

The Master Mind

GOOD MISSIONARY WORK.

The New Thought Progressive League of Medford, Mass. has been formed by well known leaders and workers in the Philosophy of New Thought. Speakers are sent to aid Centers, or to help in forming new ones. Its object is a systematized method of extending New Thought Philosophy. Its relation to the New Thought Movement is like that of missionary work in the churches. Its further object is to preach the kingdom of God, to heal the sick, and to teach the Gospel of Happiness here and now. To show the possibilities in each individual through their being one with the great Universal Power of God. The teachers go wherever sent without money and without price.

Our watchwords are Co-operation and Service, all financial returns to be used in extending Truth. We organized in May, 1912, commenced work in October of the same year, and by the time this description is in print we shall be an incorporated body.

Since October we have started eleven Centers in the suburbs of Boston, have given sixty-five talks to people who knew little or nothing of New Thought, and have found ministers and doctors who co-operate with us in most of these towns. We find people hungering and thirsting for righteousness. The rightness within themselves to be expressed through right thinking, right speaking, right living. Truly the harvest is ripe, laborers few.

On May 15th the New Thought Progressive League gave its first annual public meeting, about 150 were present, all of whom were from Centers formed by the League. We had a splendid musical and recitative entertainment after which the president, Katherine B. Pryde gave an address, explaining the object, work and growth of the society. A reception was then held by the Officers and Executive Board.

Refreshments were served to a happy enthusiastic audience, who promised themselves the pleasure of bringing others into the Light of Truth, before our next meeting which takes place in November, 1913.

BOOKS RECEIVED.

BREATH, by L. A. Fealy. \$1.00. Publishers Altrurian Society, 403 Farley Building, Birmingham, Ala.

IMMACULATE CONCEPTION, 25 cts., by same Author.

FEALY APHORISMS, 50 cts., compiled by Bonnie McCulloch, same publishers.

THE PROBLEM OF CURE, by Sheldon Leavitt, M.D., Chicago, Ill.

SRIMAD-BHAGAVAD-GITA, translation by Swami Paramananda. Publishers, The Vedanta Centre, 16 Botolph St., Boston, Mass.

"In forgiving, the man who has pierced thy heart stands to thee in the relation of the sea worm that perforates the shell of the oyster, which straight-way closes the wound with a pearl."

THE MASTER MIND

Edited by
ANNIE RIX MILITZ

Table of Contents

The unsigned contributions are from the Editor

TRANSLATION INSTEAD OF DEATH OR REINCARNATION	177
CHRISTIAN MIND HEALING BY HARRIET HALE RIX	182
LESSON VI. Prayer and Concentration	190
BREAD FROM HEAVEN	
THE BODY, RENEWED AND GLORIFIED	193
LESSON XI. Self Existence	196
LESSON XII. The Beauty of Holiness	198
IN TRAINING	199
POEM. THE FLOWERS OF ALLAH. BY FRED B. LEVINS	200
EDITORIAL. The Prospect	202
HEALING CIRCLE. Forgiveness Heals the Lungs	204
PLANET HEALING. The Last War	206
HOME MINISTRY.	207
BIBLE STUDY. The Hidden Talent	210
HARVEST NEWS LETTER	212
Book Reviews	213
RANDOM REMARKS	214
New Thought Directory	

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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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EXCHANGES

- Efficiency. \$1.00 a year. Eternal Progress, \$1.50 a year, C. D. Larson, Editor, Los Angeles, Cal.
- The Healer. Monthly, \$1 a year. The Truth-Seeker, quarterly, 50c a year. Sister V. Cooper-Mathieson, Editor, Perth, W. Australia.
- Power. Charles Edgar Prather, Editor, Denver, Colo. \$1.00 a year.
- Bible Review. H. E. Butler, Editor, Applegate, Cal. \$1.50 a year.
- Christian. Thomas J. Shelton, Editor, Denver, Colo. \$1.00 a year.
- Das Wort (German.) H. H. Schroeder, Editor, St. Louis, Mo. \$1.25 a year.
- Nautilus. Elizabeth Towne, Editor, Holyoke, Mass. \$1.50 a year.
- Now. Henry Harrison Brown, Editor, San Francisco, Calif. \$1.00 a year.
- The Gleaner. W. John Murray, Editor, New York City. \$1.00 a year.
- The Column. Julia Seton Sears, M. D., Editor, London, England. \$1.25 a year.
- The Mentalist. O'Bryen Hoare, Box 736, Durban, Natal, So. Africa. Quarterly, \$1.00 a year.
- Man, Leander Edmund Whipple, Editor, New York City. \$2.50 a year.
- International Purity Journal. J. A. Caldwell, Editor, Chicago. \$1.00 a year.
- The Epoch. Mrs. James Allen, Editor, Ilfracombe, England. \$1.00 a year.
- Unity. Charles Fillmore, Editor, Kansas City, Mo. \$1.00 a year.
- Washington News-Letter. Oliver C. Sabin, Editor, Washington, D. C. \$1.00 a year.
- Brotherhood. J. Bruce Wallace, Editor, Letchworth, England.
- World's Advance Thought. Lucy A. Mallory, Editor, Portland, Oregon. \$1.00 a year.
- The Kalpaka. Dr. T. R. Sanjivi, Editor, Tinnevely, South India. \$1.00 a year.
- The Thinker's World. Alfred Tomson, Editor, Chicago. \$1.50 a year.
- The Truth. Rev. A. C. Grier, Editor, Spokane, Wash. \$1.00 a year.
- Emmanuel Press. Rev. Thomas Parker Boyd, Berkeley, Cal. \$1.00 a year.
- The Spiritual Journal. Alice Herring-Christopher, Boston. \$1.00 a year.
- Man's Friend. William Porter Townsend, Editor, Clinton, N. J. 50 cents a year.
- The Self Master. Andress Floyd, Editor, Union, New Jersey. \$1.00 a year.

Any \$1.00 Magazine in this list, together with THE MASTER MIND, for \$1.50 a year, foreign 75 cts.



The MASTER MIND

VOL. IV.

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No. 5

TRANSLATION Instead of Death or Reincarnation

Many a house of life
Has held me—seeking ever him who wrought
These prisons of the senses, sorrow-fraught;
Sore was my ceaseless strife.

But now thou builder of this tabernacle—thou!
I know thee! Never shalt thou build again
These walls of pain,
Nor raise the roof-tree of deceit, nor lay
Fresh rafters on the clay;
Broken thy house is, and the ridge-pole split!
Delusion fashioned it!
Safe pass I thence—deliverance to obtain.

—Gautama Buddha.

To reach the perfect and everlasting happiness is the highest Nirvana; for then all mental phenomena—such as desires, etc.—are annihilated. And as such mental phenomena are annihilated there appears the true nature of the True Mind with all its innumerable functions and miraculous actions.—Kuroda, *Outlines of Mahayana*.

When every phase of our mind shall be in accord with the mind of Buddha . . . then there will not be even one particle of dust that does not enter into Buddhahood.—Engaku-Sho.

The caterpillar gets itself imprisoned in its self-woven cocoon. So the worldly soul gets itself entangled in the meshes of its desires. But when the caterpillar develops into a bright and beautiful butterfly, it rends the cocoon and enjoys freedom. So the worldly soul can be free from the meshes of maya (death and rebirth) by developing the wings of viveka (discrimination) and vairagya (renunciation).—Sri Ramakrishna.



WHAT a wonderful awakening awaits the Christian world! Already the light is breaking upon a large number of the followers of Jesus Christ, as to what it means to "come after" the great Conqueror to the heights of victory and attainment.

Our willingness to accept a rational instead of a supernatural explanation of the works and life of our Elder Brother, has brought us to the place of hearing the call, "Go thou and do likewise," and to the place

The Master Mind

of beginning to give to achievement in the spiritual life the same eager application and all-absorbing ambition that worldly devotees bring to their pursuits.

Jesus Christ taught his hearers Life and its great possibilities and victories, just as an artist teaches his pupils to become artists and to equal himself. And how honored he is if his pupil even surpasses him! So it is with the Master of masters. He draws us on to do greater works than he did. But how can we do greater works when we do not even aim to do as great works as he did?

Hosts of Christians today aspire to do the same healing works, to raise the dead, to bring recovery to the insane and to do them in the same way that Jesus did. Yet how many of these are conscientiously seeking his secret of the overcoming of death in themselves, or pressing on to that greater height of Translation?

All the closing steps in the career of Jesus Christ were towards this one goal, his *Ascension*. From the day when he appeared before the public as a follower of John the Baptist, meekly receiving the initiation of water, he walked the Way that leads to Translation, and walked it openly so that "he who runs may read," and "a way faring man though a fool shall not err therein" but walk perfectly that *walk with God* which Enoch took, of whom it is written:

"And Enoch walked with God: and he was not; for God took him" (Gen. 5:24).

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him" (Heb. 11:5).

"Behold I cast out devils and I do cures today and tomorrow," said Jesus stating briefly the Way of the triumphant candidate, "and the third day I shall be perfected. Nevertheless *I must walk* today, and tomorrow and the day following."

To walk is to progress, and "to walk with God" is to progress along godly lines, that is, to walk towards the great goal, identification with God. To keep one's face steadfastly towards the Light of the world, the Christ-self, is to reflect upon this human face "the light of His countenance" and to put behind us all the shadows of this mortal existence. "Get thee behind me Satan!" Go to your own place, every form of opposition to our eternal happiness!

As the traveller who is journeying towards the sun, casts all his shadows behind him, so the spiritual sage, keeping "the Lord ever before his face," cannot see evil, disease, poverty, sin or misery as powers or as having any real place in God's universe. It is only the Cains of our humanity, whose "countenance fell" and who could not look God or Truth in the face, whose feet are set towards death. Sense of guilt and shame, coming from disobedience to our higher promptings makes us hide, like another Adam and Eve, from the light of the divine consciousness and brings us to the gates of death.

It is for us all to face the Absolute Truth and acknowledge it even though it shatters our dearest theory of life, and destroys utterly the fairest fabrication of cause and effect that has ever been evolved to the human apprehension.

The Master Mind

Thus let us now face the Truth about death and reincarnation. Certain of us know that we do not die. That no one ever really dies. That Life is endless and deathless; that even the Life in the stone and the beast is continuous and eternal though the forms pass, and these have not yet come to the consciousness of immortality. It is man's privilege to demonstrate this immortality and write the record of it on his human form throughout the ages.

This assurance of immortality has not only made man fearless of death, but he has swung to an extreme of fellowship with it even to deifying it. Poet has sung its praises, philosopher has greeted its approach. It has been called "the gate of heaven" by preachers innumerable. Yet these have all been deceived. No great prophet, no great sage has ever given it deific attributes. A respite, yes, and as such, soothing and restful but always temporal—a sleep to be followed by an awakening to another work-day. The heavens of which it may seem the portal are "the old heavens" which shall pass away though they may have been in existence eons of years. The Door to the eternal Heaven is Life, not death—Life the unchanging as demonstrated by Jesus in the closing act of his earthly career. That the same consciousness and power of translation has come to others beside Jesus should be evidence that his Ascension was not an exclusive miracle for him alone, but an attainment open to all and a prize to be sought by the faithful, for the advancement of the race and to add another stone to the causeway that unites the upper and the lower worlds.

We who receive the truth of Christ as to what is real Life will either overcome physical death and join the Immortals by translation, or, be so open to the Christ-teachers on the invisible plane that though we may die, yet we can be so taught that we shall not be subject to "the second death," that is, "reincarnation."

For reincarnation is no part of the true Life, as all the great and wise in the Orient have taught. The theory that the soul needs experience in matter, or in the flesh, is a psychic imposition, a delusion of the carnal mind, that must be brought to naught by our facing the Truth, and abiding by its conclusions however unacceptable they may seem to be.

The God-Self is never incarnated and therefore cannot be re-incarnated. To incarnate is to enflesh—the root of the word is *carnis*, flesh. That which seems to pass from one incarnation to another is not the real Ego. It is the self that is a *reflection* of the God-Self, and eventually it must merge into its Reality as a shadow passes into its cause at high-noon. This merging is translation, and this power comes by the Truth. Those who possess the power and gift to pass from the appearance of being a body of flesh to the Reality of being the great Self, have the power to re-emerge and appear again as flesh at will. "I can lay it down and I can take it again" says the Master of Life, "follow me."

The ultimate of progression is to arrive at perfection, which is pure Being and the cessation of "becoming." The term progression cannot be used of God who is the changeless One, the all-perfect

The Master Mind

Self. God has always been perfect and will always remain so. God has not developed into a perfect being out of anything less perfect. God is not in a state of "becoming" but is supreme, glorious Being, incomparable in loveliness, majesty and bliss. And what God is, we are in our true state.

This part of us that appears to develop and progress, to be subject to birth and death, to migrate from plane to plane, and to need reincarnating in order to work out its salvation is the negative self, the little ego, the mortal, the first Adam that went aside from the glorious path and destiny laid out for him, into the by-paths of experience in the opposites, good-and-evil.

Truth undeceives that ego when it gives itself up to the great Ego, and then it begins its journey back to the Path which it left so long ago, and its arrival is the realization of Being-what-it-is, called the Ascension.

Like Jesus this can be your last incarnation, that is, the last one which has had its beginning in a flesh-birth. The greatest of the Masters do not need to pass through the gateway of birth in order to stand upon the earth in a body, visible to the eyes of flesh. Those who teach that Jesus Christ is to be born again in the flesh neither understand that Master nor know the Law. He came especially to teach the Way to be saved from further reincarnations. He himself did not need to come for his own sake.* He gave himself into the hands of the great Tender Love that overshadows us, called Our Father in Heaven, to be born nineteen hundred years ago, in order to portray to the world all the essential steps of *the walk with God* that leads to the Ascension—even greater than translation—and the finishing of birth and death forever.

He gave a teaching to the hosts of the unborn who await incarnation, some of them desirous of being "eunuchs from their mother's womb." He showed a great law of virgin birth.

He showed men that they need not turn to man for their instruction but could be taught the things of God from within, and abide by them even though excommunicated by that Church which is highest in authority, misunderstood by one's own, and deserted by every friend.

He showed the powers that belong to man, and how God acts through man.

He gave the way to introduce heaven into the earth.

He revealed man's power over the last enemy death, even when it had seemed to conquer the master himself.

He sounded abroad the great message, that though a man had been overcome by death and might not be able to stand before the arch-enemy, yet he need not be subject to *the second death* which

*When Jesus says, "I have a baptism to be baptized with; and how am I straitened until it be accomplished," he refers to the unregenerate part of the whole human mentality that attached to him, when he identified himself with humanity—the soil that clung to his feet as he walked into the mire to rescue those prostrate in it. That touch of nature made him open to all the errors that hypnotize mortality.

The Master Mind

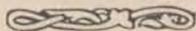
is rebirth in the flesh. For seers whose eyes are open to the operations taking place on the planes that are invisible to most eyes, can testify that even those who have "passed on," again pass on to other planes, and if the seers are able to look further, they know that from the highest plane, the star falls again, the ego returns to the earth to rebuild another body, fashioned after the most predominating thoughts that it has held, and that are held for it by the guardians of its good.

And re-incarnation is good for those who long for further experiences, or who feel that they have not had chances enough in this existence to make good, or who are resolved to achieve the great goal this time. But let no one put off the time of his overcoming to another embodiment, for the last bell is liable to ring at any time and the call to the great pageant to be sounded at any moment, when this planet shall take its place among the glories of the heavenly handiwork. Be ready with your festal garment, that you may enter with the first who receive the joys of the splendid wedding that shall take place between heaven and earth.

For in that day the veils shall be dissolved between the many planes of consciousness and men and women shall pass to and fro from one to another, while the governments will pass into the hands of the Christ-people. Then all things shall be ordered for the greatest good and happiness of all who can bear the light and life of the heavenly consciousness.

There is a goodly number in that realization now,—many more have been translated than are recorded in history; for one of the peculiarities of "those worthy" (or able) is that they are little known to their contemporaries and their passing or their continued absence is not noted. But they are the bridge between the visible and the invisible and some day the last stone will be added to that bridge and the glorious work will be finished in the eyes of all flesh.

Will you be one of those stones to hasten the day? Will you live this day and tomorrow—and the third day—a fit companion for angels? It does not take time to accomplish this—Jesus was only a little past thirty-one when it was consummated for him. It does not take effort, for it is the simple life. It is not necessary to work for it. All that is needed is to believe in it; and to let your own Great Self have its will and its way; and to know that this will and this way have been revealed by the life, works, words and Spirit of Jesus Christ; and that to follow him to the uttermost is "to ascend the hill of the Lord and to stand in his holy place."



Whoso performeth—diligent, content—
The work allotted him, whate'er it be,
Lays hold of perfectness!—*Bhagavad Gita.*

God's plans like lilies pure and white unfold;
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.—*May Riley Smith.*

CHRISTIAN MIND HEALING

A Course of Lessons in the Fundamentals of New Thought

BY HARRIET HALE RIX.

Lesson VI.

PRAYER AND CONCENTRATION.

Desire and Wisdom.

Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." *Mark 11:24.*

In this statement we find three leading factors or essential conditions in scientific prayer. These may be summed up under three words, *Pray, Believe, Receive*, and it is important to bear in mind that all three are required in the prayer that demonstrates the truth.

All people pray in the sense that all people exercise the quality of desire, but desire must be controlled by knowledge, lest it produce results which only add to and complicate our problems, as shown in the experience of a religious fanatic in San Francisco, who, with her followers, prayed throughout weeks for power. At last a strange, awful, uncontrolled power came upon them, felling some of these devotees to the earth in a state of catalepsy, holding others in unconsciousness for days at a time and exciting some to uncontrollable and foolish language and actions, until the police were called upon to carry some to insane asylums and others to prison. Such pray with power but not with understanding. Their desire is unaccompanied with the qualities that make balance and security, such as love and peace.

The earnest truth-student realizes the need of purifying his desire until it conforms to the will of God, well knowing that strong desire is bound to make or mar, according to its character. A good guide to right desire is given in the little book, "Light on the Path," which asserts:

"Desire only that which is within you" (the Divine Self).

"Desire only that which is beyond you" (beyond human self).

"Desire only that which is unattainable" (to the mortal self).

Right prayer is true desire which has its root and its fruit in the eternal source and substance.

Scientific Believing and Receptivity.

The second condition is right belief or faith, and here we find the secret of so much apparent failure in prayer. It is not sufficient to pray, you must believe your prayer is answered, and more than that, has been eternally answered. "Before they call, I will answer; and while they are yet speaking, I will hear," *Isa. 65:24.*

There exists but one basis for such perfect faith that does not depend upon an outer evidence for its stand, and this is found in our foundation principle, that God the Good is the only power and the only presence.

The third condition is as necessary as the other two and we may not hope for the masterly quality in prayer if it be absent. It is *receptivity*. Prepare for the demonstration, expect to receive, take no refusal, know no discouragement at apparent delay or failure, open your whole being to the good, and hold to this state of mind without wavering. And ye shall receive outwardly as well as inwardly, openly as well as secretly.

Supplication vs. Acknowledgment.

In giving a false estimate to Being, man has established in his consciousness an untrue relationship between himself and God. Thus he thinks of himself as "a worm of the dust," imperfect and mortal, one who must approach God in a begging, pleading attitude. Such a foundation can never uphold the science of right thinking. It reminds us of one who foolishly pulls down all the curtains of a room and then longs for the light and warmth of the sun.

If your prayers have not been answered, if they have not brought you the highest result, do not stop praying, but learn to pray correctly. There is a right and a wrong way of doing everything and this is true of prayer. It is Phillips Brooks who reminds us that "Prayer is not the beseeching a reluctant God, but the opening of ourselves to God's willingness," and James says, "The effectual, fervent prayer of a righteous man availeth much," *James 5:16*, which statement cannot be understood to mean a virtuous, moral man in any limited sense, since such often confess great failure, and cannot even heal a headache with prayer, but it must mean a right-thinking man or one of scientific-spiritual understanding.

God may be looked upon as our great Banker in the bank of life, love and truth, health and prosperity. As we would not approach the cashier of an ordinary bank with a cry and supplication for money provided we held the credentials, but with confidence and dignity would present our authority for a demand on the bank, so in this spirit let us approach our great Good, ready to prove our Son-ship by right thinking. Our demand will thus be honored.

The Prayer of Thanksgiving.

In the new thought, we find the prayer of acknowledgment and thanksgiving to be the way of faith and love and a method used by Jesus Christ in some of his mighty deeds. When he wished to increase the loaves and fishes, John tells us that "Jesus took the loaves; and when he had given thanks, he distributed," *John 6:11*, and Matthew adds his testimony of its success, "And they did all eat and were filled, and they that had eaten were about five thousand men, beside women and children," *Matt. 14:20, 21*. There is no complaint of limitation in the mind of this grand soul, his power of increase lay in the wonderful spirit of good cheer and faith in abundance.

The Master Mind

Again at the tomb of Lazarus, Jesus in the consciousness of immortal life used this same method of prayer saying, "Father, I thank thee that thou hast heard me . . . And when he had thus spoken, he cried with a loud voice, Lazarus, come forth . . . And he that was dead came forth," *John 11:41, 43, 44*. Observe that in this wonder-work—for herein is its value—that Jesus praised God for the answer to his prayer before it was in evidence.

Again we have an illustration of the saving power of the word of truth in the prayer of Paul of Tarsus for the protection of hundreds of lives on a ship that was doomed. His attitude, like that of his Master's, was one of supreme faith, when amid fear, storm and wreck, he "gave thanks to God in presence of them all," *Acts 27:35*.

This faith in the delivering God was so perfect that he imparted its positive quality to the panic-stricken sailors until "they were all of good cheer," thus strengthening the mental quality necessary to the saving of the three hundred people on board. Doubtless when Paul admonishes his people to "Pray without ceasing," *1 Thess. 5:17*, he holds in mind this perfect tribute on the part of man to God's omnipotence, that communing with the Good in all, that makes life a grand, sweet song.

Counting One's Blessings.

To prove that the prayer of thanksgiving is a law, that, set in action, will heal the mentally and physically sick, you have but to put it in daily practice yourself, as a lady did who had become a mental and physical wreck through long habit of dwelling upon her ills. She had applied in her distress to many physicians, and had tried all sorts of remedies when, in a state of discouragement, she finally visited a spiritual healer. This healer was wise, and after listening to the woman's long list of complaints and woes, she came to the conclusion that her patient had one disease that she had not mentioned—she had become a hypochondriac.

At last she interrupted the patient with the question, "Now that you have told me all your troubles, aches and pains, what have you to say of your blessings, of your health?" Again the woman declared that she had no blessings, no health, no cause for happiness. But the healer firmly persisted on the way she had selected to help this woman, urging her to find some part of her body that could, with certainty, be counted well. She finally succeeded in pinning her mind down to the fact that one of her fingers was perfect. Then she instructed her in right co-operation with the law of her good, telling this complaining, whining, fault-finding woman to go home and for three days to concentrate on that finger, praising its health, thanking God for its harmony and refusing to speak about her ills and aches. The result was excellent for, upon returning after the third day, she affirmed that she could now say that her hand was all right. Again she was sent home to sing praises for her increased blessing, and this good work was kept up until that woman was mentally and physically free. The foundation law of the increase and multiplication of our good is thanksgiving.

The Master Mind

The Importance Jesus Gives to Prayer.

Probably in all the attempts of man to understand the soul-side of his nature and its relationship to the Creator, his greatest mistakes of judgment have been made in connection with prayer, and to correct these will determine a more wholesome and practical life. This fact seems strange in the life of a Christian, when Jesus gave such clear instruction and plain and simple practices and examples of intelligent prayer and its demonstration. By meditating upon such statements as these one realizes how much this Master valued prayer as a means of attaining conscious union with God:

Watch ye therefore, and pray always, *Luke 21:36.*

Men ought always to pray and never to faint, *Luke 18:1.*

Why sleep ye? rise and pray, lest ye enter into temptation, *Luke 22:46.*

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses, *Mark 11:25.*

And when thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward, *Matt. 6:5.*

And in the 17th chapter of John, one comes in touch with a blaze of glory in the personal prayer of this Master. No more splendid revelation of the bond of unity between God and man can be given us than this chapter contributes.

Concentrate upon these statements often, also practice this daily: Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you, *Matt. 5:44.*

God Not Changed by Prayer.

One mistake which has been made by those who have advocated the use of prayer as a means to a successful life, is found in the notion that God, through prayer, might be persuaded to change his mind, or that the unwilling or dull ear of the Almighty can be won by supreme effort on the part of the aspiring soul. Truth exposes the false note in this idea as springing from ignorance of the science of Being, "I am the Lord, I change not," *Mal. 3:6,* and Jesus supplies light in his affirmation, "Thou hearest me always," *John 11:42.* With these two points cleared up prayer may become spiritually strong and intelligent. No power on earth can change the Absolute God. *It is man who needs to change* until he understands the perfection of Being. Prayer, then, is for the benefit and blessing of the one who prays.

To comprehend the perfect unity of God and man, every false teaching in regard to the will of God must be renounced; then and then only will the positive, persistent quality, so necessary to constructive prayer, be active. How could the sick be influenced to health, or the dead be raised by the well-meaning but negative prayer of the Church, "O God, heal this man of his disease if it be thy will,

The Master Mind

but if not, grant him grace to die in peace?" And it is not uncommon to hear this expression even in this day of light, "I do not know that it is the will of God that I should be well or that I should be prospered." Such a state of mind will meet with failure until the larger light shows the will of God to be absolute love that knows no evil, disease or poverty, whose omnipresence is the full supply of all good.

Listen to the wisdom of Jesus Christ on this point. "It is your Father's good pleasure to give you the kingdom," *Luke 12:32*, and, showing the will of Love working through man, he asks, "If his son ask bread, will he give him a stone? Or if he asks a fish will he give him a serpent?" *Matt. 7:9, 10*, concluding the whole matter thus, "If ye then . . . know how to give good gifts unto your children, how much more shall your Father . . . give good things to them that ask him?" *Matt. 7:11*.

God Knows Your Need.

We do not need to inform God of our needs or to go into detail in prayer, "Your Father knoweth what things ye have need of before ye ask him," *Matt. 6:8*, and is therefore the abundant supply of every good. The supreme intelligence in the creative principle knows that we have need for life, joy, health, beauty, power and plenty and so has incorporated these into the substance of our being. The earnest student will find an added blessing in changing the habit of mentally projecting his aspiring thought to the blue sky, or to any outside goal, but will develop the habit of directing his prayers to the responsive, indwelling Spirit.

The question has been asked, "What may we rightfully expect, what justly pray for?" The answer springs from our "Basic Statement," pray for that which may truly be affirmed as belonging to the Infinite God. Principle should govern our desires at all times and we should refuse to pray for the petty, personal and relative expressions. Emerson does not hesitate to show that, "Prayer that craves a particular commodity, anything less than the all good, is vicious. Prayer is the contemplating of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good. But prayer as a means to effect a private end, is theft and meanness. It supposes dualism and not unity in nature and consciousness. As soon as the man is at one with God he will not beg."

Seeking the Universal Good.

When principle governs our desires, then every prayer and divine word spoken will be all inclusive, universal and unselfish; then the whole world must be better for the answer to such prayers. I need not hesitate to claim in my meditation the blessing of health, for if I am a householder, sanddigger and unknown, or the President of the United States, I am without exception, better off for being healthy, so is my work and my world. This argument applies safely to every quality of God, from power to plenty.

On the other hand, if I apply the power of prayer for rain to

The Master Mind

fall on my little patch of late grain when it would result in loss to all my neighbors, who have their hay and fruit drying in the sun, I have lost in my character a true estimate of life and love, and there can be no substitute for this.

The Italian gardeners in my home town proved that an unproductive salt-marsh could, by proper cultivation, raise the finest vegetables, thus causing all marshes to rise in value. So with a heart that knows the truth about himself, the arid places in consciousness will become fertile and all lives through him blessed and enriched.

The Soul of the Lord's Prayer.

The Lord's Prayer was accepted at The Congress of Religions, where almost every religion in the world was represented, during the Chicago World's Fair, as the universal prayer, and as such should be studied and analyzed for full illumination. This prayer is probably repeated oftener and by more people than any other set prayer ever given to man. For two thousand years it has had its devotees, yet how many of these have found its soul? It was given with the purpose of doing great things, of making life beautiful, of healing disease and raising the dead, and it will yet do all of these, but to many it has fallen into the dead letter, and judging by its results, appears to have failed in the lives of thousands who pray it. It is muttered in vain repetition, in indifference to its wealth of meaning, much as a parrot or a phonograph might roll it forth. The phonograph is made no better as an instrument, no more harmonious, by giving forth this prayer than it is in giving "rag-music." Just so, "Ye ask, and receive not, because ye ask amiss," *Jas. 4:3.*

Prayer, like water, will rise no higher than its source. The secret of success lies in the individual furnishing the spirit of faith and illumination to his true words. Jesus gave this prayer in response to his disciples' request, who doubtless compared their own frequent failures to his universal success, and just as one who wished to play the piano would apply to the best teacher available, so they turned to their Master with the request that he show them plainly the ideals and qualities of his mind that assured him such obedience on the part of materiality, man or invisible element.

"Our Father."

He opens his instruction by showing them that his success rests upon the faithful argument that one, universal, creative and all-loving substance is the foundation of life. The unit source from which each stream has sprung and on which it depends for its life. Next he draws their attention to the nature of this all good as absolutely trust-worthy.

"Hallowed Be Thy Name."

The name of God must be repeated reverently with pure, holy consciousness, in order to use it with authority and power. As given to Moses this name is "*I am,*" the one name under which we all make claim to being, and in *Exodus 3:15* is added these words, "This is my name for ever, and this is my memorial unto all genera-

The Master Mind

tions." The Third Commandment reads, "Thou shalt not take the name of the Lord thy God in vain; for the Lord (the law) will not hold him guiltless that taketh his name in vain," *Exodus 20:7*. In ignorance, if not wilfully, every one has taken this name in vain and continues to do so every time he adds to it expressions that cannot be claimed for God, such as, I am sick, I am poor, I am miserable, etc. And we certainly have not been found guiltless under the law of cause and effect.

Jesus hallowed this name *I am* in word and work, for, turning to him we hear,

I am the way, the truth and the life, *John 14:6*.

I am the resurrection and the life, *John 11:25*.

I am a king, *John 18:37*.

I am that bread of life, *John 6:48*.

I am the good shepherd, *John 10:11*.

Before Abraham was I am, *John 8:58*.

By returning to a pure language, we will not only be able to speak this name with signs following, but we will also be able to speak our own individual God-name, and the greater works will follow.

"Thy Kingdom Come."

"Thy will be done on earth as it is in heaven." Heaven here means exact principle, the beautiful, the good and the true. Jesus would have us turn our hopes from future happiness and the consequent scattered state of mind that this idea entails, to the practical life of establishing that perfect harmony here on the earth. This will be done when man learns to cross out his human will; then he will be able to see that God's will has always been done on earth, in spite of appearances to the contrary, and this true seeing is heaven to him.

"Give Us This Day Our Daily Bread."

This is "that Bread of life which a man may eat thereof and not die," the all sustaining word of life, "Substance to our fadeless being." It must be fresh each day for spiritual man cannot subsist on past illuminations. He demands new light for every new hour. Such splendid nourishing of the inward man will always assure the outward symbol of full supply.

"And Forgive Us Our Debts."

"As we forgive our debtors" or as Luke gives it, "And forgive us our sins; for we also forgive every one that is indebted to us," *Luke 11:4*. Herein we have the recognition of the wonderful, beautiful law of compensation, also explaining why we have not received God's forgiveness more fully. Let us ask for nothing we are not willing to give. Love our neighbor as ourself. "Forgive and ye shall be forgiven." Man is capable of understanding the perfect love of God only as he perfectly loves his fellow-man.

"And Lead Us Not Into Temptation."

"But deliver us from evil." Emphasis should be placed on the fact of the delivering and freeing power of God in this part of the prayer, while the apparent contradiction of the perfect wisdom and

The Master Mind

love of God found in it, should not confuse the mind that knows that God tempts no man. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man," *James 1:13*. This statement in the Lord's Prayer is found more helpful to many students when repeated thus, "Leave us not on trial but deliver us from evil" or with a few words left out thus, "Lead us, deliver us from evil."

"For Thine is the Kingdom."

"And the power and the glory, for ever." This is a grand announcement of the supremacy of the All Good and protects the mind from ever giving, or taking, credit to the personal self for any triumph or achievement. Pride will instantly melt into nothingness under its affirmation.

"Amen." The seal of the Kingdom of Heaven, giving divine approval and authority to the one who repeats this prayer with right realization.

Concentration.

Prayer and concentration are one, they belong together and work in unison in all the great deeds of man.

Webster defines concentration as the act of drawing to a center. God is the center to which active prayer, through the power of concentration, draws all the aspirations, qualities and powers in man.

Meditation seems much easier for most people to practice than concentration, since the former admits analysis of a subject or the broadening out of an idea into many channels, while the latter strictly demands "one-pointedness," an attainment which is reached only after thorough self-discipline.

Many students make the mistake of striving and struggling in their efforts to attain the art of concentration, which often results in a rigid, tense state of mind and body. True concentration is the opposite of this for it is trusting and resting, a divine abandonment to truth.

Revelations and Visions.

Another mistake that is quite commonly made is to seek some great revelation with impatience or to look for some uncommon display of spiritual powers, when perhaps the mind is quite unprepared for receiving or understanding these, and disappointment and discouragement follow.

Great visions, like those of John at Patmos, come not by directly seeking them, but after the soul has been purified through daily devotion and concentration on spiritual things; therefore the wise student will find satisfaction and success in practicing concentration for the simple purpose of concentrating.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly," *Matt. 6:6*. To shut the door at will and keep it under control, is the chief work in the practice of concentration, and when this is accomplished to any degree of perfection, the goal to all success is at hand.

Retire to some quiet spot, select the idea or statement you wish to make your at-one-ment with, repeat it or allow it to repeat itself in you. Now will come the common experience, one thought after another will seek attention, insisting upon entering into consciousness, again and again interrupting the silence. These must be handled by the will, denied entrance, pushed to the outside of that door gently but firmly, the statement of truth returned to and meditation resumed. A half-hour spent each morning and evening in this practice is well worth your time and if in six months you can see improvement, count it all a joy.

A Daily Practice of Prayer.

Madam Guyon, a Christian devotee of the seventeenth century and an adept with concentration, gives in a treatise called "A simple method of prayer," this idea for practice. She advises the student to take a spiritual book and read until some special thought it contains holds the mind firmly, at which time the book should be closed, a finger inserted to mark the place for easy re-opening, and the substance matter allowed to control the mind until its work is done.

When the special thought no longer holds, instead of making an effort to retain it, she says to open the book once more, continue to read and again and again repeat the practice. She explains that these rich thoughts are incorporated into one's spiritual body through this practice and they become life of his life. She compares the experience with eating food which goes to build up the physical body. The conscious thinking is like the mastication of food. One chews the food until to continue to do so longer would be disagreeable, at which time we swallow it. Then the process of digestion, assimilation and rejection is finished without the volition of the conscious mind. She concludes by reminding us that as the value of the food is not lost when the mind forgets about it but its real work then begins, so every divine thought that has ever passed through consciousness, is a treasure laid up in heaven and will some day come forth to bless us.

BREAD FROM HEAVEN

AND when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

But Jesus said unto them, *They need not depart; give ye them to eat.*

And they say unto him, We have here but five loaves, and two fishes.

He said, *Bring them hither to me.*

And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven,

he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

And they did all eat, and were filled.^a

Jesus Christ has spread a feast before us in the words which he has left to the world through the inspired memory of his disciples. Even the smallest saying has been blessed with the rich substance of deep, divine meaning. Let us eat these words of the Master by learning them, word for word, and meditating on them and so be satisfied and filled.

BLESSED.

- September 1. ^b For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.
- Sept. 2: 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.
- Sept. 3: Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- Sept. 4: Blessed are they that mourn: for they shall be comforted.
- Sept. 5: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
- Sept. 6: And blessed is he, whosoever shall not be offended in me.
- Sept. 7: Bless them that curse you.

THE DEAD.

- Sept. 8: ^c Follow me; and let the dead bury their dead.
- Sept. 9: For he is not a God of the dead, but of the living: for all live unto him.
- Sept. 10: And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?
- Sept. 11: Go your way and tell John what things ye have seen and heard . . . the deaf hear, the dead are raised.
- Sept. 12: Tell the vision to no man, until the Son of man be risen again from the dead.
- Sept. 13: For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven.

QUESTIONS.

- Sept. 14: ^d I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.
- Sept. 15: The baptism of John, was it from heaven, or of men? answer me.
- Sept. 16: What think ye of Christ? whose son is he?

The Master Mind

- Sept. 17: How then doth David in Spirit call him Lord, saying The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
Sept. 18: If David then call him Lord, how is he his son?
Sept. 19: Why tempt ye me? Show me a penny. Whose image and superscription hath it?
Sept. 20: Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

MARRIAGE AND DIVORCE.

- Sept. 21: ^eThe children of this world marry and are given in marriage.
Sept. 22: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage.
Sept. 23: Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.
Sept. 24: Have ye not read that he which made them at the beginning made them male and female?
Sept. 25: And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?
Sept. 26: Therefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
Sept. 27: It hath been written, Whosoever shall put away his wife, let him give her a writing of divorcement:
Sept. 28: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.
Sept. 29: Whosoever shall put away his wife, and marry another, committeth adultery against her.
Sept. 30: And if a woman shall put away her husband, and be married to another she committeth adultery.

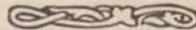
^a Matt. 14:15 to 20.

^b Matt. 23:39—Matt. 25:34—Matt. 5:3—Matt. 5:4—Matt. 5:11—Matt. 11:6—Luke 6:28.

^c Matt. 8:22—Luke 20:38—Mark 12:26—Luke 7:22—Matt. 17:9—Mark 12:25.

^d Mark 11:29—Mark 11:30—Matt. 22:42—Matt. 22:43, 44—Matt. 22:45—Luke 20:23, 24—Matt. 7:16.

^e Luke 20:34—Luke 20:35—Matt. 19:8—Matt. 19:4—Matt. 19:5—Matt. 19:6—Matt. 5:31—Matt. 5:32—Mark 10:11—Mark 10:12.



God gives us Love. Something to love
He lends us; but when Love is grown
To ripeness, that on which it throve
Falls off, and Love is left alone.—*Tennyson.*

THE BODY, RENEWED AND GLORIFIED

Twelve Lessons in Eternal Health, Youth and Beauty.

LESSON XI.—SELF-EXISTENCE.

As the Father hath life in himself; so hath he given to the Son to have life in himself.—John 5:26.

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.—John 4:14.

Till oft converse with heavenly habitants
Begin to cast a beam on the outward shape . . .
And turns it by degrees to the soul's essence,
Till all be made immortal.—Milton, in *Comus*.

THERE are accounts of the life of Mary, the virgin mother of Jesus, which are not found in the New Testament, but were written by early Christians, who claimed to have received them from those contemporaneous with her and that therefore they were authentic.

They describe her as being consecrated to God and given to the Temple at the age of three, and remaining there until twelve years old when she, being an orphan, was given into the charge of Joseph, her future husband.

The description of her life among the vestal virgins of the Temple is very beautiful, her sweetness and beauty, her purity and brightness are charmingly described. But one peculiarity especially impresses the reader and that is her daily converse with angels and other holy companions.

For she every day had the conversation of angels, and every day received visitors from God, which preserved her from all sorts of evil, and caused her to abound with all good things.—*The Gospel of the Birth of Mary*, 5:2.

This portrayal of a consecrated vehicle of the coming Perfect Man, surrounded by and under the training of holy guardians, describes the candidate of immortality in the flesh, who is to bring forth the new body through which the Spirit shall rule this earth. The truth-student becomes Mary, while in preparation to bring forth the body of the Christ.

Mary early took a vow of perpetual virginity. "Thou hast found favor with God," says Gabriel, "because thou hast made virginity thy choice." And this has ever been counted essential in the demonstration of the complete regeneration, wherein the body becomes immune to disease, destruction, old age and death. They that enter the New Age and realize complete renewal "neither marry nor are given in marriage," and also it is written of them "neither

The Master Mind

shall they die any more." They are *sealed* — hermetically sealed — unto the Lord. And if through ignorance, that seal has been broken in the past, they are resealed by a new covenant with the Spirit so that they become as virgin as in the days of their infancy.*

And as babes contain within themselves all the potency of adolescence and perfect manhood, so the one who has followed the Christ, until he has become a little child again in his spiritual quality and innocence, and therefore ready to enter the kingdom of heaven (Matt. 18:3), contains within himself all the elements of his own regeneration. And these only await opportunity and encouragement to unfold in restored youth and revived enthusiasm, vigor and joyousness of the mature beings who live the life worth living and make life a joy to others. It is our genius that brings this to pass. We are all men and women of genius. Have we been thinking there were only a few? Let us wake up and discover ourselves and discover our neighbor.

Goethe announces this law of renewal thus:

"Geniuses experience renewed puberty, while other people are young but once . . . If the soul is of a powerful kind, as is the case with all men of natural genius, then with its animating penetration of the body, it will not only act with strengthening and ennobling power upon the organization, but will endeavor with its spiritual superiority to confer the privilege of perpetual youth."†

The fountain of immortal youth is within us—that well of which Jesus spoke. It is the consciousness of self-existence, that our great Self which has never had a beginning and will never end is the source of all our renewed health, life and youth, and once we have made conscious connection with it, we can live from it forever. This is the "perpetual motion" that men have ever believed existed and could be demonstrated. Its machine is this human body that it renews by its very working. The more this soul-Self uses the body, the more fit it is to be used. This Self equalizes the supply and the elimination, keeping them balanced and once this Self has entered into possession the instrument can abide forever.

In olden times when pioneers desired to kindle a fire on their own hearth they went to their neighbors and borrowed fire; when they wished to prepare yeast to be a perpetual self-supply for months to come, they obtained even a little from another; when they wished to raise water from their well by the old fashioned pump, they sought their neighbor's well and poured a little water down that pump that action might be restored.

If students of truth feel that the fires of faith are cold; that the leaven of the kingdom of heaven is not working in them with realization; or that they are athirst for the waters of the interior life, let

*For explanation and elaboration of these and other deep things of the life of renewal, see the *Correspondence Course*, "Generation and Regeneration," by A.R.M.

†Eckermann's *Conversations with Goethe*. Universal Classics, Vol. 5, page 251.

The Master Mind

them remember the value of association with those who are full of faith, zeal and realization of the spiritual life. A good book, a spiritually minded teacher or friend, a practice of meditation upon wise sayings of love, understanding, faith and power—these are blessed helps in opening up that interior fountain. "Forget not the assembling of yourselves together." And if such assemblies are far from helpful to you, reader, then remember you have a part to fulfill and join your neighbors to uplift them, and you will discover that the teaching is ever for the teacher—you are but helping yourself.

Lao Tsze says, "The sage carries on teaching without words," and Emerson puts these words into the mouth of Socrates:

"All my good is magnetic, and I educate, not by lessons, but by going about my business."

Aristides, a disciple of Socrates, declared himself taught by merely approaching the great sage; that as he *thought* of him he grew wiser, and as he entered Socrates' house, his wisdom increased, but when he sat at his master's feet, even before a word was spoken, he felt himself wise with the wisdom of the ages.

There is no restlessness in the life of perpetual renewal. All fermentation ceases. In it no one is obliged to work—all work is a joy because congenial and in freedom. There is no violence of striving in the exercise of its creative energies. It may appear strenuous, but that is because of the dynamic forces that play upon themselves with giant ease—the zest of overflowing youth absorbed in the games of life. It is the great simple life, content with the present, seeing all, that is to be, now working in the history of the race, and contributing in a stupendous way to its progress by that insight; planless because of the vision of the great plan; attaining all things without ambition; wealthy without encumbrances.

This inner fountain of self-renewal plays freely, and easily transforms the body through the ego being exempt from attachment. Let go, let go and trust! We have been taught both the language of heaven and that of earth, and our bodies can be translated to express in either realm, just as an idea can be translated from one language to another and translated back, and neither the idea nor the words be lost, but abide forever.

Enoch's body was translated from the language of the earth to that of heaven, but it was not translated back, to our knowledge. Elijah's also was translated from earth to heaven, and only on one occasion was it translated back so as to be seen by the eyes of flesh (Luke 9:30, 31). But Jesus has the power to translate his body into flesh as well as into Spirit, and this power belongs to the initiate who realizes that he has life in himself.*

To be free from attachment is to have all the passions under divine control, not suppressed but glorified.

*See the Chapter, "The Word Made Flesh," in Mrs. Militz' new book, **The Renewal of the Body**, which can be obtained of The Master Mind Pub. Co., 649 So. Flower St., Los Angeles; price \$1.00.

The Master Mind

"If thou art delivered by the Spirit from manhood,
Thou hast found eternal rest in the sanctuary of God;
He who has directed himself so that all his passions are silent,
Will surely, like Jesus, ascend to heaven."—Gulshen Ras.

By the power of Truth, a wholesome body is built from day to day, that throws off instantly any intruding poison by the liveliness of those little soldiers, the white corpuscles of the blood, which can so increase that like St. Catharine of old our blood can be white with them like milk. Our bodies cannot be broken by accidents or enmity. They cannot be destroyed by the elements. Our very skin can become an insulator to keep us defended throughout the ages. Job expresses this thought in words that the old translators did not understand, and no one could see through them, unless realizing that the Redeemer referred to is man's own great Self, the Christ of us all and that the true end of man is to demonstrate God in the flesh:

"I know that my Redeemer, the Living One, shall stand at last upon the earth, and that when my skin shall compass [not *destroy*] this body, I shall see God in my flesh."—Job. 19:25, 26.

The Self-existent life is without effort. It simply abides in itself, absolutely fearless, deeply, transcendently trustful in God, true to the absolute principles of being, identified with Christ, and thus does it prove itself to be deathless even in the midst of the appearance of death, safe in the midst of danger, all-sufficient when all else fails.

LESSON XII.—THE BEAUTY OF HOLINESS.

All beauty springs from holiness. It is a gift of God and a true manifestation of God's presence amongst the children of men. Ignorance of its origin produces vanity and flattery. When beauty is divorced from innocence, there follows misuse, deception and decay. Truth reunites and identifies beauty with purity and holiness, and thereupon establishes it forever.

The restoration of beauty to a man or woman is possible only when all thought, especially anxious thought, is removed from one's appearance. "Which of you by taking anxious thought can add one cubit to his stature?" Yet how many good men have been humiliated by the shortness of their stature—a hard cross to bear, and yet they have been ashamed to be ashamed. They shall yet forget this shame in the nobleness of their lives, and achieve the fair proportions that truly represent their redeemed character.

According to prophecy, he who should come, working out eternal salvation, "hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him" (Is. 53:2) yet holiness transformed him so that his beauty today is incomparable.

Holiness is the perception and realization that is above good and evil; it is regardless of virtue and vice; it is innocent before praise as well as blame; its goodness is nothing to it; it has no feeling of unselfishness for it is purely selfless; its beauty is a matter

The Master Mind

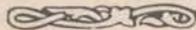
of indifference to it; its grace and wit and glory it takes naturally; joyousness and serenity meet in it; peace and power combine there; all that is good and praiseworthy and all that lies undiscovered and unknown, the very paradoxes of life are included in that one word, *Holiness*. It is not pious or religious. It is not virtuous or moral. It is beyond all these. As Dante says, "God is above goodness and virtue."

Who can say what constitutes beauty? It is not in lines or colors. It cannot be described by rules. It transcends the limits of definition because it is Spirit.

In the illumination of the Soul, each individual is seen to be a center of pure consciousness, with radiant beams of love-light that shine through any form that it chooses to assume, sometimes with the softness of a flame behind an alabaster screen, again with great shafts that pierce the heavens like the wings of the morning sun. Thoughts and feelings play about this center in the form of fair garments, flowing and filmy, or clinging and soft. Nothing is fixed except at will. Colors are not bounded by the rainbow. Every movement produces melody like the play of the breeze upon aeolian harps.

The men and women of this enlightenment are the redeemers of the earth: their bodies will make the earth shine like the sun; their minds will take away all the enmity between creatures; their souls will restore the planet to the communion that exists between the stars of the firmament.

Who wills to seek the renewal of his body through the restoration of his Soul-power, wills the Will of God and for him there is no failure.



All I could never be,
All men ignored in me,
This I was worth to God.

—*Browning*.

Thought in the mind hath made us. What we are
By thought was wrought and built . . .
All that we are is what we thought and willed;
Our thoughts shape us a frame. If we endure
In purity of thought joy follows him
As his own shadow—sure.

—*Dhammapada, Trans. by Edwin Arnold.*

Therefore come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness; we conquer by forgiveness. Oh! strive to enter into something of that large celestial Charity which is meek, enduring, unretaliating, and which even the overbearing world cannot withstand forever.—*Robertson*.

IN TRAINING

"That," said a sophomore in one of our colleges, to a visitor, "is John Black." He pointed to a wiry, muscular young fellow, who, in boating costume, was making his way to the riverside. "He is going to take a pull on the stream for an hour. He is completely in the hands of his trainer now."

"And what does his trainer do for him?" asked the ignorant visitor.

"He regulates his whole day. John gets out of bed at a certain minute every morning; he will exercise with Indian clubs; is rubbed down; runs a couple of miles on the course; takes a cold bath; is rubbed down again; and so on until night. Every mouthful he eats is prescribed by the trainer. The day is strictly divided into hours for exercise, for rest, for bathing, and for hard work. The life he leads is as hard as the life of a galley slave."

"Why does he do it?"

"He is to run against the college champion. He must put himself in training if he wants to win the prize."

"What is the prize?"

"A gold medal."

The visitor was also a young man. He did not want to run or jump or row for a prize, but he had a great ambition to live a high, noble, helpful life.

It occurred to him now that he had not been working so hard to that end as this other boy was working for a gold medal. When his companion left him, he walked on alone, thinking of it, and he made a resolution.

He would put his soul in training. Every morning he would give an hour to the training of his soul and seek to bring his thoughts and motives into comparison with the thoughts and motives of Christ. He would then exercise his judgment as this athlete did his body, to make it stronger. For instance, in the circle of his family and friends, his thoughts were likely to be harsh and censorious for he was naturally a severe judge. But he would compel himself to find some good features in each character, to think of it, and to look at his friends through its kindly light.

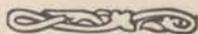
The runner gave part of the day to climbing a steep mountain in the neighborhood; he thus gained power and health by the muscular exercise and by breathing purer air than that of the town.

He, too, would try to leave behind the gossip, the trivialities, the coarseness, on the dead level of his daily life, and climb to the height of some noble thought, or of some great truth of science.

Moreover, as the daily bath was necessary for the body of the athlete, so must it be for the soul. He would, by self-examination, seek to cleanse it of all impurities that might originate within, or be gathered by contact with the world from without.

The Master Mind

Why, he thought, if this boy puts his body in such severe training to gain a coveted honor in his college life, shall I not train my soul to win a life that is gentle and true and merciful, and that takes hold of "life to come?"—*Selected.*



FLOWERS OF ALLAH

By the still waters blooms the Lotus, where the thorns are, there is
the Rose,
He chasteneth yet He loveth,—so the path of unfoldment goes,
We may think to ourselves of a Garden, the infinite Master Mind,
The thorns, the thistles that wound us, our own thoughts begetting
their kind,

And Allah in wisdom has planted the mystical Lotus and Rose,
And given the Cross and the Swastika, as signs where a narrow
path goes
Securely through deserts and tangles that our erring pride has
designed,
And East or West this one Path is best, and "He that seeketh shall
find!"

The Way may be seen near Calvary; and the Shrine, where the
Lotus blooms,
But the seeker must slay the phantom form that his burden of sin
assumes.

Who wills to find deliverance, must rule his passions and moods,
And look for the Soul to flower, when peace o'er the Garden broods.

Perchance with the breath of the night breeze, a whisper, soft and low
Out of the gold and the amethyst of the sunset's dying glow
Will bring the call of the Master, to turn from the world away
And watch with the Christ in the Garden till the rose tints light the
gray.

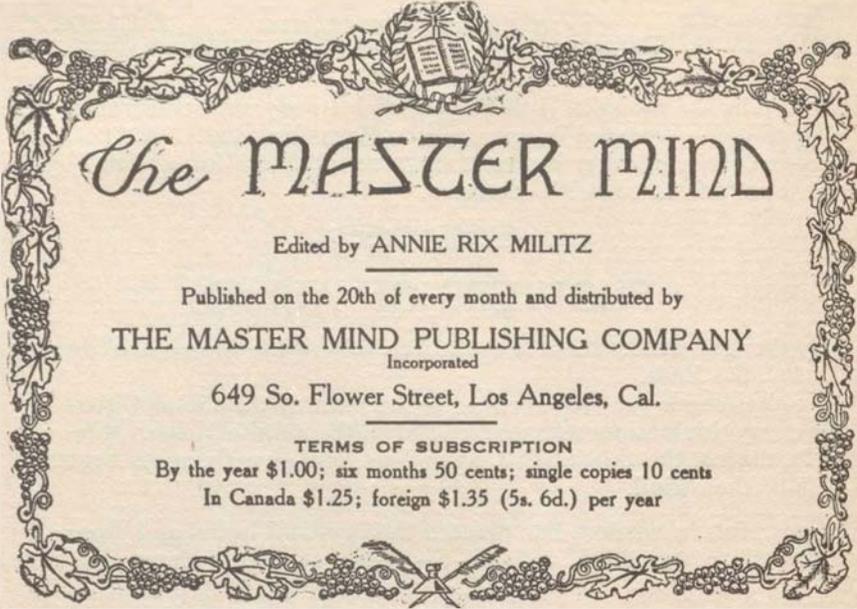
For the fields *are* white to harvest, and the angels hover low,
Seeking on earth for helpers in the work that must onward go.
Moses! the Prophets! the Master! Yet many are blind to the light!
Who turns away in the sunlit day, must seek and find in the night!

And the Way?—lies through *Gethsemane*—the Garden of the Heart
And some time, in some life, is fated, nor any spell nor art
Can change this Path of Attainment, each Soul for itself apart.
"Watch therefore!—for ye know not!"—Abide the inner strife!

* * *

For the Flower that blooms in the Garden—
Is The Way—The Truth—and The Life!

Fred B. Leyns,
Desplaines, Ill., 1913.



The MASTER MIND

Edited by ANNIE RIX MILITZ

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EDITORIAL

The Prospect

Beginning with the October Issue, the first number of the new Volume and of our third year, we shall have several new features. There will be, each month, one of the NOON TALKS which Mrs. Militz gives every week to the business men and women of Los Angeles. These are practical instructions delivered at Blanchard Hall under the auspices of the Metaphysical Library and they have proven very popular.

There will be a series of Lessons on how to be led by the inner Voice, called DIVINE GUIDANCE.

There will be a department of BIBLE INTERPRETATION and under the heading, HEALING LEAVES, will be given treatments to be used to heal ailments common to mortals.

CHRISTIAN MIND HEALING by Miss Rix will continue through

The Master Mind

another six months. The rest of the Magazine will be contributed—the greater part—by the Editor.

There will be some typographical changes but the general appearances of the Magazine will be the same and we trust that its contents will deserve the continuance of the words of praise and satisfaction that come almost daily to our sanctum.

The Temperance Treatment

Which was given in the Double Number last month is the first one of *The Correspondence Course* advertised in another part of this Magazine. As some subscribers have written us as though they expected the Treatments to continue, this explanation is given.

Back Numbers Desired

As many of you who are regular subscribers have purchased Bound Copies of *THE MASTER MIND* and may have single numbers that you do not need, we are asking you to send us your copies of August 1912, September 1912, January 1913 and February 1913, for which we will pay postage and, if you wish, whatever you think them worth.

Those who have asked that their subscription begin with these numbers may understand now why their request could not be granted.

The Children of the New Age

The *Woman's Home Companion* tells about Winifred Stoner, a nine-year-old girl living in Pittsburg, who knows eight languages. Following is an extract:—

"Every little while Pittsburg newspaper men in quest of a good 'feature story' beg Mrs. James Buchanan Stoner to talk about her little daughter, Winifred.

'Hasn't Winifred written a new book,' they ask, 'or learned another language, or painted a new picture?'

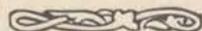
And the chances are that Winifred has done one or all of these things; for, at the age of nine, this little girl is the author of two books, is fluent in eight languages, is skilled in music, painting, the writing of verse and stories, and modeling in clay, yet remains a sturdy, active, jolly little girl in spite of all her accomplishments.

Perhaps it was because her mother lulled her to sleep by chanting Latin hymns that Baby Winifred was able to scan Virgil when fourteen months old. But though Mrs. Stoner insists that her daughter is no genius, 'just an ordinary healthy child,' she must really have been a fairly bright baby to speak distinctly when six months old and recite Tennyson's *Crossing the Bar*, and that with feeling and emotion, at the mature age of one year.

Before she could read she had learned more from pictures than

most children absorb from text-books in primary schools; and in playing with her dolls—more than 100 there were, all properly costumed—she gained a first vivid knowledge of Bible lore, mythology, ancient history and the characters of Shakespeare's plays. They introduced her to the typewriter when she was three. She was fascinated by this new toy, and in playing with it not only easily learned to spell, but also made advances in the field of classic literature by copying various selections in prose and verse.

Through her typewriter keyboard she also learned Esperanto and won a gold medal for a poem in that international language. At five she published her first book—a translation of Mother Goose into Esperanto—and at six issued her first volume of original verse. Her later and better verses are to be collected and published under the title "The Little Folks' Book of Verse."



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.

LOVE is the mightiest healer in the universe and one of its greatest powers is *Forgiveness*. When seeking a helpful thought for oneself or for another let us remember Love and its power and search for any secret thought of resentment or bitterness, and face the problem until we not only would never harm our former enemy, but even we will serve them with some good deed or thing as Love opens the way.

MEDITATION.

**I FORGIVE EVERYBODY EVERYTHING. AND LOVE REVEALS
TO ME THE GOOD THAT I CAN NOW DO FOR THEM.**

FORGIVENESS HEALS A WOMAN

IN LAST STAGES OF LUNG TROUBLE.

Several years ago, I was called near the midnight hour to see a little English woman whom the physician had said could not live a week. There was no furniture in the room except the bed and a cracker box upon which was a lamp, so I sat down upon the bed by her side.

They had once been in comfortable circumstances, she afterward told me, but now nothing but sickness and poverty were manifesting, and she was in dirt and squalor. She was moaning and did not even open her eyes when I sat down beside her. I took one of the dear thin hands in mine, and a great wealth of love surged out to her, and I began speaking audible words of Truth to her.

She took no notice of me or of my words, until I suddenly said, "My dear, there is some one whom you must forgive in order that you may be healed, so that you may stay here and take care of your little children and be of use in the world."

The Master Mind

At that she roused and vehemently said, "Never will I forgive the ones who have so cruelly wronged me."

I kept right on speaking the true message of love to her, telling her she must give love instead of hate. In as simple a way as possible I told her that by the hateful thoughts which she had been sending out to the relatives who had wronged her, her worldly possessions had been consumed, and now her body itself was literally being burned and wasted.

Finally she opened her eyes and said, "I will try to forgive, if you will help me." We then began calling the names of these she found it so hard to forgive, sending them messages of love and understanding, and soon she could say truthfully and sweetly, "I forgive you."

The next day she told me she had continued all the night through with her message of love. The burning fever left her that night and in a few days the cough was gone, and in four days from the time I first saw her, she was strong enough to go with me to her first service at the Home of Truth. And though it was quite a distance, and necessitated changing cars, she returned home alone, and ever afterward performed all the home duties for her little family.

Within a month her financial affairs had changed very much for the better; new paper was put on the walls, matting on the floors, and other comforts to which she had long been a stranger were added, proving that when we know the Truth we are free, indeed.

—Elizabeth Regnier.

3003 Harvard Blvd., Los Angeles, Cal.

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 (Matatlan).
- 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.

The Master Mind

- 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 LAST WAR.

The last war has begun, wherein the superman in each human being shall triumph over the degenerate man. For the race is no longer content merely to put crime behind the bars or to move its operations off one part of the body-politic to another. Crime must be healed and its operations rendered powerless.

The sun of investigation is being turned towards error's haunts and great is the scurrying. Now let the great Sun of Healing shine through us this harvest month to transmute these conditions into clean, uplifting, intelligent powers that aspire to the Higher Life with a realization of succeeding.

Scientists tell us that there is always light in a room, no matter how dark it seems to be, and when you raise the window-curtain, it is not the sun outside alone that brightens the room, but the light in the room itself springing to meet the light outside, and the darkness flies away before them both.

So let us understand that the dark conditions of human experience have light also in them, and as we pull aside the curtains of belief in separation, the Sun of Truth within us leaps to meet the same Sun in the most negative and submerged of personalities.

A desire has been expressed that the same practice be followed this month that was given in the April 1913 issue on page 27. That is, to *vision an ideal* for this world each day of September for at least five minutes. And that we may think in concert, let it be at the half-hour named in the time-table at the head of this department.

Let your vision appear to you like a sun shining in the midst of the conditions to be healed.

Here are ten Visions to be realized through the month of September, each for three days:

The Master Mind

- September 1, 2, 3: The Sun of Peace and Wisdom shining away the Wars in North America and Europe.
- September 4, 5, 6: The Sun of Purity and Power shining away the white slave traffic.
- September 7, 8, 9: The Sun of Love and Understanding shining away the slums and poverty.
- September 10, 11, 12: The Sun of Christ-Healing and Insight shining away the diseases in hospitals.
- September 13, 14, 15: The Sun of Divine Enlightenment and Truth shining away the crime tendencies in prisons.
- September 16, 17, 18: The Sun of Compassion and Kindness shining away cruelty towards the weak and defenseless, especially children and animals.
- September 19, 20, 21: The Sun of Intelligence and Fearlessness shining away insanity in the institutions.
- September 22, 23, 24: The Sun of Courage and Hope Eternal shining away the suicidal intentions in dark mental states.
- September 25, 26, 27: The Sun of Holy Joy and Spiritual Uplift shining away religious doubts and warrings in the churches.
- September 28, 29, 30: The Sun of Inspiration and Faith shining away all bigotry, prejudice and blindness from the men of science and the men of government throughout the world.

SOUL COMMUNION OF SEPTEMBER 27TH.

Look over the Time Table at the head of this department of *Planet Healing* and find the time that belongs to your locality. The first half of the list relates to the New World (the Americas and islands in the Pacific and Atlantic) and the last half to the Old World.

Then on the 27th, at that time, spend a half-hour radiating thought to the whole world, selecting communities and individuals, as you are led from within, to receive special blessings from you.

"And there was war in heaven; Michael and his angels fought against the dragon," Rev. 12:7.

Let us today join forces with the heavenly host, the invisible army, that are fighting against the dragon (sin) "which deceiveth the whole world," that it may fall completely from the places of power that it has assumed in the midst of mankind.

"And the earth helped the woman." Read Revelation 12th. The Woman described there is Christ's Church and she has been in the wilderness, and her child, the Christ-Race, has been kept in the invisible, "caught up unto God." But now let us bring Her forth from the wilderness—the realm of doubt and confusion and wild fruits, where the Christian church has been dwelling.

Let us select the many churches and sects that are working in the name of Jesus Christ, and invoke the baptism of the Holy Spirit upon them, so that they shall come out of their dryness and deadness into the full light of Christ's message and ministry.

Some one will rise up in their midst with a new power of the Holy Spirit, with words of fire followed by Christ-works, that shall shake all Christendom with new life and spirit.

The Master Mind

You may choose your own form of blessing or send this shaft of light into every church in the land:

The Holy Spirit inspires you to be and to do all that Jesus Christ is and does,—the same yesterday, today and forever.

And let this mean to you that they shall be as meek and lowly as the Master, as full of love and wisdom and do all the works he did in Palestine, and even greater works, as he promised.

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.

The Sun of Righteousness has risen in You with Healing in its Wings.



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.

WITH this issue we close this Department for the present, believing that enough has been given during the last two years, in which we have been conducting it, to give a new worker a good foundation for establishing a Center.

If the instructions given thus far are often reviewed and thoroughly applied, then the leader will become open to his or her own initiative spirit, and can evolve original methods and ideas and thus make the work interesting and add to its helpfulness.

Courses of lessons can be given by a leader from Volumes I, II, III and IV on *Prosperity*, *The Cosmic Consciousness*, *The Body Renewed and Glorified*, and *Christian Mind Healing*. And Bible Lessons on *Genesis* can be studied from Volume II and on *The Ten*

The Master Mind

Commandments from Volume III. For the prices and contents of these volumes, examine the advertising pages of this issue.

THE BIBLE STUDY CLASS.

The Course that we have been pursuing for the last half-year will now finish with the following plan for September. Our study for the

- First WeekThe Hidden Talent
(Interpretation in this Issue.)
- Second Week ...Baptism and Temptations of Jesus Christ
Volume I, page 154.
- Third WeekThe Water Turned to Wine
Volume I, page 186.
- Fourth WeekCleansing the Temple
Volume I, page 190.

AN INTERPRETATION.

MATTHEW 25:14 TO 30—THE HIDDEN TALENT.

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his Lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold I have gained besides them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: be-

hold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou has not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

The Master Mind

AN OUTLINE.—Let the student use the following outline to unfold his own interpretation, and (if he wishes) not read the enlargement that follows until he has written something of what has come to him.

Verse 14. *A man*, Divine Self; *far country*, the silence, the invisible, the unapparent; *servants*, soul, mind and body. 15. *Unto one*, the soul; *five talents*, love, inspiration, purity, goodness, joy; *to another*, mind; *two*, wisdom, power; *to another*, body; *one*, life.

Verse 16. *He*, the soul; *traded*, used its virtues; *other five talents*, character. 17. *He*, the mind; *gained two*, earthly wisdom and power. 18. *He*, the body; *one*, life; *digged*, turned downward; *hid*, covered with earthly pursuits, ignorance, etc.

Verse 19. *Cometh*, cosmic consciousness; *reckoneth*, self-judgment. 21. *Thou into the joy*, soul saved. 23. *Thou into the joy*, mind saved. 24. *He which*, body-consciousness; *hard man*, old view of God. 25. *Afraid*, the state of Adam and Eve when in guilt; *hid*, made invisible; *thy talent*, life; *in the earth*, the common consciousness.

Verse 28. *Take therefore*, life begins to go; *give unto him*, passes to the soul. 29. *One that hath*, the spiritually minded; *him that hath not*, the worldly minded. 30. *Unprofitable*, useless body; *weeping*, sense of loss; *gnashing of teeth*, chagrin, disappointment, failure.

In many ways the Master sought to portray the working of the kingdom of heaven in the nature of men, and in this parable he describes the disciple who makes the attainment as to his soul and his mind, but misses it as to his body.

The Truth is given to a student, who at first is filled with ecstasy and the realization of the divine presence. But after a little, it does not seem to be such a presence, and then comes the testing. His interior nature has received much, and under the old spiritual training, he brings back to his higher consciousness, not only all the spiritual gifts, but also their earthly correspondences, a beautiful character and a noble intellect.

But the body has been left out of the scheme of salvation by almost every Christian, and if, today, the ecstatic, cosmic consciousness should descend upon this earth, as it did upon the Mount of Transfiguration when Peter, James and John were so overpowered by the splendor of Jesus, Elijah and Moses, how many of the good men and women of today would be able to keep their bodies?

Thus far we may find the individual interpretation profitable. For it calls us to educate all our "servants" to bring forth heaven here upon the earth, not only our soul and mind but our body also. And if there is anything in us that judges our Lord to be severe and austere, let us remind ourselves of the God of Love that gives us the divine life that we may bring back the human life, holy, pure, beautiful, one with the divine.

The Master Mind

In the general interpretation, "the man travelling to a far country" is the Christ; the servants, disciples of Truth, of whom three classes are here described.

One class is the spiritually minded, to whom have been given a number of divine powers, and though these gifts are very acceptable, they entail great responsibilities, and great demands are made upon them. "For unto whomsoever much is given of him shall much be required." Such is the law of compensation. This servant returns with every heavenly talent duplicated with its earthly correspondent.

The next class are the intellectually inclined, who do not have the capacity to receive equal to the spiritually minded. We note that the Lord gave "to every man according to his several ability." Nevertheless when this man returns with his heavenly gifts demonstrated in like earthly gains, he enters into exactly the same joys as the one who received the five talents. And by this we may know that if the one who had received the one talent had returned it with interest, he also would have received the same reward as the other two.

The third class are those who seem to have few gifts indeed, and the temptation is to believe that not much can be expected of them. Continuing in their old views, ignorant and "afraid," they bury their gift and accept the suggestions (of others or of self) that they are not of much good and they cannot make very high attainment. No greater mistake could be made. Everyone should use his gift—even though it be only *life*—to the highest that he knows. For then he will discover that it includes all gifts, and the ten talents also would come to him as he "enters into the joy of his Lord."

Jesus was speaking strongly so as to rouse the Jews from their lethargy and self-righteousness. For many of them were quite content just to be "sons of Abraham," expecting to receive "the great reward" by simply being true to their earthly heritage. The great Evangelist Moody was once conducting a revival on British soil and meeting some good Church of England people at a private house, turned suddenly to a lady by his side and asked her, "Are you saved?" With her brows raised and rising indignation beginning to make her tremble she replied, "Certainly, Dr. Moody! I am the sister of the Bishop!" Dr. Moody told the incident himself as illustrative of that state of mind, to which John the Baptist addressed himself with the cry, "Begin not to say within yourselves, We have Abraham to our father," but "bring forth fruits worthy of repentance, for I say unto you God is able of these stones to raise up children unto Abraham."

No matter how small our talent, let us not drift. Let us not bury it under lethargy, doubts, materialism, ignorance and deadness but rouse ourselves to manifest the highest we know and so escape the common lot of mortals—the darkness of disease and poverty and failure—the realm of sorrow (wailing) and bitterness of an ill-spent life (gnashing of teeth).

Every parable that Jesus gave was a tonic to the "little ones" who are naturally easily discouraged and suppressed—"the smoking flax he did not quench." While to the proud and stiff-necked it was a stinging lash, that might save them from the precipice yawning at their feet. For he came to save every one from his errors, the self-righteous as well as the self-convicted sinners, and he judged no man but each man judged himself—and the same is true today—by the interpretation he put upon the Master's words. "I judge him not; for I came not to judge the world . . . the word that I have spoken the same shall judge him," John 12:47, 48.



Harvest News Letter

My Beloved Readers,

Here I am in lovely Los Angeles again, revelling in cool, refreshing August days, made so by the bath of "high fog" that comes rolling in at 5 o'clock every morning, tempering the whole day with its coolness. Few people know the virtues of midsummer in the Coast Region of California, nor that our hottest weather comes in September and October. Even old Californians are hazy as to this knowledge.

LOS ANGELES has been experiencing quite an exodus among the Truth teachers. Judge Benson and his wife have been traveling, teaching as they go. Likewise Dr. F. Homer Curtiss and his wife. Christian D. Larson moves to Chicago the middle of October. Mrs. Elizabeth Deuress, for years a successful teacher and healer in Los Angeles, is away in Europe, absent indefinitely.

Dr. James Porter Mills and Anna W. Mills have moved their beautiful house from Figueroa St. to 1655 West Adams St., and are holding services Sundays at 11 a.m. and meditations daily.

At the Home of Truth, Miss Lord is teaching a class in *First Principles* on Mondays, Tuesdays and Wednesdays at 8 p.m. Mrs. Lizetta Turner has returned from her mountain trip and now Mrs. Melva J. Merrill is camping in Santa Anita Canyon. An *Advanced Class* will be opened by Mrs. Militz September 7th at 8 p.m.

Dr. Billig, recently of Minneapolis has, with his family, taken up his residence in California, at Long Beach, about twenty miles from Los Angeles.

AT MINNEAPOLIS Mrs. Catharine Guthrie opens a class, September 1st, at the Center which she has established, 126 12th St. South.

The Master Mind

CHICAGO has become the headquarters of the Secretary of the N. N. T Alliance, Alfred Tomson, who has become Editor also of *The Thinker's World*. This magazine has been given by its generous and large-spirited proprietor, Cora Mickle Hoffer, to the use of the Alliance movement and there is a large and wonderful field before it of unifying the work and workers in this blessed cause. Send a dime to Mr. Tomson, 162 N. Dearborn St., Chicago, for a sample copy.

PLANET WORKERS is what we might call Henrietta Peet and Mrs. M. M. Binkerd the "General" of Petrolia, Pa. Their experience of July 27th, in which although they had not read it, they caught *The Master Mind* Soul Communion message, has convinced them of the nature of their great work.

THE PURITY WORK of the Caldwells that they have carried on for twenty-five years in Chicago (127 N. 5th Ave.) is receiving good recognition in these days of sex enlightenment. Their special work is described in one little paragraph from their Purity Journal.

"Every child has a divine right to the best possible birth its parents can give it, and after its birth to the best possible environment."

NEW MEXICO has a Truth Center in the town of Melrose conducted by Mrs. M. E. Ketton who has been instrumental also in healing quite a number of sufferers in the brief time that she has been there. God blesses "The Young Child."

LOUISVILLE has a Truth Reading Room at 309 Wilkes Block in charge of Rebecca D. Allen. I received a cordial invitation to lecture there while on my recent trip, but could not accept. We trust to hear more from them.

FROM ABROAD we learn of the removal of The Truth Center in Perth, Western Australia to new quarters, Viking House, Williams St. We of the United States know little about that part of the world but Sister Veni Cooper-Mathieson is making it familiar ground.

IN ENGLAND at Wolverhampton they have an active body, The Higher Thought Center, conducted by G. E. Aldridge who writes of "the vital importance of *The Master Mind* which has been of immense service" in their work.

AT PARIS, the Societe Unitive has been much edified and enlivened by a number of prominent workers among whom are Rexford Jeffrey of New York City and Mrs. Laura I. Finch.

As usual a quantity of interesting items of news, demonstrations and activities must be omitted from my letter but happily most of them can go over to next month, when again we shall joy together in the increase of God's good work.

Ever in loving oneness with you,

Annie Rix Militz.

BOOK REVIEWS

Cosmic Art and Other Addresses by Charles Spencer. John M. Watkins, London, England, Publisher.

A view of Art and other themes from the view-point of Absolute Truth, full of thought-provoking matter. Well worth study and mediation.

Why do we grow old? by Charles O. Bachelor. For sale by Los Angeles Metaphysical Library, 20 cents.

A bright little pamphlet on the folly of growing old and dying. "It is a race habit," he says, and "It is time the race got rid of it."

What I believe and Why I believe it by Reynold E. Blight. For sale by Los Angeles Metaphysical Library, 35 cents.

A thorough business man's view of religion as Life itself. He treats eleven common themes in a most uncommon way and gives the reader much food for meditation.

Hymns of Truth by Christian D. Larson, Los Angeles, 10 cents.

Selections from Song Hymnal by Pluma Brown, Jackson, Minn. 10 cents

New Thought Songs by Henry Victor Morgan, Tacoma, Wash. 10 cents.

Here are three booklets all excellent to use in our New Thought Meetings. It is to be hoped that some of our Centers will examine them and get a supply.

Wisdom, Magazine for Youths and Children. Edited by Myrtle Fillmore, Kansas City, Mo.

"*Wee Wisdom*" has grown into this larger magazine with its maturer name. For it is now nineteen years old and ready to appeal to growing youth as well as to the wee ones. May it fill to fullness the need that our New Thought boys and girls have long felt.

The Triumphs of the Man who Acts, by Edward Earle Purinton.

A rousing brochure of cheer, courage and vim—given freely to any who ask for it by The Granite Spring Water Co., 331 Madison Ave., New York City. An excellent prosperity treatment. "But isn't it an advertisement of the G. S. W. Co.?" shies someone. It don't look like it. But what if it is! I wish that all advertising was like it.

King Desire and His Knights, by Edith F. A. U. Painton, R. F. Fenne & Co., publishers. Price \$1.00.

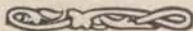
The simply-told story of fourteen children, brought up under the "Don't" system by their parents, and afterward taken in hand by a "New Thought" Auntie Sue, who said "Do" instead of "Don't", and brought harmony and understanding into the lives that otherwise might have been maimed and distorted. Brimful of optimism.

The Master Mind

The Science of Physical Immortality, by Esther A. Macallum. Sargent Press, Seattle, Wash. Price 50 cents.

A series of eight short essays, teaching the possibility of demonstrating immortality in the flesh—the conquering of that “last enemy”, Death, here and now.

“The great purpose of each soul,” she writes, “is to bring its visible form into harmony with the Father, to transmute the mortal to the Immortal form—to abolish this separation of soul and body—through Self-unfoldment, the key-note of the science of Immortality.”



RANDOM REMARKS

By LISCHEN M. MILLER.

An interesting review in THE SUNDAY REGISTER, Eugene, Oregon.

“There is no unbelief—
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Trusts in God.”

These lines by Lizzie York Case are in a rather remarkable little book—the effort of Annie Rix Militz, the title of which is “Primary Lessons in Christian Healing.”

The sub-title sets forth that it is a text-book of healing as taught and demonstrated by the Master, Jesus Christ. And that, so far as I have been able to discern, is the meaning and mission of Christian Science as formulated and taught by Mrs. Eddy. Not being quite sure of my interpretation—you know I am often accused by those who know me best, of being able to read my own idea into any book whose author happens to appeal to my sympathy—I turned this volume over to a Christian Scientist for critical dissection. It was returned to me with the comment:

“One of the best books I’ve read in a long time. It is pure Christian Science teaching.”

“Do you know anything about this Annie Rix Militz?” I asked.

“Nothing more than is revealed in her work,” was the answer. “But it is plain enough that she has got a firm grasp on the truth.”

Annie Rix Militz writes well and understandingly on the subject of Christian living and healing. I call your attention to the fact that she puts Christian living before healing, and that is precisely what Christian Science does. It is also Bahai teaching.

It is not enough, this author says, to listen to expositions of the truth. Knowledge that is not used counts for little.

“Know the truth and the truth shall make you free,” but merely hearing is not enough. There is a vast difference between hearing and knowing.

Maeterlinck, in that beautiful scene in the churchyard, when at midnight the graves blossom with flowers, exclaims, “There are no



The Master Mind



dead!" And Annie Rix Militz says "Life does not end. There is no reality in death. Absence of life is an appearance, and no one ever really dies."

Eight hundred years ago Omar Khayyam wrote, according to Fitzgerald's translation—

I sent my soul through the Invisible,
Some letter of the After-life to spell:
And by and by my soul returned to me
And answered "I myself am Heaven and Hell."

And in this book we are told, not in Persian meter, but in very simple prose, that "We must find Heaven within ourselves, regardless of our associates and environment."

On page 67 I find something that is so truly Bahai that I am constrained to wonder if the author is not a believer. She says "The origin of the word 'religion' is two Latin words meaning 'to bind together again.'" And that the "purpose of religion is to unite God and man, and that is true religion which breaks down the barriers between man and his fellow-beings."

"The broad, deep mind can see the unity of all religions and expressions of truth. It is waste of time and distracting to thought to seek and tell the differences between the beliefs of mankind. Let us be content to find the good and the true in every teacher and his teaching."

This so exactly coincides with my own inclination that I hail Annie Rix Militz, whoever she may be, as a sister and a friend. And I sincerely commend her little book to the readers of the Register.

A FEW CLOTH BOUND VOLUMES FOR 95 CENTS.

Our Four Volumes of *The Master Mind* are bound in uniform size and color (natural linen-cloth) and retail at \$1.25. But we have a few blue and green copies of Volumes I and II which we offer for 95 cents. Get some while the stock lasts—they will be *good Christmas gifts*.



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, 2417b Bancroft Way. Mrs. Ida Mansfield-Wilson, 5554 Lawton Ave. Phone Piedmont 6492, Oakland.

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- CHICO**—New Thought Club, 514 Ivy Street, Mrs. John Daly.
FRUITVALE—Truth Center, 2589 26th Ave. Mrs. Fisk.
LONG BEACH—Metaphysical Library, 346 E. Broadway, Mrs. Sarah F. Connley.
LOS ANGELES—Metaphysical Library, 911 Black 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—Metaphysical Center, 1655 West Adams St. Dr. James Porter Mills and Anna W. Mills.
LOS ANGELES—Center of Living Truth, 1417 Magnolia Ave., Mrs. R. G. Peasley.
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, 1235 I St. Christine Fraser.
SAN DIEGO—House of Blessing, 2109 2nd St., Myra G. Freneyar.
SAN DIEGO—Divine Science Teaching and Healing. Old Marston Bldg., corner 5th and C Streets. Rev. Josephine S. Preston.
SAN FRANCISCO—Kohler & Chase Hall, 26 O'Farrell St. Public Talks on Thought Power by different Teachers every Monday and Thursday Noon.
SAN FRANCISCO—Home of Truth, 1109 Franklin St., near Geary.
SAN FRANCISCO—Independent C. S. Church, 925 Golden Gate Ave. Dr. J. DeC. 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 FRANCISCO—Truth Teaching and Healing, 3099 California St. Phone Fillmore 2102. Mrs. May A. Wiggin, Miss Helena Martin, Mrs. M. Andrews.
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.
SIBERRA MADEE—Home of Truth, 493 Auburn Ave., Mrs. Harriet C. Hamor and Miss Alida Hamor, teachers and healers. Sunday services 8:30 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—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, 703 W. 10th St., Mrs. Lydia Keeling.

CONNECTICUT.

- NEW HAVEN**—16 Beers St. Miss Louise Clogston.

DISTRICT OF COLUMBIA.

- WASHINGTON**—The Albemarle, corner 17th and T Sts., Mrs. Sarah A. Clemons.
WASHINGTON—Truth Center, The Cecil, 15th and L. Mrs. Florence Willard Day.
WASHINGTON—Unity Truth Center, 1860 Columbia Road N. W. Phone Col. 811. Talks, Thursdays 8 p.m. Mrs. Eva B. Williams.
WASHINGTON—Evangelical C. S. Church at Rauscher's, Bishop Oliver C. Sabin.
WASHINGTON—National N. T. Center, Loan & Trust Bldg., corner F and 9th Sts. Emma Gray and George E. Ricker, practitioners 25 years.

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GEORGIA.

ATLANTA—Psychological Society, Sundays 3:30 p. m. Carnegie Library. Mrs. Rose Ashby, President.

ILLINOIS.

BELLEVILLE—First Society of Practical Christianity, No. 8 North Jackson Street, Miss Emma Stolberg.

CHICAGO—Home Center—Library, Reading and Rest Rooms, 164 W. North Ave., Mrs. Laura Bennett-Gay.

CHICAGO—The Harriet W. Coolidge Rooms, 58 Washington St.

CHICAGO—Mrs. S. A. McMahon, Teacher of Practical Christianity in classes and by correspondence. Unity Noon Silence. Healing Hours 12 to 4 p.m. 1714 Sunny Side Avenue.

CHICAGO—LeRoy Moore, LeMoyné Bldg., 40 Randolph St.

CHICAGO—Church of Silent Demand, 913 Masonic Temple. T. G. Northrup.

CHICAGO—Metaphysical Center, 1840 La Salle Ave., Miss Priscilla Knox MacArthur.

WAUKEGAN—Dr. Robert H. T. Nesbitt, 202 Gillette Ave.

INDIANA.

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

IOWA.

DES MOINES—The School of Life, 741 W. 19th St. Phone, Drake Park 1848. Mr. and Mrs. Earle S. Cullums, Natural and Spiritual Healing. Instructions. Consultation free.

KANSAS.

KANSAS CITY—Unity Society of P. C. Rev. John H. Rippe, 1620 Madison St.

MASSACHUSETTS.

BOSTON—Metaphysical Hall, 210 Huntington Chambers, Sundays 8 p.m. Miss B. Gertrude Hall. Lessons in Practical Christianity.

BOSTON—The Metaphysical Club, 80 Huntington Ave.

BOSTON—Progressive Thought Library, Room 616, 59 Temple Place. Miss Joalyn.

BOSTON—The Church of the Higher Life, 80 Huntington Ave., Rev. Lucy C. McGee.

BOSTON—158 Newbury St. Mrs. Mary E. T. Chapin.

LYNN—Mrs. Sarah F. Meader, metaphysician. No. 10 Kenwood Terrace.

MEDFORD—New Thought Progressive League, 26 Water St. Katherine B. Pryde, President. Mary E. Bradford, Sec'y.

SPRINGFIELD—Unity Center, 356 Main St. Mrs. Mary Margeson.

WORCESTER—Metaphysical Club, 48 Endicott St., Rev. E. I. Floody.

MICHIGAN.

DETROIT—Metaphysical Alliance, 318 Woodward Ave.

GRAND RAPIDS—700 Ionia Ave., N. W., Prof. James H. Carter.

KALAMAZOO—Home of Truth, 506 So. Rose St.

MINNESOTA.

DULUTH—New Thought Center, 931 E. Fifth St., Harriet R. Kraemer.

MINNEAPOLIS—126 Twelfth St. Phone 5156. Catharine B. Guthrie.

MISSOURI.

KANSAS CITY—A. P. Barton and C. Josephine Barton, 3322 Troost Ave.

KANSAS CITY—Unity, 918 Tracy Ave., Charles and Myrtle Fillmore.

ST. LOUIS—Society of Practical Christianity, S. E. Cor. 18th and Pestalossi Sts., H. H. Schroeder, 3587 Crittenden St.

ST. LOUIS—New Thought League, 509 N. Newstead Ave., Harriet C. Hulck.

NEW JERSEY.

MONTCLAIR—20 Clinton Ave., Tuesdays 3 p.m. Mrs. Susie Louise Dix.

NEW YORK.

BALDWIN, L. I.—Unity Brotherhood Center, Rev. W. Frederic Keeler and Floyd B. Wilson, L.L. D.

BUFFALO—Center of Divine Love, 585 Prospect Ave., Mrs. W. K. Knight.

BUFFALO—White Center, Mixpah Hall. Sunday evening meetings. Dr. Beverly. Healer and Teacher.

CRONON-ON-HUDSON—Musical Therapeutics. Eva Augusta Vescelius.

NEW YORK CITY—Truth Center, 19 W. 103rd St., Edward S. Trezvant.

NEW YORK CITY—Lessons in Christian Mysticism, 418 W. 118th St. Mrs. James E. Homans.

NEW YORK CITY—N. T. Church and School, 110 W. 84th St. F. W. Sears.

NEW YORK CITY—The Christos Assembly, of the Church of the Restoration, 2228 Broadway near 79th St. Fridays 8:15 p.m.

NEW YORK CITY—Unity Society of Practical Christianity, 805 Madison Ave., Mrs. Sophia Van Marter.

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

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

NEW YORK CITY—School of the Christ Mind, 5 W. 58th St., W. Ellis Williams.

NEW YORK CITY—New Thought Center, 50 East 34th St. Mrs. Mary E. T. Chapin, Teacher.

The Master Mind

NEW YORK CITY—Free Class and Healing Service Wednesdays, 4:15 p.m., 60 W. 10th St. Mrs. Margaret Cutting.

SANBORN—Mansion of Truth, Ida Pearce.

OHIO.

CINCINNATI—N. T. Temple, 25 E. 8th Ave. Sundays 11 a.m. Lella Simon.

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

OKLAHOMA.

OKLAHOMA—First Divine Science Church, 727 N. Robinson St. Maud F. Galigher, Minister.

OREGON.

MEDFORD—Home of Truth, Room 215 Hotel Holland, Mrs. Frank G. Andrews.

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

PORTLAND—The Irvington Center of Truth, 715 Thompson St., cor. 21st. Florence Belle Crawford.

PORTLAND—Temple of Truth, Eller's Bldg., Perry Joseph Green, assisted by Mrs. E. D. Lyness. Sunday Services 11 a.m. and 8 p.m. Class Tues. and Thurs. 8 p.m.

PORTLAND—World's Advance Thought, 511 Yamhill St., Mrs. Lucy A. Rose Mallory.

PENNSYLVANIA.

PHILADELPHIA—Unity Center, Presser Bldg., 1713 Sansom St., rooms 525-6.

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

PITTSBURGH—N. T. Alliance, 809 Wabash Bldg. John Morrison McGonegal.

UTAH.

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

VERMONT.

BURLINGTON—Unity Circle. Room 8, Y.M.C.A. Bldg., Church St. Entrance. Mrs. Laura A. Barstow, Pres. & Treas., Miss Carrie F. Drew, Sec'y.

WASHINGTON.

NORTH YAKIMA—The Truth Center, Dr. Granville Lowther, Nob Hill.

SEATTLE—209, The Normandie, Ninth Ave. and University St. S. Louise Foulkes.

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

SEATTLE—1821½ Federal Ave. Phone E. 6589. Pearl Rosett Morrison. Present and absent treatment. Teaching by correspondence.

SEATTLE—Society of Practical Christianity, The Washington Annex, Second Ave. and Stuart St. Mrs. Brunhilde Von S. Higgins.

SPOKANE—Truth Students' Fellowship, 512 14th Ave., Mrs. Essie Mae Loomis.

SPOKANE—The Church of the Truth, Fifth and Howard Sts. Rev. Albert C. Grier.

TACOMA—Park Universalist Church, Division Ave., corner North J St. Rev. Henry Victor Morgan.

FOREIGN

AUSTRALIA.

MELBOURNE—New Thought Center, 145 Collins St., Emille A. Hulett.

PERTH—The Truth Center, Viking House, William St. Phone Central 2087. Sister Veni Cooper-Mathieson.

SYDNEY—New Thought Church, 3 Macquarie Place. William Adams, M.A., LL.D.

CANADA.

TORONTO—United Truth Center, 639 Richmond St. West. Susanne Mayflower.

CALGARY—Metaphysical Library, 236 8th Ave. West. Herbert S. Millen.

VANCOUVER—Truth Students' Meetings, Fridays 8 p.m., 1186 Bidwell St., Mrs. Emma K. Gallagher, Box 158, North Vancouver, in charge.

VANCOUVER—Unity Society, 1012 Harwood St. Margaret Wood.

ENGLAND.

LETCHEWORTH—Alpha Union, 81 Leys Ave., J. Bruce Wallace.

LONDON—Office of Expression, 157 Brompton Road, S. W.

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

NOTTINGHAM—Higher Thought Center, Corbyn Chambers, Market Place. E. E.

Vyle, Hon. Sec.

WESTCLIFF—St. Ursula, King's Road. Nursing Home. Lending Library. Miss

Haslock in charge.

TATSFIELD, WESTERHAM—"Walden." Charles Spencer.

SCOTLAND.

EDINBURGH—Higher Thought Center, 49 Shandwick Place, Lending Library. Re-

treat and Summer School. Mrs. Helen Rhodes-Wallace.

FRANCE.

PARIS—119 rue de la Jour, Miss L. B. Dove.

PARIS—Pension, 40 rue du Bac, Mme. de Bourbon.

PARIS—Societe Unitive, 240 rue de Rivoli. M. Albert Caillet, Delegee General.

CONTENTS OF VOLUME IV

LEADING ARTICLES:

The Mystic Book of the Egyptians.....	3
The Healing Works of Jesus Christ.....	41
The Light That Lighteth Every Man.....	79
The Greater Christianity	115
Translation Instead of Death or Reincarnation.....	177

BREAD FROM HEAVEN:

Relationships, The World, Goodness of God, Compassion....	9
Woman, The House, Angels, God's Love.....	47
Knowing God, The Ignorant Self, Harvest Fruit, Revelation.	85
Prosperity, Upliftment, Impurity and Cleansing, Not Perishing	123
Blessing, The Dead, Questions, Marriage and Divorce.....	190

CHRISTIAN MIND HEALING, by HARRIET HALE RIX.

Lesson I. The Statement of Being.....	11
Lesson II. Scientific Denial	54
Lesson III. Affirmation and Faith	87
Lesson IV. The Creative Word.....	125
Lesson V. Spiritual Understanding	131
Lesson VI. Prayer and Concentration.....	182

POEMS:

Better Than Angels, by <i>Thomas Traherne</i>	21
The Call, by <i>C. O. Watson</i>	53
A Testimony, by <i>Fred B. Leyns</i>	59
The Process, by <i>Ed. B. Warren</i>	84
The True Church, <i>Anonymous</i>	120
Concentration, by <i>Anna W. Mills</i>	137
He Was a Jew, from <i>Record of Christian Work</i>	143
Flowers of Allah, by <i>Fred B. Leyns</i>	199

THE BODY, RENEWED AND GLORIFIED:

Lesson VII. Self Development	16
Lesson VIII. Self Control	49
Lesson IX. Self Preservation	92
Lesson X. Self Reliance	138
Lesson XI. Self Existence	193
Lesson XII. The Beauty of Holiness.....	196

EDITORIAL OBSERVATIONS:

My One Hundred Partners.....	22
The Detroit Convention.....	23, 61, 98, 146
Letters from Alfred Tomson.....	24, 61, 98
In His Secret Service.....	60
Bonds of Unity	61
Portland Convention	148
Time, Space and Money.....	144
The Midsummer Double Number.....	145
Ho! My Partners All.....	146

The Master Mind

PLANET HEALING:

Spiritual Co-operation	26
The Call to the Rich.....	63
The Christ Spirit in Men's Affairs.....	100
Emancipating the White Slave.....	152
The Last War.....	204
Soul Communion Half-Hours.....	28, 64, 102, 153, 205
Sunrise Blessings	28, 65, 103, 154, 206

HEALING CIRCLE:

Slow Cases. Paralysis.....	29
Cancer Healed	66
Accident to a Painter	103
Sea Voyage Treatments	104
Mental Surgery	149
Blindness and Internal Troubles.....	150
Lung Trouble Healed	202

THE HOME MINISTRY:

Bible Study Class	31, 67, 106, 170, 207
The Parable of the Sower.....	32
Lazarus and the Rich Man.....	68
The Sheep and the Goats.....	107
The Ten Virgins	170
The Hidden Talent	207

MISCELLANEOUS:

New Thought in Business.....	19
Some Rules of St. Theresa.....	96
The Way to Meet Adversity.....	155
The Good Wine, <i>A Temperance Treatment</i>	163

HARVEST NEWS LETTER35, 71, 111, 173, 210

NEW THOUGHT DIRECTORY214

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By ANNIE RIX MILITZ

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THE CONTENTS IN PART

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