

THE MASTER MIND

Edited by
ANNIE RIX MILITZ

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THE MASTER MIND

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THE HEALING WORKS OF JESUS CHRIST



ONE of the encouraging signs of the progressive movement of the times is the fact that men and women are daily drawing nearer to Jesus Christ. Without dethroning this Master of Life from the high places, he has reached, of equality with God—even identity with God—men themselves are mounting to him, even to his very throne, as he promised through the Seer, the beloved John, "To him that overcometh will I grant to sit with me in my throne," Rev. 3:21.

The position of Jesus Christ in the hearts and mind of the race is firmly established, the Rock of God-made-manifest-in-the-flesh. The foolish disputations of hair-splitting theologians is a thing of the benighted past. The questions as to the Trinity or the Unity of God are nothing before the vital issues of how to live and to love, to know and to do, like Jesus Christ himself. Turning from the study of the words and works of his disciples to his own sayings and deeds, men are finding enough in the four Gospels to give them directions as to the way to live, and the nature and meaning of the important points of his doctrine.

It is seen now that Jesus gave the simplest of signs, by which the true followers might be known:

"By this shall all men know that ye are my disciples, if ye have love one to another," John 13:37.

The Master gave a gauge of our love towards him in the words:

"He that hath my commandments and keepeth them, he it is that loveth me," John 14:21, and again, "If ye love me, keep my commandments," John 14:15, and "Ye are my friends, if ye do whatsoever I command you," John 15:14.

In the measure that we have, and fulfill, the injunctions of Jesus Christ, do we love him, and we may know the degree, to which

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we have progressed in Truth, and in the universal Love with which Jesus was imbued, by the extent of our knowledge of the Master's commands and our ability to put that knowledge into practice.

We may not all be ready to raise the dead, as he enjoined and did himself, but if we are willing to learn how, and to essay such work under divine guidance, we shall have opportunity and enlightenment so as to obey this commandment.

We may not see it possible at present to love all our enemies or to forgive "seventy times seven" those who have wronged us or our beloved, but if we desire such achievement, because of the love of Truth, we are keeping the way open, and at any moment may enter into Love's omnipotence, and obey these commandments of Jesus Christ without effort.

The skepticism as to the practicality of the doctrines of the inspired Nazarene, is passing away. And this is taking place because of the discovery that the healing-works that he did were not alone for that age, when he walked the hills of Palestine, but, being scientific and based upon the immutable laws of Mind, belong to all ages; and the revival of the divine art of healing has proved a most valuable contribution to the present age, giving a new impetus to the faith and health of the race.

Since it has been found that the healing ministry of Christ was not a special dispensation of miracles, for the reviving of a weak and waning faith, it is beginning to percolate through the race-consciousness, that the other works of this mighty Master may have a scientific foundation, and a practical application to the present needs of the nations. We shall yet see a system of education, which shall include instruction in the Christ-science of healing and living, as a most essential department in the curriculum presented to the coming generation.

Jesus had so exact a knowledge of this spiritual art and science, that he never made a failure. What more can be said of our greatest mathematicians and astronomers? Humanity has an absolute trust in mathematics, and is filled with awe at the accuracy of astronomy, demonstrated in the appearing and disappearing of comets, eclipses, etc. Imagine the ecstatic joy that awaits us, when men of this day shall heal every case brought to them, transforming human bodies before the eyes of the people, as Jesus did, so that, we read, they "were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear and the dumb to speak."

It has now been a number of years that certain Christian ministers have been giving their imaginations over to meditation upon how Jesus Christ would act and live if born to this age, and surrounded by the elements peculiar to this time, and meeting the problems of this generation.

"What would Jesus do?" many a young man has trained himself to ask, when facing situations where the natural man is pushing one way, and the spiritual, another. It has been easy to answer

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when the problem is ethical, but when it comes to some external deed, such as visiting the sick! How many have honestly answered this very question to themselves of what Jesus would do! Must we not acknowledge that he would heal them then and there, and not condole with them and counsel patience. And when we have answered that question honestly how many are hearing the word, "Go thou and do likewise."

Yet the proof of our love is our obedience to his commands, among which we read:

"Heal the sick," Matt. 10:8.

"And into whatsoever city ye enter and they receive you . . . heal the sick that are therein," Luke 10:8, 9.

"Go ye into all the world, and preach the gospel to every creature . . . and these signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover," Mark 16:15, 17, 18.

"But how can it be done?" one may well ask. That strenuous prayer has brought healing; that a simple child-like faith in Jesus Christ and God, as external and quite separate from us, but still ready to heal when called upon, has wrought miraculous results cannot be denied. But the unemotional and the scientific find themselves debarred from these methods, and yet earnestly desirous of doing the works. "That was the light which lighteth every man," and it is written, "If any man will do His will, he shall know the doctrine" (John 7:17), that is, simply to wish or to will to do the will of God, opens one to instruction as to the way. "Where there's a will there's a way."

Approaching the life and teachings of Jesus Christ as the portrayal of the Truth which every man is to live and teach, one can make the sayings and works of Jesus Christ a scientific study, and receive the secret from him in the same way that he received it from God.

First, the mind must be set in that direction with a zeal of investigation and an ardor of acquirement of knowledge and power, that has ever marked the successful discoverer and inventor. "Only believe" is the brief direction of the Master. And when they asked him how they might do the same works that he was doing, his answer was as simple as the first rules of arithmetic:

"This is the work of God, that ye believe on him whom he hath sent."

The very first step is to believe in the Divine Man, the Man that God makes in His image and likeness. Many witnesses among modern Christian healers can bear witness to the power of that one belief, for they have healed case after case by simple meditating upon the Perfect Man that is the Real Self of the patient, seeing him pure and sinless, strong and well, wise and true now, as he was made in the beginning, and is at the present moment in the sight of God.

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But while there are many problems in healing that can be solved by this simple first knowledge, there are many others that require a depth of devotion and selflessness, that comes only with a faithful walking in the footsteps of God. Thus when the disciples failed to heal a certain boy of obsession—epilepsy, they would call it today—Jesus gave the reason of their failure to be "Because of your unbelief," adding, "Howbeit, this kind goeth not out but by prayer and fasting," Matt. 17:20, 21. That is, there must be an emptying out from the mind, heart and body of the healer, certain false thoughts, feelings and appetites, and there must be an accumulation to positive, spiritual strength and realization, that is dynamic when directed by the loving, determined wish towards the patient, so that the false state of mind, called a devil, is pushed from the throne, which it has usurped, and the patient is set free.

While, as in every other science, certain basic principles are adhered to by the Christ, his inspired skill and all-wise judgment cause him to use much variety in solving the healing problems presented to him. Every case, which the disciples were impressed by the Holy Spirit to record, contains some peculiar point to be studied by the Christ-aspirant, who wills to attain no less height than the Master's own achievement.

The Gospel writers did not tell about the most brilliant of Jesus' works, showing how little of the natural entered into their transcribing. Three of them overlooked that remarkable work of raising Lazarus from the dead, of healing the man born blind, of raising the widow's son from the dead, of the miraculous draught of fish, of healing ten lepers at the same time. And by these omissions we may judge of the thousands of other remarkable incidents, that were forgotten, or purposely unrecorded by all four of the Gospel writers.

Only about twenty-six different instances are cited, and half of them are repeated by two or three of the writers, with this striking fact, that in every repetition, there are little points of difference noted, that give the student new light on the *modus operandi* of the great Healer. Compare the brief accounts of the healing of Peter's mother-in-law, Matthew 8:14, Mark 1:29, Luke 4:38.

The following is a list of the thirteen cases which are repeated by two or three of the Gospel-writers, and which the investigator will enjoy comparing, noting the additions, omissions and differences, which the writers were moved, by the Spirit within, to give as a heritage to the generations of Christian healers who should rise up so many centuries later:

Healing the Syrophenician's daughter, Matt. 15:22 to 28, Mark 7:25 to 30.

Healing the Centurion's servant of palsy, Matt. 8:5 to 13, Luke 7:1 to 10.

Healing the man insane, deaf and dumb, Matt. 12:22, Luke 11:14.

Healing a demoniac in the synagogue, Mark 1:23, Luke 4:33.

Healing the man possessed with a legion, Matt. 8:28 to 34, Mark 5:1 to 20, Luke 8:26 to 40.

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Raising Jairus' daughter, Matt. 9:18, 19 and 23 to 26, Mark 5:22 to 24 and 35 to 43, Luke 8:41, 42 and 49 to 56.

Healing the issue of blood, Matt. 9:20 to 22, Mark 5:25 to 34, Luke 8:43 to 48.

Healing paralysis, Matt. 9:1 to 8, Mark 2:1 to 12, Luke 5:18 to 26.

Healing a leper, Matt. 8:2 to 4, Mark 1:40 to 45, Luke 5:12 to 15.

Healing fever, Matt. 8:14, 15, Mark 1:29 to 31, Luke 4:38, 39.

Healing a withered hand, Matt. 12:10 to 13, Mark 3:1 to 5, Luke 6:6 to 10.

Healing epilepsy, Matt. 17:14 to 21, Mark 9:14 to 29, Luke 9:37 to 42.

Healing blind Bartimeus, Matt. 20:30 to 34, Mark 10:46 to 52, Luke 18:35 to 43.

Those who may desire to examine into the other thirteen cases, that are given in the four Gospels, may find the following list helpful:

In *Matthew*, two more cases are given, of two blind men healed, Chapter 9:27 to 31, and a dumb demoniac set free, Chapter 9:32, 33.

In *Mark* is another case, most interesting, of a blind man, Chapter 8:22 to 26, and also of a deaf and dumb man, Chapter 7:32 to 37, with striking peculiarities in the treatment.

In *Luke* are five instances not given elsewhere: raising the son of the widow of Nain from the dead, Chapter 7:11 to 16; a woman afflicted with an infirmity for eighteen years, Chapter 13:11 to 17; a man with dropsy, Chapter 14:2 to 4; healing a group of ten lepers, Chapter 17:11 to 19; and restoring the ear of Malchus' servant, which had been cut off, Chapter 22:50, 51.

In *John* are four marked cases, which this disciple, John, alone gives: the healing of the nobleman's son, Chapter 4:46 to 54; the impotent man at the pool of Bethesda, Chapter 5:2 to 15; the man who was born blind, Chapter 9:1 to 38; and the raising of Lazarus from the dead, Chapter 11:1 to 44.

According to these faithful chronicles, Jesus healed thousands of cases. "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

"And a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they heard what great things he did came unto him. For he healed many; insomuch that they pressed upon him for to touch him, as many as had plagues." "For there went virtue out of him and healed them all."

How wonderful that of these many instances only twenty-six are recorded! Is there not a divinely subtle method in this simplicity? How confusing it would have been if volumes of these demonstrations had been written. Are not the Four Gospels like a primer to us, aiding until the Holy Spirit within is a reality and sufficient to guide us into all truth and its works?

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Studying Jesus' experiences, we have our own revelations and discoveries confirmed, and methods are suggested to us, and explanations given, that broaden and deepen our practice, daily.

We find several instances of absent treatment resulting in instantaneous healing.

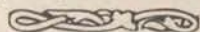
We see how Jesus recognized that often it was a patient's own faith that healed him, or her. Again some had to increase in faith before the healing could come. That great works could only be done through co-operation. That often the patients, or friends of the patient, must be given something to do. That symbols, like the clay and spittle, may be used without giving them any special power. That the great Holy Breath must be consciously used in certain cases—when he "sighed" and "groaned within himself." That all cases were not instantly healed, several stages being passed through. That in certain instances he could feel the power going forth through him like a radiance of light and heat. That the healer must know how to destroy sin. That all the patients are not required to have faith, since some did not even know what was taking place. That though Jesus himself neither baptized with water, nor anointed with oil, he endorsed these forms when the disciples used them.

How grand it will be when men and women study this Master's works and words with all the fervor that they now put into things temporal!

The wisest among the physicians are learning to diagnose disease mentally. They are ceasing to trace disease to a physical cause alone, but to see such causes, as only indicators and to look for the errors back of them. For physical cause is in itself but a symptom, and only a secondary cause.

There have always been spiritual healers in every age and among all nations, but superstition has adulterated their practices, such as voodooism and the use of charms, and applying their knowledge to iniquitous practices; and fear and ignorance have limited the better exercise of their God-knowledge.

In this time we can receive as a legacy all the faith and strength, zeal and fidelity of our spiritual forbears, and add the jewels of our fearless, reasoning, scientific knowledge and the intuition that recognizes Jesus Christ as the supreme Leader of the movement, the Master-healer of all ages. It is he that gives the finishing touch to all our powers, by preparing and baptizing us into the Holy Spirit consciousness, whereby we can ever be directed, as he was, to know the right thing to do, and to do it, until, of us it shall be written, as of him, "He doeth all things well." "Well done, good and faithful servant, enter into the joy of your Lord."



The deepest of all human longings is simply to be wanted.—*W. C. Gannett.*

They know not their own defects who search for defects in others.—*Sanskrit Proverb.*

BREAD FROM HEAVEN

HOW many loaves have ye?
O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

Do ye not understand neither remember the five loaves of the five thousand, and how many baskets ye took up? ^a

The words of Jesus Christ not only heal and give life and strength and poise to those that learn and appropriate them, but also they open the mind and heart to further revelation, and the lips and hands to newer and original expression of what one has had revealed, "and thou shalt be like a watered garden, and a spring of water, whose waters fail not."

WOMAN.

May 1: ^b Woman, where are those thine accusers? hath no man condemned thee?

May 2: Woman, what have I to do with thee? Mine hour is not yet come.

May 3: Seest thou this woman? I entered thine house, thou gavest me no water for my feet: but she hath washed my feet with tears and wiped them with the hairs of her head.

May 4: Why trouble ye the woman? for she hath wrought a good work upon me.

May 5: Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

May 6: O woman, great is thy faith: be it unto thee even as thou wilt.

May 7: Two women shall be grinding at the mill; the one shall be taken and the other left.

THE HOUSE.

May 8: ^c And when ye come into an house, salute it.

May 9: And if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you.

May 10: Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

May 11: And this know, that if the goodman of the house had known what hour the thief would come, he would have watched it, and not have suffered his house to be broken through.

May 12: Take these things hence; make not my Father's house an house of merchandize.

May 13: And the servant abideth not in the house for ever: but the Son abideth ever.

May 14: And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples?

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ANGELS.

- May 15: ^d Verily, verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.
- May 16: For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.
- May 17: When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.
- May 18: But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.
- May 19: And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom.
- May 20: The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.
- May 21: Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.
- May 22: So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.
- May 23: Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

GOD'S LOVE.

- May 24: ^e And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.
- May 25: For thou lovedst me before the foundation of the world.
- May 26: Simon, son of Jonas, lovest thou me more than these? Feed my lambs.
- May 27: That the world may know that thou has sent me, and hast loved them as thou hast loved me.
- May 28: The Father himself loveth you, because ye have loved me, and have believed that I came out from God.
- May 29: He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
- May 30: For the Father loveth the Son and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.
- May 31: Therefore doth my Father love me, because I lay down my life, that I might take it again.

^a Matt. 15:34—Matt. 16:8, 9.

^b John 8:10—John 2:4—Luke 7:44—Matt. 26:10—Matt. 26:13—Matt. 15:28—Matt. 24:41.

^c Matt. 10:12—Matt. 10:13—Luke 11:17—Luke 12:39—John 2:16—John 8:35—Mark 14:14.

^d John 1:51—Mark 12:25—Matt. 25:31—Matt. 24:36—Luke 16:22—Matt. 13:41—Luke 15:10—Matt. 13:49—Matt. 26:53.

^e John 17:26—John 17:24—John 21:15—John 17:23—John 16:27—John 14:21—John 5:20—John 10:17.

THE BODY, RENEWED AND GLORIFIED

Twelve Lessons in Eternal Health, Youth and Beauty.

LESSON VIII.—SELF CONTROL.

The Soul is training itself to be God.—Clement of Alexandria.

We build our ideals, and our ideals, in turn, build us.—Professor Le Conte.

So all the while I thought myself homeless, forlorn and weary,
Missing my joy, I walked the earth, Myself God's sanctuary.

—Father Faber.

Sanctify them through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through thy Truth.—John 17:17, 19.

THROUGH wise self-development our character, health, faculties and our environing world flourish and grow rich, like a garden where much fertilizing has been done, many seeds sown, and which has been visited by the sun and rain in due season. Yet, unless that growth is controlled, and trained along true lines, we shall only have a wilderness, and our little self will be most uncomfortable to live with. Therefore simultaneous with the increase of our mental and physical achievement and efficiency, there must come the knowledge of self-control. Then our animal spirits cannot run away with us, or cause us to commit some folly, and our personal ego cannot become overbearing, and in other ways falsely assertive. For these are not evil in themselves, any more than shadows or reflections are evil, unless they are out of place or one is deceived into believing them to be the real.

That effervescing vitality, called animal spirits, so full of zest, enthusiasm, strength and youthfulness, should be given channels to receive its overflow. There is no truth in crushing it, or trying to destroy it. Suppressing in one direction makes it burst forth in another, for in truth, it is irrepressible and indestructible.

It is a wise teacher, or mother, who does not condemn the active and ingenious brain and muscle of the mischievous child whose excess of energy and fertility of imagination may yet prove of greatest blessing to the world; or try to break the strong, persistent will that truly never yields to violence, though it may appear for a time to have passed away.

By the skill and wisdom of the great Self, the little self gains confidence that it is loved and understood, and then it yields its spirited nature to the use and exploitation of the great Self, to its own infinite advantage, expressed through a body, strong, beautiful and graceful; a mind alert, intelligent, wise and sensible; and a heart whose passions are noble, loyal and universal. "Blessed are

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the meek, for they shall inherit the earth"—the meek, those who choose to consecrate their intense natures to the Spirit, to be guided into God's own will, and in God's own way.

True self-control is the mastery over, and guidance of, the human self, sometimes called the lower self, by the Divine Self, the higher Self, the God-Self. Again the student is reminded of the two selves, or rather the One Self and its representative; that the latter is the negative, the passive, to be nothing of itself, letting the wisdom, love and will of the Great Self work and will through it; this is the Way of heaven on the earth.

The practice of obedience in any form is conducive to an expression of co-operation and responsiveness in the body, our human mind and body, taking on the aspect towards us, which we present to others. For the little cells and the organs, nerves, blood-vessels, etc., are like people and groups of people in us, and should respond to any demand we make on them like soldiers. The secrets, which make good and trusted commanders of men, are ours, and they should be used to get perfect control over these bodies. The greater percentage of the power which Napoleon had over his army, had its source in the love and trust which the soldiers had for him. The same secret can be used in getting control over our thoughts, feelings and physical organism.

Some people are slave-drivers to themselves, imposing upon themselves work and burdens that they would not ask others to do or to bear. "Why not?" one may ask. "Is it not mine?" In the same way, this sense of ownership will justify a man in neglecting his wife and abusing his children.

Your personality is a precious charge given to you with which to solve certain problems—your one instrument in this present existence and age, and it should be treated as respectfully and courteously as it is right and true to treat the members of your family.

Such an attitude will quickly reap its reward in the very cells expressing an intelligent obedience to us, instead of a perverse, ugly resistance to the central ego, depicted in jumping and twitching nerves, inflamed and angry tissue or flabby and weak muscles.

Educate the body-consciousness to be fearless and to co-operate with the divine intelligence that works through the brain, and the spiritual intuition that works through the heart and solar plexus.

Then when you speak to a muscle saying "Do!" it will do, and not balk or cramp. When you speak to an organ saying "Be still!" it will grow calm and normal, and not be over-wrought with painful contortions and smothering palpitations.

In our ignorance, we have imagined that our inner organs could not be controlled—that all their motions or stillness are involuntary. Whereas Hindu Yogis gain as perfect control over their internal organs as athletes do over the external man. This notion of the independence of the involuntary nature has sometimes registered as rebellion in certain ganglions of our bodies, which then

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throws the whole system into disorder. The following interesting facts bear witness to this common condition in the unregenerate body:

A BRAIN IN YOUR THROAT.—Did you know that the throat has a brain of its own? I suppose there are few people that are aware of it.

There is a small ganglion which exercises direct control of the muscles of the throat and acts as its brain. Of course it is subservient to the genuine brain, but at the same time does a good deal of independent thinking for itself. It is very timid and suspicious of any strange objects that come near the throat.

For this reason it is very difficult for a physician to operate on the throat. Before anything can be done in this direction it is very necessary for the operator to gain the confidence of the little brain that dominates it. It frequently takes weeks before this confidence can be secured, and until it is secured it is impossible to perform any operation.

Woe to the man who attempts rough treatment to the throat, before gaining the little brain's confidence. His operation will be resented with violent paroxysms, first of the throat, then of the diaphragm, and, if the operator still persists, the patient will be thrown into convulsions.

Still more curious is the fact that this little brain has a memory, and if once frightened in this way, it is almost impossible to ever gain its confidence, no matter how gentle the operator may be.—*Pearson's Weekly*.

If this is a physical fact about one department of our bodies why is it not true of every other department? And how necessary it is that all these "little brains" should be trained to have confidence in the great brain. And how necessary that the great brain should be ever trustworthy by receiving its training from the Supreme Intelligence, that never makes a mistake or failure or takes an ignorant stand.

All true self-control begins in the secret thought, and in the feelings even when but slightly moved. The great storms of passion can be brought into subjection with infinite ease, when the habit is formed of controlling incipient disturbances.

Why should we justify being annoyed even a little? Why should we allow these trifling impatiences, that furrow the brow? The ugly shadow that darkens a fair brow, as anger begins to rise in the heart, is reason enough for self-control to the one who would be ever beautiful to look upon. For even the beauty of righteous indignation, in its majesty and dignity of justice and truth, is clear-browed and unmarred by the ugly contractions of selfish resentment.

Why should we start at sharp sounds and jump and exclaim before explosions and concussions, except that, according to evolutionists we have formed the subconscious habit, as animals, to spring away and run from every violent and unknown sound. The horse shies, even as a colt, because of ancestral experiences when his predaceous enemies sprang upon him from ambush. Shall not the animal alertness, that has been our salvation in the past ages, be absorbed into our trust-aura that surrounds us as a fortress invulnerable to every foe?

These strong tendencies must not be destroyed but transmuted. Anger must become power to right a wrong. Impatience must become the Will of God that is irresistible in establishing law and order. Greed for selfish acquisition must become zeal for the good

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of the whole. Lust must pass into the satisfaction and ecstasy of God-Love, independent of flesh-possession. Hatred and unforgiveness must join the Infinite Forces that extract the loveliness and the goodness from humanity as the wine-presses bring forth the richness of the grape.

To merely suppress our passions with the human will, as many a monk is doing, is to make a humiliating discovery, some day, of a weakness, unstable as water, or of banked volcanic fires, unquenchable before man's efforts, the more furious because of the long suppression.

This apparent self-control of the ascetic is like that mastery exercised by certain performers, whose secret is thus described by a writer who claims to have been a witness to the facts he states: "The great snakes used in circus exhibitions, where a woman winds them about her body without harm, are treated in this manner: In its cage, a block of ice is kept in a tin box and the great boa lies upon that, until half frozen and so torpid as to be incapable of using its great muscular energy. During the performance it is dragged forth from its cage, and wound about until it begins to show signs of returning consciousness, caused by the warmth of the tent. Then it is thrust back into its cage again."

In other words it has not been really controlled. And so it is with strong feelings that have not been redeemed by truth, but only hidden, and held in leash by the human will.

Love is the great redeeming power, and the self is controlled by the master-self through Love, which centers within each one of us, and needs only our co-operation to bring forth its fair works.

Love works through the Heart, and the heavenly counsel is, "Keep thy heart with all diligence, for out of it are the issues of life," Prov. 4:23. The heart that identifies itself with the Heart of God is the means of the perfect self-control. A good government can be set up in the self that gives itself to the God-Self, because one of the first principles of a true government is fulfilled, that of obtaining "the consent of the governed."

Now, with this understanding, that our little self consents to the enthronement of the great Self—the God of the universe—let us realize that the work of God is now being accomplished in us, as we listen to the Truth voiced by our better Self to the nature, that is lending itself to be moulded by the hand of Love:

Listen! Harken unto your Self speaking to yourself:

I am Love. Pure, changeless, universal Love. And all the Power I exert is loving, gracious, kind, thoughtful and true. I am strong. I am peaceful. I am patient. I am faithful and I know no failure.

I am Wisdom. I know how to rule myself. I am skillful and firm. I am Master of my house, and I rise up and shut the door upon every false thought, feeling, speech or action.

I am Power. My Will is omnipotent for I will the Will of God. I bring all Good to pass and nothing can prevent it. I radiate my

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power throughout my whole being. Nothing can startle me. Nothing can anger me. Nothing can take away my peace.

I am master of myself. I rule my spirit. I control my thoughts. I direct my feelings. I command every department of my body. "I am the Captain of my soul."

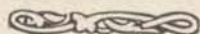
I rule all things by Love. Neither wrath nor violence can bear rule in my world. Nothing is too small or mean to escape my transmuting power. I blame no one—my Love re-forms to the uttermost. Criticism and dispraise cannot use me. The Sun of my approval transforms all things into its own likeness—the Ideal.

I am not controlled by any earthly passion. Anger cannot move me—impatience, intolerance, irritability and annoyance are all converted into powers to uplift, to bring poise and establish harmony and peace.

I am Love, transmuting greed and lust into the ripened fruit of the consciousness of owning the whole earth, and playing in the Cosmic Bliss.

The Lord of Love overshadows my whole Being so that I am as the Holy Spirit on the earth, free from all hatred and unforgiveness, and lending my Grace to every manifestation of Life.

Now the Seal of God is put upon my words, and I am established in the manifestation of God forever.



THE CALL

Oh, Sons of God, where e'er ye be,
Whatever path ye tread;
Bethink ye! Dost thou know the *Truth*?
Hast thou life's riddle read?

If not,—thy life is not thy life,
But only seems to be;
As bitter as the apple fair
That grows by the great Dead Sea.

Awake ye then! This instant know
That God and Truth are One.
That all that is, is God alone,
As taught thee by His Son.

Rejoice ye then and claim thine own,
The Truth shall make thee free;
For know ye not, it is a gift,
The Father gave to Thee?

18 Grand View Ave.,
Somerville, Mass.

C. O. Watson.

CHRISTIAN MIND HEALING

A Course of Lessons in the Fundamentals of New Thought

BY HARRIET HALE RIX.

Lesson II.

SCIENTIFIC DENIAL.

Intelligent Method.

In our first lesson we see, through a process of right-reasoning, that God the All-Good, is life, love, truth, mind, spirit, health and strength. This is our proposition which must be proved through the intelligent use of method. The first step in the right direction is taken, when the faithful student seeks to understand scientific denial, and actively puts it in practice.

Standing on our basis of the recognition of the Absolute Good, our vision becomes cleared, and we behold the far-reaching consequence of our premise. It is our joy and victory to deny power, presence and intelligence to that which, in its quality and nature, contradicts the omnipotence, omniscience and omnipresence of God the Good. The mind will detach itself from its belief in, and service to, evil, as it swings fearlessly and freely into seeing that love is God, so absolutely all powerful, and present, as to exclude all unlike itself. That which cannot be predicated of God is not reality. It is then scientific to affirm the good as real, and to deny all reality to evil.

But One Power.

Since it is impossible to have two powers present at the same time, in the same place, when one is the destruction of the other, divine discrimination will accept the one and reject the other. In the realm of appearances evil seems to destroy the good, but this is only a supposition based upon ignorance of the supremacy of the good. Let man intelligently co-operate with the All-Good and every form of evil will disappear into the nothingness from whence it came, just as darkness has no power to remain when light is introduced. Where does darkness go? Nowhere, being nothing but negation.

Evil Defined.

In this absolute denial of evil, we are standing true to the eternal light of Christianity, and one with the definition of evil, found in the words of Jesus Christ: "He [*the devil, or composite of evil*] was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it," John 8:44.

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In this vital definition of evil we see plainly that all suffering is the result of believing a lie to be the truth, and in order to free ourselves from this delusion, we must affirm the lie to be a lie. Just as when a person, in order to practice a joke on another, announces some great calamity, affirming, for instance, that his house has been destroyed by fire. Suffering results from believing this, as keenly as though it had actually occurred, and will continue until the one so deceived, acquaints himself with the truth, at which time his suffering will cease.

Thus has the whole race accepted disease, pain, poverty, sin and death, as realities, believing the lie to be the truth, and has thus supported falsity instead of truth. All the power, presence and intelligence evil seems to have, has been given by man, and man alone can withdraw them.

The Old Teaching.

The old theology was only half equipped with power to conquer error, since, while affirming God to be omnipotence, omniscience, and omnipresence, in practice it denied this supremacy, by fighting sin and warring and warning against evil.

This belief in two powers and two presences in the world, good and evil, and the consequent struggle between them, has caused untold suffering and discord to humanity, making imperative, strife, opposition and wrangling, resulting in crowded jails, hospitals, insane asylums, feeble-minded homes, etc.

Deceived by its own false creations, mortal man points to these as monuments of intelligence and civilization, while others exclaim, "Is life worth living?" If such would begin to deny evil from the standpoint of their God-selves, these blots on our fair earth would soon disappear, and life would become wholesome and sweet.

The First Commandment.

The soul must become bold with the fearless denials of evil, taking its stand in the first Commandment, "Thou shalt have no other gods [*powers*] before me," knowing the law, that what we believe in we serve, and in turn are served with, as Paul says:

"Know you not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" Romans 6:16. The obedience unto righteousness, here referred to, is perfect allegiance to God as the only reality.

In order to receive the full blessing from the statement "All is good," it must include the other half of the circle, "There is no evil," even as the affirmation "God is spirit" is perfected in the denial, "There is no matter."

Spirit and Matter.

Spirit is that God-substance known as universal, indestructible, immutable, changeless presence, penetrating and inter-penetrating everything, whereas matter, the false clothing man has given his ideas, is changeable, mutable and un-trust-worthy, an appearance

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built on the premise of two powers and substances. Thus when we foolishly define our minds, bodies and health as material, we are limiting these to our definition of matter. No wonder then, that our minds seem but finite, our bodies diseased and our health uncertain. On the other hand, as we identify our life and body with spirit, changeless health, harmony and strength, will be established.

The denial of materiality is *the Sword of the Spirit*, or Word of Truth, which acts as a quick deliverer to man, destroying the works of darkness and establishing those of God.

Illustration of Healing.

The writer has had many wonderful demonstrations from practicing, for the benefit and healing of others, the denial of materiality. Among these is the case of a man who had suffered everything for many years through paralysis of his legs. He had spent a fortune on doctors, travelling for his health from Florida to California, visiting healing springs and finally exhausting all external ways and means for healing, like many another way-farer, he applied for mental treatment. His recovery was not rapid, but nevertheless steady and sure. He was very faithful from the beginning, dragging himself by the help of his loyal wife and crutches, to the writer for daily treatments. These consisted mainly in a determined denial of materiality with a short affirmation of spiritual life to close each treatment.

Thus continuing for fully five months with daily improvement, the work of full restoration went on. Great fear was shown in attempts to abandon the crutches, after they were given up. Canes were substituted, and again, faith and fear made a stand in his mentality, and a battle-ground of his consciousness. This continued for some time until an incident exposed the fact that the cane only represented a state of mind.

He had gone on an errand for his wife, to purchase a number of groceries, and as he was absent longer than she expected, and being in a hurry for the purchases, she went to the front door to look for him. He was then a half block distant from home and walking freely without the use of his cane. His wife, alarmed, exclaimed at this, at which he dropped his bundles and sank to the ground. She ran to offer help, which he wisely refused, for he had suddenly seen that if he could go from his home over several blocks and back again without the cane, then he could walk without it the balance of his life. From this on, he was perfectly free, learned to ride a bicycle and to jump on and off moving cars as freely as a boy.

The Cleansing Power.

Denial acts as a cleansing agent, purifying, crossing out, and overcoming whatever is not of divine origin. It is the great clearing house of divine mind, yet some truth-teachers give no value to it, instructing their students in the use of affirmation only, but one should be skilled in the use of both mental activities. To argue that affirmation fulfills the law of demonstration, without denial, is as though a house-wife were to allow all the sun and air (affirmation)

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into her house that the doors and windows would admit, but never sweep, dust, or in any way clean it. Without this necessary denial how unsightly her home would become.

The Baptism of Water.

John the Baptist stands in relationship to truth as the word of denial, that forerunner of Jesus Christ (affirmation), and comes to prepare the foundation of a perfect structure. His place of activity is the *wilderness*, which is represented in unregenerated humanity, as mentality full of possibility but devoid of order, system and science. His message is Repent, Repent!

To repent means to turn away from, to turn your back on, to reverse your thinking by the process of denial, from believing in evil to faith in good. The symbol which represents his message is *water*, and Jesus Christ says: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

To be born of water is denial and to be born of the spirit is affirmation. The two in perfect combination constitute the Kingdom of Heaven on earth.

If true denials were more positively made, health would spring forth naturally, as when a fountain long covered up with dirt is allowed freedom, and the world would dispense with the surgical operations now so common. As long as one believes in evil he should practice denial, until to know the nothingness of it is his every-day consciousness.

Denials in Religion.

All religions have incorporated the denial of evil and matter into their practices, recognizing it to be a constitutional part of faith. Athanasius, who was called the Father of Orthodoxy and who died in the year 373 said, "For evils must be called non-existent, but good is really existent, as having God for its true author."

In an address delivered before the senior class of Divinity College, Cambridge, July 15, 1838, Emerson said, "Good is positive. Evil is merely privative, not absolute, it is like cold which is the privation of heat. All evil, then, is so much death or non-reality."

Where denial has been interpreted by the religionists in outer forms and ceremonies mainly, such as the regulation of dress, eating, fasting, outer deportment, it has not been of the highest, practical value to humanity, many of these practices springing from a belief in the reality of evil, rather than from its denial. True denial is from the heart, the soul of pure understanding, and to the illumined is related to thinking, and is practiced interiorly as Jesus Christ instructs: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," Luke 9:23. The cross is the Christian sign of denial. In the crucifixion Jesus crossed out the human that the divine might be all in all. Following him then, "*By this sign we conquer!*"

Contradicting the Senses.

Speak the word of denial positively, firmly, taking true aim as

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the archer concentrates with his eye, his hand, and his will, to strike the bull's eye.

Mortality cries out and says, "Cannot I believe my senses, are sin, sickness, death not realities when I see them all around me?" No, the knowledge of truth often demands a decided turning away from appearances, as when the sun seems to rise and set, yet is almost, if not absolutely, stationary.

Upon the eternal verity of good, Jesus Christ establishes his heaven-born message, and says, "Judge not according to the appearance, but judge righteous judgment," John 7:24. This he practiced. Did he judge according to appearances when he affirmed of men who were still weak and suffering, "The Kingdom of God is within you," Luke 17:21? Or when he raised Lazarus from the dead? Or said to the man, paralyzed, "Rise, take up thy bed, and walk," John 5:8? Or these men, had they continued to believe in appearances, rather than in the healing word of truth, would they have been healed? All the improved conditions in the world, with every movement advanced to establish harmony, have been obliged to deny appearances somewhere along the way of achievement.

A Good Guide.

"When the reason and the senses disagree, always choose what reason says." Reason affirms that God the Good is all there is. You cannot cognize life, love, faith, truth with the senses, yet you know they are the substantial realities of omnipresence, themselves denying hate, doubt, ignorance, evil at all times.

Therefore gladly take up your word of denial and thus free yourself from the delusions of mortal consciousness into "the glorious liberty of the sons of God."

PRACTICE.

I deny as realities evil, matter, sin, sickness, sorrow, death, poverty,

Because

God the good is spirit, truth, health, joy, life, abundance.

I deny that my life is subject to death.

I deny that my health is subject to disease.

I deny that my peace is subject to discord.

Sin, sickness, sorrow, death are not realities, because God the good fills all space, to the exclusion of all that is unlike himself.

There is no sin.

There is no fear.

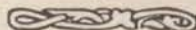
There is no evil.

There is no sickness.

There is no matter.

There is no death.

I, the child of God, am governed by the law of God the good, and cannot sin, nor fear suffering, nor can I die.



A TESTIMONY

Was it Fate that brought me the legend, or the Infinite Love from afar,
That sees us halting and stumbling, and goes out to us just as we are!
For there fell by the wayside the message, that Destiny's Star sheds its rays
Through an ever brightening Vista, in the future's golden haze;
The Wine that is new in new bottles,—the restless Flame of the Soul
Returning to earth in New Garments, to strive for a loftier goal!
And I gathered some meaning of Karma; we must learn, if need be, in pain,
That the Seed Time Sowing is certain to appear in the Garnered Grain.

Like Pilate of old I pondered, as to whether these things might be,
And the inner Voice was urgent,—“Ask Him in Faith and see!”
Then my soul dared question the Father, as a Son may do of right;
Through the Silence, the thrill of a presence, and there in Living Light,
A Sign of so plain meaning, that one for an instant might see
Just a fleeting glimpse of the Glory that is and ever shall be.
As a snowflake falls through the ether, and sways to a breath of air,
So the unseen Veil for an instant raised to the breath of a prayer!

No man has seen the Father, no man at any time!
But he that desired **Perception** has attained it in many a clime;
And the living flame of worship, back of our oldest page,
Had its order of faithful priesthood in every race and age.
We were taught by the gentle Buddha, on Asia's sunny plains,
And again by the Master, Jesus, whose shining Cross remains
A steadfast Rock of the Ages, yet never salvation's door,
Until in our hearts, O Brothers! we erect that cross once more!

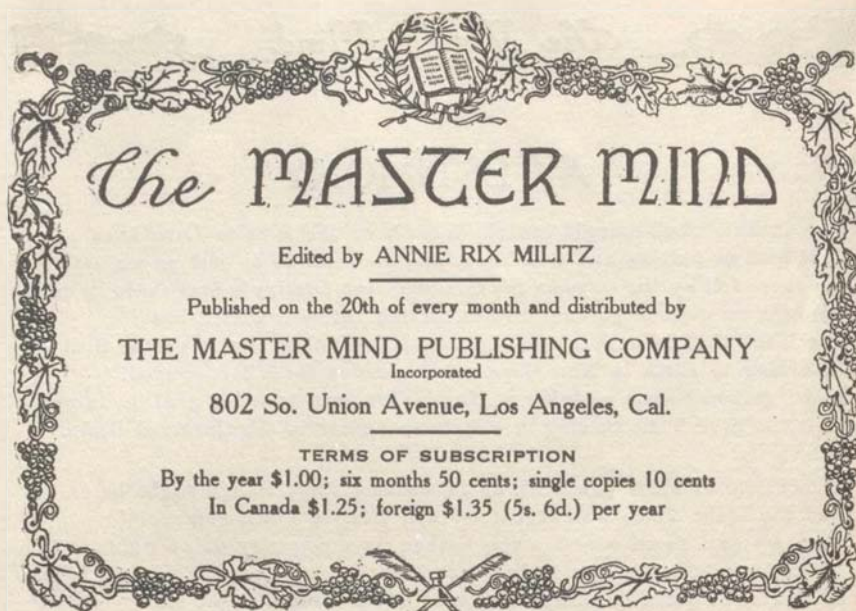
Life after life we are striving—this Truth ye may take as ye will—
Whether worthy or shameful our wishes, the Law brings “Desire” its fill.
As ye think in your hearts so are ye! and only within shall ye find
The Kingdom of God in its beauty, and the key to the pathway is Mind!
Life in its sum is unfolding, from the thoughts that we cherish there,
And the Lord shall come, it is written, when the servant is unaware.
There's a golden rule for all seekers, for all creeds and all sects it is true:
Do ye to others, even as ye wish them to do unto you.

L'ENVOI

The Heart of all is Spirit, and the self but the actor's dress,
Which the soul assumes for a season, an earth-span of sunshine and stress,
And when in our parts perfected; the Costumes dropped by the way;
We go in robes of radiance,—Home to Eternal Day!

*Des Plaines, Ill.
March, 1913.*

Fred B. Leyns.



All the prose contributions are from the pen of the Editor, ANNIE RIX MILITZ.

Change of address should reach us by the 5th of the month. Please be sure to give the former address as well as the new one.

A renewal blank in your copy indicates that your subscription has expired. You should renew it at once so as not to miss the next issue.

Kindly address correspondence concerning business matters to the MASTER MIND PUBLISHING COMPANY, and requests for treatments to THE HEALING CIRCLE, 802 S. Union Avenue, Los Angeles, California.

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

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

EDITORIAL OBSERVATIONS

In His Secret Service

One of our readers has sent us a five dollar money order with these simple words: "Enclosed you will find a love-offering to use as you desire."

Instantly the thought came to me, this shall be the starting of a fund to use in sending THE MASTER MIND to one hundred Souls in the secret service of the Spirit,—going about doing good and hiding it, or being indifferent whether it be known or not.

What a surprise some of us will have in the day that every man's work is revealed, to find great Souls, whose names and lives are quite unknown to human intellects, receiving honors and standing first in the rank of the world's benefactors.

Our list of *The Honorable Fifty* made up of eminent race-benefactors is nearly complete—they were easy to find.

And now let us find those who work in secret, who are tolerant, and who will be glad to know that there is power in their thoughts, as well as in their hands, to bless the human race.

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We will send one year's subscription to any benefactor whose name and address is sent and whose work is briefly described. We will not send them the Magazine with the idea of converting them to our belief, but as an appreciation of their work and a testimony of our co-operation. This issue will always be included in the subscription, blue-pencilled to let them know that they belong on the list of our *Century of Secret Benefactors*.

Bonds of Unity

That is the caption on certain dignified, official-looking documents, a thousand of which have been published by the *California New Thought Exposition Committee*, to furnish an easy and simple way to raise funds for entertaining the International Convention at the Pacific-Panama Exposition of 1915 in San Francisco.

The following paragraph describes its nature, and comes under the heading

Bond of Unity

This Certifies that M..... (Name)..... has pledged his support to spread the Truth, that shall set men free, by subscribing Fifty Cents per month to provide the means of holding a world wide gathering of New Thought Exponents in International Convention at San Francisco, 1915.

The certificate coupons begin with January, 1913 and extend to August, 1915—thirty-two months, which, at 50 cents a month, make each bond represent \$16.00. It is a happy aid to us who are public-spirited and wish to contribute to this good cause, but think we must give it a little at a time.

As each half-dollar is paid, a coupon is signed, and some of us will get the whole thirty-two coupons signed at once—we are so rich!

God bless the brave Committee and all their blessed helpers, and reward their efforts with good measure pressed down and running over.

Annual Convention

OF THE NATIONAL NEW THOUGHT ALLIANCE AT DETROIT.

Opens its first session Sunday, June 15th. Please note the change of date from the one given last month. And I trust that the next time that the Editor of THE MASTER MIND shall greet you, it will be face to face.

For the rest, I think our Secretary tells it in his good letter which is herewith given:

Dear Mrs. Militz:

The coming convention of the National New Thought Alliance will, in my judgment, be the most important event that has taken place in the New Thought world for many years. Matters of the highest, and most unusual, significance to the cause of New Thought will be considered and shaped at this gathering—matters that will

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deal with many phases of the present and future work of the various activities and general aspect of The New Thought. Comprehensive and decisive action, relating to two proposed International Conventions, the one in London next year, and that to be held in San Francisco in 1915, will be taken.

Many other things will mark this Convention as one of greatest significance, world-wide influence and inspiration.

Now that I am on the ground, and fairly well inducted into the initial working arrangements, I am happy—happy that beautiful Detroit was made the choice for our next meeting place—happy that the Detroit New Thought Alliance is to be our host for 1913—happy that the general interest in the Convention is so awakened throughout the country—awakened as never before. Each day brings some word from far or near, and vibrations of the Spirit from all directions are bringing messages of love and inspiration. This very morning, while writing this, letters and telegrams have been brought in from Alliance officers and friends, in cities on either Coast.

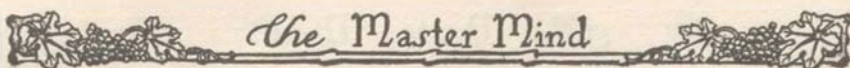
I predict that Detroit will be the meeting ground of the East and the West, as never yet has been the case in the history of the New Thought movement. Great as have been past Conventions, fine and splendid as were the work and spirit of the Omaha and Los Angeles Conventions, yet will the Detroit gathering be characterized with still greater things. With harmony, unity, love, freedom, and progress as the watch words of the New Thought movement, the greatness and glory thereof will shine radiantly out to the world from the Detroit Convention as never before.

And now about details. First, it has been deemed expedient for many reasons, to readjust the Convention dates. On arriving in Detroit, I found many things that made May undesirably early, and on the advice of President Edgerton, Auditor Douglass, Editor Scott, Dr. Patterson and others, have changed the date to the week beginning Sunday, June 15th. This date will be far more propitious as regards weather conditions, and railroad rates, and will allow more time for the arrangement of the program and more time for publicity—two very essential things to consider.

As to who will be at the Convention, it is too early to announce now. Many of our New Thought leaders will be here—men and women of fame, and a program arranged of unrivaled value. By the time the June number of *THE MASTER MIND* is issued—full details will be ready for publication.

So friends, get your affairs in order and yourselves ready for the Detroit Convention, beginning June 15th. Write this office, 318 Woodward Ave., Detroit, Mich., for information, make any suggestions you like, send the names and addresses of any you believe will be interested in the Convention, also all New Thought Centers not now published. There are hundreds of them unknown to me. If the readers know of any such activities, under whatever its title, please send them to me. Do not leave it to any one else—you do it. And remember, all of you, a love offering for the expense fund will be accepted with blessing and thanks.

ALFRED TOMSON,
Secretary National New Thought Alliance.



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.

THE CALL TO THE RICH.

Gradually the spiritual education is pervading the hearts and minds of men, evidenced in the literature, politics, and the amusements that have the most persistent hold upon their attention. And what is breaking out through the writings, words, works and acts of the influential people, has its root in the secret thoughts and feelings, maintained by Souls filled with the direct afflatus of Divine Goodness itself.

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Let us join ourselves fervently with these instruments of the Holy Breath, during all this vital, renewing, budding Spring-month, to disseminate the God-thoughts that unite the rich and the poor, as brothers that joy in helping each other into eternal happiness.

I wish everyone might read that excellent article in the February issue of the magazine, *Everybody's*, by Gerald Stanley Lee, entitled, "Advertising Goodness." It is a classic. Its title might make you overlook it, as belonging to the advertising part of the magazine. Read it and meditate upon it—it is most excellent for enlivening the imagination and vibrating the heart-strings.

The Successful of this great Human Family are its older brothers, its fathers, guardians. It is the Love-Spirit that reveals to us our privileges and responsibilities, as the recipients of the favors of God. If you have the healing-gift, if you have collected a fund of knowledge, if you have an inspired art-power, if you are a magnet to draw riches, if you can charm or rule men, if you have any gift or blessing, then your place is at the feet of the race, with "I serve"—*Ich Dien*—upon the crest of your divine privilege and honor.

The love of God in man, makes the devotees worshippers of Humanity in spirit and in truth. And Lovers serve and exalt their beloved, and bring gifts and blessings.

Let us send forth silent reminders each day to the many centers throughout the Body of Humanity—the ganglions—where richness gathers, whether they be institutions or individuals, to rouse them to the consciousness of their place and power in the world, as instruments of infinite and universal benefit to mankind.

Let us select thirty-one rich beings—make a list of them—and say to one each day of the month of May:

God now uses you to bless humanity with the greatest good in your power.

And vision shall be given you by the good God in whose name you breathe this believing prayer, of the form and the method, which that special Good of the One whom you address, shall take. Thus you will see a Rothschild entering the lists of generous giving to certain great causes, as never before; you will see a certain Statesman lending his wealth to a purely altruistic measure; you will see a hard-fisted schemer, imbued with new ideas for bringing ease and freedom to the lot of those under him.

God uses your imagination to effect His own blessed ends.

SOUL COMMUNION OF MAY 27TH.

Humanity is before us as the Christ-child in the manger of the appetites—in the lap of the poor and lowly Marys of the earth, fostered by earth's humble workers, the carpenter-Josephs of the race.

We may come to worship the Christ-hood of Humanity as angels, or shepherds or kings, but none is empty-handed.

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Take one or all of these three positions towards Humanity, at the hour indicated in the Time-table at the head of this Department of Planet Healing, and call forth the riches of the Successful, to be laid at the feet of Humanity.

Radiate this thought into every corner of the globe on the last Tuesday of May:

By the power of the Spirit of Love, all the riches of the earth are now and forever used for the benefit and uplift of all Humanity.

Then vision all the dark places of the earth—the slums, the work-holes, the vice-dens, and every secret spot of iniquity and misery, being filled with the light of human-kindness, purity, justice and truth.

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.

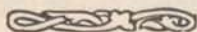
If some cannot keep the sunrise appointment, but desire to join **The World Cordon** in giving a Morning Blessing, they too can send their names and addresses to the Editor. Also one need not be confined to the points of the compass given, nor to the message that is published each month.

Invoke the *consciousness of being rich* to come forth, and manifest itself in the heart and life of all who dwell upon the whole earth. It is the poverty-thought that lies back of the grovelling of the poor, and the grinding of them by the rich. It is the poverty-thought in the rich that makes them selfish and mean, and it is the poverty-thought of the poor, that makes them such fear-ridden slaves.

Every one has the Rich Spirit within him, that can be roused like a giant to throw off the shackles of ignorance and fear, and set him free from the prison-house of poverty; and if he be rich in the letter also, to use those riches to accumulate such treasures of heaven, as *justice* to his fellow-man, *generosity* to every creature, *wisdom* in exploiting the earth for man's benefit, and *love* that expresses in practical works of love.

These are some of the rays, shining from the Sun of Righteousness through you every morning:

Rich-in-Spirit! Rich-in-Spirit! Come forth from every heart and mind and bless us all, and possess the whole earth for the good of the whole.



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.

REAL HEALING.

SKEPTICAL people who hear the testimonials of those who have been healed by Truth often express their doubts in these words:

"But, how do they know that they had that disease, and that a good physician could not cure them?"

"And how can they be sure that they have been perfectly healed? Has any physician pronounced them well?"

"This may be all right for nervous diseases, but it cannot cure organic troubles!"

The following instance repudiates every one of these doubts, and if a skeptic is at all open to conviction and not hide-bound with prejudice and materialism such should be made to think by just one example of the divine power.

Again a slow case is presented—one in which the teaching and healing must go together.

Beginning last month a number of cases will be given wherein the patient was slow to respond although steadily improving from day to day while under treatment. As long as there is any betterment, either inwardly or outwardly, a patient is justified in remaining with a healer—indeed, would be unwise to change to another, simply because the recovery is slow.

"Let patience have her perfect work."

"In your patience possess ye your souls."

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

MEDITATION.

THE HEALING POWER OF GOD WORKS IN ME AND THROUGH ME TO MANIFEST NOW HIS PERFECT LIFE AND HEALTH.

CANCER HEALED.

A woman came to me in distress of mind and body to have a cancer of the breast healed.

She knew little, or nothing, of the power of Divine Mind, so had to be taught as well as treated.

The day I first met her, she had come directly from consulting her family physician, who had, after a thorough physical examination, told her that she must have the lump removed within two weeks, otherwise no good result from an operation could be hoped for. She gave me the impression of halting between two opinions, and I knew that a very decided stand must be taken by her before the word of truth could begin to do its work.

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After encouraging her without attempting any personal influence, I advised her to go home and in the quietness of her soul to find out just where the strength of her faith lay.

I heard nothing from her for three days when she again appeared, and said that she had decided to renounce all outward methods of help and to trust fully to the truth. She added that she had again visited the physician to announce her decision and that he had dismissed her with a blessing, and a wish that mental treatment would do the work, exacting of her a promise that when she considered herself healed she would allow him to give her another examination for his own satisfaction. For he believed that many Christian Scientists and truth students claimed to be healed, when they were not really so from the physician's standpoint.

I, as her healer, agreed to this proposition, and the treatments began that day. The patient was most faithful and open to instruction, and the physical improvement steady but slow.

At the end of about three months I consented to the second examination. When it was completed, she looked up and said:

"Well, doctor how do you find me?"

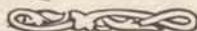
"Perfectly healed" he replied.

"What did it?" she asked.

"I don't know" he answered. "All I do know is that you are well, and that I didn't do it."

That was nine years ago and the condition has never reappeared. She is well today.

—Harriet Hale Rix.



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.

IN THIS Ministry of Truth in our homes, we are now devoting one day, each week, to a Bible Class.

The following are the Studies for the month of May:

First Week.....Lazarus and the Rich Man,
(The Interpretation in this Issue.)

Second Week..The Miraculous Conception of Jesus Christ,
Vol. I, page 53 of THE MASTER MIND.

Third Week.....Preparatory Notes,
Vol. I, page 78.

Fourth Week.....The Visit of the Wise Men,
Vol. I, page 80.

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AN INTERPRETATION.

LUKE 16:19 to 31—LAZARUS AND THE RICH MAN.

19 There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day.

20 And there was a certain beggar named Lazarus which was laid at his gate, full of sores.

21 And desiring to be fed with crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass that the beggar died and was carried by angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes being in torments, and seeth Abraham afar off and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime

receivedst thy good things: and likewise Lazarus evil things: but now he is comforted and thou art tormented.

26 And beside all this between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come thence.

27 Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house;

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

OUTLINE OF INTERPRETATION.

19 *A certain rich man*, one who is righteous after the old way. *Clothed in purple and fine linen*, having the letter of power and purity. *Fared sumptuously* on the Truth, a Pharisee of the description given in verse 14, and also Luke 18:9 to 14.

20 *Lazarus*, one in the same rank with the rich man as to righteousness. *Full of sores*, practicing painful and self-sacrificing denials.

21 *The Crumbs of Truth*. *The dogs*, the unrighteous, immoral, or merely unorthodox, like the "good Samaritan."

22 *The beggar died* to his former consciousness of poverty. *By angels*, true thoughts. *Abraham's bosom*, the love-region of the highest Faith. *The rich man died also* to his former consciousness of riches and pleasure. *Buried*, covered with the dust of unmanifested good.

23 *In hell*, hades, the unseen, the unmanifest. *Being in torments*, disease, remorse, misery of mind and body. *Lifting up his eyes*, beginning to unite with the higher consciousness.

24 A like desire to that of Lazarus, in verse 21.

25 The rich man's crucifixion came after, Lazarus' before.

26 *A great gulf*, judgment, which separates the good from the evil. Any belief in separation, such as that between the rich and the poor, the Pharisee and the publican, etc. *Fixed* by the old dispensation, the law. Only Christ can bridge it.

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27 *My father's house*, the church, the world.

28 *Five brethren*, the sense-world.

29 *Moses and the prophets*, the Law and the Promises.

30 Compare with Isaiah 8:19, 20.

31 John 12:10, 11. No man can come to me, except the Father draw him. Every man that hath heard and learned of the Father cometh unto me.

In this parable Jesus meets one of the questions that trouble men as to the justice of God—rather the injustice manifested among men, in that some men are having ease and pleasure, honors and powers, who are no better nor yet as good as the poor men at their gates, who must work hard and receive but a mere pittance.

Reference has just been made to Herod, in verses 15 to 18. For Herod, the king, put away his wife, a lovely woman, daughter of a neighboring king, in order to marry Herodias, whom he had divorced from his brother Philip for that purpose.

Herod claimed the right to do these things as a God-appointed king, and also maintained that he was a righteous Pharisee, being proud that upon his mother's side he was a descendant of the Israelites, who were the spiritual aristocracy of the age.

Jesus, without mentioning his name, describes his action, and pronounces it adultery. Then, if Herod is an adulterer, why has he the riches and other good things that belong to the righteous? Where is the equity in this state of affairs?

Therefore Jesus would give them a hint of the reversal of these states, both of which, the riches and the poverty, are temporal, not having their roots in reality. The rich man is squandering his capital, in letting selfishness, pride, and ignorance still remain in his consciousness. The poor man by patience, humility and suffering is cancelling certain old moral debts. All misery is temporal—though it seem age-lasting, it comes to an end. And happiness is temporal that is not based upon Truth. Therefore Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven," Matt. 5:20.

Jesus could see the miserable state (hell) that lay before Herod and Herodias even in their world-life. For not only did Herod suffer much from the wars brought against him by King Aretas, his father-in-law, because of the wrongs to his daughter, but he finally was dethroned and banished in disgrace, both Herod and Herodias, to a city of Spain where they suffered from extreme poverty and died of loathsome diseases.

Under the old Mosaic Law of good for good and evil for evil, there is exact compensation for man's every deed and work, secret thought and feeling, and unless the Christ-knowledge delivers a man from this exact law of cause and effect, the recompense, whether good or evil, shall be seen in this existence, or the existence which follows this, wherever it may be.

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Neither the condition of Lazarus nor Dives (the rich man) are eternal, for—Lazarus has not learned the secret of immortal happiness, and though he may long rest in this mansion—"Abraham's Bosom" is figurative language for the *Love-Faith* to which the soul of Lazarus gravitated—yet he must seek and find the Christ-consciousness, in order to abide in his Father's house forever. As the servants of God, we abide not in the house forever: but as the Son our bliss can be eternal (John 8:35). Thus Lazarus returns to the earth-consciousness through flesh-birth, this time rich, reaping the fruits of patiently bearing a life of suffering, deprivation and humiliation.

Dives cannot remain forever in the misery which his selfishness has outpictured, because his mind is already beginning to change. Mind being the great cause, when it changes, produces a change in conditions. By the "lifting of his eyes," or perceptions, and his communing with the Higher Consciousness, Dives is being uplifted.

The great gulf of discernment and good judgment at this stage of man's unfoldment, accurately and definitely distinguishes between the heaven and hell states of mind, for in this stage, there is no blending, merging or mixture between them, as there is in the earth-consciousness. There is no fluctuating between the heaven and hell states of mind, or changing from one to the other, in that realm of judgment.

Therefore the instruction is, "Understand and obey Moses and the prophets." Take hold upon the Law and the Prophetic teachings. If we will not go through that preparatory school of the great Schoolmaster—"The law was our schoolmaster to bring us unto christ," Gal. 3:24—then, though all the spirits of all the invisible planes sought to teach us, we would not believe—"neither will they be persuaded though one rose from the dead."

By using this parable, which was an old rabbinical story and not original with Jesus, the Master sought to portray the law of equity that is working throughout the spheres. He would assure the self-righteous Pharisees, as well as his own humble fishermen disciples, that the greatest justice would be observed to all men, according to their deeds, their opportunities and their unfoldment—justice as the world counts justice, and justice according to High Heaven.

This parable, like every other that Jesus gave, has enfolded within it many points, to be elucidated by the student seeking and receiving the enlightenment of the Spirit.

By meditation upon the Outline at the beginning of this lesson, important meanings in each verse may be uncovered. Comment has been brief this month in order that the student may exercise his, or her, gift of interpretation. For even though not much light comes to such students, the attempt to understand contributes greatly to their advancement. Remember to say often for yourself, speaking from the Divine Intelligence within: "I understand! I know!"

Harvest News Letter

My dear Friends:

Here I sit in beautiful Alameda, city of country homes, surrounded by palms and roses and spacious lawns. The day is ideal with its cloudless sky, its clear ozonic air and its young verdure springing up everywhere! What is more beautiful than a California spring! But these days find me busy indeed among the flourishing Homes, and other Centers of northern California, with classes so large that it is "standing-room only," and with such an interest, that many stand throughout the hour's lesson.

Thus far I have had little time to visit my co-workers' Centers and shall be in a better position next month to tell of the work here, especially in relation to the great Exposition.

Sufficient to say that everyone is doing well with increasing attendance, and with most of the healers having plenty to do, and the demand not growing less.

In Los Angeles there are several interesting items to be noted.

The friends of Miss Reesberg will be delighted to learn that the Metaphysical Library has a new home and is taking possession on May 1st of Rooms 910, 911, 912 and 914 on the ninth floor of the Black Building, a new, handsome structure on the corner of Fourth and Hill streets, just a block away from the old place. "The rooms couldn't be more desirable," Miss Reesberg writes, "if they had been built purposely for the Library."

The Metaphysical Library gives its annual Festival, May 2nd, as you will see by reading the advertisement. R. E. Blight will be the Chairman of the afternoon session and Richard Ingalese, in the evening. The guests of honor are Rev. Clinton A. Billig, who comes from Minneapolis to give a course of lessons, and Miss Harriet H. Rix from the Alameda and San Francisco Homes of Truth, who arrives at the same time to conduct classes in the Los Angeles Home.

Among the speakers of attraction will be George Wharton James, "Echoes of the Past," Christian D. Larson, "The Life Worth While," Henry Christeen Warnack, Judge H. H. Benson and a number of others. Miss Ouillet will give renditions on the harp, and other musicians "of the best" will grace the occasion.

The Tuesday Noon Meetings at Blanchard Hall have flourished under Mrs. Wiggin's word, and during May, Miss Rix will conduct them with her strong vigorous message on the following subjects: The Blue Bird (Joy Treatment); Immortal Youth (Divine Energy Treatment); The Servant in the House (Character Treatment); Universal Love (Healing the World).

Miss Rix conducts a class at the Los Angeles Home of Truth, Tuesday and Friday Evenings of May as the advertisement describes, and will open a Primary Class the middle of the month. It

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is most desirable that all who can, will avail themselves of this opportunity of receiving instruction from one of the strongest healers in this movement. At my request she furnished the case described in the *Healing Circle* of this month.

In Portland, Oregon, they will have the Conference of the Pacific Coast New Thought Alliance the latter part of June. The exact date and more of the particulars can be furnished by Rev. P. Joseph Green, 516 Eilers Building, Portland, Oregon.

In Oklahoma City, the First Divine Science Church has been established under the charge of Mrs. Maud Fletcher Galigher, regularly ordained Minister from the Denver Divine Science College. She writes blessed words of encouragement for *THE MASTER MIND* and its Editor and is enthusiastic in observing its directions. She says "On March 27th, sixty loving souls met in our Church and observed Soul Communion in unity with other conscious souls all over the world. And we are also, many of us, observing the Sunrise Blessing, which is very, very beautiful and helpful indeed."

In Springfield, Mass., a new center has opened with an attendance of forty at its first meeting, and a happy assurance that they have a fine growing center. Mrs. Mary Margeson is the Healer and Teacher in charge.

The following question comes from San Diego:

Will you kindly tell us whether you believe we, as personalities, have lived on another planet before we came to this world? Are some of the planets and stars that we see nightly, now in the Cosmic Consciousness? Many subscribers will be thankful to read your answer.

This planet is our house, formed by the thoughts and feelings of its people throughout the ages, as the silk-worm forms its cocoon, out of itself. Our earth is not confined to the land and water, which our grosser senses recognize, but there are planes and planes, that surround this core as the rind about an orange or the layers of an onion, and these planes are open to our finer senses. They contact and overlap similar planes of other planets and stars, and communion is as perfect between us and these spheres as between personalities on this earth, through these higher senses. As to our coming from these other spheres. This is still in the realm of speculation to me, but I am inclined to believe these planets are brothers and sisters to our own earth, and that the inhabitants of all our globes came from spheres cons back in the history of the stars.

The Cosmic Consciousness is doubtless realized by certain inhabitants of every star, and in some of these spheres, there are more in this knowledge than in others. But this Consciousness belongs to the Spirit, which is universal and cannot be predicated of a locality any more than Heaven can.

Let us remember we see very little of the great heavenly bodies when we are star-gazing at night. The orb that shines so bright is but the core of a great sphere of planes too bright for our eyes yet to behold,—spheres that enfold us and are in communion with us as our auras overlap and bring intercommunion between us as per-

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sonalities. There is truly no separation, and as Spirit we neither come nor go.

In Oakland, the author, Mrs. Jessie Juliet Knox, formerly of San Jose, has opened a new center. The address is in the New Thought Directory. She is teaching Esoteric Bible Lessons, Basic Courses and Prosperity Classes and the other particulars can be given you over the phone (Oakland 4914) or by mail. May those she is to teach and heal find her quickly.

In Seattle, a flourishing work has unfolded itself under the willing hands of a beautiful soul, Dr. Brunhilde Von S. Higgins, who has been obliged to seek larger rooms to meet the demands upon her. She has "health classes," Monday morning and Friday evening, and a class for young girls on Tuesday, and one for boys on Wednesday, and a Sunday School at noon and a Bible study class at eight o'clock on Sunday. "We call ourselves," she says, "primitive Christians, and we are really a Society of Practical Christianity." May this sowing of the Spirit bring forth an abundant harvest.

In Edinburgh, Scotland, a center has been established by Helen Rhodes Wallace, the well-known writer and traveller, called The Edinburgh Higher Thought Centre. It combines church, school and library, and its founding is most timely. Mrs. Wallace writes: "How these people need literature. I came here to find reasonable rest and time to write and retire, and I am plunged into work as hard as that from which I thought to leave in New York. The co-operation is all that one could expect to begin with, and we have already outgrown our first quarters. We have beautiful rooms now, we have just moved into a three-story house as The Center for services and Library, etc., etc. The members have sent in beautiful chairs, six dozen, book cases, etc., and are doing all they can, and I am giving of every moment of the twenty-four hours that I have to give." We reach hands of loving fellowship across continent and ocean to this strong heart and bless her good work with the realization that the Spirit is her inexhaustible strength and courage so that she may never grow weary in this well doing.

One thing that has impressed me more than anything else while making this record of progress is the fact of how we do grow. Everywhere there is a moving into new quarters, an expanding that breaks the old boundaries. We are hearing and responding to the prophet's cry, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left."

And now one closing word as to my own itinerary for the months of May and June. As the plan unfolds to me at present I shall be in Sacramento about May 1st at the Home of Truth, in Denver about May 4th. Then a visit to my beloved Unity friends in Kansas City and St. Louis, arriving in Chicago the second week in May. Then a few days in Detroit and perhaps Buffalo. Then

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the last days of May in Boston, from there to New York, Philadelphia and Washington, returning to Detroit for our great Convention where I hope all who can will gather for the blessing of the nations.

After the Convention, I shall turn my face to the North West, and visit as many cities there as it is in the Divine Will that I should.

This journey has but one object in view, that I may be used by the All-Good to promote the spiritual work everywhere, and to let the people know where they can find healing and teaching in their own locality, and I desire to lend a hand to every Center that can subscribe to our basic principle that *Mind is the One Power* of the universe, regardless of the differences in presentation. The grounds of our beliefs which we do not hold in common can be avoided, and that which is Good and True to us both can be accentuated. And I ask the prayers of you all that the Whole Spirit—the One Self—of us all shall find me a free and selfless instrument, through which to announce forever the Truth that sets us all free.

In loving zeal for the establishment of Heaven on the Earth, I am, my beloved Readers,

Ever One with You,

Annie Rix Militz.

Permanent address, from which all letters marked "Personal" are immediately forwarded: 802 South Union Avenue, Los Angeles, Cal.

BOOK REVIEWS

HEALING INFLUENCES, by Leander Edmund Whipple. Published by The American School of Metaphysics, 10 E. 66th St., New York City. Price \$1.25.

This is a new book by one of our pioneer practitioners and the able Editor of *Man*. Mr. Whipple has given over thirty years to the study and practice of healing metaphysics, and his philosophical presentation in this new work carries weight in its cool, clear exposition of the principles which, throughout, he avers to be *spiritual*, and the processes *mental*. His methods of reasoning are principally inductive and will especially appeal to the practical man who has grown weary of mere theories, but can feel that here is a man who has proven that whereof he writes.

THE GOSPEL OF RAMAKRISHNA, according to M. (Mahendra). Published by Vedanta Society, 2963 Webster St., San Francisco, Cal.

This is an account of the life, walks and conversations with his disciples of a great soul who was the spiritual Father of Vivekananda of World's Parliament of Religion fame and Abhedananda, Turyananda, Trigunatita and many other spiritual Hindus whose ministrations have helped students of Truth. Sri Ramakrishna's words are full of life and light and pearls of wisdom fell from his lips continually. He was large enough to bless all aspiration towards God, and to understand the various methods. One ardently wishes that he might have received the healing gift from God, instead of humbly renouncing it, for then he might be with us still.

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The book is indirectly an excellent description of the way the Hindus live and act as devotees of the spiritual life. There is a wholesome, happy tone in all the communings of this Master and his disciples that is charming—one is impressed with how often they laughed, and were the object of Sri Ramakrishna's loving play of wit and sympathy. The book is a good contribution to our libraries of spiritual literature, and well worthy deep study.

RESPONSIVE SERVICES OF WORSHIP, compiled and written by Susie Louise Dix. Publishers, Goodyear Book Concern, 339 Fifth Ave., New York City. Price \$1.00.

An excellent compilation for use in the New Thought services. There are songs, responsive scripture-readings, prayers and meditations arranged for ten different services. There are about thirty familiar hymns. The subjects of the ten services are Truth, Rightness, Love, God Within, Worship, True Service, Peace, The Law of the Highest, "Be Thou Whole" and Understanding.

Centers in need of helps to an orderly, effectual Sunday meeting would do well to accept the Publisher's offer to send the book for free examination on receipt of ten cents in stamps.

THE MAGIC STORY, by Frederic Van Rensselaer Day. For sale by Metaphysical Library, 911 Black Building, Los Angeles, Cal. Price 50 cents.

A charming little book of optimism, about a wonderful story which transforms the ones who read it into new beings, full of character, vim and fearlessness in facing the world, so that they become magnets for prosperity where they have been the targets of poverty and ill-luck. Not at all preachy, yet a big sermon in a little volume.

MAGAZINES.

MUSIC AND HEALTH, new monthly magazine. Eva Augustus Vescelius, Editor, Croton-on-Hudson, N. Y. \$1.00 yearly; 25 cents the copy.

A magazine devoted to the teaching and demonstration that music is a healing power, especially when accompanied by a knowledge of the true principles of health. The Editor, Miss Vescelius, is an artiste in singing and her sister, Mrs. Louise V. Sheldon also, their whole family being devoted to music, and having many times proven its effectiveness in healing. Every New Thought musician should have a copy of this bright magazine and get into touch with its main idea.

LITTLE GLEANERS, Published Every Now and Then, by The Little Gleaners, Croton-on-Hudson, N. Y.

A little magazine for, and in the interest of, children. It is connected with The Child's Right Association which was formed, with officers Sara Van Alan Murray, Pres.; Mrs. Wilbur Fiske, Vice-Pres.; Howard A. Colby, Treas., and W. John Murray, Sec., for the purpose of giving a home and schooling to the many children who, without such aid, would miss these rights. Their office is 113 West 87th St., New York City, and every philanthropic New Thinker should lend a hand. Send them a card for their informing literature.

The Master Mind

NEW THOUGHT POST CARDS, compiled and published by Gertrude Redit, 649 S. Flower St., Los Angeles. Price, 5 cents each.

These cards are sayings from different New Thought authors which Miss Redit has selected and printed, a single saying to a card, on ornamental cardboard, for mailing. Miss Redit shows knowledge and discrimination in her selecting. Among the sayings selected from the writings of the Editor of *THE MASTER MIND* are:

The Kingdom of Heaven is within our hearts and minds, and does not depend upon externals.

Love is the Truth that saves to the uttermost.

Our Individuality is our Soul—original, beautiful and noble—and we are here to express it in fullness.

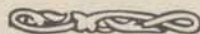
The body is constantly transformed by the renewal of the mind. New thoughts make new bodies.

Activity which blesses others, is ever divine.

Life is—it neither ebbs, nor flows; but abides in fullness everywhere.

The gracious man or woman knows neither saint nor sinner; high nor low; but only—this is a human being.

True faith is a firm, persistent, determined belief in Almighty Good.



For a cap and bells our lives we pay;
Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.—*Lowell.*

Life enlarges and deepens mostly through experience—not through the lore of books, but by the discipline of life. God writes his name upon the hearts of men with his own tools.—*J. L. Jones.*

Sloth is the most laborious state of existence. Woe to the man who wishes to be a parasite for he will be a vermin. To become a rogue is inconvenient, and it is not nearly as hard to be an honest man.—*World's Advance Thought.*

In every man, however frivolous, or even worthless, love calls up to the surface the real heroism, the real depth of character—all the more deep because common to poet and philosopher, guardsman and country clod.—*Charles Kingsley.*