

THE MASTER MIND

VOLUME I

NOVEMBER, 1911

NUMBER 2

THE FOURTH DIMENSION

A contribution to aid in the de-materializing of the human mentality; to dissolve the artificial limitations of space; and to give a rationale for certain phenomena called miraculous by some, denied by many, accepted by others though understood only by the few.

One of the themes that is beginning to attract much attention from the earnest students of the deep things of life is the subject of the fourth dimension. To the material scientist it is a geometrical fact, to the occultist it is a fact of experience. To the spiritually minded it may serve to connect heaven and earth in a tangible, reasonable way and so we proceed to consider it. But first of all we must remind ourselves of the Absolute Truth as to the true Substance of the universe.

There is but one Substance that is the real being of all. It is unlimited and without beginning or end, neither time nor space can be predicated of it since it is eternal and omnipresent. This Substance is God; it is the World-without-end; it is that breath of the Almighty out of which all that is, is made and which is the reality and quintessence of all that appears. Wherever anything of this earth shows forth a quality of this Substance we have a demonstration of the presence of God; and the transformation of this planet is the continuous reproduction of the beauties, harmonies, goodness, purity, intelligence and love of the eternal Substance that is the Lord.

Any one who sees God in the midst of the illusion called matter, who discerns supreme Goodness where evil seems to be and uncovers the angel-self in personality, whether he be poet or philosopher, scientist or prophet is a heavenly benefactor to his race. With this understanding, let us approach this subject of the scientific demonstration of a fourth dimension seeing it as an "open sesame" to a realization of an existence and possibilities and practical living that are not confined nor circumscribed

by our former concepts of the limitation of three-dimensional space.

If we judge according to our senses we live in a world that has only three dimensions, length, breadth and thickness. Everything is described in one or more of these three terms or their synonyms, and one can situate anything on this earth by describing its latitude, longitude and height or depth.

These limited concepts of Substance are among the qualities which we have grouped together in our mentalities and called "matter." Matter is nothing of itself but **a view** of Substance—an erroneous, restricted, ignorant concept of Being, as inert, non-intelligent, insensible, corruptible and other qualifications that are untrue of God, the only real Substance. The Truth removes the materialism from our mentalities and restores a spiritual fluidity to this thought-stuff within and about us, which we can then formulate after the divine will and way, or better still, reveal as it is already formed in the divine Mind.

It is a very old doctrine that matter is nothing per se, that it is but a way of thinking. The Hindus have known it for centuries. Philosophers like Berkeley and Schoepenhauer have presented it in various forms and one of our standard school-books declares "Matter and energy are not parts of the universe but constituents of our mode of thinking about it. Philosophically they are best classified as conceptions of the mind and not things of an objective nature."*

Let us de-materialize our thinking by ceasing to limit extension. For by the same faculty with which we can accept the existence of a fourth dimension, we can accept a fifth and a sixth and so on to infinite extension that annihilates all boundary of space.

It is claimed that the human mind cannot imagine a fourth dimension having never sensed it. And even it is claimed that we cannot imagine one dimension alone, or two without the third. Let us see.

A point is that which has position only—it has neither length, breadth nor thickness. Can you make a geometrical point? Once our Professor in mathematics, a man with a dry wit and a very sober mien, told the class who were standing by the blackboard and had just given the definition of a point, as "that which has position only," to make a point. Every student thereupon turned and made a plain dot with her chalk upon the black board.

"Is that a point?" he asked.

To our decided affirmative he replied:

"But I see a chalk-mark that is quite wide, even an eighth of an inch, and long and even some thickness of chalk-dust. How is that?"

*The Teaching of Chemistry and Physics by Smith (Associated Professor in University of Chicago) and Hall, (Professor in Harvard University.)

After a little puzzling, one spoke up.

"Why, Professor we can't make a point for it has no dimensions—only position!"

"You are right," he smilingly replied "the most you can do is to represent a point!" And then he could not help adding:

"See the point?"

A line is a point moved in one direction, a surface is a line moved in a new direction and a solid is a surface moved in a third direction. Have we not found it possible to imagine a point, a line, and a surface even abstractly just as we can think of a color, like red, without associating it with an object?

As there are mentalities that claim to be able to think of a line only independent of breadth and thickness, and of a surface only independent of thickness, so the human imagination is going on to an inner sensing of a fourth dimension and so grasp the idea of hyper-space and movements therein, regardless of time and distance or other forms of separation.

Just as a solid was formed by moving a surface in a third direction, so if one could move a solid in what would be a new direction to every atom of it we would have an expression of the fourth dimension occupying hyper-space.

This is difficult to imagine but not more so than that mysterious "**Within**" that we who enter the Silence speak about in such a familiar way. We may point to our hearts or lay our hand upon our solar plexus when we say "within" but we do not mean inside our lungs nor our liver but that which really has never been seen with outer eyes. No one has ever seen the inside of anything. If you think to see the inside of an apple when you cut it—think again!—it has become outside and there is still an inside which you have not seen.

As a training for the imagination and an enlarging of the faith along the way of possibilities to be demonstrated here on the earth, this inquiry and meditation are excellent. For upon this ground of the existence of the fourth dimension, the liberal scientist and the practical occultist may meet and by their geometrical demonstrations and data of actual experiences be most welcome aids to the new Christians who believe that all that Jesus Christ did was scientific and to be done again by his real followers.

By showing that there is a fourth dimension we can explain the way Jesus Christ, without passing through a door, appeared in a room with his body of flesh which he took such pains to verify to the doubting disciple:

"Handle me and see; for a spirit hath not flesh and bones as ye see me have" (Luke 24:39.)

"The "special providence" explanations of the so called miraculous deeds of the master have never satisfied the fearless inquirer who while believing in Jesus Christ would not accept the verdict that there are some things which we cannot understand and should not attempt to know. There are no miracles in the old-fashioned use of the word. No violence is done to nat-

ural law. A miracle (literally, "wonder-work") appears as such, because of one's unfamiliarity with it or one's ignorance of the laws back of it.

By the acceptance of the fact of the fourth dimension we can understand how Jesus Christ disappeared from the mob that threatened his life (Luke 4:30); how it was that Philip went from the sight of his convert, the eunuch and appeared immediately at Azotus a place twenty miles away (Acts 8:39,40); how it was that the chains could fall from Paul and Silas and other prisoners without the ordinary means being used to unloose them.

Moreover extra-dimensional space can explain much of the phenomena of those having psychic experiences and those who lose and find things unaccountably, or have an increase or decrease of their store in a way not explainable by the laws of cause and effect.

The best way to approach an elucidation of this subject is through the means of analogy, for not all of us can consider it from its geometrical side, like the learned Lieutenant-Colonel G. D. Fitch who won the prize offered by the Scientific American for the best essay on the subject.* He proves it to have "a well-developed geometry involving no contradictions" and claims that if it had real existence it would solve certain problems in chemistry and natural philosophy that still await solution.

Let us proceed now to consider the problem by analogy. We as human beings live in and recognize three dimensions, but suppose there were people who only knew two dimensions such as length and breadth. Their country would be just a surface, "Flatland" as one author has called it. The people would be like drawings having only length and breadth. All their movements would be on a level, no up or down. A line could stop them for they could not step over it or go under it, and a circle drawn around them could make them prisoners. Their doors would be lines on hinges and if they wished to go on the other side of an unbroken line they might have to go a long way around to do it.

But now suppose you, a creature of the third dimension should step into one of their rooms over their lines. These flat-people not knowing any third dimension and so not able to see above their Flatland would see a miracle performed—the coming into their closed room of a being, (whom they would recognize only where his feet contacted their surface worlds), who had not passed through any door or come by any law that they knew. Looking down upon their world you could tell at a glance what was taking place a long distance from where your feet stood and see things hidden from the flat people. You could lift things out of their rooms and to the flat people the disappearance would be marvellous. Their safes and closets being only lines would be quite open to you. You could take one of those flat people and carry him over the line to the other side which had been con-

*Vide Scientific American of July 3, 1909.

sidered very far away to him because it required so much traveling to reach that point. Of course to lift any of these things or people they would have to have a little thickness even though it be but that of a sheet of paper.

Perhaps as you would look on these people in flatland you would see some of them in want, while in a room just separated from them by a line was stored food, drying up and decaying because no one would ever use it, and in your compassion you could put some of that food over the line to the starving people and they seem to be supplied miraculously. You might see them in prison and because they had developed somewhat of a sense of the third dimension and its quality, you could raise them out of their line-prison into the open.

Following out the comparison let us see that there might be people who are as much in the knowledge of a fourth dimension as we are of the third. Their vision is not bound by the "lines" of time and we call them prophets; walls and miles form no barrier to their view and we call them clairvoyants; they have developed somewhat of that fourth dimension and therefore can cooperate with the dwellers in that realm and be healed, raised from the dead, supplied with food like Elijah or be transported instantly from one place to another as it is said took place with Apollonius of Tyana who after a bold speech to the tyrant-Emperor Domitian who desired to possess the master-magician's services in his corrupt court, closed with the words "It is not for myself I speak; my soul is invulnerable to your enmity; and it is not given to you by the gods to be master of my body," disappeared from the sight of the assembled courtiers and "was immediately after seen at Puteoli in the neighborhood of Mt. Vesuvius."

Scientists declare that if the fourth dimension exists, objects moving in that direction could be reversed and appear like their reflections in a mirror—George McDonald in his mystical story of **Lilith** represents this hyper-space as a mirror into which he steps and experiences thoughts and feelings as things and events; a hollow sphere, if flexible could be turned inside out without breaking the surface, just as the center comes out of a circle when it becomes a sphere and yet it does not penetrate the circumference; knots could be untied even though their ends were fixed; two rings in a chain could be separated without breaking either. Many of the mysterious doings called witchcraft, necromancy and spiritualism could be explained from this hypothesis.

A truth-student told me this as something for which she could not account but by accepting the explanation of the performer, himself: She was in India, being entertained by a passing Hindu mountebank who was performing cheap little tricks of legerdemain of which she soon tired. She asked him to cease and give her something that was true magic. She offered him a rupee for the exercise of occult power which she felt instinctively he had.

"Very well, mem Sahib" he replied, and rolling up his loose

sleeves so that his long brown arms were free, he fixed his eyes upon the air just in front and above him and muttering some words leaped forward and caught a serpent out of the air—a black, writhing angry serpent, so that the lady cried out with fear “Take it away!” and he threw it from him into the air and it disappeared and he turned to her and said:

“That, mem Sahib, is black magic and the serpent was an evil thought.”

It was a lesson to the lady who had not then learned that “thoughts are things.”

A gentleman whom I know well had one remarkable experience after another at one time in his life; among them the finding of flowers upon his dresser in the morning apparently just dropped there, so fresh and fragrant with even the morning dew upon them. As he always took every precaution against intrusion so that there was no way by door or window that one could enter his room at night, the mysterious happenings could be accounted for only by recognition of other laws than those as yet discovered by man.

It is not very long since the prison authorities in Calcutta were non-plussed over the continual escape of a Hindu prisoner without any disturbance of walls or bars leaving no evidence whatever of his way of escaping. Three times he had been imprisoned, three times his prison cell was empty on the day after his arrest. At last a jailer declared that his power lay in a little pink amulet that he always carried. The next time he was arrested, they took it away from him. He remained in his cell but grieved and cried so for his amulet that at last the warden gave it to him and the next day he had disappeared and has not been arrested since. This instance is one of many like stories both in the West as well as the East.

It is as unwise for us to dismiss these evidences of other laws powers and realms of nature with casual or skeptical regard as for a two dimensional being to doubt the existence of a third dimension simply because he has never seen it.

Great minds both of the past and of the present have given the subject earnest attention. Aristotle, Plato, Parmenides, and Kant, Gauss and Edward Carpenter are among those who have considered the fourth dimension worthy of their deep thinking.

But as a mere natural scientific fact it need not claim the investigation of the spiritually minded any more than any other natural law such as gravitation or chemical affinity. Only as these laws illustrate and elucidate spiritual truths should they merit the attention of those who seek the only knowledge worth having, the knowledge of God.

Material laws are the shadow and reflection of spiritual laws and are perfectly understood when one is taught first from within. The thirst for knowledge is completely satisfied in receiving revelation of the things eternal. Relative laws which govern temporal things must be superseded by other relative laws until the Abso-

lute is known and then one is a law unto oneself and all natural law is subservient to that one. We do truly know the Absolute now and are not subject to material laws, being Master over all things in heaven and on earth. The Christ-self is our only Self and It now reigns in us until "he hath put all things under his feet." (I Cor. 15:27.) In Jesus it was done and his ascension was his withdrawal to the **Within**, where he declared heaven to be, that realm of infinite dimension to which we can apply the number four only as it is the first of an infinite series. What was done in our elder brother Jesus Christ is being repeated in his brothers and sisters until every one shall know himself master and take his throne as it is prophesied (Rev. 3:21, 22) "To him that overcometh will I grant to sit with me in my throne * * * He that hath an ear, let him hear."

BREAD FROM HEAVEN

^a Let these sayings sink down in your ears * * * Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

The words of Jesus Christ are a spiritual diet for the building of the body of regeneration. Every month certain of his statements will be given for the devoted student to learn and repeat many times, always speaking them from the Christ within as one's own utterances.

PEACE.

- Nov. 1, 1911: ^b These things I have spoken unto you that in me ye might have peace.
- Nov. 2: Blessed are the peace-makers: for they shall be called the children of God.
- Nov. 3: Peace be unto you: as my Father hath sent me, even so send I you.
- Nov. 4: Daughter, be of good comfort: thy faith hath made thee whole; go in peace.
- Nov. 5: Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled neither let it be afraid.
- Nov. 6: Have peace one with another.
- Nov. 7: And into whatsoever house ye enter, first say, Peace be to this house.
- Nov. 8: Peace, be still.

PURITY.

- Nov. 9: ^c Blessed are the pure in heart: for they shall see God.
- Nov. 10: Behold all things are clean unto you.
- Nov. 11: Sanctify them through thy truth: thy word is truth.
- Nov. 12: Behold an Israelite, indeed, in whom is no guile.
- Nov. 13: The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

Nov. 14: Become as little children * * * in heaven their angels do always behold the face of my Father which is in heaven.

Nov. 15: Now ye are clean through the word which I have spoken unto you.

CHEER.

Nov. 16: ^d Be of good cheer; I have overcome the world.

Nov. 17: Woman why weepest thou? * * * Weep not.

Nov. 18: Moreover, when ye fast, be not * * * of a sad countenance * * * But thou when thou fastest, anoint thine head and wash thy face; that thou appear not unto men to fast.

Nov. 19: Rejoice and be exceeding glad: for great is your reward in heaven.

Nov. 20: There is joy in the presence of the angels of God.

Nov. 21: It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost and is found.

Nov. 22: These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

PERFECTION.

Nov. 23: ^e Be ye therefore perfect even as your Father which is in heaven is perfect.

Nov. 24: Every one that is perfect shall be as his master.

Nov. 25: I in them and thou in me, that they may be made perfect in one.

Nov. 26: All things must be fulfilled which were written in the law of Moses, and in the prophets and in the psalms, concerning me.

Nov. 27: If thou wouldst be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

Nov. 28: And some [seed] fell among thorns; and the thorns sprang up with it, and choked it. And that which fell among thorns are they, which when they have heard, go forth and are choked with cares and riches and pleasures of this life and bring no fruit to perfection.

Nov. 29: My meat is to do the will of him that sent me and to finish his work.

Nov. 30: I have glorified thee on the earth: I have finished the work which thou gavest me to do.

^a Luke 9:44—John 8:51.

^b John 16:33—Matt. 5:9—John 20:21—Luke 8:48—John 14:27—Mark 9:50—Luke 10:5—Mark 4:39.

^c Matt. 5:8—Luke 11:41—John 17:17—John 1:47—Matt. 6:22—Matt. 18:3, 10—John 15:3.

^d John 16:33—John 20:15, Luke 7:13—Matt. 6:16, 17, 18—Matt. 5:12—Luke 15:10—Luke 15:32—John 15:11.

^e Matt. 5:48—Luke 6:40—John 17:23—Luke 24:44—Matt. 19:21—Luke 8:7, 14—John 4:34—John 17:4.

PROSPERITY

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

LESSON II. THE MAGIC OF MEEKNESS.

“Blessed are the meek: for they shall inherit the earth.”—Matt. 5:5.
“Happy are the dispassionate: for they shall inherit the earth.” (Another translation).

When abstinence from theft in mind [envy and covetousness] and act is complete in the devotee, he has power to obtain all material wealth.”—*Yoga Aphorisms of Patanjali*.

We have long been willing to acknowledge the powerful place that mind occupies in our affairs, but always through its objective phases, not subjectively. Men point to inventions and arts, writings and buildings, business and science as the noble fruits of man's intellect and the necessary means, with other externalized thoughts, by which mind influences the world. But to think that there is a way for thought to work more directly upon these outer affairs is as difficult for some as it would have been once for one to believe that an electric current could be used without a conductor, definitely placed by the hands of man. Just as the Marconi telegrams do have conductors though invisible to men's eyes, so thought-force is conducted and applied though the avenues are still unsensed by mortal man.

Science is slowly working with thought, experimenting and making statistics. And certain ones in the van can hardly restrain themselves from publishing their own convictions, that thoughts can be felt and measured, analyzed and described, as heat and electricity have been, by their effects. But science is conservative. It is philosophy, now beginning to acknowledge intuition as a factor in acquiring knowledge, that will keep men abreast of the times, and be the best handmaiden of the new thought and theology whose influence can no longer be denied.

Sufficient for us, that all over the world men and women are proving that thoughts are the greatest means and substance upon the whole earth; that thoughts can be read and their vibrations felt most distinctly; that they create atmospheres that are attractive or repulsive according to their character; that it is a crying necessity that men be educated in this field so that they shall not be exploited by the unscrupulous nor fall into such errors themselves, but join the great thought-forces that make for righteousness, that is, the health and happiness, wealth and freedom of a man's neighbor as well as himself.

The **word** silent or audible is the conductor of thought and the trained mind knows what words to use and what thoughts to make positive and what negative, and how to keep the true thoughts free from adulteration of false notions, opinions, sentiments and fears.

In our last lesson we dwelt upon the thoughts that constitute the true **positive** attitude of the mind that makes for success through spirituality. But not only must we know the right positive way of thinking but also we must know the right **negative** way of thinking. For, in the realm of appearances there are both the positive and negative to be correctly manifest in order to rightly reflect the things that are. To try to fill our mentalities with true thoughts while clinging to old false ideas is like trying to fill a full ink-bottle with milk without emptying out the ink, with the result of having neither ink nor milk but a useless liquid.

Out of the many affirmations of the last lesson let us select these, "God is omnipresent" and "God is good." Combining them we have "Good is omnipresent," the first great axiom of the true Science of God. It is as simple as two and two are four and it is as important. It is the scientific basis of the true and lasting optimism.

When the mind has "a reason for the hope" that is in it, then hope can pass into certainty and even at the times when experience and the senses would utterly sweep away a groundless optimism, one can abide in cheerfulness until its wisdom and its effectiveness are proven. Prosperity and cheerfulness are boon companions and one always attracts the other. "Plenty and good cheer" has passed into proverb.

That the realization "Good is omnipresent" may be with one continually, the mind must be given over to that kind of thinking night and day. The old scriptural instructions to "love God with all your heart, soul, mind and strength" and to "meditate on His Law night and day," to "pray without ceasing" and to "acknowledge Him in all thy ways" can be fulfilled only by determined refusal to entertain the opposite thoughts and feelings. Thus the mind refuses to meditate upon evil and failures, wrongs and losses, fears and worriments.

Every time an unhappy thought arises, wisdom displaces it with a silent statement of the allness of the Good. Reason becomes the schoolmaster and the sense-testimonies are set aside. Not only do we remember the Lord our "God, for it is He that giveth thee power to get wealth" but we learn to forget the old ways of ascribing our riches to material sources and personal efforts. In remembering the Lord our God we are reminding ourselves of the All Good and this means a forgetting of evil.

There are people who are suffering from conditions of poverty because their minds are filled with memories of losses and failures. If you think about loss you produce what you think about. Sometimes it is not a meditation on the loss of money

and things, but upon the loss of friends or reputation or some other good that seems to have no connection with one's financial welfare. Socrates says "He that grieves much is a magnet to attract waste of property." Cease to grieve or entertain sad memories of any kind. One student of truth had a revelation as to the cause of her failures, upon hearing these words of Socrates. She could trace the beginning of the long time of hard luck to the day when she was overwhelmed by the loss of a darling son. She grieved and grieved, although she was in the truth and knew that she was not loyal to her principles in continuing such indulgence. But with this awakening, she resolved to put away her sorrow and remember that her son lived throughout eternity and no longer deny the presence of the All Good. And from the day of that resolution, her affairs revived, so that today she has a deep-seated consciousness of God's eternal supply and demonstrates it daily.

Our thinking is assisted by our speech, so let our determination be to speak on the bright side and refrain from talking about "hard times" and "money being scarce" and other forms of financial straits. Man himself decides the character of the times by his mental attitude. Man controls the currency, he can make it free or congested at will and sometimes one man can be the key-log of a whole situation, continuing the "jam" by his own stolidity or causing an easy flow by his freedom. As an illustration of the difference it makes to an individual whether he talks "hard times" or simply refrains from such speech, a gentleman told me the following as an actual experience:

There were two merchants in a town in Southern California, both in a flourishing state until a time of financial panic which put the character of each to the test. One talked of the bank failures and the gloomy outlook, the other was full of assurance that it could not last and had only cheery answers to all the pessimistic speculations, and never indulged himself in any talk on the negative side. About twenty miles from that town lived a young man on a ranch which he was developing, in the meanwhile living upon a monthly remittance which came from his home in England. He knew of nothing that was taking place in the rest of the world as he had no newspapers, receiving his mail only when he drove to town, which was at long intervals of time. On such visits he always laid in a good store of provisions. In the midst of the panic-time he went to town, stopped at the store of the optimistic merchant, and stocked up liberally. Then he went over to the other merchant where he intended to buy just as freely. He found that merchant standing idly at his door and exclaimed at finding such a dearth of customers. Thereupon the merchant launched forth with his tale of woe which so affected the young man that he ceased all further purchasing and soon started for his ranch, resolved to hold to his money although England at the time was not in the least moved by the local stringencies of America. And he said, the optimist went through

the hard times with little falling away while the other merchant did not recover his old status until long after the panic had passed.

It is as foolish for men to hold back their money at a time of national financial difficulties, as for the motorist to shut down on his power before ascending a hill. But what could change this natural action of self-preservation but spiritual insight and regard for one's neighbor's welfare equal to the regard for one's own.

Three dominant ways of carnal thought must be emptied out of the mind, (1) the belief in evil; (2) in materiality; (3) in the mortal self; and daily, three dominant spiritual ideas must take their place, (1) the belief in the All-Good; (2) in Mind as the one substance and cause; (3) in the God-Self as All in All.

The power to set aside one's human self-hood through realizing the Self that is divine is called **Meekness**. This word is not commonly understood, being always associated with weakness and lack of spiritedness. Whereas no one can be truly meek who is not strong and spirited. Moses has always been cited as the most marked example of the meekness that inherits the earth. Full of fire and charged with power, he never used these for his own personal advantage. But he wished all to stand at the same place that he had reached. One of his followers, Joshua, once grew very jealous for his master's glory and power and asked permission to stop certain young men in the camp from prophesying, because they had not been ordained to that work by the great Moses. But the mighty man replied to his disciple in these noble words:

"Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them."

There are people who do not go on to their prosperity because they are so full of the earthly selfhood, all the time thinking of their rights and seeking to exalt themselves, and demanding acknowledgment from others of their righteousness and ability. Pride prevents them from doing work for which they are especially adapted and which they could honor and exalt if they entered into it with the right spirit. Egotism makes them insufferable to others—even those who would otherwise be glad to prosper them. Envy makes them bitter and even malicious in their action and speech so that men who are in a position to choose their associates, avoid them. Covetousness and greed make them over-reach the mark in placing value on their goods, from which again fear may make them run to the other extreme and so undervalue their work and cheapen themselves. Ambition blinds them and after many failures leaves them stranded, wallowing in pessimism and poverty. All because they did not know how to let go of that mortal self-hood, the little I and so enter into the power of their mighty Meekness.

Meekness is freedom from pride, envy, greed and egotism.

It is a certain emptiness that has a wonderful drawing power.

The principle of Meekness is the same as that of the **vacuum**. It is that which keeps all good in circulation. What the vacuum is in nature, meekness is with the rich Substance of God. Without a vacuum that continually demands filling the movements of nature would cease. It is the vacuum that draws the air into the lungs, that pulls the sap up the trees. And in mechanics it is the secret of the useful pump and the mighty steam engine. O, the mystery of the vacuum! who can compass it?

Even when men have but a little of this Meekness, it has made them rich. It is the key to the prosperity of many a self-made man. With small beginnings, letting no pride stand in his way, he has gone steadily ahead, often quite free from envy before the success of others, and even when at the pinnacle so free from vanity as to do menial things if exigency requires it, and not think himself lowered by anything he does. Yet, again, he may lose that meekness—he may forget and let pride and egotism arrest his development, all because his meekness was not grounded in knowledge but was an unconscious gift from his God-Being.

When one's God-given meekness continues through life, then one's prosperity includes, with riches, great honor and position. The world loves to honor the man who loses himself in the Cause for which he stands. It was this quality in General Grant that made it easy for the world to honor the United States in honoring him. His silence, his freedom from egotism, his modesty and freedom from all demands as U. S. Grant, opened wide the gates for the inrush of praise and gifts. The world lay at his feet. He needed only the Christ knowledge to have placed him forever beyond the reach of failure.

The full Meekness of the Christ is established in the consciousness that is right valuation. In it there is ever the seeking first the kingdom of God and there is a perfect deliverance from the pursuit of material things. They follow, they seek him. He does not need to run after them, they are drawn to him as fervently as the steel to the magnet, for he has the Substance which they shadow. Those who pursue material things are always just missing them and not until they do not care and may even have forgotten their ardent desire for them, do they come and settle down in their world. The Talmud says "Who runs after greatness, greatness runs away from, but who runs away from greatness, greatness runs after."

Turn that rich desire-nature of yours into realization that there is nothing for you really to pursue. All that you have sought, all that is worth the having, you already have, you already are. Awake! arise! Come to yourself and rest in the great Truth of the ages, that the one desire of our heart is and always has been GOD. And God we have and God we are. For there is naught else to have or to be. Perceiving this, you fulfill the injunctions of old for very joy's sake, "hearkening diligently

unto the Voice of the Lord" wherever uttered, upon the lips of fools or in the oracles of masters, in song of bird or of poet, in the roar of the earthquake or in the still small voice within. And ever hearing and obeying, the prophecy is fulfilled in your life:

"And all these blessings shall come on thee and overtake thee."

"Blessed shalt thou be in the city and blessed shalt thou be in the field."

"Blessed shall be thy basket and thy store."

"Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out."

"And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle and in the fruit of thy ground."

"The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand."—Deut. 28:2, 3, 5, 6, 11, 12.

In conjunction with the meditation given at the close of the last lesson, meditate daily upon the following, learning the words by heart and repeating them until there is an answering thrill within you at each repetition:

I AM THAT I AM, the rich fountain of your abundant supply within you. By the power of the Spirit, my rich substance is now overflowing into every avenue and expression of your Life.

My presence and my power working all things together for good is felt and seen in everything you put your hand to.

I AM THAT I AM, your Very Self, filling your whole being and all your world. Where I AM there is only Good and therefore I declare, there is no place in all being for evil; there never can be any failure; there is nothing to fear.

Where I AM there is only pure Spirit, divine Mind, the eternal rich Substance of God. Therefore I declare the nothingness of material things. They have no power to attract or bind Me. I know no greed for possessions. I have all that is real and I covet nothing that passes away.

Where I AM there is only Love that loves and gives to All and therefore I know no envy or jealousy, no pride or selfishness.

"Come unto Me all ye that labor and are heavy laden and I will give you rest.

Take My yoke upon you and learn of Me; for I AM MEEK and lowly in heart: and ye shall find rest unto your souls.

For My yoke is easy and My burden is light."

Third Lesson in December Issue.

"Wouldst thou the highest life know, the atom can whisper its secret;

What that is **without** will, that be thou, man, **with** a will."

THE STUDY OF THE BIBLE.

Preparatory Notes.

II.

7. **Things helpful in the Study** though not necessary are (1) a good blank book of convenient size in which to make all your notes; (2) familiarize yourself with the **letter** of the Scripture beginning with the New Testament, the Four Gospels, Matthew, Mark, Luke and John. If you are not perfectly familiar with them, read at least two chapters each day and in about six weeks you will have finished the Gospels, as they contain 89 chapters; (3) learn some of Jesus' words every day; (4) become familiar with the **order** of the books in the Bible so as to turn to them quickly when searching for references. Remember that Psalms is the middle book and then place the other books relative to Psalms. The twelve minor prophets come after Psalms and close the Old Testament and the books of the Law and History of the Israelites are at the beginning. Turn to the index of the books of each Testament and learn or read them over until you can place them in your mind.

8. **Always seek the Christ within yourself first.** Do not search the Scriptures so much for the knowledge they can give you as for the witness which they bear to the knowledge that comes from within. "Nothing is true because it is in the Bible" some one has said "but it is in the Bible because it is true." First, Truth was, and because it was, the Bible was written to record and bear witness to it. Jesus pointed out this error to the letter-bound Jews who did not listen to the Christ-voice within but based all their authority and hope on the written word: "Search the Scriptures for in them ye **think** ye have eternal life and they are they that testify of me. And ye will not come unto me that ye might have life" (John 5:39, 40) for if a man will only turn to the Christ within, he will not be dependent upon the Bible for his authority or his guidance any more than Jesus was (John 5:34) and so he will not feel obliged to read the Bible or to accept it or to reject it, but will be free to enjoy it just as he would any other spiritual work.

9. **If you cannot accept** a scriptural saying, do not reject it, but leave it alone, trusting the inner light to give you that real spirit of the letter which shall truly feed you and be acceptable to you.

10. **Concerning Interpretation.**—The Scripture can be interpreted in three ways: (1) the literal, (2) the spiritual and (3) the absolute.

11. **The literal interpretation** is often very helpful to the student and whenever it feeds the soul and encourages and uplifts, the Bible may be accepted literally, as well as spiritually. Example: "If they drink any deadly thing, it shall not hurt them."—Mark 16:18 understood literally was the salvation of many of the early Christians and is today the promise that has healed a number when they have drunk some poisonous thing. "Give us this day our daily bread" is generally prayed in its literal sense though the spiritual understanding of it is even more satisfying.

12. **The spiritual interpretation** of the Bible applies to man's mental, moral, and spiritual nature and is based upon the knowledge of the laws of correspondence between the physical and spiritual world.

13. **The absolute interpretation** is not given from the viewpoint of dual cognition that is, of the reality of good and evil, but from the absolute understanding of God, **that God is all there is**. Example: The absolute interpretation of "Straight is the gate and narrow is the way which leadeth unto life and few there be that find it," Matt. 7:14, is understood through realizing that Christ is the **gate** ("I am the door" John 10:9) and Christ is the **way** ("I am the way," John 14:6) and Christ is the only **One** (the "few") that finds it. All that enter into heavenly consciousness discover themselves to be the Christ, the One who came from heaven and returns to heaven, being in heaven all the while (John 3:13).

Absolute understanding of God transcends all idea of relative good and evil. It is beyond attribute. God in the absolute is not described by quality-words. The Good that God is, is above the goodness of the world. The words that imply the presence and power of evil have another meaning to the student of absolutism.

The following practice is an assistance towards absolute interpretation: Let the student take a passage of scripture and deny the reality of what evil seems to be in it and exalt the good in it to the transcendent Good of God. The result will be that a new light will break in upon him, both as to the letter and as to the spirit of the text. Example: "Woe unto you, scribes and Pharisees, hypocrites," Matt. 23:15. By denying all the evil that seems to be in the words "Woe" and "hypocrites," new knowledge is given us concerning their use by Jesus Christ. It is revealed that the word "woe" is not used as a curse, as some have supposed but Jesus is speaking with the same spirit that prompted the utterances of Isaiah who uses the injunction (**Hebrew, Ho!**) as a word of exhortation warning and sorrow. [See Young's Concordance, "Woe"]. The better translation of Jesus' exclamation is "Alas for you!" yet this is not sufficient for the cry is intended to arrest attention and give warning as one would do by the alarum "Look out!"

Again, the spirit of Jesus is revealed in his use of the word **hypocrite**. The Greek word for play-actor is **hupokrites** and it can be applied to any one without any condemnation, as, to paraphrase Shakspeare, "All the world's a stage and all the men and women merely hupokrites." The large meaning of the word hypocrite is, one who **appears** to be what he is not in **reality**. Will not this apply to every human being that walks the earth? Does he not appear to be a fleshly being, a sinner, when in reality he is Spirit, pure and holy? See Philippians 2:7. Thus one can see that Jesus' words do not carry condemnation in them even when they seem to. Letting the same mind be in us that was in Christ Jesus is the way to understand his words.

These Notes Continued in December Issue.

AN INTERPRETATION.

Luke I. The Miraculous Conception of Jesus Christ.

26. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth,

27. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

29. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30. And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

32. He shall be great, and he shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David;

33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34. Then said Mary unto the angel, How shall this be, seeing I know not a man?

35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God,

36. And behold thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.

37. For with God nothing shall be impossible.

38. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Taking these verses one by one, let us meditate upon the words, characters and actions, remembering always that the scriptures are profitable to us only as we can apply their words to the present time and to ourselves especially.

The history of Jesus Christ is not only a presentation of the origin and unfoldment of the Inner Man of each of us, but also of the Initiate into the divine mysteries, for which initiation we are all candidates and many of us are well on our way in it, having passed through several degrees.

The belief in fleshly origin and animal descent must be counteracted by Truth. We are not the children of carnality but the offspring of God. The law of our being is not "cause and effect"; we are in truth above the limitations of natural law, being a law unto ourselves. In appearance we are the result of evolution; in truth, we are spirit, sent of God, and at the conception of every child, "the spirit of God moves upon the face of the waters and God says Let there be light and it is so."

But few of us realize this truth at our conception and therefore await the fulfillment of the earthly law. Those who have realized it as has been claimed for Gautama Buddha and Alexander the Great have ever come to mothers under the protecting cloak of marriage, and their heavenly conception has been relegated to the realm of myth and counted as but one of the conceits of human egotism. But Jesus was to demonstrate this higher law of origin and inoculate the race with the thought until every man shall come to himself and hear the Christ within giving the command "Call no man your father upon earth: for one is your Father, which is in heaven." (Matt. 23:9).

26. "**The angel Gabriel**"—a message straight from the divinity within you must bring this truth, that Christ-consciousness (the child Jesus) does not come by man's law—is not the result of evolution—but comes directly from God, a heavenly gift, independently of the ordinary workings of nature. Gabriel, whose name means **God is Omnipotence**, is referred to three times in the Bible, as a messenger to Daniel (Dan. 8:16 and 9:21), to Zacharias (Luke 1:19) and to Mary. The rabbis declare Gabriel to be one of the seven archangels of God. Also in the Talmud he is said to be the angel of death and the angel of fire and that he presides over thunder and ripened fruits. These traditions sometimes help us in interpretation. We know that there is no angel of death but of "life and life more abundant"; yet when some are called to live more nearly according to their True Self, the flesh is too weak and faints as Daniel did (Dan. 8:27) or falls asleep, as Peter James and John did on the mount (Luke 9:32) or even dies as in the case of Ananias and Sapphira (Acts 5).

Angels are messenger-thoughts of the divine Mind, always serving Man and bearing words of cheer and trust and uplift. They are mentioned so often in the Gospels that it is well for the student to collect the number of instances and meditate upon the nature, office and character of these members of the great Holy Body to which we all belong. Time and space are nothing to them—they fill us and surround us. They are impersonal and universal and always honor God and glorify Jesus Christ.

27. "**To a virgin**," our Soul, the bride of the universal Spirit. Your soul is ever-virgin, the spouse of the One God. Mary is the virgin nature within man that ever seeks to re-unite itself to God. Through self-consecration and whole-hearted devotion this pure soul at last becomes receptive to the seed, the Word of God. Then Christ is formed in you. See Galatians 4:19.

Espoused to a man whose name was Joseph. The Soul that is ready for the manifestation of the Christ is well protected and companioned by the Moral or Mosaic Law which Joseph represents. True, it is far in advance of Moses, as is shown in Matthew 1:18, 19, for when the suggestion came to Joseph that Mary had been untrue, he thought to shield her even from the stoning which Moses gave as the penalty. Read John 8:5 and Deut. 22:23, 24. **"And the virgin's name was Mary"** which means "bitterness," descriptive of that state that often precedes the coming of the heavenly consciousness, wherein one has found the waters of earthly experience full of pain and disappointment, as the children of Israel found Marah in their journeyings out of Egypt into the Promised Land (Exodus 15:23). In Miriam the beautiful prophetess and the sister of Moses we see a counterpart of Mary, but whereas Mary was sweetly non-resistant to all that might naturally embitter, Miriam (name means rebellious) resists the ongoing of Moses, the Lord's anointed, to her own undoing drawing the leprosy of her proud and self-righteous self upon her and so missing the Way of the Christ.

Tradition gives us beautiful stories of Mary from her babyhood when her parents took her at three years of age to the Temple to be one of its consecrated virgins and the high priest "placed her upon the third step of the altar and the Lord gave unto her grace, and she danced with her feet, and all the house of Israel loved her," through her sweet girlhood to maturity when she was espoused to Joseph, an elderly widower with sons and daughters of Mary's own age, with the understanding that he would protect her and honor her peculiar vow of perpetual virginity. These stories are preserved in the Apocryphal New Testament a copy of which can be procured in almost any Public Library.

28. **"Hail, thou that art highly favored"** is translated also, "Hail! Full of Grace," her gracious and gentle nature thus described.

29. **"She was troubled"** not in the ordinary sense, but rather, she was puzzled as to the meaning of the message, and thus the Soul faces the workings of the Spirit in the realm of appearances and as it waits, the explanation is sure to come.

30. **"Fear not"** is ever the angel-salutation. This is the first work of the Spirit, to annul fear and inculcate trust and comfort and the "perfect love that casteth out all fear."

31, 32, 33. Herein is described the coming of the Truth to the world; first in hidden and humble form but increasing from age to age until every power and kingdom upon the earth shall acknowledge its sway—that **it is the Truth that saves us** body, mind, soul and estate.

34. **"How shall this be"**; Mary is not doubting but simply seeking understanding. The Soul can ever receive the reasons and the ways and means by which the Spirit manifests itself in the realm of appearance. **Seeing I know not a man.** The first

thought that comes naturally is that certain material laws must be observed and fulfilled to bring forth our Good here on this earth. How can that healing come without drugs? How shall that great work succeed with no money in sight? How can the dead be raised? And blessed are those who do not doubt even while they ask, for then the law of the procedure can be revealed.

For there are laws back of so-called supernatural works, but these laws are of Mind and the Spirit and discerned only by the undoubting heart and the indomitable mind.

35. **The Holy Ghost shall come upon thee**, the divine feminine fills Mary **and the power of the Highest shall overshadow thee**, the divine masculine shall enfold her. Here we have the whole process of the regeneration described in a few words. The divine feminine and the divine masculine of Mary's own Perfect Being meet within her and a new body of the regeneration is formed and in due season is manifest to the world, all holiness (wholeness), and called the Son of God.

Dogmatists have allowed this demonstration of man's God-origin on the part of our Elder Brother to separate him from the rest of humanity and only the mighty love-power of God has been able to save the day. Idolatrous worship of personality has blinded the eyes to the truth that Jesus came to prove the powers, divine character, and God-destiny of every human being upon the face of the whole earth. His first work was his conception, to impress upon man that God is our Father and that every child is sent of God and that earthly man and woman are not creators, but only, at best, co-workers with God. Every manifestation of the Christ transcends some earthly law long accepted by the race. By his life Jesus showed that by his mind (divine) man can conquer the elements, disease, death, devilishness, and everything that is at enmity with his supreme good.

36. The Spirit of Truth (Gabriel) gives proof of its knowledge and the genuineness of its message, by presenting certain facts that are capable of quick verification.

38. The trusting and obedient Soul ever holds herself in readiness to believe any good that the Lord may vouchsafe her.

"Behold the handmaid of the Lord; be it unto me according to thy word" are inspired words of co-operation to be used by all who desire to enter into the ministry of teaching and healing. By this attitude the inner ears are opened to hear the guiding Voice, so that one may be led to the work that awaits one.

It will be good for the student to search the Gospels for every mention of Mary the mother of Jesus and then write a description of her character from the brief references to her. Matthew and Luke mention her name seventeen times, Mark once and John not at all. But John refers to her as the "mother" ten times, Mark twice, Luke eight times and Matthew nine.

How wonderfully Mary received the message given her! Not a thought about her reputation! All trust and sweetest fearlessness and innocence. And in such deep silence—no word to a

human being until her cousin addresses her by inspiration as another witness to the divine visitation.

No account is more authentic in the history of Jesus Christ than the way that he came into this world. Those who cannot accept this will find themselves hedging as to the other works of Jesus Christ and allowing even a little edge of doubt to creep in may allow the whole wedge. But it is wise to wait until one sees the law. And then to make its application universal. For it was the Lord in Jesus Christ as well as the Lord in Mary that brought him to this world and it was the Lord in you that sent you here on the same errand and to fulfill the same destiny.

HINTS FOR FURTHER STUDY.

Read the story of the birth of Jesus, Luke 2: 1 to 20. Write in your note book thoughts that come with the following interpretation:

1. **Caesar Augustus**, the human ego; **world**, body; **taxed**, give an account.
2. See if any interpretation comes to you from finding the meaning of the names. None comes to me.
3. **Every one**, thoughts and feeling; **own city** department of the body.
4. **Joseph**, justice, righteousness, the moral law; **city of David**, the realm of the Beloved, the heart region.
5. **Mary**, the soul; **great with child**, ready for the manifestation of one's divine nature.
6. **While they were there**, while the heart is being reached by spiritual thought and feelings.
7. **Swaddling clothes**, doctrine, the letter of the truth; **manger**, the meek and lowly heart; **the inn**, where motley unspiritual thoughts crowd and jostle.
8. **Shepherds** purified senses, faithful ministers; **night** dark times of earthly experience.
9. **Angel**, inspiration; **glory of the Lord**, interior illumination; **they were sore afraid**, the senses overwhelmed.
10. **Fear not**, always the assurance; **tidings of great joy**, nothing sorrowful in the Christ message; **all people**, a joy for every thought and feeling, even those which have been most perverse.
11. **A Savior**, the Truth that heals everything;
12. **A sign**, that is meek and lowly.
13. **Suddenly there was**, they appear but were there all the time; **a multitude** of heavenly thoughts.
14. **Glory to God** in the heights of our being; **on earth** in our earthly consciousness **peace**; **good will** the most loving radiance of blessings **toward men**.
15. **Let us now go**. The senses (shepherds) that have been illumed, wisely and faithfully seek to see the fulfillment in the earth of the truth they have received in heaven.
19. **But Mary kept** all these things and **pondered** them

in her heart. The Soul that consciously co-operates with the Spirit meditates upon its revelations night and day.

These interpretations are not arbitrary nor original as we see the same ideas in the poetry of Fra Angelus (Johannes Scheffler), who gave these words to the world nearly 300 years ago:

“Rejoice, my heart! that God becometh man
And is already born.
O, where? In me!
As mother hath he chosen me.
How so?
Mary’s the soul; the manger is my heart;
The body is the stall; new righteousness
The swaddling clothes; Joseph, the fear of God;
The powers of mind are angels that rejoice;
Enlightenment is the glory;
Senses chaste the shepherds that find him.”

EDEN.

By THOMAS TRAHERNE.

Again I present a poem by this poet who lived about the year 1661 A. D. His visions of his child-consciousness of heavenly joy ever remained fresh with him and he has embodied that divine memory in both prose and poetry.

“Those pure and virgin apprehensions I had in my infancy, and that divine light wherewith I was born, are the best unto this day wherein I can see the universe. By the gift of God they attended me into the world, and by His special favour I remember them until now. Verily they form the greatest gift His wisdom could bestow, for without them all other gifts had been dead and vain. They are unattainable by books, and therefore I will teach them by experience. Pray for them earnestly, for they will make you angelical and wholly celestial. Certainly Adam in Paradise had not more sweet and curious apprehensions of the world than I when I was a child.”

EDEN.

I.

A learned and a happy ignorance
Divided me
From all the vanity,
From all the sloth, care, pain and sorrow that advance
The madness and misery
Of men. No error, no distraction I
Saw soil the earth or overcloud the sky.

II.

I knew not that there was a serpent’s sting,
Whose poison shed
On men, did overspread
The world; nor did I dream of such a thing
As sin, in which mankind lay dead.
They all were brisk and living wights to me,
Yea, pure and full of immortality.

III.

Joy, pleasure, beauty, kindness, glory, love,
Sleep, day, life, light,
Peace, melody, my sight,
My ears and heart did fill and freely move.
All that I saw did me delight.
The Universe was then a world of treasure,
To me an universal world of pleasure.

IV.

Unwelcome penitence was then unknown,
Vain costly toys,
Swearing and roaring boys,
Shops, markets, taverns, coaches, were unshown;
So all things were that drowned my joys;
No thorns choked up my path, nor hid the face
Of bliss and beauty, nor eclipsed the place.

V.

Only what Adam in his first estate,
Did I behold;
Hard silver and dry gold
As yet lay under ground; my blessed fate
Was more acquainted with the old
And innocent delights which he did see
In his original simplicity.

VI.

Those things which first his Eden did adorn
My infancy
Did crown. Simplicity
Was my protection when I first was born.
Mine eyes those treasures first did see
Which God first made. The first effects of Love
My first enjoyments upon earth did prove;

VII.

And were so great, and so divine, so pure,
So fair and sweet,
So true; when I did meet
Them here at first, they did my soul allure,
And drew away my infant feet
Quite from the works of men; that I might see
The glorious wonders of the Deity.

THE MASTER MIND

Edited and Published by

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MISS IDA JANE AYRES, . . Secretary

Published on the 20th of every month and distributed by
THE MASTER MIND MAGAZINE COMPANY
802 So. Union Avenue, Los Angeles, Cal.

TERMS OF SUBSCRIPTION

By the year \$1.00; six months 50 cents; single copies 10 cents
In Canada \$1.25; foreign \$1.35 (5s. 6d.) per year

All the articles contributed are from the pen of the Editor, ANNIE RIX MILITZ

EDITORIAL OBSERVATIONS

Thanksgiving.

The ancient object of a holiday was to permeate all the other days with its quality and in that way sanctify them. The Sabbath was instituted to keep the Israelites in remembrance that "there remaineth a rest for the people of God" and it will only be abolished when sin and hard work pass away leaving every day "holy unto the Lord." Every month in the year is associated with some spiritual idea and while times and seasons become nothing to those who live in Eternity, yet they can bless every holiday, with the highest thought thus redeeming the days from the foolishness and bondage connected with them. December can be consecrated to memories of the Christ-child in every one to whom we bring our gifts; January to the Ever New; February to Loyalty for this is the dominant idea we associate with Washington and Lincoln; March and April to Immortality the great theme of Easter; May and June to Innocence and Merry-Making, the fresh sweet thoughts associated with Spring and blossom-time; July to Freedom; August and September to absolute abandonment of Non-Thinking (they say "every dog has his day" and these summer holidays are principally Dog-Days); October to All-Souls; November to giving Thanks.

Let November's message tincture all our days; so shall our lips easily voice the songs of angels, jubilant with blessings and deep and vibrant with eternal thankfulness.

California.

I was born in this blessed State and from my girlhood when I took my first journey across the three thousand miles and over of these United States, I have heard these beautiful words about "my ain countree": "California! O, I have always wanted to go to California!" and often they've added "And I expect to do so some day!" It seems so near to heaven, to that manifestation of heaven on the earth that it has been very easy to idealize it and yet, dear Friends, yet! There has many a one come to this land of romance and found no romance at all—they have come and gone and glad to go, for they found not THAT for which they searched. Like another Ponce de Leon, the new Florida did not reveal her Fountain of Youth after which they sought. No one could sing the praises of this fair land more fervently than I—my harp would never rest, for I could sing of beauties and charms that I have never yet seen penned by poet or bard. But I am not writing this to add to the many songs about my California, but rather to add a clear note, a bugle call, a reveille to the dreamers whose faces are turned this way, ere they begin their march to the call of Westward! Ho!

If you have not yet proven that your prosperity is assured—by this, I do not mean, that you have a fortune in money or holdings—that God is your supply and you do not depend upon man or position for your support, you had better think twice before starting. This country is full of talented, penniless people who have come for their health and who are willing to take anything and everything that they can do at very low wages.

A word to the wise is sufficient!

Nevertheless, if the Spirit within you urges you with a resistless urge and your heart is full of trust and you know that wherever you are you are in your Father's House where there is plenty and to spare, then, Come on! Come on! Even though you come without staff or scrip! You will never want, and California is the easiest land in the world to live like the birds and grow like the lilies when once you have God's blessed Christ a living presence filling you, body, mind and soul. Selah.

Appreciation.

How shall I acknowledge all the beautiful blessings that have been flying my way on letter-wings, but by this little paragraph! You know what I would say to you were we face to face. And I say that now. The love-words, the unusual praises, the multiplied subscriptions, the telegrams of hurry-orders—you have surprised me so! O, this glad life is one happy surprise after another! And all I can do is just to be still and know that it is all just what it should be for aren't we in Heaven now?

THE HEALING CIRCLE

This ministry especially stands for the Christ-healing and all who desire help from our Healers can write to **The Healing Circle**, 802 S. Union Ave., Los Angeles, Cal., enclosing an offering (checks, currency, money order or stamps), and a week's treatment, or longer, will be given you, as you desire.

THE HEALING MEDITATION.

Love charges my whole being with Life and Light, Health and Happiness.

I see all the world with the eyes of Love and Love makes me sound and well in every part.

There is nothing so helpful in self-healing as to seek to help some one else. Therefore let us give a treatment every night and morning to deliver a suffering world out of the state of mind that causes consumption.

Let us first clear our own minds about consumption. We remember that there are no incurable cases with God for with God nothing is impossible and with you who believe all things are possible. We know that a man's constitution is according to his way of thinking and that the Great Mind in any man can make him positive towards all external influences so that he cannot be affected by germs or climates, or anything he eats or wears or associates with. Man is greater than his environment and is a Ruler over it. We realize that it is the Love-nature in a man that will heal him of consumption, Love that is not centered upon objects or persons, but lifted to God whereby all disappointment and sense of failure, and grief and shame and sense of loss pass utterly away like darkness when the light comes in.

Go by yourself for fifteen minutes every night and morning for seven days and silently, earnestly read the following to any part of, or person in, the world that believes in consumption:

Dear Heart: Great Life and Health and Almighty Strength dwell within you, the very presence of God's own Self. He made all things perfect therefore he made no disease—consumption is not a reality, there is no substance to it—it has no fixed laws—"Every plant which my Father hath not planted shall be rooted up."

God is your Father and your Mother. Your heritage is abounding health and omnipotent Life. God gives you now the perfect constitution, strong, enduring, vital, free. The breath of God is now going into every atom of your being causing all corruption to disappear, and revealing healthy, wholesome substance in every part.

Love is your Life; the Love that wins—the Love that knows no failure. The great universal Love expands and fills your whole

being. The selfless Love of Jesus Christ enlarges your sphere of thinking and feeling. You forget self and remember only the large Life that is before you.

All fear passes utterly away. You cannot die, but live and declare the works of the Lord. You know it is the Truth that has set you free and you glorify God all of the days of your life forever.

SILENCE.

THE HOME MINISTRY

GUIDING NOTES.

I. There is no better way to advance along spiritual lines than to give forth what you have received with the one desire to benefit others. Whatever has helped you, you can pass along to others if you will consecrate yourself, morning, noon and night to be an avenue for the Divine Mind.

II. Just to have the **wish** to be a teacher and healer hastens the day when your own—the ones whom you can teach and heal—will come to you. Supplement every such desire with Mary's oblation: Behold the handmaid of the Lord, be it unto me according to thy word."

III. Regard your home as already consecrated to this ministry. Dedicate it every week by speaking **peace** to every room, mentally going from room to room, or literally, if you are so impressed.

IV. For harmonious and healing work, there must be co-operation on the part of all the household, or, at least, no active opposition or antagonism to your ministry. Until that is established let your work be quiet and universal. You can mentally gather your audience and conduct Sunday services using the form and discourse appended. Realize that the mentalities of many are listening to you. Their bodies may lie folded asleep on the other side of the world, but their minds are wide awake and their Souls "neither slumber nor sleep."

V. Send for a leaflet called **The Home of Truth Idea**. It will give you important points as to the free ministry, its principles and how the Homes of Truth are started and carried on. Enclose stamp offering and address Home of Truth, 802 S. Union Ave., Los Angeles, Cal.

VI. For the way to open and hold your first meetings consult October 1911 issue of Home Ministry in **The Master Mind**.

SUNDAY SERVICE. SUBJECT: THE SERPENT UPLIFTED.

1. Opening Music, instrumental. Audience in silence.
2. Let us unite in **singing** Hymn 22* (or 421.*)
3. Now let us enter into the **Silence** of our own souls, whence springs every good that is to be manifest in our outer lives. Let us realize the almighty power of our Godhood to transform every evil appearance in our experiences into its reality, the blessed Good that has been intended for us all along the way. Is there something particularly hateful that you are meeting? Is there an insidious disease undermining you? Is there a vice in yourself or another that you have feared and fought inwardly and outwardly? Let us now give it over to the uplifting Spirit and let us see the life and persistency there, to be divine, that right there is a mighty Good that will be recognized and as we find it, the pain will take wings, the inharmony will pass away, the vicious disappear as darkness before the light. Let us enter into our Holy of Holies within, and silently breathe forth this prayer:
By the power and grace of God's Christ within me, I lift up my whole world. I hold you blameless and I am healed.
4. After a silence of not less than two minutes close with a short **musical selection** softly played or sung.
5. **Scripture Reading** Numbers 21:4 to 9 and John 3:14 to 17.
6. Hymn 23 (or 426).
7. Announcements, followed by Offertory with a **musical selection**.
8. The following **Discourse**:

THE SERPENT UPLIFTED.

Text: Numbers 21:8 "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it shall live."

The ancient Hebrews, called the children of Israel, were a peculiar people inasmuch as they were endued with great powers, even magical gifts, which were theirs because of an innate understanding of the nature of the true God, the Lord of the whole heavens and all the earth, and their devotion to that great Being. They were the reincarnation of all the great and wise of all the nations of the earth, gathering together at that time as the cream rises in the milk by even a natural law of like attracting like. If a man had drawn near to God in a nation that still dwelt in darkness, like a Socrates or a Lao Tsze, when again he would come to the earth, he would gravitate to those who loved what he loved and join that nation which had chosen the true God and thus seem to be the chosen of God. Then the history of such a body of people would typify the ongoing of all who had found the

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

Path that leads to the final identification with God, the real Self of us all.

At a certain epoch in the history of the Israelites, they ceased to be the receptacle of the race-masters because of their disobedience and unworthiness. But at this time of the sojourn in Egypt and the exodus through the desert to the Land of Promise, they were rich in spiritual princes. Every Israelite looked upon himself as greater than any son of an earth-king, for were they not the sons of the very King of kings! Nothing to them was so great a punishment as to be cut off from Israel, that is, unable to return to that nation at rebirth.

When a person is endued with great spiritual power through co-operation with the All-Good, if they pervert or misuse that power, then the effect is disastrous both to others and to themselves and nothing but sincere repentance (change of mind) and whole-hearted prayer (co-operation) and identification with God can arrest and nullify the unhappy consequences. Thus, to have a rich love-nature and then to let that strong feeling go along the lines of hatred is to have quick and unwelcome pictures of inharmony in one's body and one's affairs. To cultivate your power of the Word of Healing and Blessing and then to give your speech to condemnation and complaint is to project mental serpents whose final victim will be their own projector. Thus it would appear with the Israelites. The great Lord, their Good had taken them from cruel slavery and hateful conditions and was leading them out, as they were able to be led, and they begin to forget their benefits and to turn their powers into bitter complainings and because of their Lord-power these very fault-findings turned into living serpents that were biting them to death.

Now all that we have said thus far is but relatively true—facts of appearance—but not the **Truth that is Absolute**.

This is the whole truth: that there is only the Good in all being and It has never been evil and It can never be turned into evil.

And because the Absolute Good is all there really is, everything that appears to be evil can be proven either to be nothing whatsoever or to be the Good as yet not recognized. Today we take hold upon this second alternative and prove to ourselves that what has appeared to be biting serpents in our path to be blessings that shall no longer be disguised.

It is very plain in the story of the Israelites, that these good people were suffering the results of their own fault-finding; perhaps their words were slanderous against Moses; surely they were a false witness against their God; they envied the Egyptians; they filled the air with stinging thoughts and poisonous feelings. They felt themselves to be so in the right, they were full of self-righteousness and it was the other ones who were to blame, always some one else, never themselves. It was this self-righteousness of Job that made him so negative and open to so much

suffering; it was this boasting nature in Paul that kept the thorn prodding his flesh. And Job finally agreed with his adversaries and exalted all his experiences into the high God-place and then became richer and more honored than ever. And Paul prayed and kept close to the Spirit until the thorn in the flesh received baptism as a benefit, keeping him from a further pride and egotism that would have been his utter undoing; then he could hear the blessed assurance from his great Self: "My grace is sufficient for thee," that is, the grace of his own beautiful soul was all-sufficient for his healing and thus would the thorn pass away.

"Ye thought evil unto me; but God meant it unto good." Thus spoke that ancient master, Joseph, to his brothers who had through envy and jealousy sold him as a slave to the Egyptians. There, we know, he became a ruler and a mighty counsellor to Pharaoh and the means of delivering millions of people from famine. Through all the harsh experiences that he passed, Joseph never murmured or forgot the presence and power of the Almighty Good, and everywhere he went he was lifted up to position and honor until he reached the pinnacle of earthly glories. He was lifted up because he lifted up all that came to him seeing nothing but good outworking from even the most miserable of situations.

At one time David, the king was returning from a great victory at the head of a triumphant pageant, when a courtier of the former king, Saul, came forth and from a prominent place on the side-hill besmirched David with invectives and curses at the same time bespattering him and the rich caparisons of the animal he rode with mud. The indignity was extreme and David's humiliation was complete. Indignant warriors begged David to allow them to slay the slanderer. But he would not let them but took it as from the Lord claiming that it would balance some of his gross iniquities that would have deserved just such treatment. 2 Sam. 6:5 to 14. Thus when smitten on the right cheek—the side undeserving punishment—did David turn the left cheek—the side of hidden deeds, wherein he felt he deserved affliction.

"And the Lord said unto Moses, Make thee a fiery serpent." The Spirit within you directs you to make an image of the thing that is afflicting you, and we begin to consecrate our imagination to the great Maker of heaven and earth who made all things good and very good and under the inspiration of the Almighty to see that affliction in the very best light and to mould it along the lines of the highest thinking and feeling. Perhaps it is some person that is your thorn in the flesh; the very way they talk, the deeds they have done, their atmosphere all seem unbearable to you. But now you let the Spirit image them as a lover might see them. You annul the criticism that springs up, by the silent words: "By thy power" and then wait for our God, Love, to fulfill your wish. The serpent that Moses made was still a serpent, but the sting was gone and in its place beauty and grace.

“And set it upon a pole.” Lift it up, elevate it, exalt it. Again your imaging power is invoked and you take hold upon your affliction and cease to call it such. You search for the real idea back of it all. That fierce pain that has agonized you so! What does it mean? It means **power**, a persistent urge of life to remove obstruction, to correct wrongs. Co-operate with the urge and do not resist or resent. Help nature, who is friendly. Speak the truth: “I am all spirit and there is nothing in me, foreign to God. There is no place in me for anything that obstructs life. Nothing can obstruct life. Nothing can interfere with my expression of good. Peace and power are one in me.”

The pole in this verse is the cross of the New Testament, that cross in whose power Paul gloried because he saw the meaning of the symbol. It is the occult power of denial. Certain truths cross out falsity, sorrow, pain disease forever—a complete cancellation. “If any man will come after me let him deny himself, take up his cross and follow me” (Matt. 16:24) more literally translated: “If any man wishes to come after me, let him deny the self of him, lift up (elevate) his cross and follow me.” Let him exalt whatever is putting down his pride and his egotism and annulling his self-righteousness and vanity.

“And it shall come to pass that every one that is bitten when he looketh upon it shall live.” Lift up your eyes to the image made under the divine direction and be at peace. The thing that has been such a shame to one, only awaits the light of revelation to show itself a means of keeping you in touch with the humanity that you have come to uplift. Redeemed, it becomes the gateway into the hearts of thousands who feel you can sympathize and guide. What a vehicle John Gough made of the greatest humiliation in his life! How Epictetus, that crippled slave, mounted into immortality by revealing the great philosophy of life with every cruel experience.

Let us take whatever has been an abomination to us and be willing to face it and consider it until that which is its reality, which it has so fearfully distorted, becomes plain to us. It is prophesied that when that which has been “the abomination that maketh desolate” in our lives has been brought “into the holy place,” exalted to its real Being, then will the end of all the old false conditions come. “Let him who reads understand” said the Master of Mysteries, who himself was crucified as the greatest of abominations but who thereby rent the veil of the temple and opened the holy of holies to whomever would come.

“As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have eternal life.” The Son of man is humanity itself, to be moulded under the divine direction, to come to harmlessness, grace and beauty, to be exalted to Godhood and then on the wings of that true believing enter into the life that knows no death, no disease, no poverty or sorrow ever more.

Let us put utterly from us all fault-finding and condemna-

tion. Let us not be a thorn in another's flesh, an "emissary of Satan" or the adversary to any one else. Let us remember:

I am the Comforter, come to the world in the name of Truth, to soothe the afflicted, to heal the perverted, to deliver the enslaved. And my message is balm to the bruised and new life to them that are counted blame-worthy; for I have come to save and never to condemn.

Holy Spirit, keep my heart and lips, that they ever be true to the Lord of Love.

SILENCE.

9. Closing hymn 17 (or 197).

10. **Benediction:** We ever live in the presence and power of the One who perpetually transforms darkness into light, the Holy Comforter, in the midst of us, come here to heal all and to blame none.

11. Recessional Music.

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.

The great Holy Spirit, breath of the Almighty is surging to and fro over the face of this earth and every heart and voice that lend themselves to that Breath, hasten the day when this globe shall be saturated through and through with its loveliness, and all its institutions will work in harmony to one end, the happiness of all.

Although now we are observing but one day of the month, the 27th, for this united treatment of our earthly home, yet, eventually we shall have an observance for every day, but not until we feel we can keep it faithfully and without a sense of bondage.

This Communion should be a joy, not a duty, and no one should join in it but those who love to. One of the errors we must eliminate from our spiritual concepts is the sense of obligation, of being duty-bound to observe certain times, forms and ceremonies.

There are a number of consecrated bodies that keep daily in universal soul-touch. There is the Society of Silent Unity, headquarters, 913 Tracy Ave., Kansas City, Mo., who join together every night when it is 9 o'clock—the thought rolling round the planet in wake of the sun. They hold this thought **“My soul doth magnify the Lord in Health, Peace, and Plenty”** until October 20th when a new one will be given in their magazine, **Unity**. The readers of **Nautilus** are enjoined to partake in World-Healing by sending out to all the world “each night before you sleep and as many times during the day as you think of it: **I feel the eternity of man, the identity of his thought.**”—Emerson. A new sentence is given with each issue of the Magazine. And then there is that fine strong vehicle of the great philosophy of life **Brotherhood** edited in England by a rare soul, who gives this “suggestion” (I would call it Invocation) to join daily—at the time of your own choosing—in radiating this thought, thereby aiding “to hasten and further spiritual and social evolution”:

“One Real Life pervades the whole human race, and is pressing forth to fuller recognition and manifestation. We are not really separate and independent units, but members one of another. I can and do work together with the One Love-Life for its peaceful, harmonious, gladsome and perfect realization everywhere.”

Do you know of others? Write about them to me.

Let us join together for half an hour on the 27th of the month at the time indicated in the time-table with the thought to be sent to individuals and to institutions, as they come to your remembrance:

The great God-Self now lives in you and is working through you to bring the greatest Good to all that dwell on the whole earth.

THE COLD WEATHER AND SELFISHNESS.

It is a seasonable time for us to take into deep consideration the great world-problem that millions will face now in the coming months, the severe cold that is such a trial to so many. Centuries of winters have tyrannized over the benighted race without a challenge, a cruel, loud-mouthed Goliath whose coming fills many a heart with dread and dumb despair. Is there no respite—no deliverance from this misery? Yes, let young David, the Love-Thought come with his five selected stones and trusty sling and down the monster forever in the name of the only Power that is.

Certain of us see the Winter only in its joyous aspect, all-exhilaration, full of crisp, clear, sparkling vitality, the time of merry-makings and good cheer. Blessed hearts! you redeem the time and are but further proofs that what we put into the world we take out of it. But your brothers and sisters who must face the blizzards and wade through the wet streets and sit in chilly rooms are the ones whom we must consider in tempering the days so that the cold that no one enjoys may utterly pass away from the experience of men.

We each have a thought-atmosphere surrounding us, many times larger than this world though we are conscious of but a small area of it. It is filled with your own thoughts and those that you have accepted from others either consciously or unconsciously. The reality of this atmosphere is the presence of God, and your real thoughts are of the God-nature, pure and loving, wise and free. But, in appearance many of these thoughts are ungodlike—miasmatic vapors of envy and malice, clouds of sorrow and depression, glaring heat of anger and lust, frosts of selfishness and hate have charged the thought-realm until even the God-presence has been quite forgotten even to utter denial of there being any God. Your neighbor has his atmosphere which is superimposed upon yours according to your relationships of harmony and inharmony. And your neighbor has a neighbor and so on the world over. And these innumerable atmospheres form a composite which pictures forth as the climates of the earth, the temperate zone being the region where temperate thoughts tend most to congregate, the torrid zone where the uncontrolled passions gravitate and the frigid zone where the heavy deadening thoughts precipitate. And man is the great distributor, continually changing and interchanging heat and cold, dryness and moisture by his mental or physical travelling.

Every one who controls and transmutes his passions and lives the Christ-life is causing the earth to return to her original Eden fairness and bliss. Somewhere the skies are beautiful and blue because he let the sun of his Soul shine forth—it may not be just where he is—not all live in the land or the clime made by his own thoughts. But if the devotee only knew his power, as Elijah did when he controlled the rain, he could exercise always so as to destroy the freezing cold waves and the blistering hot waves that are unwholesome expressions of unholy race-thoughts.

Let us practice, this winter, breaking up the coming blizzard when we see it foretold by the weather-bureau. Let us dissipate the blighting frosts and temper the immoderate cold.

For ourselves, we must ever remember the Love-fires that glow within us causing the warm life-currents to flow positively and bountifully into any part of our being that we will. For our neighbor we will continually annul selfishness as having any place or power in us or with us. Some sweetly unselfish natures suffer severely from the cold because they are sensitive to unkindness, neglect and coldness in others. Let us remember that Love is the only real power working in and through all and nevermore accuse others or ourselves of selfishness.

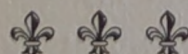
So shall we do our part towards healing the planet of bitter and unwelcome cold.

HARVEST NEWS

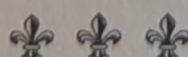
A young Center was started about three months ago in Medford, Oregon with Mrs. F. G. Andrews at the head. She says "I know we are growing, we have some good students and love our work." God bless your enthusiasm! It is the forerunner of a rich harvest.



Mrs. L. G. Fisk has consecrated her home, 2539 26th Ave., Fruitvale, Cal., to the ministry and now awaits a good speaker and teacher to feed the people. The Christ to whom she dedicated her house guides one to her.



The Monday Noon Meetings at Blanchard Symphony Hall, 232 S. Hill St., Los Angeles, conducted by Annie Rix Militz have for their present subject, **Concentration**. Oct. 23rd **In the Daily Life**; Oct. 30th **Through Devotion**; Nov. 6th **Peace and Bliss**.

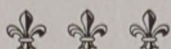


The National New Thought Alliance will hold its semi-annual Convention in New York City, in January 1912 instead of November as was planned.

One of the greatest demands among our New Thought people is Sunday Schools for the children and it is most refreshing to read about the one recently established at 47 West 72nd Street by W. John Murray. May the harvest of children be bountiful and the ministry a joy.



The Homes of Truth have large Sunday Schools, especially the Alameda, where there are nearly 200 enrolled. The Denver Divine Science Church has a beautiful Sunday School with graded teaching and other interesting features. Our Sunday School here in Los Angeles meets at 9:30 a.m. on Sundays and is full of life and interest. Miss Grace Wilson is in charge of it now, happy to resume her former ministration.



At the Sierra Madre Home of Truth, 493 Auburn Ave., Mrs. Hamor is giving, every Thursday 3 p.m., a Course of Lessons which were once given by that Mother of teachers and healers, Emma Curtis Hopkins. Love offerings support this work.



The St. Louis Metaphysical League has changed its name to New Thought League through desire to identify itself with the universal movement of broad metaphysicians who are uniting to reach the whole world under the name National New Thought Association. Miss Harriet C. Hulick is the bright earnest manager of this League which has been in existence over a year. Its headquarters 509 N. Newstead Ave., St. Louis.



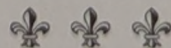
Mrs. Ruth B. Ridges writes that the Minneapolis Fellowship is moving into its own new home 106 E. 16th St. New blessings and power for good be added to overflowing is our hearty wish for this vigorous ministry.



Portland, Oregon, grows richer steadily in teachers and healers. Both Rev. Thaddeus M. Minard and J. Perry Green have returned and are leading Centers of fine activity into further light.

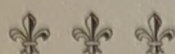


Word comes of good work going on in Spokane. A minister of the Gospel, Albert C. Grier, is proving a powerful instrument of the Holy Spirit and his church is throbbing with life and love. How steadily Christ's own message is leavening his people and their churches.

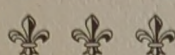


Dr. A. A. Lindsay has come to Los Angeles again, so says a charming little booklet (Dr. Lindsay is an artist in print-work and a credit to New Thought Publishers) and is having large and happy classes. His headquarters are at Hotel Angelus.

The New England Federation of New Thought Centers will hold its Fall session in Portland, Me., November 8th and 9th. Find out particulars from the Metaphysical Club, 30 Huntington Ave., Boston. I trust that the Spirit will be a conscious presence with them so that they will reach out the hand of loving affiliation to the National New Thought Alliance. We are drawing close together.



The San Francisco Home of Truth Union Services of which Miss Harriet H. Rix and Mrs. May A. Wiggin are ministers have the use of Kohler & Chase's grand electric organ, a special privilege which is highly appreciated and enjoyed by their large audience. They are also fortunate in having Mr. Byron F. Stone for their organist.



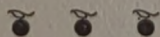
Ho! all you public spirited teachers and healers of Los Angeles! Let us get together and begin a campaign for the grandest Convention ever yet held, in Los Angeles in the coming year. What say you to a great Union Service to be held on the last Sunday of December just previous to the semi-annual Convention that will be held in New York City in January. Write to us, will you?



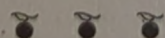
The work in Detroit under the fostering care of Henry Victor Morgan moves on apace. Last week during Mr. Morgan's absence in Chicago Dr. Julia Seaton Sears filled the lecturer's chair talking to eager listeners who crowded the hall to hear a woman's view of Cosmic Motherhood and the great truths of the New Age Civilization. Visitors passing through Detroit always find a hearty welcome at the rooms of the Alliance, 318 Woodward.

ABOUT PEOPLE AND THINGS.

The air is full of rumors of the coming to California of prominent teachers, among them Emma Curtis Hopkins whose work and whereabouts are of such a lively interest to her many loving students. Her present address is Hotel Seville, New York City.

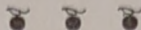


Christian Larson, so dear to the hearts of magazine readers has come to Los Angeles to live and work. The Los Angeles Home of Truth had the pleasure of his company with Miss Eleanor Reesberg to dinner, soon after his arrival.

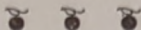


The National New Thought Alliance has a badge—what a charm, symbolism has for us—a five pointed star with a circle inside on which are the words I AM. They are in the form of a stick pin, brooch or button and can be obtained by sending fifty cents to The Grail Press, 20th and Farnam Sts., Omaha, Neb.

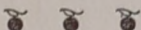
On Friday night, October 6th, 1911, the Alameda Home of Truth celebrated its 18th birthday and great were the festivities as this lovely Center "became of age." We reserve a more detailed description of this joyous occasion until our next issue.



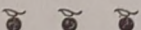
The Editor of MASTER MIND has received a number of books to review but must plead having too little time this month to do justice to them.



Mr. and Mrs. Curtiss of the Order of the 15 have established themselves in Hollywood, a suburb of Los Angeles. They are doing good work by correspondence, services and individual help.



Our former organist, who gave us such faithful and acceptable service while we were in our old place on Georgia street, Mr. Frank Barrows, has returned with his wife from his visit to Minneapolis and on his way back he stopped at the Unity Headquarters in Kansas City. He gives glowing accounts of the establishment there and of his happy visit and it was good to hear for there are no people in the world whose prosperity we love to hear about more than the blessed Fillmores and their co-workers.



I cannot refrain right here from quoting some of the good words Myrtle Fillmore, co-editor of **Unity** and sole editor of the one child's magazine of the New Thought, **Wee Wisdom**—on second thought I'll put in the whole letter:

September 21, 1911.

Annie Rix Militz,
Los Angeles, Calif.

Our dear friend and co-worker:

As I was not present when Mr. Fillmore answered your letter announcing the publication of a new magazine by you, he may have omitted to include my congratulations with his, and so I am writing this letter to tell you how glad I am that you are finding a broader avenue through which to give to the world the stores of riches you have been gathering up through your years of faithfulness and devotion to the one true God.

I presume Mr. Fillmore has already assured you of our hearty co-operation. We think that the time is fully ripe for a publication of the kind you are projecting. The Pacific Coast is greatly in need of a medium through which to present to the world the Truth as it is taught and practiced in the Homes that you have established up and down its length. We extend to you the hand of fellowship and welcome you to the editorial arena. We feel that your success is already assured and will do all in our power to extend the circulation of your magazine. We are looking eagerly forward for the first issue of "The Master Mind."

Yours for all that "liberates and lifts,"

MYRTLE FILLMORE.

NEW THOUGHT DIRECTORY.

In this list a line will be given to every Meeting place of which we know the correct address. Let us know of any omitted. If more than a line is desired, a written message with an offering will be sufficient.

CALIFORNIA.

ALAMEDA—Home of Truth, cor. Grand St. and Alameda Ave. Harriet H. Rix.

BERKELEY—Truth Center Meetings at old Y.M.C.A. Hall on Allston Way. Mrs. Ida Mansfield Wilson receives private students and patients at 321 Treehaven Apts., Ridge Road.

FRUITVALE—Truth Center, 2539 26th Ave., Mrs. L. G. Fisk, Manager.

LONG BEACH—Metaphysical Library, 14 American Ave., Mrs. Sarah F. Connley.

LOS ANGELES—Metaphysical Library, 611 Grant Bldg., Miss Eleanor Reesberg.

LOS ANGELES—Blanchard Symphony Hall, 232 So. Hill St. Sunday services 11 A.M. Monday Noon meeting. Annie Rix Militz, Speaker.

LOS ANGELES—Home of Truth, 802 So. Union Ave. Take West Eighth St. car. 'Phones, 54392 and Wilshire 1794. Annie Rix Militz, Speaker. Bible Lessons Monday, Tuesday and Wednesday, 10:30 A.M. Healing Meeting Thursday, 8 P.M. Individual Healing daily.

OAKLAND—Rest Reading Rooms and Home, 719 14th St. Mrs. Close and Miss Elliott.
OCEAN PARK—Home of Truth, 221 Ocean Front, Mrs. M. M. Hunter-Jones.
SACRAMENTO—Home of Truth, 1235 I St.
SAN DIEGO—House of Blessing, 2109 2nd St., Myra G. Freneyar.
SAN FRANCISCO—Home of Truth, 1109 Franklin St., near Geary. Eva I. Fulton.
SAN FRANCISCO—Home of Truth, 3099 California St. Mrs. May A. Wiggin.
SAN FRANCISCO—Independent Christian Science Church, 925 Golden Gate Ave. Dr. J. DeC. Hathaway.
SAN FRANCISCO—Miss Elsie M. Noonan, Room 617, Shreve Bldg.
SAN FRANCISCO—Home of Truth Union Services, Sunday 11 A.M. at Kohler and Chase Hall, O'Farrell near Market.
SAN JOSE—Home of Truth, 144 N. 5th St. William Farwell.
SAN JOSE—Mrs. Jessie Juliet Knox, 196 N. 3rd St.
SANTA CRUZ—Center of Practical Christianity, rooms 6 and 7, Odd Fellows' Bldg.
SIERRA MADRE—Home of Truth, 493 Auburn Ave., Mrs. Harriet O. Hamor and Miss Alida Hamor, teachers and healers. Sunday services 3:30 P.M. Healing Meeting Friday 8 P.M. Bible Lesson Wednesday 3 P.M.
VALLEJO—Frances J. Babcock, 803 Capitol St.

COLORADO.

DENVER—College of Divine Science, 730 17th Ave., Rev. Nona L. Brooks.
DENVER—Second Divine Science Church, 3929 W. 38th Ave., Rev. Chas. E. Prather.
PUEBLO—The Truth Center of Christian Living and Healing, 108 W. 10th St.

CONNECTICUT.

NEW HAVEN—Center of Practical Christianity, 16 Beers St.

DISTRICT OF COLUMBIA.

WASHINGTON—Unity Truth Center, The Brighton, 2133 California St., Mrs. Eva B. Williams.
WASHINGTON—Evangelical Christian Science Church at Rauscher's, Bishop Oliver C. Sabin.

ILLINOIS.

CHICAGO—The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
CHICAGO—LeRoy Moore, LeMoyne Bldg., 40 Randolph St.
CHICAGO—New Thought Federation, 913 Masonic Temple.
WAUKEGAN—Dr. Robert H. T. and Mathilda Nesbitt, 202 Gillette Ave.

INDIANA.

ELKHART—Students of Practical Christianity, Mrs. S. M. Mears, Leader.

KANSAS.

KANSAS CITY—Unity Society of Practical Christianity, Rev. John H. Rippe, 1620 Madison St.

KENTUCKY.

BELLEVILLE—First Society of Practical Christianity, Turner Hall, 910 W. Main St., Miss Emma Stolberg.

MASSACHUSETTS.

BOSTON—The Metaphysical Club, 30 Huntington Ave.
BOSTON—R. C. Douglass, teacher and healer, 687 Boylston St.
BOSTON—The Church of the Higher Life, 30 Huntington Ave., Rev. Lucy C. McGee.
LYNN—Mrs. Sarah F. Meader, metaphysician, No. 10 Kenwood Terrace.

MICHIGAN.

DETROIT—New Thought Alliance, 318 Woodward Ave., Henry Victor Morgan.
KALAMAZOO—Home of Truth, 506 So. Rose St.

MINNESOTA.

DULUTH—New Thought Center, 1419 E. 3rd St., Harriet R. Kraemer.
MINNEAPOLIS—The Minneapolis Fellowship, 106 E. 16th St., Ruth B. Ridges.

MISSOURI.

KANSAS CITY—A. P. Barton and C. Josephine Barton, 3332 Troost Ave.
KANSAS CITY—Unity, 913 Tracy Ave., Charles and Myrtle Fillmore.
ST. LOUIS—Society of Practical Christianity, S. E. Cor. 18th and Pestalozzi Sts., H. H. Schroeder, 3537 Crittenden St.
ST. LOUIS—The St. Louis New Thought League, 509 N. Newstead Ave., Harriet C. Hulick.

NEBRASKA.

OMAHA—New Thought Fellowship, Baldrige Bldg., 20th and Farnham Sts.

NEW JERSEY.

ATLANTIC CITY—New Thought Center, 1007 Atlantic Ave., W. P. and Nina Vera Hughes.

NEW YORK.

BROOKLYN—First Divine Science Church, 399 Classon Ave., Walter J. Vinall, 393 Lewis Ave.
BROOKLYN—Truth Center, 313a Quincy St., Mrs. Pauline Sayre.
BUFFALO—Center of Divine Love, 585 Prospect Ave., Mrs. W. K. Knight.
NEW YORK CITY—New Thought Church and School, 110 West 34th St., Julia Seton Sears, M. D.

NEW YORK CITY—Church of the Life More Abundant, Carnegie Lyceum, 7th Ave. and 57th St., Miss Villa Faulkner Page.

NEW YORK CITY—Unity Society of Practical Christianity, 305 Madison Ave., Mrs. Sophia Van Marter.

NEW YORK CITY—The Healing Ministry, 320 5th Ave., Mrs. Gertrude L. Rutter.

NEW YORK CITY—Church of the Healing Christ, 47 W. 72nd St., W. John Murray.

OHIO.

CINCINNATI—New Thought Temple, Peebles' Corner.

CLEVELAND—Eloist Ministry, 2057 E. 69th St., Walter Devoe.

COLUMBUS—New Thought Center, Robert Bryan Harrison, Lock Box 287.

OKLAHOMA.

OKLAHOMA CITY—Unity Branch Library, 727 E. 6th St., Miss Virginia Graves.

OREGON.

MEDFORD—Home of Truth Center, 132 N. Ivy St., Mrs. Frank G. Andrews.

PORTLAND—Divine Truth Center, Selling-Hirsch Bldg., 386½ Washington St., Rev. Thaddeus M. Minard, Healer and Teacher. Services Sunday 11 A.M., Thursday 8 P.M. Phone Main 4713.

PORTLAND—Temple of Truth, Maegley-Tichner Bldg., Rev. Perry Joseph Green.

PENNSYLVANIA.

PHILADELPHIA—Unity Center, Presser Bldg., 1714 Chestnut St. Rooms 408-410. Walter Weston.

PITTSBURG—Modern Mental Science, 403 Winebiddle Ave., Mrs. C. B. McLean, Teacher.

UTAH.

OGDEN—Unity Branch Library, 771 24th St., Miss Lulu E. Sharp.

SALT LAKE CITY—Unity Branch Library, Mrs. E. S. Myers, 264 J St.

WASHINGTON.

SEATTLE—Divine Science Church, Odd Fellows' Bldg., East Pine near Broadway, Agnes J. Galer, 517 Crary Bldg.

SPOKANE—Divine Science Church, cor. 5th and Howard Sts. Rev. Albert C. Grier.

NORTH YAKIMA—Truth Study Class, Mrs. J. D. Nichols, 16 11th Ave.

FOREIGN.

BRITISH COLUMBIA.

VANCOUVER—Truth Students Meetings, No. 5 Empire Bldg., Hastings St., Mrs. Emma K. Gallagher, Box 153, North Vancouver, in charge.

VANCOUVER—Star Self-Help Club, 504 Washington Court, Margaret Wood.

CANADA.

CALGARY—Metaphysical Library, 236 8th Ave. West, Mrs. M. Mason.

AUSTRALIA.

MELBOURNE—New Thought Club, 145 Collins St., Emilie Hulett.

SYDNEY—Metaphysical Club, 56 Hunter St., Mr. W. Adams, Mgr.

PERTH—The Truth Center, Empire Bldg., Barrack St., Sister Veni Cooper-Mathieson.

ENGLAND.

LONDON—Higher Thought Center, 10 Cheniston Gardens, Kensington, W.

LETCHWORTH—Herts, 31 Leys Ave., J. Bruce Wallace.

Prosperity Course by Annie Rix Militz

—AT—

HOME OF TRUTH, 802 S. Union Ave.

Mondays, Wednesdays, Fridays, 8 p. m. Beginning Nov. 6, 1911

SUBJECTS:

Nov. 6: Scientific Optimism.

Nov. 20: The Self Made Man.

Nov. 8: Right Valuation.

Nov. 22: Losing to Gain.

Nov. 10: Divine Words the Coin
of Heaven.

Nov. 24: Riches Through Altru-
ism.

Nov. 13: Principles of Confidence.

Nov. 27: Freedom From Debt.

Nov. 15: The Inner Guide.

Nov. 28: Good Judgment.

Nov. 17: The Christ Message.

Nov. 29: The Reason of it All.

ALL WELCOME

COLLECTION