

THE MASTER MIND

Edited by
ANNIE RIX MILITZ

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The MASTER MIND

Stands for

The Supreme Universal Intelligence that heals every disease through knowledge.

Reveals absolute Truth, Omnipresent and Omnipotent.

Interprets and gives the true meaning of all Scriptures.

Uncovers the holy Love nature that establishes the brotherhood of man.

Delivers from sin, sorrow and poverty.

Transforms the earth into heaven.

Is the mind of Jesus Christ.

Being the Mind of God.

The only Mind that Is.

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THE MASTER MIND

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No. 3

THE LIGHT THAT LIGHTETH EVERY MAN

"That was the true light, which lighteth every man that cometh into the world."

—John the Disciple.

"When he, the Spirit of Truth, is come, he will guide you into all Truth . . . he will show you things to come. He shall glorify me. When the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of me.

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

"For he dwelleth with you, and shall be in you.

"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you . . . that he may abide with you forever. And when he is come he will reprove [convince] the world of [what is] sin, and of [what is] righteousness, and of [what is] judgment."—The words of Jesus Christ.



COMING into the world with every human being is an interior light, which is one with his life—his guide, leading him into the ways of his good, and attracting to him the good that is for him.

At first this light is clear through the innocence, purity and non-resistance that fill and cover childhood. And when the light is not obscured through unbelief and false training on the part of the child's parents or guardians, it becomes a perfect defense, and a sure guidance to the child, bringing it and its good together daily.

But as our humanity plunges into the maelstrom of existence, worldly thoughts and desires obscure it, and only as we are in danger does its voice become insistent, clear and strong. Then we call it *Conscience*. And if we will not heed it, it becomes uncomfortable, and we quench its utterances, and it retires into the background of our consciousness, still abiding with us but under the name of "impression," "my judgment," "common sense," etc. As long as it remains unacknowledged and unobeyed, it seems non-existent.

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But when recognized in the least, it springs forward with quick response, and, by faithful obedience and living the life taught and demonstrated by Jesus Christ, the Light becomes a great shining radiance, the Voice of which is clear and true, and able then to instruct us in all Truth and guide us and keep us free from every pitfall of error.

All the teaching of Jesus Christ was to this end that the Holy Spirit might be a conscious presence and power to one, for then, and only then, can one be perfectly safe before the subtle delusions that have been the downfall of so many advanced lovers of Truth. Men like King David, having tremendous spiritual power, endowed with wondrous graces, gifts and illumination, have stumbled at a critical epoch in their lives and reaped disgrace, failure and death instead of the glorified climax that is destined for every human being, and which was demonstrated in the life of Christ and other divine conquerors.

Many have been the names given this interior Light, according to the viewpoint of its judges. Jesus called it the Comforter, the Spirit of Truth, the Holy Spirit, the Holy Ghost; his enemies called it a devil, Beelzebub, Satan; and modern names are conscience, impression, intuition, in slang "a hunch," and by the uninstructed "spirits."

So impersonal is it, and truly non-resistant and co-operative, that whatever garment of opinion is thrown upon it, thus will it appear to the beholder, and yet it is true to its inmost character, and when views of it are very gross and false, it recedes until its Voice is so faint as to be practically unheard, and it is an abiding presence to those only who fulfill its laws and obey its Voice.

This Light is its own authority and is the Court of Final Appeal to all those who know it. Such grow independent of the usual authorities—churches, priests, books, etc. For they have within themselves the *source* of the power of the church, the righteousness of the priest and the instructions in the books, without the dead letter, traditions and adulterations that have wrought so much confusion to the devotees of the past. For the Spirit within bears witness to its presence and authority, wherever found, and is able to cut off extraneous and false matter whenever its guidance is sought with a pure, sincere, and selfless fidelity.

The greatest and safest example ever presented to man as an external guide, declared himself independent even of "the greatest among those born of woman." Jesus and John the Baptist knew each other by the Voice within, and yet were not bound by the utterances of the human voice, no matter how they revered and honored each other.

"Ye sent unto John," said the Master to the Pharisees, "and he bear witness unto the truth, but I receive not testimony from man . . . I have greater witness than John."

The Light within is the Holy Spirit, whose immersion or baptism—that is, being saturated with it—will break down the

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barriers between sects, and between churches, and bring together the genuine lovers of Truth in all the ranks, scientific, aesthetic, philosophical, ethical and spiritual.

For there is a sure recognition and fellowship between those who are conscious of the interior Light, and the signs and passwords between the members of this divine order are spontaneous and unmistakable.

The Holy Spirit is ever impersonal. The translators of the Bible who referred to it as "he" should have used the neuter pronoun "it," for the Holy Spirit is as much feminine as masculine. Certain of the early Christian fathers claimed that the Holy Spirit was the feminine—the motherhood—of God and Jerome refers to a saying of Jesus, not found in the Gospel but considered authentic by him: "The Holy Spirit, my mother, took me by the hairs of my head and lifted me up on Mount Tabor," the mountain where Jesus was transfigured before his disciples and talked with Moses and Elijah. And the natural deduction from this view is that the Trinity is God the Father, the Holy Spirit the Mother, and the Son their offspring. But each is really complete in itself. God is both Father-Mother, the Holy Spirit or Whole Spirit is both Bride-Bridegroom and the Son is all Humanity, both Son-Daughter in one.

There are certain mysteries of godliness and deep things of the Spirit that cannot be revealed by word of mouth—not even by parables. Jesus would have been glad to tell them, but he knew that his words would not be understood, or worse, might be misunderstood, so he refrained.

"I have many things to say unto you but ye cannot bear them now," he said, "howbeit when the Spirit of Truth is come, he will guide you into all Truth."

This light is spoken of as "coming," as "quenchable," as "being grieved," etc., all of which describe mortal man's attitude towards it. To him it seems to come and go; that he is able to hush its Voice or crush its expression in another; or to do things that make his heart heavy and cause something to sorrow within him. But these are appearances, for, in truth the Spirit ever abides in man, neither coming nor going; it is indominatable and eventually will win, for it is the very will of God, of which Daniel says, "He doeth according to his will in the army of heaven and among the inhabitants of the earth and none can stay his hand," (Dan. 4:35). It is that same truth of which the poet says "though crushed to earth will rise again." It is not really crushed, it cannot be quenched—it is the unquenchable fire whose sweet pure flame is irresistible and will make all as sweet and pure as its own self.

When this white flame becomes a living presence with one, then he ceases to make mistakes. He always knows what to do, where and when to go, and what is right and what is Truth.

The signs of its presence are poise and balance; good judgment and wisdom, even about earthly matters; purity of heart, speech and

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conduct; a steady quiet satisfaction, and yet an eager, loving desire that all shall know and have what he realizes and possesses.

This is the Light that reveals all the secrets of the ages; it gives the key to the revelation and interpretation of all scripture whether pagan or orthodox; it reveals character and discloses the hidden thoughts and feelings of men and women; it uncovers the riches of the earth and leads men to find its precious metals, gems and other treasures; it causes invention; it draws on to discoveries; it reflects in the brilliant intellect; it fires the hearts of heroes; it flames up in the aspiring soul as the cosmic consciousness.

And all have the Light.

The greatest criminal as well as the noblest saint, alike have the Light, for "the Light is the Life of men." The difference in men is as to their knowledge and use of it. The simplest way to develop it is to follow Jesus Christ in all the rules he has given, to live his life and to identify oneself with him as he has identified himself with God.

By studying and obeying Christ's instruction as to adultery and fornication, the mind can be kept clean, the heart pure and the whole consciousness free from psychic imposition, the most dangerous counterfeit of the Holy Spirit. Sometimes when one has been the victim of controlling "spirits" or under the hypnotic control of other mentalities, there may appear to be a long stillness as to the Inner Voice, until our mentality has come under the perfect protection of the Spirit, so that personal wills and desires cannot adulterate the heavenly utterances. It is wise to call whatever voice speaks to us, the Voice of the Holy Spirit, and no longer ascribe it to human agencies. If its messages are material, sensual or evil, and not one with the great principles of truth, then the errors must be denied as real, and the statement "Only the Voice of God can speak to me" must be affirmed until the intention of the Spirit is revealed and true words are spoken.

The Spirit never presses its message upon one and never upbraids for unbelief, knowing that the devotee must "walk circumspectly" through the forest of isms. It does not flatter humanity, but invites one to modesty and to giving God the glory for all power and achievement. It gives one all freedom of choice and never punishes. It counsels forgiveness unlimited, patience that never changes into impatience or discouragement but into power. It urges to diligence in communion with God through prayer and meditation, and to watchfulness, to avoid all suggestions as to the reality and power of evil.

The more one loves, universally, purely, unselfishly; the simpler one lives, with child-like trust and indifference as to the gifts of the world, riches, honors, position and powers, the more direct can be the guidance until it will be as easy for the Spirit to guide us in our homely, everyday, commonplace affairs as now it guards and directs us in the vital issues of our spiritual ongoing.

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A sweet, simple old lady with a child-like trust, withal she had an astute mind and a sharp clear insight into human nature, used to come to our Center when first we started our work in San Francisco. She was a Quaker, a widow, with an only son, Alexander, for whom she sought our healing prayers.

Her quaint "plain speech," her happy selflessness and gentle ways were exceedingly attractive. She and her son lived in a little cottage among the sand dunes of the Pacific Ocean side of San Francisco, where she had a little flower-garden from which she delighted to supply her friends with flowers. She seldom spoke of herself—we easily forgot her name, always calling her "Alexander's mother"—but often enlarged upon God's goodness to her and his wonderful answers to her prayers. Two remain in my mind that illustrate the fact that the Spirit can be a practical help in the common affairs of those who trust with a simple heart, and do not exclude God from the daily workings of one's life. The first instance was of how God turned the wind from its accustomed course about her house, in answer to her communion.

There are certain winds that blow on the Pacific Coast, so regularly in the summer months from ten in the morning to four in the afternoon, and so steadily in one direction, that they have received the name in commercial navigation of "trade winds." The first summer that Alexander's mother had the little garden, which had been planted in the fall and flourished all winter, the sand blew upon her flowers and grass in such quantities as to almost bury her plants and quite obliterate the grass-plot. And it sifted under her front door, so that the little parlor was covered with grit and dust. The winds cease in September, and again she planted her flower-beds. And when again the summer winds began, she "reasoned with the Lord": "Now Spirit, I don't want the trade winds to stop—for the sailors love them—but thou Lord knowest a way to keep them from blowing sand on my gardens and in my front door, and thee will do it." And she said the Voice within said, "I will do it." And though the winds blew as hard that summer as ever, no sand was blown upon her garden or into her house, and many summers had gone by since she heard that promise, and her little home remained ever unmolested by wind or sand.

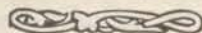
She was accustomed to seek the counsel of the Voice within for all her guidance. It brought her to us. It taught her to heal. It brought Alexander to a good position. It directed her housework, and even the trimming of her pretty little bonnet, that she wore one Easter. And to inquiry as to who was her milliner she replied, "I trimmed it myself. But I never did such a thing before and I was making a great mess of it, until I heard the Voice saying 'Let me guide thee!' And so I rested my hands in my lap and never moved them except as I felt the Lord was doing it, and it was done in a few moments."

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This simple consciousness is a great attainment. They that have not reached it may scoff or resist such application of God's guidance as puerile, superstitious or even blasphemous. But they scorn to their own disadvantage.

"Except ye become as a little child you cannot enter into the kingdom of God."

The oil that supplies the lamp of the Light universal, is purity, humility, love; God-knowledge, simplicity, selflessness, goodness, prayer, aspiration. Our Light is shining. The supply of oil is inexhaustible. Walk in the Light, ye children of Light!



GOD IS ALL

From Origen, one of the early Christian Fathers (A. D. 125), who is greatly loved and revered by the orthodox Christian Church.

"I am of the opinion that the expression by which God is said to be All in All means that He is All in each individual person.

"Now He will be All in each individual in this way: When all rational understanding be cleansed from the dregs of every sort of vice, and with every cloud of wickedness swept away; and when all that can either feel or understand or think will be wholly God; and when it will no longer behold or retain anything else than God: but when God will be the measure and standard of all its movements and thus God will be All, for there will no longer be any distinction of good and evil. Seeing evil nowhere exists, for God is all things and to Him no evil is near."

THE PROCESS

BY ED. B. WARREN.

It is Fear that ever whispers "Just let well enough alone,"
And that fits eventless places to the coward and the drone;
But the steel, that drills the granite, must endure the furnace heat
And the plunge in chilly waters, ere its temper is complete.
And our victories and failures at the kindly hand of fate,
Help us train our vagrant motives, to that bright and happy state
Where the heart is ever singing, though the wind blow north or south,
And a smile is ever clinging to the corners of the mouth.

I gave thee of Mine own creative power
With winged imagination for thy dower:
That which thou wilt thou canst: no seed of thought
E'er sank into thy soul, but sprang to flower.
And fruited, or for blessing or for ban:
Yet, when thou com'st the harvest-field to scan,
"Some enemy," thou sayest, "hath planted tares."
I tell thee nay: thou art—thyself—the man.—*James Rhoades.*

BREAD FROM HEAVEN

LORD, evermore give us this bread.
A certain man made a great supper and bade many: and sent his servant to say to them that were bidden, Come; for all things are now ready.^a

The Truth invites us to partake of it freely and through its greatest instrument, Jesus Christ, who became so identified with it, as to be able to say, *I am the Truth*, has given us Words, that will lead us into all Truth. Learn something of the utterances of Jesus every day—eat his words, make them your own and announce them to your own thoughts and feelings, as he spoke them to his disciples and all that came to listen, and your true thoughts and feelings will be encouraged and strengthened, while the false will be brought to nought and pass away forever. Christ is teaching your world in order to bring it to the safe place, free from every evil forever.

KNOWING GOD.

- June 1: ^bAs the Father knoweth me, even so know I the Father.
June 2: If ye had known me, ye should have known my Father also: and from henceforth ye know him and have seen him.
June 3: And he that seeth me seeth him that sent me.
June 4: That ye may know and believe, that the Father is in me and I in him.
June 5: Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true.
June 6: No man knoweth who the Son is but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.
June 7: But I know him: for I am from him, and he hath sent me.

THE IGNORANT SELF.

- June 8: ^cArt thou a master in Israel, and knowest not these things?
June 9: Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.
June 10: If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?
June 11: Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father: and how sayest thou then, Show us the Father?
June 12: Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.
June 13: He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.
June 14: They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God service.

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June 15: And these things will they do unto you, because they have not known the Father, nor me.

HARVEST FRUIT.

June 16: ^dSay not ye, There are yet four months, and then cometh harvest? Lift up your eyes, and look on the fields; for they are white already to harvest.

June 17: I am the vine ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

June 18: I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.

June 19: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

June 20: Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground.

June 21: And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

June 22: And if it bear fruit, well: and if not, then after that thou shalt cut it down.

REVELATION.

June 23: ^eHave ye understood all these things?

June 24: Unto you it is given to know the mysteries of the Kingdom of God.

June 25: Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

June 26: But whom say ye that I am? Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

June 27: These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

June 28: Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

June 29: Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering ye hindered.

June 30: The light of the body is the eye: therefore when thine eye is single, thy whole body is full of light; but when thine eye is evil, thy body also is full of darkness.

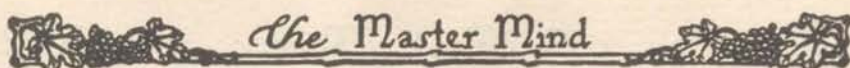
^a John 6:34—Luke 14:16, 17.

^b John 10:15—John 14:7—John 12:45—John 10:38—John 7:28—Luke 7:22—John 7:29.

^c John 3:10—John 3:11—John 3:12—John 14:9—John 8:19—John 8:47—John 16:2—John 16:3.

^d John 4:35—John 15:5—John 15:16—John 13:6—John 13:7—John 13:8—John 13:9.

^e Matt. 13:51—Luke 8:10—Mark 4:24—Matt. 16:15, 17—John 16:25—Luke 8:18—Luke 11:52—Luke 11:34.



CHRISTIAN MIND HEALING

A Course of Lessons in the Fundamentals of New Thought

BY HARRIET HALE RIX.

Lesson III.

AFFIRMATION AND FAITH.

Spiritual Weeding.

If the message in the last lesson is thoroughly understood and practiced by the earnest truth student, he now feels empty, clear and clean and ready for the next step.

It requires some degree of bravery to make good, clear-cut, strong denials, as one is apt to feel during the process much as a newly weeded lawn looks, with bare places, left where the weeds have been pulled up. These spaces may even appear unsightly, but are by no means a matter for discouragement to the skilled gardener. He knows that seed, care, sun, water and time will blot out the ugliness with a beautiful new growth.

Affirmation Constructive.

As denial destroys so affirmation constructs. These are powerful twin forces in the hands of divine man which God-loving beings in all ages have used to eliminate error and established good.

Listen to the words of spiritual import, descending into the heart of one of God's prophets who apparently is hesitating between faith and fear.

"Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant." *Jer. 1:9, 10.*

This is not a special power given to a favored few of God's children, but the free gift of God to all.

As denial empties of error, so affirmation fulfills or fills full of truth. As Job discovered in his distress the law of construction, wording it thus:

"Thou shalt also decree a thing and it shall be established unto thee." *Job 22:28.*

Principle, the Basis.

Like denial, scientific affirmation is not made from the standpoint of appearance, but from that of eternal principle; therefore we may say that to affirm anything spiritually and scientifically is to assert positively, even in the face of all contrary evidence, that it is so. Take your eyes off the seeming. No matter how ignorant, poor, weak or sick you appear to be, declare steadfastly, firmly: *God is all and I am free.*

You will not hesitate or fear to do this when you remember these affirmations refer to your true self. Unbelief and fear would

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cause you to affirm weakly and negatively and thus would be produced only uncertain results, while faith, active in your affirmation, will demonstrate the whole truth. God and his finished creation are now ready and waiting to be drawn into your manifestation by your vital, intelligent affirmation of the All-Good.

The Practice of Affirmation.

Meditate upon the idea of a perfect body; eliminate from this idea all weakness, disease and imperfection. Establish this idea in consciousness through the constructive power of your word of affirmation. Do this daily in relation to your mind, family, circumstances and business affairs, and you will have the satisfaction of seeing health, peace, prosperity and success take the place of disease, unrest and limitation.

Immediately after the great fire in San Francisco in 1906, a truth student of Alameda doing business in San Francisco, rose one hour earlier than usual each morning through those first chaotic months, in order to sit in the Silence and establish a realization of wisdom and peace. The result was astonishing to his friends and business acquaintances. Many of them asked him by what means he had re-established his office in an orderly working form when the majority of men were still unsettled. He brought his every day activities under the control of the affirmation of the All-Good, located men easily, systematized his corps of workers and harmonized the present with the past as to records, books, bills, etc., and all this without experiencing the weariness and exhaustion other men thought a necessary part of those days of trial. His trueness at that time proved to many, who were ready for instruction, that the sound judgment, true tone, the cheerful view and constant up-lift in the principle underlying affirmation, is success.

In order to avoid controversy and antagonism it is wise to practice denial and affirmation silently.

Faith Vitalizes.

Keep claiming your oneness with God while avoiding the cold, unspiritual mechanical use of affirmation by vitalizing your word with faith.

Faith means to stand for, and by, the truth at all times. Therefore it is described as a steady, firm hold on principle. Faith supplies affirmation with that spiritual life-principle necessary to demonstration. Paul says, "Faith is the substance of things hoped for, the evidence of things not seen." Formerly we *hoped* for health, wisdom and success but now we *know* these to be realities ever present with us. Our weak hope is lost in the substance of living faith. God works in and through substance, hence we are wise in giving God plenty of substance or faith through which to manifest his goodness.

The Faith of Jesus Christ.

Christianity is the gospel of faith—the life and works of Jesus Christ testify to the dynamic power of faith. He places supreme

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value on this power and teaches that it is unlimited and necessary to a life of spirituality and power. Often he asks those who apply to him for healing—"Believe ye that I am able to do this?" *Matt.* 9:28; or says to those who have been healed, "Thy faith hath made thee whole," *Luke* 17:19 or rebukes the lack of faith in others, as, when Peter fails to walk on the surface of the water, he exclaims, "O, thou of little faith, wherefore didst thou doubt," *Matt.* 14:31; or praises an unusual expression of faith with the blessing, "O, woman great is thy faith, be it unto thee even as thou wilt," *Matt.* 15:28.

Jesus Christ taps the universal mind of faith, and one miracle after another follows his spoken word. What he does he claims that all may do, who know and obey the truth. He puts special emphasis upon the quality of *persistence* in faith, showing through parable and teaching, that success comes to those who will not give up—to those who will not accept failure. Once he says, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free," *John* 8:31-32. This continuance is faith. Again he says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," *John* 15:7. To abide is an act of faith, it means to hold fast at all times to that which is proven true and worth while.

All Have Faith.

Demonstration always requires faith, and all are fully supplied with it. Only let an individual recognize that this is so, and he will begin to do the larger works; but if he complains of the lack of faith, or ignorantly looks upon it as a special gift of God to a few chosen people, he will seem to keep himself in limitation. The truth is that every act of our life is an act of faith—lifting the arm, winking the eye lid, speaking, seeing and the hundred of ordinary, every day activities are really expressions of faith, and have sprung from conscious exercise of this power. How would we dare to go to sleep at night, or board a boat, or railway train, or street-cars, thus placing our lives in the care of an unknown man, were it not for faith? The fact is we have no active agent but faith, so that even our mistakes and sins use up this vital power and scatter our forces, which can only be recalled and used for good as we place all our faith where it belongs—on God, the Indwelling Spirit.

If the belief, that is today put in evil, were turned to the good for one hour it would be sufficient to revolutionize the world.

Belief Versus Faith.

Jesus Christ says, "Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith," *Mark* 11:23 and again, "If thou canst believe, all things are possible to him that believeth," *Mark* 9:23 and yet there are thousands of people who claim they believe in God and in the Christ and have no power even to heal a headache. What then is

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wrong? Is it not that their idea of what constitutes believing is inconsistent with a true definition and understanding of faith? Faith is ever active while belief is often only theory.

Faith is steady, changeless and firm as a rock, while belief is like the sands of the sea, shifting, changing with every new thought or doctrine. Belief is never sure; admits of comparisons; is divided between two opinions; governed by education, inheritance, traditions and shadow experiences. It is moved by both good and evil and says, "I hope," while faith says, "I know."

You can believe a lie but you cannot put faith in a lie. Unlike belief, faith is spiritual and is governed by principle, not appearances; it gives all power to the invisible, and accepts truth as its basis. Its house is built on the Rock of Ages, and all the evil in the world has no power to overthrow it.

Healing.

The work of overcoming is centered in belief, because the tap root of error has its beginning here. There is no reality in evil but there is much belief in it, and whether its activity is but a mild impression or a deep fixed conviction, we must work to supplant it by faith in the Good.

Believing in matter as the real substance, man has transferred his faith from mind to form. Thus through hundreds of years, he has attempted to secure, outside of mind, a scientific basis for healing. As long as his premise is incorrect his conclusions will continue to fall short of perfection, and his methods will prove unable to free man from suffering.

The false argument lying back of *materia medica* is that diseases are caused from agents outside of mind, thus the conclusion that an outside remedy can reach and heal the disease.

Truth, the Healer.

Truth reveals to us that disease is the result of ignorance and false states of consciousness, therefore we conclude that only that remedy which can reach and correct thinking is able to heal disease.

If medicine when taken could regenerate the character, make the individual more loving, balance his judgment, or establish peace in his heart then medicine would be scientific. Since it cannot fulfill these requirements for healing, wisdom turns our faith to mind power, which heals from center to circumference.

The superstition underlying the belief that minerals, herbs and compounds have healing potency in them is rapidly passing away. The drug store proper is almost a thing of the past, and less and less medicine is being taken by the race every day. Where medicine has appeared to relieve the patient, knowledge of the power of mind will show that faith was really the friend.

The student should thoroughly understand the nature of divine mind, and be able to distinguish it from the human mind in relationship to healing, recognizing the one to be the changeless, perfect mind of God, while the other is made up of man's belief about mind,

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sometimes called will power, suggestion and hypnotism. These will be avoided in the highest, since their basis is that incorrect assumption of mind over mind, or mind over matter, or that the strong will rules the weak will. Turning, in faith, from many minds, to the one almighty Mind of God we realize perfect health.

Doubt is a mental disorder which comes when we listen to the testimony of the senses, and should be denied. When it is in possession of the consciousness, it prevents fruiting of the word, and if continued in, will make the individual appear cold and hard.

With the conquering of doubt, and the establishment of faith in God, as the only power and presence, will be cast out the cause of mental and physical paralysis, while power to will and to do the works of God will be established.

Meditation.

Meditate on the following statements on affirmation and faith:
Affirmation establishes the thing or quality affirmed.

Affirmation constructs, up-builds, gives courage and makes positive.

Affirmation and faith working together are all powerful in demonstrating the truth.

Faith is the substance of divine mind.

God creates in faith.

Faith is the active power in creation.

Faith is the most dynamic power in the universe.

Faith is the determined knowledge that admits of no doubt.

Faith is firm, steady reliance on what is true.

Faith affirms the almighty power of God. I am God's affirmation.

For Daily Practice.

FAITH

Creates for me an atmosphere of peace, power and plenty.

I have faith in God as the only power working.

I have faith in God as the only presence.

I have faith in God as the only healer.

I have faith in the universal Good.

I have faith in man.

I have faith in myself.

THEREFORE

I deny doubt and affirm faith.

I deny weakness and affirm strength.

I deny disease and affirm health.

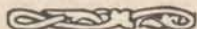
I deny sin and affirm purity.

I deny undesirable conditions and affirm good.

I deny poverty and affirm supply.

I deny ignorance and affirm infinite wisdom.

I deny death and affirm life.



THE BODY, RENEWED AND GLORIFIED

Twelve Lessons in Eternal Health, Youth and Beauty.

LESSON IX.—SELF PRESERVATION.

Self-preservation is nature's first law.—Old Saying.

For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.—Mark 8:35.

A man who is good at taking care of his life can travel through the country of the rhinoceros and the tiger and not be attacked by either; he may enter an armed host without fearing their steel. The rhinoceros finds no place in him to insert his horn; the tiger finds no place to fix his claw; the weapon finds no place to receive its blade. And why is this? because he is beyond the reach of death.—Lao Tszé.

WE READ of the children of Israel when they were journeying through the wilderness that their "garments waxed not old" and that their shoes did not wear out. Without denying the literal facts of these great provisions on the part of Jehovah for the comfort of his people, the significance to us may be deeper than that of our clothes enduring for years. "Is not the body more than raiment?" May not the same law that preserved the garments of the Hebrew children be applied to the preservation of these bodies when they have come to the form, health, strength and skill that make them fit and beautiful instruments of our mind?

Perfection is self-preserving, therefore when the body manifests its completeness in beauty and use for both earth and heaven, the law of immortality apprehended and applied by the mind can cause each cell to continue in perfect expression so long as the Soul may will.

"Have salt in yourselves." Have the consciousness within you that both purifies and preserves. Even before the whole body portrays the ideal of perfection there are portions that comply with the standards of efficiency and beauty. And here can begin the record of your consciousness of immortality, until the whole body shall become a graceful monument to your realization of God's omnipresence in the flesh—the Word made flesh.

The paradox of preserving one's life through losing it can be understood by one who knows the true Self and its imitation, the selfish one. The true Self is God—the perfect, immortal spirit which we are in truth. Its body is changeless beauty, grace and strength, "eternal in the heavens," and it is the shining of this body through the earthly form that causes it to appear perfect in its plane.

The electric lamp is a good illustration of the relationship between the heavenly body and the earthly. Electricity fills the air but by man's application of law, it is gathered so as to express itself in a resplendent light. That it may be visible to men's eyes there must be a vehicle that is fit. It must be pure and clear, and there must be a vacuum within, and a steady connection between the tiny wires within and the great central dynamo.

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If the glass, that covers the light in the electric bulb, is of a certain nature, the glass itself will appear luminous with a soft radiance that is very acceptable to the eyes. So the body that is transformed by the renewing of the mind can so transmit the soul's light as to be itself wonderfully luminant and exceedingly useful in giving the illumination of Truth to the world.

Now, the next invention of man should be an unbreakable glass. Long has man striven to find it. And co-existent with such a discovery will be the realization of an unbreakable, non-decaying body which a man may retain so long as he wills. This in the Highest, is so long as God wills, or as it may be for the Universal Good, which means its owner's happiness and the happiness of all.

The beautiful statue, Venus de Milo, whose soft smile of womanly mystery, as well as her perfect proportions, has entranced millions of beholders of the present time as they gaze—some of them for hours—upon the fair, marble form in its crimson rotunda in the Louvre at Paris, and doubtless, once gave joy to many others centuries ago when it was moulded by its great sculptor, has been preserved by the intelligence, appreciation and skill of man, working from the material plane. Likewise there is a spiritual law that can operate to preserve the bodies of the men and women, who illuminate, bless and charm the world with beautiful lives, and when humanity will give all the time, money, work and talent that has been given to preserve works of art, to acquiring knowledge of this law, the race will go forward in leaps and bounds, and heaven shall be seen at our very doors.

Man has life in himself, being the express image of God who has life in himself. It is the Christ that reveals this Truth and makes man conscious of it. Leading the life of Christ uncovers the secret of its origin and its self-existent nature. This is the life divine. The animal life is reflected, or derived, and is the life to give up or lose. There is in reality no animal life—by which is meant the selfish, greedy, limited flesh-life—for all Life is God. It is the *view* of life that is called animal, fleshly or carnal and the candidate is called to give up this view, then the old methods fall away and the new and the true, which are eternal, appear.

The vacuum in the electric bulb that allows the light to burn true and clear, is that within us which is called by mystics "The Emptiness." Jesus spoke of it: "Deny the self of you and lift up your cross." Become empty of the personal ego, and co-operate with anybody or anything that seems to make nothing of you—to "cross" you or cross you out.

In order to escape all attacks of evil, whether physical or mental, one must know the divine *art of being nothing*. Jesus exercised this power when he escaped out of the hands of those who pulled him to a precipice, and when they desired to push him over, he disappeared. Again, when they took up stones to stone him to death in the temple, he so lost himself in the crowd that he was nothing to his persecutors. He could have done this always. Therefore he said "No man taketh my life. I lay it down of myself."

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By humility and non-resistance toward evil comes the true emptiness of self, and one has no opposition with which to meet enmity but is as the air. The target can be riddled by shot, but the air remains the same, though a thousand shots be fired into it.

The joys and victories of selflessness are multifold and the old thought of painful sacrifice must pass away. The real sacrifice is a making sacred, as the origin of the word shows. The *sense* of losing is what we really give up, not our true individuality or real joy. "The king's heart is in the hand of the Lord as the rivers of water; he turneth it whithersoever he will.

"Every way of a man is right in his own eyes; but the Lord pondereth the hearts.

"To do justice and judgment is more acceptable to the Lord than sacrifice." Prov. 21:1, 2, 3.

Sensitiveness to disapproval and to other forms of belief in evil passes away, and with it the tensility that lies back of so many nervous troubles and especially disturbances in the solar plexus and digestive regions. Also worry and fear disappear with the abolishment of the sense of an ego, or existence, separate from the whole. "You and I are One," is the harmonizing truth that removes the fermentation that leads to decay.

Abandonment of the little self results in freedom from petty troubles, the gnats of feeling neglected or insulted, that sting and poison the tender cellular formations through their influence on the mentality. Who cannot be tormented, will not be. Who will not recognize unkindness or injury becomes immune before these errors. And by this true attitude of giving up the belief in a self that can be hurt, all the strength is taken out of one of the greatest spoilers of men's peace and freedom, *self-pity*.

Nothing is more puerile than self-pity. It withers and sags the tissues and gives heaviness to the steps and drawn looks to the countenance.

There is no self-pity in God. Let us learn to laugh in the midst of the falling tears of the sense of injury, and so bring forth the rainbow of the promise that we shall mount up on every persecution that we receive with rejoicings. The Truth wipes away all tears from off our faces. There is no occasion for sorrowful looks with those, upon whose countenances the light of heaven falls. "Weep with those that weep" was not written for those who are perfectly instructed.

Much meditation upon the personal self is at the root of "in-growing" miseries, and especially meditations upon the wrongs done to oneself. The latter has sometimes culminated in insanity, as someone has said, defining that "decay which begins at the top." Insanity is egotism gone to seed.

The thoughts can be diverted from one's own trials and tribulations—even painful diseases—by giving impersonal treatments, or spiritual teachings (silently and absently) to others who may have the same affliction. If such a one is not known—and many of the deepest sorrows are hidden jealously from the world—then to send

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the message out universally will be a blessing to the sender. "And in blessing you shall be blessed." An impersonal treatment is a universal prayer—the rain that descends upon the just and the unjust alike and whoever is ready to receive it will be benefitted thereby.

"Who shall ascend the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart," sings the Psalmist. Who shall mount up, as Elijah did in his translation, whose bodies shall not see corruption? Those whose deeds are clean and holy, springing from a heart free from guile and lust. This is the way of the Life that preserves the body.

Professor Goldwin Smith in a prophetic, scientific vision foretold as a possible development of the race that they might shed their old cells bodily as the snake casts its skin. Then all the blemishes of age and discoloration, of ugliness and malformations, of limited senses and diseased organs will fall away as old garments are discarded, and the wedding robes of the deathless, new body shall appear, fit apparel in which to tread the Courts of the King.

It is not by attachment to Life that it remains safe, but by abandonment concerning it, giving it over to the Spirit. Nothing should be clutched, and the fearing clutch of certain invalids stands in the way of their healing, for Life cannot be captured but recedes before the grasp of the fearful, like a feather in the air before the hand that tries to seize it with too much vehemence. The appearance of faith in living, on the part of the consumptive, is at root a despairing hope, that clutches at straws, and has such a secret dread of death as to refuse to name the disease, or to talk upon death as a liability.

If this attitude of silence, as to a disease or as to death, were scientific then healing would come rapidly. But the clinging to the body is much like the death-clutch of a drowning person, who seizes the swimmer, who is trying to save him, so that both are drowned because of the ignorance and fear of one.

Trust in the immortality of Life relaxes the whole body in rest and assurance. The cells of the body give each other freedom, and where through the general belief in attachment (to property, things, people, ideas and feelings as well as each other) they are linked together like a "hook and eye," they can unhook and become detached, so that the old form is dissolved while the new is being established, and the transformation is without violence or hindrance.

Attachment can be predicated of twoness only, not of God. There is no attachment with God, but Love that recognizes but one only—that one, God. True Love trusts absolutely in the unchangeable, and never fears loss. It does not bind another, and the freedom it gives makes it deathless.

A good name is a great power of preservation, and the innate desire of human beings to leave an immortal name is the shadow of the divine desire that each one shall prove himself immortal in the flesh.

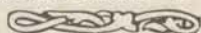
"Thy name is as ointment poured forth, therefore do the virgins love thee," therefore incorruption is yours. When Mary of Bethany poured ointment over Jesus' head and feet, he mystically referred to

the real work that had been done, the embalming of his body before death, "For in that she hath poured this ointment on my body she did it for my burial."

Holy love, with the supreme reverence that it evokes, is the essence that preserves the body through burial, resurrection and ascension.

But we shall not all be buried but we shall all change. For this corruption shall put on incorruption and this mortal shall put on immortality. For it is written, Thou wilt not let thine Holy One see corruption, and that Holy One is here, and its Temple is holy and whatever defiles this Holy Temple of the body, that, God the Truth, destroys.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. 5:23.



SOME OF THE RULES OF ST. THERESA

Given to the Young Girls Under Her Charge.

1. The earth, even though fertile, unless it is cultivated, produces only brambles and thorns; so is it also with the spirit of woman.
2. Speak well—whether of things, or of persons—particularly of other women.
3. In the company of several, invariably speak but little.
4. Be modest in all your words and actions.
5. Never argue, least of all about matters of small importance.
6. Moderate your gaiety. Never be boisterous. Never let your gaiety control you.
7. Never ridicule anything whatsoever.
8. Never reprove anyone except with discretion and humility, and with hidden shame on account of your own defects.
9. Never excuse yourself—unless there is a great reason to do so.
10. Never speak of that which might draw forth praise, such as your wisdom, your virtues, your family—unless you have reason to hope that to do so might be of service to others; and then it must be with humility, remembering that you hold all such gifts from the hands of God.
11. Never exaggerate anything, but express your opinion and give your advice with moderation.
12. In your speech and your interviews, always introduce something healthful, or in any case kindly. In that way, you will avoid useless chatter and scandal.
13. Assert nothing without being certain of it.
14. Never offer advice upon anything unless it is asked, or unless charity demands it.
15. When anyone talks of spiritual things, or conduct, listen humbly, as a disciple listens to his master, and take for yourself whatever is said that is good.
16. Treasure your solitude, and do not go out without an

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object: when obliged to go out, ask of God the grace to do nothing that will offend Him.

17. Do everything as if you actually saw our Lord beside you; by means of this the soul acquires great treasures of merit and great beauty.

18. Never listen to evil spoken of anyone, and never speak it unless about yourself; when you take pleasure in doing so you will advance rapidly and will gain greatly in charm.

19. Direct all your actions towards God and offer them to him, asking that they be for His honor and glory.

20. When you are happy, do not allow yourself to laugh immoderately but let your gaiety be humble, modest, affable and sweet.

21. Consider yourself everyone's servant, seeing in each an immortal soul, or, if you choose, the person of Jesus Christ; thus you will have a great respect for your neighbor.

22. Be always prompt and obedient, as if God were directing you through your parents or superiors.

23. Have before your eyes, during the day, the subject of your morning meditation; put a great deal of zeal and effort into this, and you will reap a rich harvest.

24. Preserve most carefully the good inclinations with which God inspires you, and put into practice the good desires which He gives you in prayer.

25. Admire the providence and wisdom of God in all creatures and in all events, and use each one as a means of praising Him.

26. Detach your heart from slavery to external things; desire the ideal only and you will find it.

27. Never show outwardly a devotion which you do not feel interiorly, though you may hide that which you really have.

28. When you are at table, think more of the courtesy and of the pleasure of others than of your food. Keep your mind upon the banquet of heaven, and try to make it heaven for those around you, as much for those who serve, as for those who sit.

29. Never do anything that you could not do before the whole world.

30. Do not make comparisons between people, for comparisons are odious.

31. When you are reprimanded on some point, receive the correction with real humility, both interior and exterior, and pray God for the person who has done it.

32. Do not speak or inquire about things which do not concern you and are of no consequence to you.

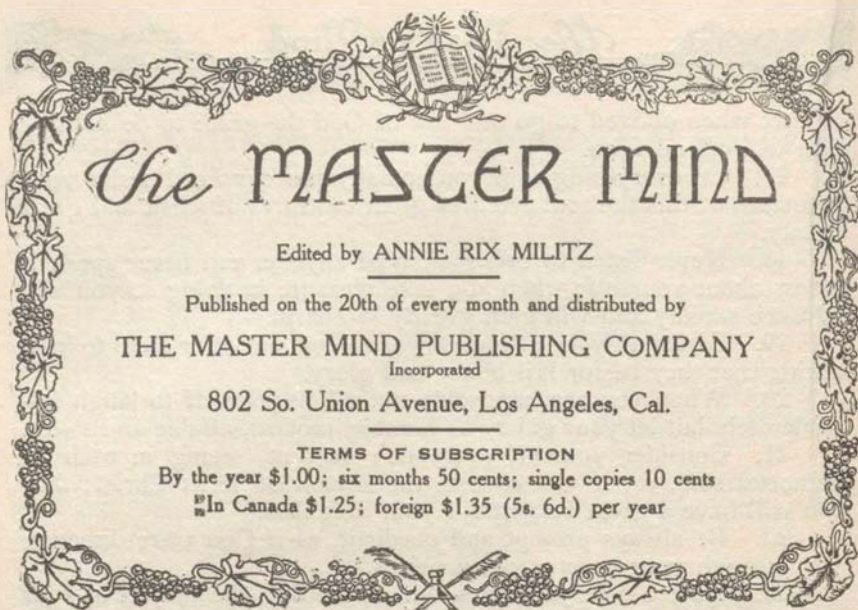
33. Do everything your companions ask you to do which is not contrary to your rule, and answer with humility and sweetness.

34. Do not ask for favours or for exceptional treatment, unless it is actually necessary.

35. Accustom yourself to make frequently many acts of love, for they will enkindle and soften the soul.

36. Apply yourself diligently to acquire perfection and devotion, and to do all things in this spirit.

37. Let your desire be to see God; your fear, to lose Him; your grief, that you do not possess Him; your happiness, that which takes you to Him; and you will live in great peace.



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.

Convention News

The Thirteenth Annual Convention of the National New Thought Alliance, with the Detroit New Thought Alliance as host, will be held in Detroit, Michigan, for one week beginning Sunday, June 15, ending Sunday, June 22, and many things of great significance, inspiration and world-wide influence will mark the gathering as an important event in the history of the New Thought. Many of the great leaders—lecturers, authors, editors, teachers and healers, will be in attendance, and among them will be famous men and women who will illuminate the convention by their presence, and render inspirational work on the various programs from day to day.

Special features of the convention will be:

1. A great daily program of varied and wide range of subjects, with three daily sessions running from Sunday to Sunday.
2. The Convention at School, a division into educational classes, with leading New Thought men and women teaching advanced courses of lessons on vital topics, in their own special lines of study.

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3. The daily noon public healing clinic, conducted by well-known healers.

4. Handling business details of the prospective two international conventions, one in London next year, and the one to be held in San Francisco in connection with the Panama-Pacific International Exposition in 1915.

5. Future work of the Alliance, including matters of the greatest general national importance to the great and growing New Thought cause and interests.

6. The joy and inspiration of meeting face to face the famous New Thought men and women of the highest and most lovable type of character, which together with the pleasure of seeing old friends, and forming delightful new acquaintances, will make the convention memorable in the hearts of those who attend.

7. The amusement and social functions which will be parts of the convention's great program—things for relaxation and pleasure which so beautifully round out the joy of such gatherings.

Printed information about modes of travel, hotel rates, private entertainment, and the program in full detail, will be forwarded upon application to those sending names and addresses to the secretary.

The National New Thought Alliance extends to your readers a hearty invitation to attend the convention. Credentials are not required, as all in harmony with the New Movement for the higher life, will be given a hearty welcome.

Now, friends, let your slogan be, "On to the convention and Detroit," whose famous motto, "The city where life is worth living," is known the country over. Write this office for information, make any suggestion you wish, send in the names and addresses of anyone you believe will be interested in the convention, and remember a love offering for our expense fund will be accepted with thanks and blessing.

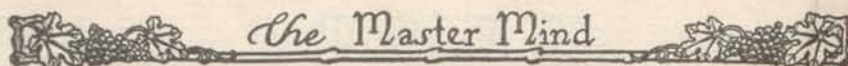
ALFRED TOMSON, Secretary.

318 Woodward Avenue, Detroit, Michigan.

P. S.—This office will be glad to receive names and addresses of all New Thought Centers not now published. Hundreds are unknown to this office. If the reader knows of any such activities, under whatever title, please post card them to me. Do not leave it to anyone else. You do it.

Do not think of your faults, still less of other people's faults; in every person who comes near you, look for what is good and strong; honour that; rejoice in it; and as you can, try to imitate it; and your faults will drop off like dead leaves when the time comes.—*Ruskin*.

To find the ideal life in the normal, you must do two hard things—get rid of self—of thinking of yourself. . . . One thing is needful, only one, and that one thing is love.—*Stopford Brooks*.



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 CHRIST SPIRIT IN MEN'S AFFAIRS.

All the Christian world is filled with joy over the attitude of the Chinese government, of faith in the Christian prayers, evinced by their advanced men.

And we of the Cordon of silent communion feel that it is very significant, that they should choose *April 27th* for the day of special prayer for the success of their new republic.

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For the sake of those who did not see the item in the newspapers, we copy the following, headed,

CHINA APPEALS TO CHRISTIANS.

[By Cable and Associated Press.]

PEKING, April 17.—An official appeal was made today by the Chinese government to all the Christian churches in China, to set aside April 27 as a day for prayer, that China may be guided to a wise solution of the critical problems besetting her. This government act is regarded here as evidence of the extraordinary changes, which have taken place in the nation, since the revolution.

The appeal was distributed broadcast by telegraph today, to all the Governors and high officials within whose jurisdiction Christian communities are to be found. It was also sent to the leaders of the various missions.

Prayer was requested for the National Assembly, for the new Government, for the President of the republic who is yet to be elected, for the Constitution of the republic, for the recognition of the republic by the powers, for the maintenance of peace and for the election of strong and virtuous men to office.

It may interest our readers to know that these seven requests were especially considered at the services of the various Homes of Truth, and we remind them of the Word which was appointed for us to hold for the Soul Communion of April 27th, for the encouragement of all the public spirited benefactors, especially those who felt themselves to be alone in their good work:

"Blessed lover of humanity! We are with you! You are not alone. We are co-operating with you and in the name of Christ, your glorious vision is coming true."

As you read this, friends, silently breathe a blessing towards China, and declare the message to be established in this young republic—God has decreed it through the hearts and lips of His people.

China is a wonderful illustration to the nations of the way that a great people can rise out of the old moldy state of centuries of tradition into the most advanced place of modern governments, and be the fulfillment of prophecy "And a nation shall be born in a day."

How wonderfully the nations are coming together these days. What it would mean to the powers of the world if they could realize that there would never again be a great war between the leading nations—that that condition of affairs is ended. Then the money and strength expended in armament could go to the improvement of the great mass of the poverty-stricken, and the spiritual education of the criminally inclined, and the healing of the plague-spots in the national bodies.

The last war that shall be waged, closing the Old Age and preparing the earth for the coming in of the New Age, is that between the higher and the lower natures of nations. This war is silently brewing in the hearts of individuals, and at any moment most drastic measures will be used for the destruction of viciousness in the world, and for the promotion of righteousness.

Let us co-operate with the great Holy Breath—called the Holy Spirit—for the cleansing of this planet, and the establishment of the Christ-rule everywhere.

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Nations are born, they grow and they die. Some achieve honors and years, like Greece, which lived about 700 years and Rome, about the same age, and England, now about 850 years old. It would seem that honorable old age with a nation is about ten times that of its members, thus Greece and Rome were like seventy-year-old men when they passed, and England is nearing the age of her great Queen Victoria. Many nations rise and fall, and make no record in history; others go doddering along from one incarnation to another with no marked characteristics, to list them among the immortals; and some—like the Hebrews—have a straight gold thread of tenacious life, threading all the woof and warp of the fabric of the world's civilization.

The United States are a young nation, yet one, towards which all the world is looking for the solution of the problem of self-government. Only as the Christ-spirit prevails in this country will she be able to carry out the promises, that seers have made concerning her.

"And this gospel [*the good news*] shall be preached as a witness unto all nations, then shall the end come."

A witness to all nations. A witness is one, used to prove a case, therefore this message of blessings for all people must be so taught as to convince whole nations of its desirability and power. Then will come the end of the old order of things, for the pressure of the new order will be so great—like the coming of a child in birth—as to be irresistible.

Let us hasten this day, by silently delivering our message of loving unity between the nations as members of the Royal Family of the King of Kings. Let us be the Holy Breath—the whole breath—between them all, vehicles of love and understanding.

Let us say to

Greedy Nations: Christ is your satisfaction.

Proud Nations: Christ serves you.

Down-trodden Nations: Christ uplifts you.

Over-bearing Nations: Christ works through you.

Poverty-stricken Nations: Christ enriches you.

Savage Nations: Christ uses you for peace.

Our own Nation: Christ inspires you.

As one with the Holy Spirit, you can spread your wings over a nation, and voice Truth to them in so realistic a way that the great ones will hear, and then the Nation, through them.

SOUL COMMUNION, JUNE 27TH.

At the time indicated for your locality in the table at the beginning of this department of Planet Healing, we radiate for half an hour, thoughts that give light, health, happiness and prosperity to the whole world. And the words that shall open this half-hour of Consecration are as follows:

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The Holy Spirit of Jesus Christ fills and embues
This whole earth with Love and Wisdom
That prove, that the kingdoms of this world
Are become the kingdoms of our Lord.

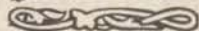
THE SUNRISE BLESSING.

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.

Awake! thou that sleepest!
The Spirit of the All-Good is upon you!
For the All-Good hath anointed you,
To carry the good news to every creature!



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.

MEDITATION.

I AM SPIRIT, SURROUNDED BY SPIRIT AND FILLED WITH SPIRIT, THEREFORE NOTHING CAN HURT ME OR TAKE AWAY MY LIFE, HEALTH, PEACE OR HAPPINESS. I AM FREE.

PAINTER DROPS LONG DISTANCE.

After falling a distance of forty feet and striking upon his shoulders, John Ryan, a painter employed at the State Capitol, not only lives but apparently escaped without any serious injuries. He was taken to the Receiving Hospital, where Dr. Nichols dressed an L-shaped wound behind his right ear, after which he went to the Capitol to resume his employment.

Ryan is a new arrival here, having come last Monday morning from San Francisco to work on the State Capitol. He went to his employment at the usual hour this morning and was told to put in the day on the west side of the building at the second story. He was engaged at work when a scantling upon which he was standing gave way and he was thrown head foremost to the ground.

It seems almost a miracle that the man could fall such a distance without being killed.—Sacramento Bee.

DEAR Mrs. Militz: It comes to me to send you an account of the demonstration I had yesterday, of the power and presence of God. The paper clipping will give you the apparent account. I was working one story just underneath where this man worked.

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When he started down, the lumber came so close to striking me I hugged myself close in those deep windows.

I saw the man when he landed, for he landed on a pile of brick just underneath where I was.

Now for the demonstration. It is all of God, and I do pray that God will keep me from claiming the praise, or being proud over the fact that he has used me as an avenue to express himself through. When I saw the man on his back, for that is the way he lit, instead of feeling excited and impulsive, as I usually do, the Spirit filled me with such a sense of peace and power, it is not describable.

I silently spoke the word of life and health—indeed, I felt it as I never did before. I ran down—everybody seemed to make way for me. I took the shoulder and head, while other men helped me, and put him on the elevator—mind you! he fell into the basement! I treated him until we got up. The automobile ambulance came, the boss told me to go to the hospital with him. The doctor put three stitches in his head, he never felt a particle of pain in it. He complained a little of his back, but inside one hour, he and I walked back ten blocks to his bedroom.

The woman where he boards was determined to make him believe he was awfully hurt and the doctor told him he would be worse today. I told them and him that it wasn't so. You know how I would talk to them on that point. I went to see him today, he says he feels ever so much better. They are all amazed and can't account for his delivery.

If this testimony will be any use to you I will be glad. Dear Mrs. W. told me that I would be able to give love and blessing that would not be included in my wages. It is so. With much love and blessing to all who are abiding in the Vine.—H. A. S.

SEA VOYAGE TREATMENTS.

I.

Peace! Peace! Peace!

Thou wilt keep him in perfect peace whose mind is stayed on thee.

I rest in peace, relaxed and trustful, fearless and free. I am one with the great Spirit that made all that is made and I have dominion over all.

I am one with the Spirit of the ocean and I have a new mind about the sea. Old thoughts have now passed away.

My imagination is devoted to the poise of the good sailor, the lightness and ease of the happy sea-gull, the gallant flight of the good ship.

I am light and free with the wings of God, and I know how to adjust myself to all things. I am poised. I am free.

I am greater than any ship. I use no human will-power. The Spirit is my flexible will.

I am the steadiness of this ship. I abide at the still Center of my Being, a perfect power to balance all things and manifest my peace! God's peace! The peace of Christ! Amen.

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II.

Rest! Rest! Rest!

Rest in the Lord, wait patiently for him and he will give thee the desires of thine heart.

My heart and mind are at rest and my body is at ease. God's breath breathes in rhythm all through my being, calmly, quietly, serenely.

I trust in the great Mother-arms of God. They hold me with strength and comfort and all is well. As a mother soothes her babe so the Spirit comforts me. And I let nature put everything in order and I withdraw my mind from noticing anything external.

I see thee, pure, holy Spirit—thee alone! Thou art the Ship that carries me in peace and comfort, and nothing goes wrong.

I am wise! I am alert! I am skillful to keep my mental balance, and my feet spring easily to adjust my whole being to every change, and I enjoy the tripping of the true feet—the feet that carry glad tidings wherever they go.

I am fearless and free and I rise in my strength, Master over every condition.

III.

Trust! Trust! Trust!

They trusted in the Lord, and the Angel of His presence saved them.

My great Spirit surrounds this ship and buoys it up, and steadies it as my hand holds a ball in its palm, secure and poised.

I am one with the elements and I fly in the wind, I play with the sea, I dance with the sunlight and the starlight and the moon.

I am one with the elements and we are not contrary to each other. Nothing can harm me. The Lord of the sea rules the waves through me, and they obey me. I am one with the heart of the bravest captain that sails the sea. I face the elements and I am not afraid.

In quietness and peace, I relax myself and I dwell forever in the thought-realm of those who are good sailors. The gift of the Spirit is mine, I am Master of myself and Captain of my Soul.

IV.

Truth! Truth! Truth!

Ye shall know the truth and the truth shall make you free.

I am not sailing in a ship. I am sailing in my Soul. I am journeying in the great Universal where all is harmony and freedom.

I cannot be deceived by appearances. I am steady and still at the deep serene Center of my being where there is no up or down, or going from one side to another.

The Truth undeceives me and I am free. I cannot be hypnotized by the senses. I am greater than all these appearances.

I am Spirit. Spirit cannot be sick or lose its peace. Nothing can delude me into *mal de mer*. It does not exist for me. I disregard all suggestions of it and about it—I ignore it. It is nothing at all.

God's resolute, masterful, wholesome strength now works in and

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through me, its will and its way, and I am forever free from every suggestion of disturbance, either on land or sea.

The Truth has made me free. I am Soul, ever at peace, unmoved by appearances, poised, restful, serene and free.

V.

Holy! Holy! Holy!

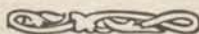
Lord God Almighty! The whole earth is full of His glory.

My mind is fixed and centered on Thee. All my thoughts are thine, and every thing reminds me of Thee. My breath breathes prayer to Thee.

I am filled with the Holy Breath of thy gentle Self, and its refreshing essence soothes and invigorates my whole being. All my time is thine, and therefore it is filled with joy—light-hearted joy that sings to the Lord a new song.

All my mind is thine, and it is filled with new devices for my welfare, and the welfare of others.

All my desires are thine, and I am satisfied. Everything is all right. All the bright, sweet, innocent joy of youth, rowing manfully with oars, and singing sweet songs in the moonlight, fills my heart and radiates through the air about me, and I know I am well with the health of God, I am strong with the strength of God, and I am happy through and through.



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.

During the month of June our course of Bible study will be as follows:

First Week.....The Sheep and the Goats
(The Interpretation in this Issue.)

Second Week.....Preparatory Notes
Vol. I, page 123 of THE MASTER MIND.

Third Week.....The Parentage of John the Baptist
Vol. I, page 84.

Fourth Week.....The Ministry of John the Baptist
Vol. I, page 123.

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AN INTERPRETATION.

MATTHEW 25:31 to 46—THE SHEEP AND THE GOATS.

31 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:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink:

36 Naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

42 For I was an hungered, and ye gave me no meat: I was naked and ye clothed me not: I was thirsty, and ye gave me no drink:

43 I was a stranger and ye took me not in: sick and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

This is the parable of the Judgment, that has been interpreted in so narrow a way as to make our God appear like a terrible and unlovable judge, instead of a just and loving father, who knows how to deal with his children, the wild and rebellious, as well as the obedient and illumined, so as to bring forth and establish the truest and best in all.

The false doctrines, that have gathered about this parable, have risen from men's false states of thinking and feeling, the commonest roots being hatred, revenge, fear and ignorance. But with the increase of love and knowledge, these untrue concepts of God and the divine ways pass away, and the meaning of the Judgment comes forth.

First, the Judgment is seen in its goodness, as that which is to be desired; for, as it takes place in the individual, the errors are separated from the true habits and traits of character, and the purging fires of divine Love begin the consuming of the false nature, and the transmutation of the better side of human character.

In the book of Isaiah (42:4) we read that Truth "shall not fail nor be discouraged until he have set judgment in the earth." And again (26:9) "For when thy judgments are in the earth the in-

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habitants of the world will learn righteousness." Welcome the Day of God's Judgment, for then all the world will be governed from the basis of justice and love, wisdom and equity. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." (Isaiah 32:17).

Good judgment is an interior work, and not mere external discrimination. It has in it no condemnation, and it is free from criticism; yet, by its action, it brings about the true correction, although the process seems hard and long—age-lasting or "everlasting."

According to a declaration pronounced by Canon Farrar, over forty years ago in Westminster Abbey, there are three words in the Accepted Version of the New Testament, that should never have been there—they are "hell," "damnation" and "everlasting"—as none of their Greek forms have the extreme meaning ascribed to these terms.

So also the word translated "punishment" has various shades of meaning, according to Benjamin Wilson, in a foot note in *The Emphatic Diaglott*. The Greek word, *KOLASIN*, here translated "punishment," has two distinct meanings, neither of which, needs to include the thought of pain: (1) *To cut off* as in lopping the branches of trees; (2) *To restrain* or *repress*. Thus metaphorically it is used with the sense to chastise, to punish, since to cut off an individual from a certain phase of life, or from society, or even to restrain, is esteemed a punishment.

The Hebrews regarded it to be a terrible loss, to be cut off from their nation and to be reborn into another—a pagan people. They looked upon nations much as we might regard grades in school, and theirs was the most advanced of all.

It will be noticed in our lesson-text, verse 32, that in the final Judgment, when the Son of Man (Humanity) shall come in glory, that it is *the nations* that are judged, not its members. Whole nations shall be born into the new consciousness in a day, while the nations which are composed of members who continue to be wild and perverse—the goats—shall become the star-dust of a new solar system, even as ours has been building through millions of years, starting with the refuse of other planetary systems.

The ages of this slow development are called eons, and it was in order to save us from this age-lasting "grind of the gods" (everlasting punishment), that the Master wrought so terribly, in the blood and dust of agony and ignominy. All souls are the same great beings in the sight of God—the bodies in their charge are vastly different, according to whether they are obedient or disobedient to the divine Voice. If the cannibal refuses any longer to follow the horrible customs of his people, another birth may find him a member of an advanced nation. If an English Lord is bestial in his habits, he may find himself a despised savage, when next he has opportunity to be born and to climb out of the muck he has made for himself. This may seem retrogression, but it is not so. It is

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the thoroughness of our great Master, who wills to have all men perfect.

But before nations as a whole are judged, its members are passing through judgment every day. The true thoughts and feelings called "the sheep" because they are gentle, teachable, easily governed, obedient, harmless and non-resistant towards injury, are put upon "the right," the affirmative "hand," power. While the wild, perverse, iniquitous thoughts and feelings, called "the goats" (they are in the flock and might think themselves entitled to the shepherd's care and blessing), being disobedient, coarse, unclean and offensive, are put upon "the left," the negative, powerless side.

We are daily proven healthy, prosperous and happy in the measure that we co-operate with the great Self; or, we are in mixed experiences, running all the way from temporal intoxications of sense-gratifications to the depths of suicidal misery, if we are not consciously obeying the Supreme Law of Love and Life. Daily we side ourselves with those who are hearing the summons, "Enter ye into the joy of your Lord," or with those who hear nothing, but still flounder in the mire of ignorance and misery.

This parable that Jesus gave was for the purpose of rousing the self-righteous Pharisees to seek a deeper, higher righteousness than that with which they were content at the time. They were like people who were freezing with their selfish deadness, or falling into the coma of one poisoned with laudanum—their proud self-complacency—and Jesus was like a brother who would not let them lie down to their death, but spurred them on with the scourge of words that they might be saved.

Theirs must be the large Love that finds ME in the despised, the sick, the criminal. It is not sufficient to realize the safety of one's own self, there must be the love of saving one's neighbor. And to do all for one's fellow beings, as though each were the Christ, is to give the real blessing and bring to pass the end desired.

31 *The Son of man comes in his glory* to each individual as the cosmic consciousness, or the simple consciousness of who is the Real Self. The man of Nazareth himself will appear to all, those in the visible world as well as the invisible—for in the day of full light and glory there is no invisible world. *And all the holy angels, all abiding in the same bliss.*

32 Good judgment and discrimination established in the individual and in the world alike.

33 The true established, the untrue gravitating to the realm of chaos.

34 The kingdom prepared, Eden.

35 Nourishing the Christ-consciousness.

36 Giving the "garments of praise," healing the sick, and setting the prisoner free.

37 to 39 The same question asked by Mary, How can these things be?

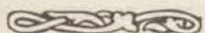
40 Our attitude towards Christ and the Truth, disclosed by our attitude towards our fellow beings.

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"He that hath seen his brother hath seen his Lord."

41 *Ye cursed, ye perverse. Into everlasting fire, into age-lasting fires of the cleansing love of God, in the invisible and the visible—the latter, a miserable incarnation, the fruit of evil action, a reparative state, not as an object of revenge but for correction. The devil, the accuser or adversary, not a person but a position. His angels, messengers of evil.*

46 *And these shall go away into everlasting punishment, into age-lasting correction and restriction. But the righteous into life eternal, the right-thinking, right-speaking and right-acting ones shall be taken out of the restrictions and miseries that have agonized them through the ages of material existence, into the freedom and bliss that shall never change nor ever end.*



Gentleness and cheerfulness, these come before all morality; they are the perfect duties . . . If your morals make you dreary, depend upon it they are wrong. I do not say 'give them up,' for they may be all you have; but conceal them like a vice, lest they should spoil the lives of better and simpler people.—*R. L. Stevenson.*

No man is so poor as to have nothing worth giving; as well might the mountain streamlets say they have nothing to give to the sea; because they are not rivers. Give what you have; to someone it may be better than you dare think.—*Longfellow.*

Life is God's school, and they that will listen to the Master there will learn at God's speed.—*George MacDonald.*

The infinite always is silent;
It is only the finite speaks.
Our words are idle wave-caps
On the deep that never breaks.
We may question with wand of science,
Explain, decide and discuss;
But only in meditation
The mystery speaks to us.
—*John Boyle O'Reilly.*

A little looking for the light,
That's sunshine;
A little patience through the night,
That's sunshine;
A little bowing of the will,
A little resting on the hill,
A little standing very still,
That's sunshine.
—*Stuart MacLean.*

Harvest News Letter

My Dear Friends.—This month I am sitting in the midst of budding maples, with tender green things springing forth everywhere, while Chicago's beautiful Lake Michigan glimmers but a few rods away.

As I review this month's events, there seems so much to tell that nothing less than a magazine itself could contain all that I would like to write.

In San Francisco, one of the principal events was a rally of the different Centers about the Bay to hear the report of the *California New Thought Exposition Committee*, and to listen to an excellent and most interesting address by Mr. James A. Barr, the Manager of the Convention Bureau of the Panama-Pacific Exposition. The Bonds about which we wrote in last month's issue are being taken up rapidly, and the sum, lying at interest in the custody of one of the San Francisco banks, which acts as trustee, is increasing daily.

An interesting character was met by your Editor in Mrs. Clara Mitchell, who walked across the continent from New York City to San Francisco, to prove that the great principles of Truth are sufficient to take care of one in every way, by making active application of them. Slightly built, of ladylike and intelligent presence, she proved that her health remained sound, and her tact and "trained intuition" were quite sufficient as weapons of defense and guidance everywhere. She did not ask her way; she braved bands of wild cattle and ignorant men; accepted the hospitality of Indians, and above all proved God to be her sufficiency throughout her whole pilgrimage. A volume from her pen would be most readable matter.

In Oakland, the Divine Science Center, formerly known as the Rest Reading Room, will now be designated "*California College of Divine Science*." The founders of this Center, Rev. Helen E. Close and the Rev. Ida B. Elliott, after five years of loving service in Truth teaching and healing, are seeing their vision fulfilled in the incorporated college of which Miss Elliott is the President, Mrs. Close vice-President and Treasurer and Miss Otey, the Secretary. May many Children of the Light rise up and call these women Blessed. Address them at 727 Fourteenth Street for further particulars.

In Sacramento, I found an eager people who are a great credit to Miss Fraser's faithful ministry at the Home of Truth there. I remained one night, and then took our "train de luxe" for Denver.

Here I was entertained royally at the home of Mrs. Baum, and in the home of Mrs. James and in the auditorium of the Divine Science College. I gave light lectures there, to large audiences and departed in the midst of a group of happy hearts and spiritual minds, second to none in the world.

The Divine Science College is in a flourishing state, having increased so in numbers, that property has been purchased for the

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erection of a new church building planned on a large and handsome scale. Their Sunday School has enrolled 400 pupils. It is graded, and each year seniors graduate to pass into Bible Classes.

The work of the College opens September 1st and closes the last of June. There are four courses: Primary, Training, Bible and Normal, after which graduates are given a graduating course, and ministers a special course. It takes four years to complete the work.

The Second Divine Science Church established by the College is presided over by Rev. Charles Prather, well known to most of our readers as the Editor of *Power*.

But I must hasten. After a stay of three days in Denver, then Kansas City became our goal. Here the marvellous development of the Unity work commanded all our attention, with its force of some eighty workers, its many and orderly departments, its beautiful rooms, and above all its abiding peace and harmony. Not least among the pleasures enjoyed were the drives through Kansas City's wonderful park ways in the handsome Winton Six owned by the Fillmores. These park ways—sixty miles of them—are the finest in the United States.

In St. Louis an audience of over 500 people more than filled Dr. Schroeder's church and the interest was so great that, had it been practical, I would have returned to St. Louis to teach a course of lessons. But this trip has proven to be one of a more significant office, than of teaching—an office so new to me that I do not know how to name it.

Here in Chicago, I have had the pleasure of reunion with many of my former students, and of meeting new hearts embued with the enthusiasm of those born into the light. I have spoken in the Masonic Temple before the gathering, that is ministered to faithfully every Sunday by that able pioneer, T. G. Northrup, who himself is an excellent demonstration of the Truth that prospers and keeps one young. And I am about to give some talks for a few days to such as know of my presence and then on to Detroit.

If nothing of spiritual import prevents, I shall spend May 21 and 22 in Detroit, then go to Syracuse over Sunday, arriving in Boston May 27th. I shall speak in Philadelphia June 1, 2 and 3, and in New York City June 4, 5 and 6 and in Washington, D. C. on Sunday, June 8th. After a short sojourn in the Capital, I will return to Detroit for the Convention from June 15th to 22nd. Then to Minneapolis, June 23rd, and from there to Spokane, Seattle, and Portland, back to San Francisco and Los Angeles.

During all this travelling I am still writing for THE MASTER MIND, attending to my correspondence as best I can, accepting a certain amount of entertainment, arranging my railway accommodations, etc., and nothing but this blessed Truth could make it possible for me to accomplish all that I must do, that nothing may fall too far short of the mark.

Please forgive the lateness of this June issue—and bless me so that "it shall not happen again."

The Master Mind

In Los Angeles the good work still goes forward, full of life and spirit. Harriet Hale Rix begins a new class the first Tuesday in June, the subjects of which will be found in the advertisement.

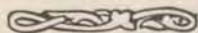
In England, there is an interesting center at Westcliff-on-Sea called St. Ursula, where is a nursing-home and place of residence for those in this thought. There is a lending library, and every Tuesday, Mrs. Salisbury Sharpe goes from London to give a lesson on the Science of Being. The exact address is given in our New Thought Directory.

Mrs. Elizabeth Severn, M.D., is doing a good work in London, being able to meet many minds of diverse beliefs, yet having a common ground of desire for knowledge of the invisible and higher forces, that are the power for the world's progress. She remains in London but a month or two longer, and her address is 2 Chantrey House, Eccleston St., Eaton Square, London, S. W.

Oh! here comes a glorious summer thunder-shower! The first I have seen in seven years—really, I feel that I am “back East,” as they in California call every place east of the Rocky Mountains. How good the air smells, and how refreshing!

Blessings on you all, from

Yours in Spirit and in Truth,
Annie Rix Militz.



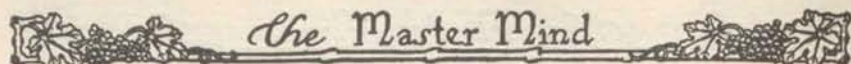
Forenoon and afternoon and night—
Forenoon and afternoon and night—
Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is Life! Make this forenoon sublime,
This afternoon a Psalm, this night a prayer,
And Time is conquered and thy crown is won.

—*Edward Rowland Sill.*

Man who Man would be,
Must rule the empire of himself: in it
Must be supreme, establishing his throne
On vanished Will, quelling the anarchy
Of hopes and fears—being himself alone!—*Shelley.*

For good lieth not in pursuing
Nor gaining of great and of small,
But just in the doing and doing,
As we would be done by, is all.—*Alice Cary.*

Know, that not easily shall a conviction arise in a man unless he every day speak the same things, and hear the same things, and at the same time apply them unto life.—*Epictetus.*



NEW THOUGHT DIRECTORY

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

ALABAMA.

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

CALIFORNIA.

ALAMEDA—Home of Truth, cor. Grand St. and Alameda Ave. Harriet H. Rix.
BERKELEY—Truth Center Meetings, Unity Hall, 2409 Bancroft Way. Mrs. Ida Mansfield-Wilson, 5554 Lawton Ave. Phone Piedmont 6492, Oakland.
CHICO—New Thought Club, 514 Ivy Street, Mrs. John Daly.
FRUITVALE—Truth Center, 2539 26th Ave. Mrs. Fisk.
LONG BEACH—Metaphysical Library, 14 American Ave., Mrs. Sarah F. Connely.
LOS ANGELES—Metaphysical Library, 611 Grant Bldg., Miss Eleanor Reesberg.
LOS ANGELES—Tuesday Noon Meetings, Blanchard Hall, 233 Broadway. Practical New Thought Talks by Annie Rix Millitz.
LOS ANGELES—Blanchard Symphony Hall, 232 So. Hill St. Sunday services 11 a.m. Annie Rix Millitz, Speaker.
LOS ANGELES—Home of Truth, 802 So. Union Ave. Take West Eighth St. car. 'Phones, 54892 and Wilshire 1794. Annie Rix Millitz, Speaker. Bible Lessons Tuesday and Wednesday, 10:30 a.m. Healing Meeting Thursday, 8 p.m. Individual Healing daily.
LOS ANGELES Fellowship, Blanchard Hall, 233 S. Broadway, Rev. R. E. Blight.
LOS ANGELES—School of Metaphysics, 521 W. Pico St., Elizabeth Deuress.
LOS ANGELES—Center of Living Truth, 1417 Magnolia Ave., Mrs. R. G. Peasley.
LOS ANGELES—Unity Center of S. P. Christianity, 521 W. Pico St. Judge Henry H. Benson.
LOS ANGELES—First Science Temple, 17th and Figueroa Sts. Christian D. Larson.
LOS ANGELES—335 N. Kenmore Ave., Cyra Battey.
LOS ANGELES—942 Potter Park Ave., Cor. Francisco St. Estelle Nichols.
OAKLAND—California College of Divine Science, 727 14th St. Mrs. Close and Miss Elliott.
OAKLAND—Rock Ridge Truth Center, 5554 Lawton Ave. near College Ave. Phone: Piedmont 6492. Mrs. Ida Mansfield Wilson.
OAKLAND—New Thought Center, 35 Randwick Ave. Jessie Juliet Knox.
PALO ALTO—Truth Center, 453 Channing Ave., Mrs. Myrtis Charles Hodges, Teacher and Practitioner.
PASADENA—253 So. Mentor Ave. Mrs. S. Millsaps.
SACRAMENTO—Home of Truth, 1255 I St. Christine Fraser.
SAN DIEGO—House of Blessing, 2109 2nd St., Myra G. Freneyar.
SAN DIEGO—Divine Science Teaching and Healing. Old Marston Bldg., corner 5th and C Streets. Rev. Josephine S. Preston.
SAN FRANCISCO—Home of Truth, 1109 Franklin St., near Geary.
SAN FRANCISCO—Home of Truth, 3099 California St. Mrs. May A. Wiggin.
SAN FRANCISCO—Independent C. S. Church, 925 Golden Gate Ave. Dr. J. DeO. Hathaway.
SAN FRANCISCO—Mission Hall, 2476 Mission St. Sunday 11 a.m. Mrs. Clare Shipman.
SAN FRANCISCO—Noon Meetings, Room 617 Shreve Bldg., Mrs. Elsie Randall.
SAN FRANCISCO—Home of Truth Union Services, Sunday 11 a.m. at Kohler and Chase Hall, O'Farrell near Market.
SAN FRANCISCO—Children's Classes, 1351 Fifth Ave. (Car No. 6) Miss Blanche M. Ayles.
SAN FRANCISCO—1664 Larkin St. Julie Marie Cooke. Classes, Wednesdays and Thursdays 4 p.m. Private interviews by appointment. Reference, Emma (Curtis) Hopkins.
SAN FRANCISCO—Healing Institute of the Common People, 149 Mason St. John W. Walsh.
SAN JOSE—Home of Truth, 144 N. 5th St. William Farwell.
SANTA CRUZ—7 N. Seabright Ave. George and Annie Andrews.
SAUSALITO—Water St. Sunday 11 a.m. Mrs. R. C. Pell.
SIEBBA MADRE—Home of Truth, 493 Auburn Ave., Mrs. Harriet C. Hamor and Miss Alida Hamor, teachers and healers. Sunday services 3:30 p.m. Healing Meeting Friday 8 p.m. Bible Lesson Wednesday 8 p.m.
VALLEJO—Frances J. Babcock, 803 Capitol St.

COLORADO.

DENVER—College of Divine Science, 730 17th Ave., Rev. Nona L. Brooks.
DENVER—Second Divine Science Church, 3929 W. 38th Ave., Rev. Chas. E. Prather.
DENVER—D. S. Reading Rooms, 401-2 Commonwealth Bldg., 15th and Stout Sts. Noon services.
DENVER—Essene Circle, 1645 Steele St. Grace M. Brown.
LOVELAND—Essene Circle, 511 W. 5th St. Edythe M. Samuels.
PUEBLO—The Truth Center of Christian Living and Healing, 708 W. 10th St., Mrs. Lydia Keeling.

CONNECTICUT.

NEW HAVEN—16 Beers St. Miss Louise Clogston.