a circulating library and free reading room with growing interest." The address is 318 Woodward Ave. May inspiration and prosperity attend every step.



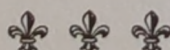
A number of young Centers and Homes of Truth are growing in different towns, showing a healthy persistency, undiscouraged by small attendance and light contributions and I shall be glad to mention such from time to time. Among such is the Home of Truth in Sierra Madre, 493 Auburn Avenue. Mrs. Hamor and Miss Alida Hamor are the teachers and healers. There is a Bible lesson every Wednesday 3 p.m., Healing Meeting Friday 8 p.m. and Services, Sunday 3:30 p.m.

Another is the Home of Truth, 221 Ocean Front, corner of Rose Ave., Ocean Park with Mrs. Hunter-Jones, teaching and healing, holding meetings Friday 3 p.m. and Sunday 11 a.m. and on the first Sunday afternoon of each month at 3 p.m., Mrs. Annie Rix Militz gives an address.

In Calgary, Canada, there is a faithful heart, "holding the fort" with only about a dozen coming to the meetings. It is called Metaphysical Library and the address is 236 8th Ave. West. Mrs. M. Mason is the presiding messenger and she writes "My little work has prospered here in this new country, not phenomenally but steadily, have never had more than a dozen at a time but almost every Sunday sees new faces."



A young and thriving Center of Truth is in Berkeley, Cal., now holding Sunday Meetings in a hall in the old Y. M. C. A. building on Allston Way. Mrs. Ida Mansfield Wilson is the speaker in charge and her home address is 321 Treehaven Apts., Ridge Road.



The work goes forward in the large and prosperous Homes of Truth around San Francisco Bay. There are two in the City of San Francisco at 1109 Franklin Street and 3099 California St. and they have union services every Sunday 11 a.m. in Kohler & Chase Hall, O'Farrell St. near Market, Mrs. May Wiggin and Miss Harriet Rix being the principal speakers. Miss Eva Fulton conducts Bible Lessons at the Franklin Street Home.



In San Francisco Mrs. May Wiggin opens a class "Basic Principles" Oct. 10 at 8 p.m. in Oakwood Hall. Her Friday afternoon Bible lectures will be on The Parables. Mrs. R. Pell will continue her Monday afternoon talks at 3099 California St.



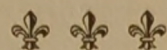
At 1109 Franklin Street, Miss Harriet H. Rix begins a class in Basic Principles October 3rd at 8 p.m.



There is a Home of Truth in Alameda, Grand St. corner Alameda Ave., one in San Jose, 144 N. 5th St. and one in Sacramento, 1235 I St., all in flourishing state and doing much excellent work.



At the Los Angeles Home of Truth, 802 S. Union Ave. a Course of Twelve Lessons in the **Basic Principles of Prosperity** will be taught by Mrs. Annie Rix Miltz, Tuesday, Wednesday and Friday evenings in October beginning Oct. 3rd at 8 p. m. All welcome. Collection.

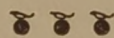


I shall be glad to tell of the different activities in Centers from time to time as word comes to me and next month there will be a classified list of Centers of those who ask to be on the list.

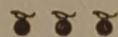
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## ABOUT PEOPLE AND THINGS.

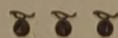
I have received some beautiful mottoes from the artist-printer, Joseph Rowny, with my photograph about the size of a nickel and below it one of my "sayings," and Mr. Rowny writes that he will make mottoes for YOU with your photograph and favorite sentiment. Wouldn't that make a pretty Christmas card? Write to him for the price. His studio is on the corner of 20th and Farnum Sts., Omaha, Nebraska.



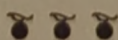
We intend to have pages of advertising in the Magazine because we know that good things should be announced to the world. But we shall seek to accept only those advertisements that are acceptable to the class of readers for whom we write. When discrimination is exercised in receiving advertisements it is usually at a financial sacrifice, but in the end it is a great advantage to those whose advertisements we print. If you have something that you think our readers will like, write to our Business Manager, Mrs. Melva Merrill.



We have received the prospectus of "The Bulletin" from our friend Mr. Walter Goodyear of Roger Bros., 429 6th Ave., New York City. Fifty cents a year; 6 months 25 cents; 3 months 15 cents. It has a good substantial sound, and will be a special answer to the question "What shall I read?"



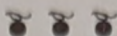
One way that you can specially help THE MASTER MIND is to hurry in your subscription so that we may get into the second class for postal rates. Only bona fide subscribers will be accepted by the Post Office authorities and we need a thousand subscribers as that will be the fifty per cent of the 2000 copies which we shall issue every month.



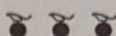
Mrs. Elizabeth Regnier has just completed and published a little year book called "Fruits of the Spirit." It is a collection of helpful words, simple in diction and "homey" in comparisons and references but com-



ing from a rich heart of love and a soul full of healing power, even one saying realized by the reader will repay the price of the book. It is 50 cents a copy, 5 cents extra for postage. You can get it at the Home of Truth, 802 S. Union Ave., Los Angeles.



Alfred Tomson, the wonderful Convention-Secretary through whose untiring self-immolating efforts, the National New Thought Alliance was able to hold one of the greatest conventions in New Thought history publishes a magazine, "The Fellowship Messenger." The July-August issue has a running review of that Convention. He wrote me that he was sending me a copy but it has not yet arrived. But Henry Victor Morgan says about it "Surely his description of the Convention is a joy forever," and he's a judge of "a thing of beauty," being a poet himself and about to bring out a volume of poems. Many have expressed a desire to know about that Convention and now they need only to send ten cents to Alfred Tomson, Omaha, Neb.



Miss Eldora Fairfield makes pretty covers for magazines of art-leather to slip on "UNITY" or "THE MASTER MIND." They are very artistic and would make a happy present to a subscriber. They are made to order and are only a dollar. Don't you want to make a Christmas present to some friend of a year's subscription to "THE MASTER MIND" with that cover? Send us \$1.50 and your friend's name and address and we'll give the order to Miss Fairfield and see that both the magazine and the cover get to your friend at the right time.

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