

THE MASTER MIND

672
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Edited by
ANNIE RIX MILITZ

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Being the Mind of God.

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THE MASTER MIND

VOL. IV

APRIL, 1913

NO. 1

MYSTIC BOOK OF THE EGYPTIANS Commonly Called The Book of the Dead

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth [revereth] him and worketh righteousness is accepted with him.—The Apostle Peter.



WHEN the early Egyptian explorers began first to pay scientific attention to the mummies of the ancient race, many of which had been preserved thousands of years, they noted that one of the commonest accompaniments, with each embalmed body, was a leaflet of papyrus, or paper, containing a writing which seemed to be a text or chapter from some scripture.

For years, these scientific men were unable to read these scrolls—the ancient hieroglyphics upon the monuments and the walls of the pyramids were as a sealed book. Then the discovery, in the early part of the nineteenth century, of the famous Rosetta Stone gave them the clue to all the Egyptian writing, and especially to these tablets that had been buried with the mummies.

It was then discovered, that these were verses from a book of initiations, a kind of ritual used by the priests for the preservation and final triumph of an initiate, who desired to pass successfully through the ordeals of dying to oneself, the coming to the final judgment, and the entering into identity with Osiris, Lord of heaven and earth.

A comparative study of religions by one who believes that Truth has always been, and that the Spirit has ever been teaching man, wherever, or in whatever race he might find himself, brings a profound conviction of the unity of all religions; and the realization that the life and teachings of Jesus Christ are the key to the understanding of all Scriptures, rituals, rites and mysteries of every religious community.

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Such a one does not look upon religion as the result of evolution, or try to trace the derivation of one religion from another, but sees it quite possible, that each devout priest or oracle has been taught directly by God, or had his eyes opened to see the truths expressed or symbolized by other religions than his own.

The knowledge of the continual inter-communion of thought, or thought-transference, makes one wary about accusing others of purloining truth, or even adopting the religious teachings or methods of others.

Thus when the cross is found in China, standing by the way-side from time immemorial—long before the Christian era; when the Spanish invaders find it in Mexico and South America, upon landing in the New World we do not think, like them, that some subtle super-intelligent devil devised the symbol to confound the little missionaries and priests who were teaching that theirs was the only saving religion ever given to man. We remember that the symbol was used by Jesus, long before the tragedy of Calvary, and understood readily by the disciples, when he told them to take up their cross daily and follow him.

The mystery-work of dying to one's old self and rising to the New Self—the Christ, was portrayed by the Egyptians in their religious myths and ceremonials. And the same form is carried out today in the monasteries and the lodge-rooms of Secret Orders, when the candidate is confined, and the burial service is read over him, preparatory to the next step, when he rises a new man and is received as a member in the favored family of the Monks, or the Masons, with loving welcome of fellowship.

These sacred words found wrapped up with their honored and beloved dead, were also inscribed by the Egyptians upon all the paraphernalia of the tombs and sarcophagi, some of the sepulchre walls being covered with whole chapters of special import, such as that called *The Negative Confession*.

Many of the papyrus and linen upon which the Ritual was written are preserved in the British Museum in London.

The learned Egyptologist, Champollion, considered the book to be a mythical description of the progress of the soul in the future state. But while this theory would be considered a fact by such seers as Swedenborg, yet, the true understanding is that it is a description of the journey of a Devotee of Truth out of the old life, escaping both judgment and condemnation, and ascending the throne of a Master over heaven and earth. Because the same instruction and methods will deliver a soul both here and hereafter, the two interpretations may be equally practical.

The soul of the candidate is described, a number of times, as "going in a hawk and coming out a phoenix,"* that is, going in a wild, predatory creature, killing and being killed, and coming out a true and tried Immortal.

*For the story and meaning of *The Phoenix* see March, 1913, issue, page 185.

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Two antagonistic beings appear throughout the Ritual: *Osiris* the supporter and prototype of the Good or Justified and *Set* the conspirator and the evil principle; light and darkness; the Sun and the great dragon, Apophis.

This Egyptian god, Osiris, is described as a beautiful character, who in his wars against Typho, the old serpent of deception, was slain and his body cut into pieces, and he became the great Judge of all the dead, and the protector and deliverer of all those who took his name. His sister and wife was Isis and his son Horus.

If the soul, whose body had died, had been rightly instructed by the priests during its earth-life, then when it entered into the realm of the dead, it assumed the name of Osiris. And when it came to the Judgment and had to pass before the forty-two Judges of the dead, it called itself Osiris, then the Judges knew it to be an *initiate* and let it go free. But if it did not use this name, then it was questioned and accused and condemned for its evil deeds done upon the earth.

Then its heart was weighed and if it was found wanting, it was thrown to the Beast, that is, it went into the regions of the condemned, from which it could not return until after it had received its punishment and cleansing in the lower fires. The forty-two Judges each stood for a Virtue, concerning which each Soul was examined and marked. But "the Osiris" was not judged.

The many great and good names given to Osiris, signify how this god—the oldest of all the Egyptian gods, and the one worshipped throughout Egypt—was esteemed by his devotees. In one list there are forty-nine appellations. Among those that are repeated most often are: "The Manifestation of Good," "The Opener of the Truth," "The One full of Goodness, Grace and Truth," "The Lord of Life," "The Lord of Eternity," "The Eternal Ruler," "The Creator of the World," "The King of the gods," "The One, Beneficent in Will and Words," "The Mild of Heart."

He appeared on earth to benefit mankind; and after performing the duties he had come to fulfill, and fallen a sacrifice to Typho, the evil principle (which was at length overcome by his influence after his leaving this world), he rose again to a new life, and became the Judge of all mankind in a future state. The dead also, after having passed the final ordeal, and been absolved from sin, obtained in his name, which they took, the blessings of eternal felicity.

The student who is familiar with the life of Jesus Christ, and the teachings about his power to protect, justify and glorify those who come under his name, will see how this Master wove into the practical history of the world, what had been mythological before, and truth of which had been lost to the Gentiles as well as to the "Chosen people" because of their unbelief and disobedience.

Osiris and Christ are the same in the Spirit, with the great exception, that the one passed into tradition, while the other remains with us to this day, a living, loving presence, still rescuing men who, with contrite hearts and sincere devoted prayers and obedience, enter into the covering shadow of his name,

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Poole, the bibliographer, says: Osiris was the type of humanity, its struggles, its sufferings, its temporary defeat and its final victory. The living, and still more the dead, were identified with him. Under his name without distinction of sex, they passed into the hidden place (*Amenti*) the divine world below (*Ker-meter*) to be protected by him in their conflict with Set and his genii, and to have their final state determined by him as their Judge.

The history of the Egyptians and the Israelites was interwoven, and the same Spirit overshadowed both, so that the light and benefits that came to the Masters in Israel, such as Joseph and Abraham, brought great good to the Egyptians, as when Pharaoh received the warning dream and Joseph gave its meaning, that seven years of great plenty would be followed by seven years of dire famine, and Joseph was appointed to provide for those years. So also, the learning and magic of the Egyptians were among the jewels that Moses received, as the adopted son of Pharaoh, and which many of the Israelites took with them in their flight out of the land of bondage.

These Hermetic books show the noble idea of God, that has been with man even among the so-called pagans. The following are a few paragraphs from the Book of the Dead:

God is One and Alone and there is no other with him.

God is the One, the One who has made all things.

God is a Spirit; a hidden Spirit; the Spirit of Spirits; the great Spirit of Egypt; the divine Spirit.

God is from the beginning and has existed from the beginning. He is the primeval One and existed when as yet nothing existed.

He made it after his way.

He is the Father of beginnings.

God is eternal. He is everlasting and without end, Perpetual, Eternal.

He has endured for endless time, and will exist henceforward, forever.

God is hidden and no one hath perceived his form. No one hath fathomed his likeness. He is hidden in respects of gods and men, and is a mystery to his creatures.

God is Truth; He lives by Truth; He lives upon Truth; He is the King of Truth.

God is life and man lives through him alone. He blows the breath of life into their nostrils.

God is compassionate to those that fear him, and hears those that cry unto him.

He protects the weak against the strong. God knows those who know him. He rewards those who serve him, and protects those who follow him.

These are statements about the true God, and show the knowledge that is the beginning of the demonstration of immortality. The Egyptians believed strongly in the continuation of consciousness and individuality after death, and that they should stand on the earth again in the flesh. Therefore they did their best to preserve the bodies of those that they loved, in order that they would be ready for resumption, when the great prophecy, that their seers had made, of all returning to this earth, should be fulfilled.

In the meantime they provided their beloved dead with good Words, written and prayed, to help them on their invisible journey. For the magicians of Egypt, that taught the people, knew the *Power-of-the-Word*, a knowledge that we are reviving in a practical and

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effectual way, for the manifestation now of our health and our wealth, our goodness, freedom and happiness. We understand the philosophy of The Word, i. e., to declare the thing *to be already*, which we wish to appear here on the earth. The Egyptian priests instructed their neophytes to say "*It is*," whenever a desire for anything rose in their hearts, and then to look for its appearing, and to speak and act as though it already existed.

One chapter in this Mystic Book, is devoted to the Power-of-the-Word. It is Chapter X, and its title is, *A Chapter about going out with the gift of the Word that is Truth*. The "going out" means the soul leaving the body. The following is found in many mummy-cases ("Osiris" is used throughout for the deceased—that is, the one who has died to the world):

"Says the Osiris N.—I go out with the gift of my Word-being-Truth against my foes. I go across heaven, I go across earth. I tread over the earth, in the footsteps of the blessed spirits, like a Son," etc.

Under Chapter XVIII is this ancient explanation and exhortation: "Being said, this purificatory chapter, people go out on the day after burying, they perform all the transformations they have at heart to do. He who shall recite this chapter in behalf of the deceased shall be safe and sound on earth, and shall pass through a fire without being injured at all, truly."

Chapter CXXV. "I am bread to the hungry one, drink to the thirsty one, clothing to the naked, a boat to the detained traveller, gifts to the gods, and funeral offerings to the glorified one."

"I am pure at my mouth, I am pure at my hands, to whom it is said, Come, come unto peace."

Chapter I. "O, Companions of Souls made in the House of Osiris, accompany ye the Soul of Osiris, with yourselves, to the House of Osiris.

Let him see as ye see, let him hear as ye hear, let him stand as ye stand, let him sit as ye sit.

O, Givers of food and drink to the Spirits, Souls made in the House of Osiris! Give ye food and drink to the Osiris, with yourselves.

O, Openers of Roads! O, Guides of Paths! to the Soul made in the abode of Osiris, open ye the roads, level ye the paths to the Osiris, with yourselves.

He enters the gate of Osiris! He goes in with exultation. He comes out in peace. The Osiris is neither stopped nor turned away. He goes in as he wishes, he comes out as he likes. He is justified . . . He is not found wanting in the balance."

Chapter IX. O, Soul, greatest of things created, let the Osiris go! Having seen, he passes from the gate, he sees his Father Osiris; he makes way in the darkness to his Father Osiris; he is his beloved; he has come to see his Father Osiris. He has pierced the heart of Set [evil] to do the things of his Father Osiris; he has opened all the paths on heaven and earth. He is the Son, beloved of his Father. He has come from the mummy, a prepared spirit.

O Gods and Goddesses! Give way!

We who have not known much about religious practices of the past, sometimes think that our method of speaking the Word, called "*The Denials*," is unusual and unprecedented. But here we have the practice given, with the same object in view, that one may be set free from the false things, that appear in us and about us, which we know do not exist in the realm of The True.

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Chapter LXIV has been named "*The Negative Chapter*" by modern Egyptologists, and by many it is considered the most hermetic and wonderful of all the utterances. There is hardly a mummy that does not have some portion, or all, of this Chapter in its case. The ancient name of this Chapter is:

Chapter LXIV. "A Chapter about entering the Hall of the Two Truths and about separating the man from his sins that he may see the face of the gods."

"Homage to you Masters of Truth! [the address to the 42 Judges.] Homage to thee, great God, the Master of Truth! I came towards thee, my Lord, I appeared to contemplate thy splendor. I know thee, I know thy name, I know the name of the forty-two gods who are with thee in the Hall of the Two Truths . . . Now you know, Masters of Truth, that I bring to you Truth, and I set aside from you the evil.

I did not do pervidiously any harm to any man.

I did not make unhappy my relatives: my companions.

I had no acquaintance with evil.

I did not make, as ruler of men, anyone ever work beyond the task.

There was not, by my fault, either a fearful, or a poor, or a suffering, or a wretched one.

I did not do what the gods hate.

I did not cause the slave to be misused by the master.

I did not kill.

I did not utter a lie to any man.

I did not fornicate, etc., etc.

I am pure. I am pure. I am pure.

This negative chapter is very long, and not only are all the sins of general humanity denied, but also the specific sins of the deceased are enumerated with these denials, until the record has virtually constituted a confession, and by certain modern translators of the Egyptian text, the Chapter has been called *The Negative Confession*.

Thus, the friends of some poor sinner, who has been known to be a cheat and to do many treacherous things may inscribe such denials as these on the papyri or linen of his mummy:

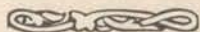
"I did not cheat Korfu-Amendes."

"I did not dig a pit for Memu to fall into and be killed."

"I am pure! I am pure! I am pure!"

Nothing is more interesting among the great researches into the world's past history, than the ancient Egyptians' interpretation, among the common people, of these Words which were given for the novitiate in the spiritual mysteries.

These devotees were of the great Temples, receiving enlightenment upon ancient magic and the way to conquer death, and they had reached that degree in the Regeneration, where one dies to the old life, and, escaping judgment through identification with the Highest, enters into the ranks of the Immortals, being of the Children of the Resurrection, of whom it is written, "They shall die no more."



Yet I argue not
Against heaven's hand or will, nor bate a jot
Of heart or hope, but still bear up and steer
Right onward.—Milton.

BREAD FROM HEAVEN

IF any man have ears to hear, let him hear.
Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.^a

The words of Jesus Christ that were remembered and recorded by his disciples contain a touch with all the mysteries of the divine life, and by "hearing," that is, understanding them, we open ourselves to revelations and illuminations that are endless. By studying the words given each month and meditating on their meaning, and the context in the New Testament, we make ourselves one with the mind of Christ, by which all knowledge and all power is ours.

RELATIONSHIPS.

- April 1: ^b Who is my mother or my brethren? Behold my mother and my brethren!
- April 2: For whosoever shall do the will of God, the same is my brother and my sister, and mother.
- April 3: He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.
- April 4: If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
- April 5: Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time.
- April 6: For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death.
- April 7: And ye suffer him no more to do aught for his father or his mother; making the word of God of none effect through your tradition.
- April 8: Woman, behold thy son! . . . Behold thy mother!

THE WORLD.

- April 9: ^c I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.
- April 10: They are not of the world, even as I am not of the world.
- April 11: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
- April 12: For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?
- April 13: For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?
- April 14: The children of this world are in their generation wiser than the children of light.

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April 15: And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

GOODNESS OF GOD.

April 16: ^a Return to thine own house, and show how great things God hath done unto thee.

April 17: Be ye therefore merciful, as your Father also is merciful.

April 18: I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father; for so it seemed good in thy sight.

April 19: Do good to them that hate you . . . that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

April 20: Why callest thou me good? there is none good but one that is, God.

April 21: And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

April 22: But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.

April 23: And bring hither the fatted calf, and kill it; and let us eat, and be merry.

April 24: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

COMPASSION.

April 25: ^e I have compassion on the multitude, because they have now been with me three days, and have nothing to eat.

April 26: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

April 27: Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

April 28: But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

April 29: I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

April 30: Blessed are the merciful: for they shall obtain mercy.

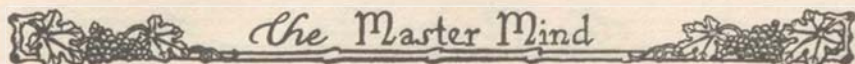
^a Mark 4:23, 24.

^b Mark 3, 33, 34—Mark 3:35—Matt. 10:37—Luke 14:26—Luke 18:29, 30—Mark 7:10—Mark 7:12, 13—John 19:26, 27.

^c John 17:15—John 17:16—John 3:16—Luke 9:25—Mark 8:36, 37—Luke 16:8—Mark 4:19.

^d Luke 8:39—Luke 6:36—Luke 10:21—Matt. 5:44, 45—Mark 10:18—Luke 15:20—Luke 15:22—Luke 15:23—Luke 15:24.

^e Mark 8:2—Mark 8:3—Mark 5:19—Matt. 9:13—Matt. 15:32—Matt. 5:7.



CHRISTIAN MIND HEALING

A Course of Lessons in the Fundamentals of New Thought

BY HARRIET HALE RIX.

Lesson I.

THE STATEMENT OF BEING.

GOD THE ALL IN ALL.

The Preparation.

The freest, and therefore the best attitude for learning, is *receptivity* and *obedience*, and, in order to bring the mind into a state of emptiness to truth, one must put aside preconceived ideas that conflict with the Absolute.

The child-like attitude of humility and meekness can alone be led to the white light of Truth. Yet must this humility not turn to the beliefs and opinions of mortal mind, but to the indwelling Spirit, as its guide to immortal life and truth, as Jesus Christ instructs: "He [the Spirit] shall teach you all things, and bring all things to your remembrance."—*John 14:26*.

This is "The Gospel," or "Good News," which reveals man's divine and immortal nature, giving him that knowledge which, when put in practice, will heal disease, restore peace and establish prosperity. It consists of twelve lessons, six of which announce the principle, and six, the application of the principle to healing on the three planes, mind, body and estate.

Each lesson, while whole and independent in itself, is a necessary part of the whole proposition, and each is dependent upon the first lesson, the "Statement of Being," as the key to order, system and science.

The earnest student of Truth should study the first lesson thoroughly, before taking up the second one, reading it several times and observing a few moments of silent meditation on the statement, "*God the good is all there is, the only power and the only presence*," at the beginning and close of each lesson.

If healing is desired, put your faith with definite, directing purpose on the living word of God, found in this philosophy of life, and your intelligent asking will receive response in newness of body. Most important of all, make use of all the truth you receive and practice the presence of God within you, continuously, thus you cannot escape its benefit and blessing.

Lesson I.

This lesson is the foundation upon which our claim of truth stands and therefore consists of a direct, simple Statement of Being, both from the standpoint of God as principle and God as manifestation, called Man.

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Truth the Foundation.

Man, ignorant of his divinity, blindly groping in semi-darkness, is a child of uncontrolled desire, unrest, dissatisfaction and suffering. To such an one, life is a problem that furnishes no key for unraveling its mystery. Knowing no principle for conquering the cause of suffering, he is subject to every wind of adversity that blows. Truth affirms that man himself is the key to the situation, and as he turns to the light, he begins, in joy, to realize that knowledge of the Truth is freedom, while ignorance of the Truth is the cause of all suffering. The clear light streaming freely through Jesus Christ affirmed: "Ye shall know the truth and the truth shall make you free."—*John 8:32.*

Our freedom and power then, is gauged by our knowledge; thus must we recognize the importance of knowing the whole truth if we would be wholly free; every thought, word, deed, experience, must pay its tax to simplify that complexity called desire, by throwing the light of truth in full force upon it. By this honest process, you will soon come to see that, the thousands of desires in the multitudinous forms in which man has indulged, can be traced to their source in one desire common to all, that is, satisfaction. Fundamental to man is the demand for happiness and deep in the heart of Truth lies its substance. Happiness and Truth are one and inseparable, and for man to stand on this premise will assure his advance along lines of success.

A clear understanding and definition of Truth is necessary, wherein exists no mixture of human belief and opinion. Truth absolutely must be that which is, in contradistinction to that which merely appears to be so. It is the beginning, the end and the sum of all that is—self-sustaining, unchangeable, self-creating and eternal. Being the primal fact and creative principle, it is changeless, since there is nothing into which it could change, itself being all in all. It is indivisible since it is wholeness and would cease to be the Truth were it subject to division. A relative truth is, properly speaking, only a *fact*, being subject to the laws governing the external world, such as time, place and conditions; controlled by appearances, and subject to change.

The Great First Cause.

Thinking people in all ages have recognized a power back of creation, and have named it variously. No intelligent being will claim that form is self-creative or self-supporting, but on the contrary will recognize an invisible and common cause for all phenomena. This invisible cause, which is the foundation, or truth of all, and one in essence, power, and quality, has sometimes been described as "First Great Cause," "Force," "Creative Energy," "Fountain Head," "Principle" or, by religionists, with some name signifying Deity, such as Brahm or God. All men believe in the existence of this creative power. An atheist never really existed. Those who claim to be such, merely oppose another's idea of God, but will hold to their own. It is unconstitutional to deny God. If

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it were possible for man to do so, he would thereby instantly destroy his identity. We exist because we have affirmed God. Every doctrine of pure reasoning must stand upon this true foundation for unchanging support.

The Three-fold Benefits.

Truth in its integrity, promises three blessings to man which include all others. If these are not resulting from man's claim to Truth, let him seek a better consciousness and conception of Truth, the difficulty lies in the man, not in the light. These signs are, absolute satisfaction, perfect health and complete knowledge.

As Truth holds three benefits for mankind, it also has a three-fold department in which to work, the first of which is the therapeutic, dealing with the healing of man's body and his immunity from disease; the second is the ethical activity, describing the moral nature of man, correcting his false desires and judgment, and harmonizing his relationship to his fellow-beings; the third department is religion, wherein man learns of his true relationship to God, and is thereby enabled to create a new and lasting covenant with Truth. These three are one, and will ever remain co-active.

God Is.

In these lessons, we will deal with cause, for the nearer we get to it, the nearer we get to Truth. And we will continue to call this cause God, as the most comprehensive and freest name we can employ.

Since time began, man has never ceased to ask these vital questions: Who and what is God? Where is God? Who am I, what is my relationship to God, what is my work, for what am I bound?

This lesson deals with these questions taking as our starting point the axiom "God is." An axiom is defined as a self-evident truth, wherein every science has its source. In music we accept the note "do" as the basis of all sound and back to which all sounds may be reduced, itself an integral of every combination of sounds; or in the science of numbers we accept the axiom "one" upon which rests the stupendous system of mathematics. The sacred books of the East affirm "*At first Brahm,*" and our Bible opens with the statement, "*In the beginning God.*"

The All-Good.

Our second axiom is the recognition of the eternal goodness of God, that Being of absolute goodness and absolute power that is all in all. Thus we affirm that God is the all good. All our deductions must now rest upon this foundation as all questions must be decided from this standpoint.

Well we understand that the limitless cannot be described, or encompassed, by our limited language, but in order that the mind may swing free from its former limited conceptions of God, let us reason together concerning the nature of the "All-Good." We perceive that the "All-Good" must be absolute and invariable, therefore

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proceed to question: What may be so good as to justly claim exact principle, unchanging law as its substance? That which will remain good forever, is and always has been good for all ages, for all nations, for all races at the same time.

If we ask an outer evidence of the oneness and goodness of the Creator of this world, plenty is supplied in the wonderful display of nature, of the healing and constructive energies that spring from within, in the beauty and joy of the life-substance pervading all things; and in the science and integrity of its laws, governing and directing all unfoldment. The law of the "All-Good" is manifest, to eyes that see, everywhere. Let us now take one more step in order to see that this "All-Good" must include every quality of absolute good in the universe. What then is equal to Good in goodness? Life is. Certainly not man's idea of life, gathered largely from experience, and described as that period opening at birth and closing at death; but life as it is in true being, as the very principle in action, the energy back of all expression, that is good, everywhere, at all times, for all people.

God Is Life and Love.

Reasoning by syllogism, if we accept a first and second premise as true, we are obliged to accept the conclusion which follows, therefore since God is good, and life is good, God is life and life is God. God in Jesus Christ exclaims: "I am the life."—*John 14:6*.

Love is good, absolutely good—not that imperfect idea of love that man has conceived, that is dimmed by selfishness and personality, but love as the protective, redeeming, spiritual quality, always uplifting and beautiful.

God is good. Love is good, therefore Love is God, and, as John the inspired disciple of Jesus Christ exclaimed, "God is love."—1 *John 4:16*.

God Is Truth, Intelligence, Substance.

Truth is good. Truth is that pure perception of being which brings absolute freedom and light. God is good; Truth is good, therefore God is Truth and Truth is God. Again Jesus Christ affirms, "I am the truth."—*John 14:6*.

Intelligence is good. Intelligence is that activity of mind that enables one to recognize, and thus apply, the Truth. Without intelligence, Truth would be inactive, abortive.

"Things equal to the same things are equal to each other." God is good; intelligence, or mind, is God, and God is intelligence or mind.

Spirit is good, that reality penetrating and inter-penetrating every known thing from atom to star. Students of the inner life call it spirit, while students who mainly function in the outer world, name it substance. Spirit-substance, everywhere present, standing under and supporting all things, is good. God is good—Spirit is good. God is spirit and spirit is God. This being the understanding of Jesus Christ, he affirms: "God is spirit and they that worship him must worship him in spirit and in truth."—*John 4:24*.

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God Is Omnipresence, Omnipotence and Omniscience.

God is infinite goodness, therefore man enlarges his conception of perfection as he meditates upon the many names of absolute good that he can apply to God, such as peace, power, joy, health, prosperity, and so forth, until he realizes that God is omnipresence, omnipotence and omniscience,—all the power, presence and mind there is.

MAN.

The next question, "Who am I?" must find answer in the application of the above principles to man's being. Man will then begin to know himself as God knows him, made in His own image and likeness, as it is also stated in the chapter on creation in the first book of Genesis. This scientific definition of man, places him in God, as a spiritual, not a material, being and defines him "*Good and very good.*"

Man is all that God is, co-equal and co-eternal with his Creator. His work is to manifest the goodness of God, to demonstrate the Truth. As divine man, he must demonstrate peace, not discord; joy, not sorrow; health, not sickness; prosperity, not poverty; life, not death—until success crowns his efforts. This is the peace that ever puts to rest all restlessness and uncertainty, and makes him to realize that, "In him we live, and move, and have our being."—*Acts 17:28.*

PRACTICE.

Read thoughtfully the following "STATEMENT OF BEING" morning and evening, after which close the eyes and repeat silently what has been retained in memory:

God.

There is one supreme Creator.

There is one basis of life; Spirit.

There is one governing law; Love.

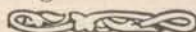
God, the Good, is Life, Love, Truth; Intelligence or Mind, Substance or Spirit; Omnipotence, Omniscience, Omnipresence.

Man.

Is the creation of God, therefore good. Man is God in manifestation. Man, in true being, is the exact likeness of God, spiritual, free, holy, perfect.

Man's Work.

Is to know, and to manifest, the ideas of Divine Mind; to demonstrate the Truth. His work then, is to demonstrate abundant life and overcome death, perfect health and overcome disease, absolute prosperity and overcome poverty, divine intelligence and overcome ignorance and suffering.



I work my work, all its results are Thine;
I know the loyal deed becomes a fact
Which Thou wilt deal with. Nor will I repine,
Although I miss the value of the act.

THE BODY, RENEWED AND GLORIFIED

Twelve Lessons in Eternal Health, Youth and Beauty.

LESSON VII.—SELF DEVELOPMENT.

Glorify Thou me with Thine own Self, with the glory which I had with Thee before the world was.—Jesus Christ.

Upraise the self by the Self—do not sink the self; the Self is the friend of the self, and even the self is the enemy of the Self.—The Bhagavad Gita, VII:5.

The great-souled ones, united to godlike nature, knowing Me to be the exhaustless origin of all things, worship Me with mind that turns to nothing else.

Be with heart fixed on Me; loving Me and worshipping Me, bow down to Me; thus at rest, thou shalt come even to Me, the Spirit.—The B. G., IX:15, 34.

BRIEFLY reviewing the first six lessons of this course of instruction upon the renewing and glorifying of the body, let us recall the principles that are at the foundation, or bones, of the new body. We renew our bones through renewing our principles, and for the beginning of our meditation along new lines we accept these three basic postulates:

- I.—All things spring from mind.*
- II.—God is the Supreme Mind of all, omnipresent and omnipotent and altogether good.*
- III.—I am the Expression of God, one with God, therefore I am pure and holy Spirit; immortal Life and Health; loving, wise, fearless and free.*

In the second lesson, we dwelt upon the renewal of a right consciousness for the reconstruction of our sense-organs, realizing that new perceptions give us new eyes; new understanding gives us new ears; new cognitions give us a new touch; new discriminations and judgments renew the smell and taste.

In the third lesson, the thoughts that make the blood pure and plentiful in goodness of quality and quantity, were our consideration. The knowledge that makes one sinless as Christ, is the Way to have blood that is clean and strong and able to restore health, strength and beauty to this body.

The fourth lesson brought forward the power of reverence and praise, to rebuild the internal economy of the physical structure. And the fifth lesson emphasized the truths that save men's bodies from their outer foes. The sixth lesson gave the connection between the processes of Regeneration and the presentation of a graceful, beautiful body, endued with the charm that is the crown of womanhood, the strength of manhood and the lovableness of both.

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The next six lessons will be devoted to self-education and training in the spiritual life that bring the healing, illumination and satisfaction of the Life that is worth living.

The Self that does not grow, progress, increase or change is the God-Self. It is Perfection itself, and, though it is the changeless One, yet by it, all that unfolds and develops, is made to progress and grow.

It is the little self, this personal appearance, that is transformed in this process of evolution. And yet, it unfolds best, paradoxical as it may seem, by turning the mind from it to the great Self—the truest self-culture is in scientific neglect of the little self and supreme absorption in the great Self. This distinction between the two selves cannot be dwelt upon too much, for here is the beginning of clearness for the Truth-student, who has been so confused by the contradictory advice of teachers, and the careless use of terms.

Take, for instance, the word *self-love*. From one view-point, self-love is absolutely essential to success; from another view-point it is selfishness, and a great stumbling-block. A third use of the term combines the Divine Self-love and the human self-love and plays back and forth in a most advantageous way.

Let us all be able to distinguish the use of these self-words by the true knowledge of the Self and the self. Some of these compounds are always used in a good sense, such as, Self-respect, Self-reliance and Self-possession; for these qualities and powers must have their root in the great Self that they may be lasting. Other of these words are used in a bad sense such as, self-conceit, self-righteousness, self-indulgence, self-esteem, self-complacency, self-pity, self-will, etc., because it is the little self—or what the Oriental sage calls the *non-self*—that is referred to. Some terms play between the two selves or are like bridges to unite them, through justifying their use upon both the plane of the Real and that of appearances, such as self-satisfaction, self-centered, self-control, self-evidence, self-help, self-preservation, etc.

Every good word combined with the term self, can be justified and established by ever keeping the great Self in the active place as the real Power, and the little self in the passive place, as the beneficiary. Thus, if we combine sufficiency with self, and give it a good meaning, then we realize that it is the God-Self that is our sufficiency and the little self is perfectly reflecting it, when expressing true self-sufficiency. Self-made in a true sense means the making of the little self through the overshadowing and influence of the Great Self.

Throughout these last six lessons this distinction will be dwelt upon until the diligent student will never again become confused by apparent contradictions.

Self-development acts in two ways. It results in that "making something of yourself" that is the truest ambition that a human being can have upon this earth plane. Also, self-development is seen to be the bringing forth of the Real as when one speaks of develop-

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ing water for man's various uses in farming, the home, manufacturing, etc. All the Real is there awaiting us, as the lakes and springs of water stand ready for man's use and application.

We "make something of ourselves," develop character and success, by connecting ourselves with this inexhaustible Reservoir, the true Self. And now we will consider some of the ways to make this connection.

First of all there must be the removal of the obstacles that lie between us and our Reservoir,—the rock, soil and debris of unregenerate thoughts, feelings and acts. "I have set the Lord always before me," sings the Psalmist (Ps. 16:8) and we who find the Lord within us, our own Divine Self, do likewise, when developing ourselves.

The Lord we describe as altogether good, but we understand that goodness to be without an opposite, therefore above the "good" of the world, which is but relative goodness and liable at any moment to change into evil or become an encumbrance of some kind.

Soil and rocks are good in their right place, but if they are where a canal should be, they are worse than useless—they may be a hard obstacle, as our engineers found, when cutting through the great Panama Canal.

So in making channels for our Self, to be developed, and its fruitful waters to go throughout the land of our mind, heart and body, we must know how to remove our belief in the relative good, which may stand between us and our Highest Good.

Hear the words of the Master: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:38). Interpreted, we have, "He that meditates upon, and loves with his whole being, the Divine Self, out of the midst of him shall flow rivers of the Elixir of Life."

By complete and absorbing aspiration towards the Supreme Good, one rises superior to all the seductions of the relative goods of temporal delight. While we have them plenteously, they cannot bind us or make us miss them if they disappear.

There is no greater self-deception than the suggestions that our joy depends upon certain external things and relationships; that there is anything in this world or in the world to come, of which it is said that we "can't be happy until we get it."

We have faithfully put away from us the belief in the reality of evil, so that daily we are practicing the magical power of the Cross, unmoved by the petty trials and inharmonies of the daily life, and, by the grace of God, victors over the evils of a larger growth.

Let us prove our independence of the passing and changeable good of this realm of appearance.

In the mystic East this is called, rising superior to the realm of opposites; unmoved by the good and evil, the pain and pleasures of mortal sense.

"The wise man grieves not for the dead nor the living; he takes pain and pleasure as the same."—*The Bhagavad Gita*.

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Being free from these appearances, you can express your Supreme Good in whatever form you will, and when and where you will. This is loosening the soil and blasting the rocks that impede the way of the flowing of the Waters of Immortality in this fair vale of earthly experiences.

Listen! Hear your Self speaking to yourself:

I am Spirit! Pure Soul! the Eternal Self—ever abiding in the Supernal Good, Myself the Realm of Everlasting Peace.

Therefore,

I am free from all the delusions of the Play-Ground of the opposites.

Neither the good of the world nor its evil can move me.

No worldly pleasures can bind me, yet I am not ascetic. None of its miseries can burden me, yet I am not unsympathetic.

As the sage and the angel I live in the world, but not of it. As the child and the pleasure-intoxicated, I am all interest and life. But my feet cannot be entangled with experiences.

I am independent of all the relative joys of bodily indulgence.

I am independent of associates for the happiness of the Blissful Presence.

I am independent of the world itself, for entertainment and satisfaction.

My desires are ever fulfilled in the Highest, and I rest in the Divine Self of All, having all things, being all things that have ever entered into the heart of man to desire.

In the Serenity of the Power and the Presence, that compasses all the Good that ever comes to man in heaven or on earth, I abide forever.



NEW THOUGHT IN BUSINESS

Some Quotations Found on a Telephone Calendar Pad.

The chief want in life is somebody who shall make us do the best we can.—*Emerson.*

There may be some substitute for good nature—but so far it has not been discovered.—*The Philistine.*

"I believe in to-day. The past is of value only as it can make the life of to-day fuller and freer; there is no assurance of to-morrow—I want to make good to-day."—*Charles Stelzle.*

Originality and Initiative are nothing more nor less than getting 100 per cent action into things before someone else comes along and does what you intended to do—*S. M. Adams, in System.*

Method goes far to prevent trouble in business; for it makes the task easy, hinders confusion, saves abundance of time, and instructs those that have business depending, what to do, and what to hope.—*William Penn.*

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I believe in my fellowman. He may not always agree with me, I would feel sorry for him if he did, because I myself do not believe some of the things that were absolutely sure in my mind a dozen years ago.—*Charles Stelzle*.

Honesty as a business asset is fully recognized. If you would succeed in business you can't afford to sell a man something he does not want; neither can you afford to disappoint him in quality any more than in count.

The man who is worthy of being a leader of men will never complain of the stupidity of his helpers, of the ingratitude of mankind, nor of the inappreciation of the public. These things are all a part of the great game of life.

No man who continues to add something to the material, intellectual and moral well being of the place in which he lives is long left without proper reward. This is a great human law which cannot be permanently nullified.—*Booker T. Washington*.

The world reserves its big prizes for but one thing and that is Initiative.

Initiative is doing the right thing without being told.

Next to doing the thing without being told, is to do it when you are told once.—*The Philistine*.

Pessimism or "the blues," is worse than strychnine—it renders dull all the strings of life that might vibrate harmony. It is simply TOO MUCH SELF—people become soured because the world doesn't come up to their selfish standards.—*Ashbaugh's*.

A manager needs an assistant to take trouble from him, not to bring it to him.

It's easier for a boss to do a thing himself than to tell some one twice to do it.

Satisfaction is the oil of the business machine.—*Geo. H. Lorimer*

To build a business, develop Men. Good employes represent an Investment—an asset if they stay, a charge to profit and loss if they leave. The best way to get the ones you need is to hold and develop the ones you have.

We can always criticise and correct our subordinates to better advantage when we feel sure we have given them every facility and opportunity to do their work as it should be done, and not hamper them by allowing bad conditions to exist, for which bad conditions we and not they are responsible.

Truth never lost ground by inquiry, because she is most of all reasonable.

And if men would once consider one another reasonably, they would either reconcile differences, or maintain them more friendly.—*William Penn*.

The world does not require so much to be informed as to be reminded.—*Hannah More*.

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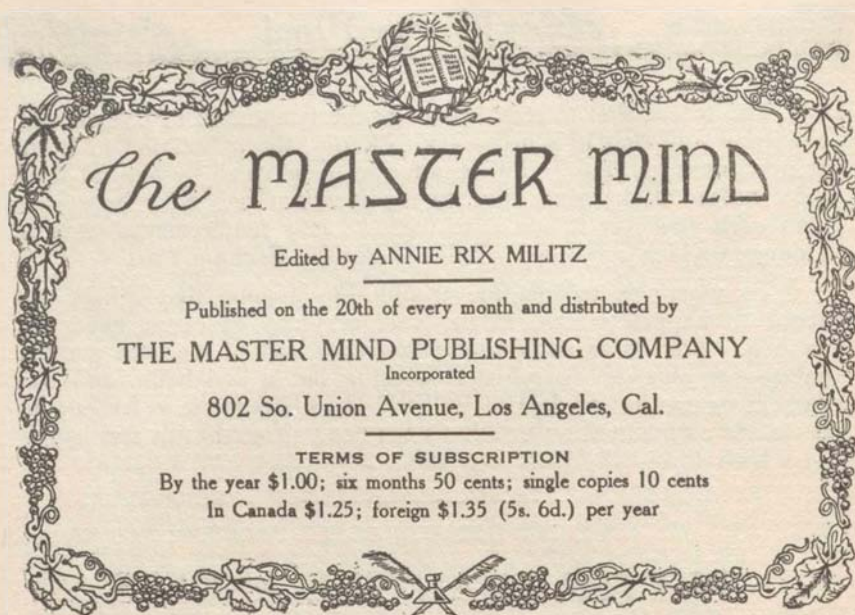
The temptation to stop learning; the temptation to believe that one knows all that it is necessary to know; the temptation to sneer at new ideas as "fads"; the temptation to be ruled by natural laziness instead of keeping alive to the fact that one must be a new man each new day if one is to meet its new requirements—that is a danger which confronts us all.—*Saturday Evening Post*.

To worry is to imagine trouble—to assume that things are about to happen which, in the vast majority of cases, never do happen. Any of us could worry ourselves sick if we once got the habit—for chronic worrying is nothing but a bad habit, and our daily lives are full of doleful POSSIBILITIES for it to feed upon, if we are so inclined. But what's the use? Your health and happiness both forbid the worrying habit.

BETTER THAN THE ANGELS

BY THOMAS TRAHERNE, 1636-1674.

For Man to Act as if his Soul did see
The very brightness of Eternity;
For Man to Act as if his Love did burn
Above the Spheres, even while it's in its Urne;
For Man to Act even in the Wilderness,
As if he did those Sovereign Joys possess,
Which do at once confirm, stir up, enflame,
And perfect Angels. Having not the same,
It doth increase the value of his Deeds!
In this, a Man a Seraphim exceeds.
To Act on Obligations yet unknown;
To Act upon Rewards as yet unshewn;
To keep Commands whose Beauty's yet unseen;
To Cherish and retain a Zeal between
Sleeping and waking; shews a constant care,
And that a deeper Love, a Love so rare,
That no Eye Service may with it compare.
The Angels, who are faithful while they view
His Glory, know not what themselves would do,
Were they in our Estate! A Dimmer Light
Perhaps would make them erre as well as We
And in the Coldness of a darker Night
Forgetful and Lukewarm Themselves might be.
Our very Rust shall cover us with Gold,
Our Dust shall sparkle while their Eyes behold
The Glory Springing from a feeble State,
Where meer Belief doth, if not conquer Fate,
Surmount and pass what it doth Antedate.



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Edited by ANNIE RIX MILITZ

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Please write your business matters on separate sheets from your personal correspondence.

ENTERED AS SECOND-CLASS MATTER AT POST OFFICE, LOS ANGELES, CALIF

EDITORIAL

My One Hundred Partners!

Greeting! Or, perhaps I ought to be more accurate and say my Ninety-and-nine! For at this writing, the hundredth one is still in the invisible, but I believe, at the rate that our Stock-holders of THE MASTER MIND PUBLISHING CO. are coming in, that the Certificate-of-Shares No. 100 will be made out and on its way to that Partner before some of you read these words.

I know you will want to know what we are doing and how matters are progressing with our blessed work.

First there is the personnel of our Workers in whom you will be interested. There are seven of us who touch the work almost every day, and some, all day, whose interest is vital to THE MASTER MIND's welfare.

Mrs. Melva Merrill, our Treasurer, whose office is no sinecure, including as it does certain managerial duties; there is our conscien-

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tious, efficient Corresponding Secretary, Miss Ida Jane Ayres; our book-keeper, M. Greata, accurate and faithful; our new distributing agent, John Davis, devoted to the spiritual life and a most happy addition to our force; our large, broadminded Secretary and Business Manager, C. A. Leech, who gives freely all his hours that he can spare from a very strenuous and successful business career; our Vice-President and Attorney, Charles D. Pillsbury, one of the most honored officials of Los Angeles, whose counsel and work have been given us so richly; and myself, whom I trust you know very well by this time.

I ought to go on, and name a number more, whose work in procuring subscribers, in addressing mail, and wrapping magazines, and doing the many other things necessary to this form of Truth's ministry, cannot be praised too much, and only the limitation of these pages prevents my doing so.

For now I must say, that we have bought our printing plant, and the furnishings and lease of an office down town. We have increased our circulation so much, that we find ourselves, even at the beginning of the month of March, with that month's issue exhausted.

Mr. Joseph Rowny, from whom we procured the printing plant, has entered into our firm, and, as we shall continue to do job printing at our publishing rooms, 649 S. Flower St., Los Angeles, we solicit your and your friends' patronage.

The plates of my other books are now owned by our Company, and all my writings will be published here and distributed from Los Angeles. The stock of books on hand will continue to be sold at the usual prices, but when the new editions come out, the prices will be raised, because printing and binding are so much higher here, than in New York City, that the former prices do not allow of that commission to sellers, that they demand in order to push the sale of books, or even to receive them.

We have but one incentive and goal: To get the Truth before the world, to as many people, to as great a distance, in as short a time as is possible in this day and age of the world's unfoldment.

And God blesses you all for lending a hand.

The Detroit Convention

OF THE NATIONAL NEW THOUGHT ALLIANCE

Opens on Sunday, May 25th, 1913. So lay your plans accordingly. How we are growing together, getting ready to pull, all together—a long pull and a strong pull for the reign of *The Good Mind* here upon the earth.

At this date, we cannot give the details of the Convention, but we trust to have a plentiful supply of news about it in our next, the May issue. For, our brave, loving, executive Alliance Secretary, Alfred Tomson, has gone on from here to Detroit, and will lend his zeal, experience and good judgment to our New Thought Host

in Detroit, and the high standard that we reached in Los Angeles will be truly upheld, and, by the grace of the great Spirit of Love and Wisdom, far surpassed.

Ask the silent Voice, within, its Will about your being there with us. And if the impression comes, deeply and sweetly, that it is the divine Will, trust and watch the Spirit plan the way and the means by which you may come.

A Letter From Alfred Tomson

The ink was not dry on the copy of my Editorial above when the following letter was placed in my hands. It speaks for itself.

My Dear Mrs. Militz: On the eve of my departure for Detroit, Mich., the convention city of the next annual meeting of the National New Thought Alliance, it affords me pleasure to offer to the readers of *THE MASTER MIND* a few thoughts on the work and aims of the Alliance.

First, of the many organic movements, having in view the uniting of the various branches of the New Thought scattered throughout the country, the National New Thought Alliance has been the most successful in bringing together the numerous activities sailing under the banner of the New Thought.

The Omaha Convention of 1913 emphasized this work of harmonization and unity of spirit, and the Los Angeles Convention of 1912 gave still wider scope and significance, not only to the aims of the Alliance, but also to the meaning and influence of our great New Thought movement. Now all eyes are turned toward Detroit and all hearts are full of faith for greater things to come out of the May Convention.

Within an hour after these lines leave me I shall be aboard a Santa Fe train, booming away Eastward, on my way to Detroit, to take up the arrangements for the coming Convention. The Detroit folks are waiting with enthusiasm to lay hold of the preparation-work and I am aglow with the joy of it. By the time *THE MASTER MIND* is ready for material for May, matters pertaining to the Convention will be so advanced that I can give you a good letter of details relating thereto.

With things stirring in London, with a view to holding the first International Convention in that city in 1914, and the work and inspiration in this country relating to the world-wide New Thought Congress to be held in San Francisco in 1915, during the great International Panama-Pacific Exposition, the New Thought will come to the fore as never yet it has found opportunity so to do. It will then be a work and a mission equal in its labors and responsibilities to the blessing and glory, that will shine out from these great meetings, for the world's joy and the human up-lift.

So to all, a word of encouragement. Come brother, come sister of the New Time and the New Faith. Let us stand together,

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shoulder to shoulder, and, with hearts beating in atunement with our great work, our grand cause of raising humanity to higher, and yet higher, levels of soul consciousness, and of moulding the world to be the kingdom of heaven, for the joy and the glory of angels and men, let us join hands in the Spirit of unity and love. And the reward for what we shall do will be great, in the joy we shall have, in seeing the redemption of the Lord made a fact in the hearts of men, and the earth transformed into a real kingdom of peace, progress and love.

ALFRED TOMSON.

Los Angeles, March 12, 1913.

A Good Message

from the

DETROIT NEW THOUGHT ALLIANCE.

318 Woodward Avenue.

The coming of Mr. Alfred Tomson to Detroit which is expected to take place about March 7th is looked forward to with keenest anticipative pleasure. The many kindly rumors which have reached us from the places, where he has brought help and uplift, up and down the Pacific Coast, encourage us to believe that his mission here will be crowned with success, and the Convention in May will be, as has been predicted, more successful in every way than any which has preceded it.

The charm of Detroit in its summer dress and the delights of its water privileges, which have helped to give it the name of the Convention City, will also be a factor to this end.

The Detroit Alliance, though young in years, has been notably favored in the matter of teachers, so many of those most prominent in the work, having spent a sufficient length of time to give a distinct feeling of home-coming to their return. Charles Brodie Patterson, Honorary President of the Alliance who, it is hoped, will assume the duties of host for the occasion, being one of the "early Fathers" of the New Thought, might help to make this a veritable "Old Home Week."

Bessie King, Corresponding Sec'y.

I count this thing to be grandly true:

That a noble deed is a step toward God—

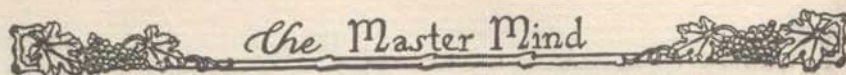
Lifting the soul from the common sod

To purer air and a broader view.

—J. G. Holland.

If you have built castles in the air, your work need not be lost;
that is where they should be; now put foundations under them.

—Thoreau.



PLANET HEALING

In the midst of the street of it, and on either side of the river, was there the tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the Tree were for the healing of the nations.—Rev. 22:2.

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 and 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 (Pietermaritzburg).
- 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.

SPIRITUAL CO-OPERATION.

All the Good that is to come to this earth is already planned and on its way. Whoever co-operates with the great Planner will be used as an instrument through which this destined Good shall be expressed. In the measure that one is identified with the Spirit and with that certain specific Good that is coming, such will be used as a fine wire or a cable, as a pin-hole or a sky-light to let it into the senses of humanity.

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Most of us are only fine wires, so little is our faith or our own vision, but at any moment a genius may rise who will let in a flood of goodness upon earth's consciousness. Our spiritual co-operation makes us ever-ready for his advent, and able to appreciate his insight.

Whenever one wishes a universal blessing for humanity, for instance, that everyone on the earth should have nourishment enough for the demands existence makes upon him, or that all humanity should have opportunity for enlightenment upon Truth, it is the Spirit of God overshadowing him with that desire, and it is the great heart of God that is throbbing then in his breast.

By conscious co-operation with the divine Mind, those *wishes* become *faith*, and that faith fires to *zeal*, and that zeal culminates in *accomplishment*.

As every great conflagration was once a tiny flame, so every masterpiece of Goodness in this world began as a dawning thought.

We are lending our minds daily to the Over-Soul whose baptism is the secret of our progress, as a planet, towards Sunship. Through our thought filaments are seeping the waters of life, that are bringing the bloom and fruit of the terrestrial heaven.

Once when Oliver Wendell Holmes was asked—I think it was as the Autocrat of the Breakfast Table—this question: "How soon should a child's education begin?" he replied, "One hundred years before it is born."

The education of the Coming Race has begun with our silent idealizing, and we cannot fill the air too full of these beautiful dreams, which are not dreams to us, but visions of "the things that are" in the divine sight.

Let us, through this month of April, vision an ideal each day, for at least five minutes. And that we may think in concert, let it be at the time named in the Time Table at the head of this department. That is, if you are in Switzerland it will be 8:30 p.m.; if you are in Rio Janeiro it will be 5 p.m., or in St. Petersburg it will be 10 p.m. You can find the approximate time for your place.

We will take ten themes and repeat each three times during April's thirty days, thus:

April 1, 11, 21: *The Vision of Universal Peace.*

April 2, 12, 22: *The Vision of Ideal Cities.*

April 3, 13, 23: *The Vision of World-wide Sanitation.*

Such as Panama has received under Gorgas.

April 4, 14, 24: *The Vision of Universal Brother-Love.*

April 5, 15, 25: *The Vision of Free Education Everywhere.*

April 6, 16, 26: *The Vision of the Christ-Truth stirring all Hearts.*

April 7, 17, 27: *The Vision of every Benefactor of the race, recognizing and receiving co-operation.*

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- April 8, 18, 28: *The Vision of every Child free and well-housed, nourished and clothed until independent.*
- April 9, 19, 29: *The Vision of the morally Immature [the so-called criminals] provided with skillful and scientific aid out of their old limitations into their Soul-Consciousness.*
- April 10, 20, 30: *The Vision of Governments set in order under the direction of Jesus Christ.*

SOUL COMMUNION, APRIL 27TH.

Let us, at the regular half-hour's blessing, which we give the whole world at the date above, and at the hour named in the Time Table, include in our good words, a spirited uplift for the **BENEFACTORS** of the race. We may not know the names of all of them—those whose names we know we will silently call. But there are thousands of obscure workers for the emancipation of humanity who need encouragement, to realize that they are not alone and that the task is not too much for them.

Let your heart warm towards these self-sacrificing, patient heroes and heroines as you radiate your loving, spiritual thought of co-operation by the Spirit of God breathing through you these words:

Blessed Lover of Humanity! We are with you! You are not alone! We are co-operating with you and in the name of Christ, your glorious Vision is coming true.

THE SUNRISE BLESSING.

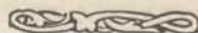
Every morning at the exact time of sunrise in your locality, arise from your couch, and stand facing the West and silently (or audibly) breathe forth a blessing upon the whole world, that as they awake from physical sleep, they may wake also spiritually.

Then turn yourself towards the East to receive the blessings that have been poured forth by the faithful, who have risen before you and sent their prayers on the wings of the morning.

If some cannot keep the sunrise appointment, but desire to join **The World Cordon** in giving a Morning Blessing, they too can send their names and addresses to the Editor. Also one need not be confined to the points of the compass given, nor to the message that is published each month.

This Day you awake with new Love in your Heart for your Brother Man.

And You show it by some Kind and Gracious Deed.



Our times are in His hands,
Who saith, "A whole I planned;
Youth shows but half,
Trust God; see all; nor be afraid."

—Robert Browning.

THE HEALING CIRCLE

This Ministry is Practical Christianity and therefore it stands especially for the Christ-healing; and all who desire help from our Healers can write to The Healing Circle, 802 So. 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 OF SLOW CASES.

ALMOST all the instances of healing that stand out clearly in the mind of a healer, are those of quick demonstration. They rise like mountain peaks out of the range of many other cases that are just as wonderful in their healing, but not so spectacular, since the time occupied with the treatments may be as many months as another case is hours.

Sometimes the recital of the instantaneous work is a great stimulant to the faith of a patient, but on the other hand it has been discouraging to others whose cases seem identical and yet whose healing seems long in manifesting.

Therefore for the sake of the needs of the latter we will now give a series of slow cases which we do not deny could be as rapidly healed as any, but, because of the ignorance, perversity, or some other error on the part of the healer or the patient the progress was step by step and precept upon precept.

A case should always improve under the hands of a healer; there should be a marked improvement either inwardly, that is, in character, disposition and spiritual unfoldment, or outwardly, in strength, relief from pain and renewal in one's body.

If there is not a response on the part of the patient, it will be no denial of faith in the healing-power in oneself, to pass that case on to another, but it will be like one teacher in a graded school passing a pupil on to another teacher who is the better equipped to teach him, silently or audibly, the way to solve his problems.

The patient should not hesitate to give up a healer who, he or she feels, is not reaching the case. If such a healer can be hurt or offended thereby, then there is a lack of trueness to principle and such are good to give up.

If your case has been long and slow, then turn your mind away from your body, daily, to meditation upon the way of your spiritual development, such as the overcoming of fear, the enlargement of love, the readjustment of relationships, the relieving of the misery and want of others, etc., etc.

Take healing *talks*, candid face-to-face instruction. Never defend yourself before the criticisms of your healer-teacher. But take advantage of them all for self-correction. It generally turns out to be the very thing of which we think we are not guilty, that lies at the root of our disease. "Agree with thine adversary."

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MEDITATION.

THE WISDOM OF CHRIST'S MIND MAKES ME WISE.
THE LOVE OF CHRIST'S HEART MAKES ME LOVABLE.
THE HEALTH OF CHRIST'S VERY BODY MAKES ME STRONG
AND WELL NOW IN EVERY PART.
I AM WHOLE. I AM HOLY. I AM HEALED.

SLOW-HEALING CASES: PARALYSIS.

One day a German lady came to me to go to see her husband, whom the doctors had given up, as an incurable paralytic. She knew little of the teaching beyond the fact that it claimed to be the way that Jesus Christ healed, and she knew of several cases that had been healed through my speaking the word for them.

I told her that if he could come to me, I would treat him. But I could not go out, as my work there was then more than I could attend to.

He had not been out of the house since he had been stricken, and she doubted whether she could bring him.

"He can do all things through Christ which strengtheneth him," I replied. It was the first treatment.

When she went home, she found him eager to try to get to my office.

He came in a carriage, and with the help of his wife and two crutches, he dragged himself into the Hall, whose entrance was level with the street.

For weeks he came day after day. He was told at the beginning to put aside all external reliances. This meant crutches, medicine, massage, etc. No compromising words were spoken to him. I was kind and sympathetic, but always telling him he was held up by the Christ, that God was his strength, that God was his healing medicine. I did not tell him that he would have to put his props aside gradually, but I did not urge him too much. His willingness was very evident and his faith grew from day to day.

My uncompromising attitude gave a great impetus to his healing in an indirect way. It seems that he was accustomed to taking a certain aperient every day for his bowels, and he had laid in a great stock of the bottles with the expectation that he would have to depend upon this drug for the rest of his life.

When he consented to put aside all his little gods of medicine, he gave instruction to throw all that physic—not to the dogs—but into the garbage barrel.

The next day the movement of his bowels was natural, and from that time he had no more trouble in that way.

This gave his faith a mighty impetus. Then he dropped one crutch, taking a cane instead. Then the other crutch. Then the cane.

At first I did not have him try to ascend the stairs to the room, where I received most of my patients, but treated him in a screened part of the Hall or Class Room.

When he dropped the first crutch, I told him he must come up the stairs to me. This was more of a test to me than it was to him,

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especially when he started to go down stairs. I stood tremblingly at the head of the stairs and mentally held him in the divine presence, seeing it impossible for him to fall. And he always went safely down with no one by his side.

In the meanwhile he was being silently taught of his spiritual being and birth-right. He had been a brewer, and though good-hearted, he seemed nothing but flesh, having little or no spirituality.

The long months required for his healing, served to give his soul opportunity to come forth and bloom, with the result of a man, strong in the faith, awakened in soul-consciousness and ruddy with health. The last treatment I gave him, he was jumping in and out of his son's buggy, and driving all about town, visiting his old friends and receiving their congratulations.—A. R. M.



THE HOME MINISTRY

A Department for those who desire to minister spiritual healing and teaching to the world; and who wish instruction as to forming a Center, and material to use in their ministry. Those who intend establishing a nucleus, to which students of Truth can gather, are welcome to make it known through THE MASTER MIND; and any who desire special information in this direction are invited to write to the Ministry Department, Home of Truth, 802 S. Union Ave., Los Angeles, Cal.

THE BIBLE STUDY CLASS.

LET us now have a day each week for our Bible Lesson, and, for the next six months, we will follow the outline recommended in this Volume IV of THE MASTER MIND, beginning with this number.

The first week of each month the lesson will always be the one in the current issue of the Magazine. Thus, the first week of April, we will study the interpretation of the *Parable of the Sower*, as given in this, the April issue.

The other three weeks of each month can be devoted to a review of *The Study of the Bible* as found in Volume I of THE MASTER MIND, thus:

The Second Week of April, *The Preparatory Notes*, on page 16 of the October, 1911, issue.

The Third Week of April, the interpretation on page 17 entitled, "*The Genealogy of the Inborn Christ*."

The Fourth Week of April, *The Preparatory Notes*, on page 51 of the November, 1911, issue.

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AN INTERPRETATION.

MARK 4:3 to 8; 14 to 20—THE PARABLE OF THE SOWER.

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 And when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

14 The sower soweth the word.

15 And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in choke the word and it becometh unfruitful.

20 And these are they which are sown on good ground: such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

Jesus Christ shows his mastery, as a sage, in his skillful and frequent use of the parable. It has always been understood that the deepest things of God are presented in simple stories, which yield their secret to the earnest devotee through illuminated interpretation.

The applications of a good parable are many fold. Therefore the office of the following interpretation is but to awaken the inspired imagination of the student, to give further light upon the Master's meaning.

As a key to the possibilities of a great variety of interpretations, consider, after you have studied the one given in these pages, taking that first verse, *There went out a sower to sow*, and seeing the *sower* to be the Christ, and the *seed* to be all the truths which Jesus taught, and the *ground* to be the churches. Meditate upon the states of belief that make sterility in the churches and what is the good soil.

Then think of the *seed*, as the thousands of faithful disciples sown upon the *ground* of the nations. Find the *way side* of national conservatism, the *shallow soil* and *stony ground* of their civilization, the *weedy realm* of unfruitfulness, and their *good soil*.

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Again develop an interpretation from the key that God is *the sower*, and the *seed* is the offspring of the heavenly Father, pure, true and all that is divine, while the *ground* is the incarnations, or the human form, or the environment.

We know the commonest interpretation of this parable: that the sower is Jesus Christ and the hearers are the human beings who can thus be divided into six classes, three who bring forth little or no fruit, and three that bring forth fruit in various proportions.

And, if we judge according to appearances, there is no better confirmation to this interpretation than among those who come to listen to this modern presentation of Christ's message, called New Thought. There are "way side" people, who say "There's nothing new in that. It's the same old teaching, that we've always had," and they brush the message aside and go on in the same old way of regarding life, of suffering disease and dying. There are the shallow-soil people who are filled with enthusiasm and ecstasy, exclaiming at the beauty of the teaching. But when it comes to the application, they are soon discouraged if they do not demonstrate the great principles at once, or easily disaffected, if some one speaks disparagingly of the theories or the workers in the belief.

Then there are the thorny or weedy people, who let the demands of the world draw them aside from the teaching, and, taking no decided stand for the spiritual life, they have no fruits of healing and happiness, but are tossed from hand to hand among the 'pathies of healing and the 'ologies of doctrine; or they run from one healer to another, and take lessons of one teacher after another and never "arrive."

The good-ground hearers are those who are bringing forth results in their bodies—thirty-fold; those who are unfolding in both character and body—sixty-fold; and those who are bringing forth all the works—an hundred-fold—promised to those who receive the whole Truth and live it.

It is natural for us to begin to put ourselves into one or another of these classes even as we meditate, but no matter where we may feel that we belong let us apply the whole parable to ourselves, individually, and so make it profitable throughout our whole being.

After we have applied the interpretation to ourselves and considered the remedies, we are in the better position to help our neighbor out of his errors as our Master has said, "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye," Matt. 7:5.

The *sower* is the Divine Self, the Christ, within each of us, that One from God which we truly are, the offspring of the Most High.

And *the seed* is the word of Truth, that is sown all through our human consciousness, *the ground* from which we desire to reap a rich harvest, produced in its different departments of expression. We aspire to have a record of one hundred per cent, such as Jesus Christ brought back; to be Masters over our hearts and minds, so

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that they express the fullness of love and wisdom; and over our bodies and our circumstances, so that they express perfect health, beauty, grace, and wealth, happiness and harmony.

We know that if a farm is not yielding to its fullest capacity, there are remedies to be applied to the soil; and also, though certain parts may seem hopeless, there is the new way of intensive farming that will make the yield of the good soil more than balance the sterility of the unprofitable parts.

The way side of our thinking and feeling is the region that is unreceptive to truth, because it is the beaten-path of old opinions and conventionalities; the creeds and dogmas of former religions; it is hard, sordid, materialistic thinking; it is our early training and the beliefs of our ancestors, that make a man say, "What was good enough for my father is good enough for me."

When the truth falls upon such a state of mind, "the fowls of the air," the opposing, antagonistic thoughts—called Satan—swallow the new ideas and none of the blessed fruits appear. It is as though the student had not heard at all.

The remedy for this stiff, hard, conventional thinking is that of the farmer when he desires to convert a path into fertile soil. He ploughs it deep and harrows it.

Plough up the old beaten way of your mind by being willing to drop old habits, no matter how good they are; to sacrifice some of your ideas of propriety; to let go of conventional ways and mannerisms; and to be tolerant towards the eccentricities of others, and cease to fear being called odd or a crank or crazy.

The *shallow soil* is that temporary receptivity that depends upon the presence of a teacher, a healer, an organization or books for its spiritual strength. They must find "root in themselves" or the word will seem fruitless with them. The stones are the various hard thoughts, prejudices, condemnations, hatreds, pride, obstinacy, selfishness, unforgiveness, etc.

These must be gathered out of the field. And where there are great stones they must be blasted and ground to powder by true prayer, by love and gracious deeds.

Instead of being discouraged because that deafness is not healed, or that chronic disease, or that old vice, or those poverty conditions, turn your mind from thinking about the fair fruits that should come to one in the Truth, to meditating upon the state of mind, habits, feelings that need changing. This is the wise farmer.

The Christ-mind entertains no unforgiveness, no hatreds, no bitter memories. Make no excuses for that impatience and those bickerings and fault-findings. Cultivate the Christ-love in the heart and it will clear away the stones, and melt the rocks with its irresistible fire.

The third region of unfruitfulness, the *weed-choked ground*, where the good seed could flourish with magical increase, is the mentality so absorbed with the goods of this world that the great Good is crowded out of one's life. The stones were the "evils" but the

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weeds are "the goods"—the things and doings of the house, of society, of business. Do you let your household affairs, or your business, crowd out your spiritual thoughts? Does your Martha encroach upon Mary?

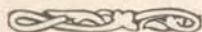
Matthew enumerates these weeds as, "the care of this world, and the deceitfulness of riches." Mark names them "the cares of this world, and the deceitfulness of riches, and the lusts of other things." Luke gives them, "cares and riches and pleasures of this life."

"I would have you without carefulness," says Paul, and Jesus Christ repeats many times: "Take no anxious thought" (R. V.).

Making the spiritual life one's first thought, and remembering the riches of the Spirit, and seeking ever the welfare of men's inner nature first, will root up the weeds of absorption in the cares and temporal enjoyments of the earth life, and instead of the weeds choking the good plants, the process will be reversed and the thrifty, strong planting of the Lord will bring to nought all the false growth.

The *good soil* of our receptive nature is the love of truth, the sincere pursuit of it or as Luke expresses the Master's interpretation, "that on the good ground are they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience," Luke 8:15.

Though we may feel that our lives are full of the blessings of the Spirit, we should never omit the joy of perpetual improvement, as long as our eyes can behold a lack anywhere in this good earth. Our "hundred-fold" comes with the proving that there is not a case of disease that we cannot heal, not a state of ignorance that we cannot enlighten, not an instance of poverty that we cannot relieve—in short, that all the works which Jesus Christ did we can do, and even more as he promised (John 14:12) because we have his co-operation from High Heaven and that of all the hosts of angels that work in his name.



Harvest News Letter

My Beloved Friends.—It will not be long now before I see many of you face to face for I am about to take my flight to the North and to the East, being absent from Los Angeles three months during April, May and June.

I shall spend the month of April in San Francisco and Alameda, teaching classes according to the schedule which you will find among the advertisements.

It being still early in March, when I am writing this letter, my plans are as yet unformed, beyond a few tentative arrangements. I expect to be in Chicago the second week in May, and to go on to Detroit for the Annual Convention of *The National New Thought Alliance*.

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Then I shall go to the Atlantic Coast, touching some of the large cities there—Boston, New York, Philadelphia and Washington. I trust that I may be of use in the divine plan, to awaken interest among those who are strangers to our message, and to make of my itinerary, a kind of evangelism, to draw many to seek the teaching and healing at the Centers, that may become known to them through my ministry.

My Eastern trip will receive further description in the Harvest News Letter of the May issue.

Mrs. Wiggin, of the California Street Home of Truth in San Francisco, will minister at the Los Angeles Home of Truth during the month of April, and I bespeak for her a happy work with show-ers of blessings in every form, and for you, who shall be so fortunate as to sit under her joyous, uplifting teaching, a feast of Truth that shall abide with you forever. Be sure and study the dates of Mrs. Wiggin's classes in the advertisement, and attend just as many lessons as you can.

Miss Rix of the San Francisco and Alameda Homes of Truth will minister in Los Angeles during May and June, but I will reserve the description of her prospectus until the May Magazine.

Miss Eleanor M. Reesberg of the Los Angeles Metaphysical Library, has been managing our *Noon Meetings* in Symphony Hall so well, assisted by our audiences, who have taken a zealous part in bringing strangers to hear my message each week, that we have outgrown the capacity of Symphony Hall, which seats about 300 and we now meet in the large Blanchard Hall, which can accommodate about a thousand. But as we could not get the Hall for Mondays, we have had to change the day to Tuesday. Yet the audience does not grow less, and under the ministrations of those popular and illuminating teachers, Mrs. Wiggin and Miss Rix, I anticipate facing a full Hall, when again it shall be my pleasure to lead the Tuesday Noon Meetings on the first of July.

Even now it astonishes the looker-on to see the crowds that gather at that busy hour of the hustling, busiest days of a city that teems with seekers after money and pleasure. But the leaven is working fast in Los Angeles, and we may expect great things of her along spiritual lines during the coming years.

My letter to you, dear MASTER MIND readers, bids fair to be a long one—I have so much to talk about this month.

I have begun at home with my news-items but before I finish, we shall wander far afield, even to beautiful Paris.

But before turning from Los Angeles, I will answer the one and only question that came to the Box this month. It is a vital one, and I will give it in the writer's words:

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"I shall feel very grateful to the Editor of **The Master Mind** if she will kindly give her opinion on the following verse, as my dear mother has been recently taken from me:

"When the holy angels meet us,
As we go to join their band,
Shall we know the friends that greet us,
In the glorious spirit-land?
Shall we see the same eyes shining
On us, as in days of yore?
Shall we feel their dear arms twining
Fondly 'round us as before?
Shall we know each other there?"

Most certainly we shall know each other there, just as we have known them here, with all that is most loving about them, with human tenderness and interest and joyousness, just the same there as here. Our consciousness is our individuality, *our soul*, and it is immortal. The putting aside of the body is like dropping a wrap, and your mother's lovely self is no more changed by the loss of the fleshly form, than it was when she used to come into the house and throw off a heavy cloak. Keep close to the Truth, and your sense of separation will pass utterly away.

All those whose eyes are opened testify to the same phenomena, that take place whenever one, who has been loved, passes away. A concourse of friends are gathered to meet such, and they always appear at first in the old familiar clothes and features, and only as the eyes of the new-comer grow accustomed to their new surroundings, do the faces and apparel change to younger and more beautiful expression; yet even with the change, there is retained the identity, and there comes the realization that all are growing younger together, more in keeping with the fresh realms of eternal youth that surround them. Believe in the Absolute Good, and you will know that It includes the Good your heart so longs to believe is true. Only the Good is True, and it is Good to know our loved ones forever, therefore it is True.

And now let me consider another letter where assurance is needed:

"Your letter and prospectus received some time ago. I haven't any money to put in any project at present. You have my best wishes and prayers that you may keep the spiritual to the front. Are you sure the spirit is leading you into this? or suggestion of mortal minds? I should not like to see a splendid teacher-preacher like yourself get lost in commercialism. Remember Helen Wilman's fate. You are doing splendid work in **The Master Mind** and can go on to greater if you keep on the track. **The Master Mind** appeals to me as **Christian** does, and as Shelton says, it has the right ring."

Yes, my dear, I know that the same blessed Voice that urged me for over ten years to write, and finally to launch the Magazine, is counselling me in the Way by which to enlarge the sphere of influence and usefulness which belongs to **THE MASTER MIND** and into which it should enter, just as soon as possible. As money has one prime use to me and that is for the spreading of Truth, I am in no danger of hoarding it for my own personal gains. Nevertheless, pray for me always that I keep on the straight Way and never

The Master Mind

become intoxicated with success—there is none of us but needs to pray daily, "Lead us not into temptation but deliver us from evil."

My confidence that God is with me and that my guidance is true, is complete. May the same sweet assurance fill your heart—I shall receive the greater blessing thereby.

That letter was from Oklahoma and now we come to Chicago. There we find our old-time friend, one of the pioneers in healing and teaching, Mrs. S. A. McMahon, who writes that she is giving lectures on Practical Christianity, and every Tuesday and Thursday afternoon at one o'clock, *The Healing of Jesus Christ* will be given. All truth seekers are invited, and there is no fixed charge, the return being free-will offerings. Her address you will find in our New Thought Directory.

Next we hear from Canada. The city of Toronto has a Center—the address is in the Directory—where Suzanne Mayflower meets the friends of Truth, whom she cordially invites (whoever and wherever they are) on Mondays and Fridays at 8:30 p.m. I hope this may meet the eyes of some one who will co-operate, by at least calling on her and extending the hand of fellowship.

Now let us go to England, to Exeter, down in the southern part, in lovely Devonshire country, where a quiet little work is going on through the steady faith and service of Miss Pulsford Criddle. In her home, Fairmead, a little group meets regularly. Books are loaned, visits paid, conversations held—I know no more faithful ministry albeit so quiet and so little known. But the candle cannot long be hid.

Next I want to share with you a letter sent me by a rare soul, whose prophecies are a perpetual blessing to those whom she favors. As she gives us further word about the soul who had the *Gleam of Cosmic Consciousness* described in the November, 1912, issue, page 51, her letter is more than personal:

"You have been much in my thoughts this week, and I always see you crowned with glory. I can often feel you very near and I try to pass on all the strong thoughts of power and blessing, but indeed you are just in the center of goodness, and the streams that flow into you are mighty and deep. You voice the true Woman of the future. I see in you the high water mark for the women of the worlds. I am copying out for you some thoughts given by the same woman who had the *Gleam of Cosmic Consciousness*. She is one who works in the common ways and has very little material wealth, but she is the richest woman I know, and all things are revealed to her.

OUT OF THE DEEPS.

I feel again that inward joy welling up into my heart, that gradually suffuses my whole being, until the very stones seem alive with joy, and the bliss ineffable is about me like a radiant glow.

In my moments of meditation, I become as one intoxicated. I transcend myself. I know Life and Joy are one. I see and know all things clearly. There is no longer mystery or pain. The Life which is Life indeed is bounding through my veins. I am in ecstasy. This is my true consciousness. Again the veil has been rent from the God-Head in myself. That which was in part is done away. I see. I know. I AM.

There is something so solid and real about these experiences. I am that which was, which is, and which will be forever. I am all in all and the only One."

The Master Mind

One of the most interesting events in England, to which my attention has been drawn, is the founding of a Club in the romantic region of the junction of the sweet waters of the Avon and the Severn, where the last battle of the War of the Roses was fought. This Club has been formed by the widow of John Biddulph Martin, well known to Americans as Victoria Woodhull, the famous suffrage pioneer, and her daughter Miss Zula Woodhull. Mrs. Martin has given over her beautiful estate at Norton Park to the use of this Club, which has been named Bredon Manor House Club. Its purpose is to provide a quiet resting spot for advanced thinkers of all kinds, and especial attention is given to the spiritually-minded. With all the esthetic and luxurious surroundings that generous wealth can provide, the place is an ideal spot, a Utopia, for those who long to be "far from the maddening crowd" while going forward in the regeneration.

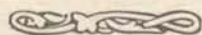
In Paris, there has been formed a *Societe Unitive* which is international in its character, and the objects are stated as follows: "The teaching and practice of the Science of Life, which aims to attain the highest possible state of individual and collective harmony."

"The establishment of an International Bureau for the centralization of the views of the many philosophical, philanthropical and other societies, without distinction of creed, as well as those of all independent thinkers concerning the science of life."

Further enlightenment about membership, etc., can be received from the *Delegue General*, Monsieur A. Caillet, 240 rue de Rivoli, Paris, France.

So now goodbye—God-be-wi'-ye — until next month — until we shall stand face to face.

In the changeless love of Christ we are ever One.—A.R.M.



New Books and Magazines Received

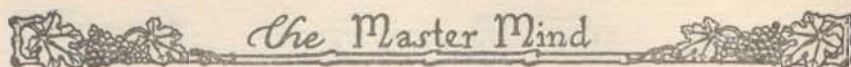
To Be Reviewed Later.

Responsive Services of Worship, by Susie Louise Dix. Published by Goodyear Book Concern, 339 Fifth Ave., New York City. \$1.00.

The Magic Story, by Frederic Van Rensselaer Dey. For sale by Los Angeles Metaphysical Library. 50 cents.

Music and Health, new monthly magazine. Eva Augusta Vescelius, Editor, Croton-on-Hudson, N. Y. \$1.00 yearly; 25 cents the copy.

Hygie, a French monthly magazine. Jerome Morand, Editor, 53 rue de Vaugirard, Paris France. Eight francs in France, \$2.00 in the United States, yearly.



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.

ALABAMA.

BIRMINGHAM—Aittrian Society, 408 Farley Bldg. L. A. Fealy.

CALIFORNIA.

- ALAMEDA**—Home of Truth, cor. Grand St. and Alameda Ave. Harriet H. Rix.
BERKELEY—Truth Center Meetings, Unity Hall, 2409 Bancroft Way. Mrs. Ida Mansfield-Wilson, 5554 Lawton Ave. Phone Piedmont 6492, Oakland.
CHICO—New Thought Club, 514 Ivy Street, Mrs. John Daly.
FRUITVALE—Truth Center, 2539 26th Ave. Mrs. Flak.
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 Millitz, Speaker.
LOS ANGELES—Home of Truth, 802 So. Union Ave. Take West Eighth St. car. 'Phones, 54392 and Wilshire 1794. Annie Rix Millitz, Speaker. Bible Lessons Monday and Wednesday, 10:30 a.m. Healing Meeting Thursday, 8 p.m. Individual Healing daily.
LOS ANGELES—Fellowship, Blanchard Hall, 233 S. Broadway, Rev. R. E. Blight.
LOS ANGELES—School of Metaphysics, 521 W. Pico St., Elizabeth Deuress.
LOS ANGELES—Center of Living Truth, 1417 Magnolia Ave., Mrs. R. G. Peasley.
LOS ANGELES—Unity Center of S. P. Christianity, 521 W. Pico St. Judge Henry H. Benson.
LOS ANGELES—First Science Temple, 17th and Figueroa Sts. Christian D. Larson.
LOS ANGELES—335 N. Kenmore Ave., Cyra Battey.
LOS ANGELES—942 Potter Park Ave., Cor. Francisco St. Estelle Nichols.
MANHATTAN BEACH—Practical Christianity, Ocean Front and 10th. Mrs. Eliz. D. King.
OAKLAND—Rest Reading Rooms and Home, 727 14th St. Mrs. Close and Miss Elliott.
OAKLAND—Rock Ridge Truth Center, 5554 Lawton Ave. near College Ave. Phone: Piedmont 6492. Mrs. Ida Mansfield Wilson.
PALO ALTO—Truth Center, 453 Channing Ave., Mrs. Myrtis Charles Hodges, Teacher and Practitioner.
PALO ALTO—Practical Christianity. Unity Literature. Wednesday morning class. 1848 Emerson St., Mrs. Harriett B. Coolidge.
PASADENA—253 So. Mentor Ave. Mrs. S. Millsaps.
SACRAMENTO—Home of Truth, 1235 I St. Christine Fraser.
SAN DIEGO—House of Blessing, 2109 2nd St., Myra G. Freneyar.
SAN DIEGO—Divine Science Teaching and Healing. Old Marston Bldg., corner 5th and C Streets. Rev. Josephine S. Preston.
SAN FRANCISCO—Home of Truth, 1109 Franklin St., near Geary. Eva I. Fulton.
SAN FRANCISCO—Home of Truth, 3099 California St. Mrs. May A. Wiggins.
SAN FRANCISCO—Independent O. S. Church, 925 Golden Gate Ave. Dr. J. DeO. Hathaway.
SAN FRANCISCO—Mission Hall, 2476 Mission St. Sunday 11 a.m. Mrs. Clare Shipman.
SAN FRANCISCO—Noon Meetings, Room 617 Shreve Bldg., Mrs. Elsie Randall.
SAN FRANCISCO—Home of Truth Union Services, Sunday 11 a.m. at Kohler and Chase Hall. O'Farrell near Market.
SAN FRANCISCO—Truth Center, 654 Fell St., near Webster. Phone Market 8995.
SAN FRANCISCO—Children's Classes, 1351 Fifth Ave. (Car No. 6) Miss Blanche M. Aytes.
SAN FRANCISCO—1664 Larkin St. Julie Marie Cooke. Classes, Wednesdays and Thursdays 4 p.m. Private interviews by appointment. Reference, Emma (Curtis) Hopkins.
SAN JOSE—Home of Truth, 144 N. 5th St. William Farwell.
SANTA CRUZ—7 N. Seabright Ave. George and Annie Andrews.
SAUSALITO—Water St. Sunday 11 a.m. Mrs. R. C. Pell.
SIEBBA MADEE—Home of Truth, 493 Auburn Ave., Mrs. Harriet C. 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, 808 Capitol St.

COLORADO.

- DENVER**—College of Divine Science, 730 17th Ave., Rev. Nona L. Brooks.
DENVER—Second Divine Science Church, 8929 W. 38th Ave., Rev. Chas. E. Prater.
DENVER—D. S. Reading Rooms, 401-2 Commonwealth Bldg., 15th and Stout Sts. Noon services.
DENVER—Essene Circle, 1645 Steele St. Grace M. Brown.
LOVELAND—Essene Circle, 511 W. 5th St. Edythe M. Samuels.
PUEBLO—The Truth Center of Christian Living and Healing, 708 W. 10th St., Mrs. Lydia Keeling.