

THE MASTER MIND

Edited by
ANNIE RIX MILITZ

Table of Contents

THE GREAT GOAL, ANNIE RIX MILITZ	- - -	41
BREAD FROM HEAVEN	- - -	47
POEM. GOD BLESS YOU	- - -	49
CHRISTIAN MIND HEALING, HARRIET HALE RIX		
LESSON VIII. <i>Denial of Deception</i>	- - -	50
NOON MEETING TALK, ANNIE RIX MILITZ		
RICHES THROUGH PROSPERING OTHERS	- - -	57
POEM. ILLUSION ELLA WHEELER WILCOX	- - -	63
EDITORIAL. <i>The Birthday of the Publishing Co.</i>		64
<i>Occult Science</i>	- - -	65
<i>Monsalvat Sheltering Home</i>	- - -	67
<i>General Assembly of Truth Students</i>	- - -	68
PLANET HEALING.		
<i>The Commonwealth of God</i>	- - -	69
BIBLE INTERPRETATION.		
<i>Matthew 24: 1 to 19</i>	- - -	72
THE HEALING CIRCLE.		
<i>Denial of Matter</i>	- - -	75
ROUND THE WORLD.		
<i>Letter II</i>	- - -	76

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THE MASTER MIND

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No. 2.

THE GREAT GOAL

BY ANNIE RIX MILITZ

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



VERY human being that is born into the world is a candidate for Godhood. If his God is of the earth, earthy, then his aims are low and his achievements are common. But the higher his God, the greater his attainment, provided he lessens daily the distance between himself and his God. And when his is the true God, and his method of destroying the appearance of separation between himself and God is the same as that of Jesus Christ, who became identified with God, then he gains the supreme goal—the return to his great individuality, the God-Self that he was “before the world was.”

This was accomplished by Jesus in what is called the Ascension, the last act of his earthly career, when upon Mount Bethany in the sight of his disciples he withdrew into his Godhood, the form appearing to go upward while a mist came like a veil covering his splendid retreat.

The sight was so entrancing, that the disciples could not remove their gaze until two glorious beings, part of the wonderful retinue and cortege that celebrated this Master's victory, spoke to the enraptured disciples a blessed prophecy, that with the same splendor and pageantry that accompanied the going of the triumphant Messiah, he should return again upon the earth. When? “It is not for you to know the times and seasons,” he himself had said to his eager listeners, “of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

The Master Mind

All the life of Jesus Christ was attuned to one harmony, identification with God and man. For this reason he put all man's enemies under his feet, and chief among them was death. His mastery over sin and sickness, demons and the elements, was for the purpose of abolishing death. And the same goal lies before us.

The path to Godhood is transmutation. Beginning at the center, our characters are daily re-formed, the fires of our earthly passions burning to the white heat of adoration of the Holiest, and so becoming themselves holy.

Then follows the transmutation of our bodies and our whole world. That is, these changes seem to follow the soul transformation, but the truth is that they are simultaneous, for with every change and finer vibration of the mentality, there is a corresponding change in the cells of the body and in the relationships of environment. These may not appear for a long time, but, like the rope that slowly burns upon the red hot coals and retains its form to the last moment, suddenly the old shall melt away and the new be made manifest in all the glory of its original being.

Transmutation was the all-absorbing theme of the alchemists with their universal panacea for every ill, their elixir of life that conferred immortality, their fountain of youth that transmuted old age into youthfulness and the philosopher's stone that transmuted the baser metals into gold.

But their materialistic concepts of the process and the goal degenerated their teaching and practice into superstition. Nevertheless, to him that can interpret their apparent jargon of sulphur, salt, mercury and other chemicals, with their strange treatments, into their spiritual significance, there is a gold mine of discovery in the books that are now accumulating dust in the old libraries such as that of the British Museum.

The great principle of transmutation is the Absolute Truth, as announced by all the great ones of the ages: "There is but One, and that One is all; that One is the great self of us all; the one God and the one substance; all in all, omnipresent, omnipotent." This is the Absolute Truth, and there is nothing aside from it that is true; nothing that is in opposition to it that is true. Upon this one great statement of Absolute Truth we build all our expression of true being and bring forth every blessing that we have been able to express.

This one is of our essential Being, our real **I am**. Though there seem to be millions of reflections of this **I am**, there is but one Being. Though there seem to be millions of people, we have but one life, one health, one self, that is, God. That One is changeless—the same yesterday, today and forever—absolutely perfect. Nothing can be added to that One or taken away, and when it has seemed to us that this One changes, or that there is

The Master Mind

something aside from this One, such is illusion, and even delusion; and from this we recover as we perceive the Truth before us.

Creation is God expressing God. The real creation is not unlike God, but of the same substance, for there is nothing out of which God can create except God's own substance. Being of God's making, it must be perfect, pure, beautiful, ideal. Since it is the work of God, it has been going on forever, there never was a time when it began, and there will never be a time when its ends.

This description of creation is contrary to what has been accepted by many, that creation had a beginning and that it ends in time; that it is relative and in many respects contrary to God's nature, and even in opposition to it. But we must distinguish and know that whatever appears in creation contrary to God's nature is not real creation. But the real creation is here, and we must dismiss from the word "creation" the thought of something separate and apart from God, and identify the word with expression, manifestation, the all of God. This is God being God, and there is no separation between God and God's creation, they are one.

The creation of God is eternal and changeless; it is spirit, pure and perfect; there is not a flaw in it; there is nothing about it that is less than perfection. Accepting the Genesis account of a creation pronounced by God to be "good and very good," we begin to dismiss the thought that this appearance is the real creation. We see this appearance as but a reflection; a partial and perverted view of the real, that is here all the time.

We must have the right view of things. This is the beginning of transmutation, the correct view of ourselves, of Being, and of the divine process or way of God. Perception is the method of the Spirit that causes all this bodily appearance to melt into its reality. For there is that, which is your real body, to be expressed here and now; but according to appearance, it seems covered; and the one that we have seems contrary to that perfect body which God makes; but by perception of the real self and the real presence and power, you uncover the real body, and that is called transmutation.

One of the most striking illustrations of the illusion that has come upon us regarding creation is given in an entertainment, wherein a lovely living flower-girl is changed into a stone statue and then restored. The exhibitor explains to you in a scientific way that nothing really changes, but that it is a certain arrangement of the lights and shadows that produces the illusion.

The bright young girl with glowing cheeks and sparkling eyes stands upon a platform, some fifty feet from you. Around her neck is a ribbon, from the ends of which is suspended a broad

The Master Mind

basket holding little bouquets of flowers. The auditorium is dimly lighted, the only bright light being the one cast upon her form.

She begins singing "I was dreaming, only dreaming," and as she sings, a gray mist steals over her form. The voice grows fainter, and presently the glowing colors of the living maiden have disappeared, and there, in her place, stands a gray stone statue of a beautiful woman, the Egyptian princess, Pharaoh's daughter, holding a basket which contains the babe Moses, upon which she gazes with longing, loving eyes.

The exhibitor tells you that the girl is still there, though you see only a lifeless stone statue. He bids you watch the eyes and lips of the statue and, as the music plays, the restoration begins. First you see the bright sparkle of the eyes, then you hear the voice, very soft at first, then you see the coral lips shining through and moving. And suddenly the flower girl is there, full of sparkle and pretty ways as she passes down among the audience throwing her flowers right and left. And the whole thing was an illusion, possible to us because of the limitations of our vision.

So it would seem that upon us has fallen this appearance of being merely flesh—mortals, sinners, sick, and the rest; but the light of Truth, the perception of the real is dissolving the false shadow upon us, revealing the one that God made—the real Self.

It seems a singular thing that in this teaching of the great Master and the injunction to follow him, there should have been the missing of the goal—the great goal that he placed before us—that we need not die or go through any of the stages that lead to death; but that we can be transfigured, and that here and now, this corruption can put on incorruption; that we, walking in the footsteps of Jesus Christ, can reach the place where we can lay down this body and take it up again, even as he did; and, standing out before our fellow beings, pass into the invisible at will as he did in the Ascension, and have the power to return again as he does at will to this day.

This power of transmutation which Jesus Christ expressed was an accomplishment toward which his whole life was bent; and when upon the Mount of Transfiguration he was seen consulting with Elijah and Moses, it was upon this very point. "His decease, which he should accomplish at Jerusalem," is the way it reads in the book of Luke; but the word "decease" should be "exodus," for that is the literal word—the exodus, or "the going out," which he should accomplish at Jerusalem by the application of his knowledge.

There is a way of living so as to have with you a healing power that shall never leave you, a panacea to heal everything, until finally you stand at the immune place where no pestilence can come near you; nothing of disease can find any place in you; you are forever free from any danger of corruption in the cells of

The Master Mind

your body. This wonderful panacea was the hope of the ancient lovers of Truth. They were always looking for an herb, a drink of some kind, a magical substance, that they might perhaps extract from the elements of the earth, the one remedy for all their diseases. But the wise said, "It is Truth; get the Truth; have a knowledge of Truth, and you have the universal healing power with you that will never leave you."

In transmutation, it is absolutely essential that you shall know health; therefore, it is a religious work, a devotional work, a work of the Spirit, that you shall have a well body, in which all fermentation has utterly ceased. All those who, from their physiological knowledge feel that such a thing is not compatible with eating and drinking, should remember how Jesus Christ, after the resurrection, ate a broiled fish and bread and honey (Luke 24:42-43 and John 21:13). And when we read in the Old Testament that those, who were saved from death at the Passover, had no leavened bread, it means that they were not identified with fermentation of any kind. Leaven, or yeast, has its virtue through fermentation, but that passes from us by the law that Paul describes, "This corruptible must put on incorruption." So it is not simply that you may be comfortable and free from pain and limitations of diseases, that you should be well, but it is in the way of Truth. It is the path of life, that you should stand immune before disease.

The ancients sought for the fountain of youth, believing that there was a fountain which could transmute all these expressions of age into youth again. The same fountain of youth is springing up in you, in the midst of you, and you can drink of it there. Drop these appearances of decay and old age and all other forms that are not beautiful and desirable by this same rule of perception—perceiving that it is for you to be elastic, full of that resilience of youth, the unspringing and brightness, health and strength of youth.

Then there was another transmuting power called the elixir of life, by which one could become immortal, something that you could drink that would give you immunity from death. Jesus Christ taught, "If you will keep my words, you will never taste of death." It is said one of the disciples demonstrated this. It is not known that John ever died. There is no record of his death. It was taught among the early Christians that John should not die, that he was the one to whom Jesus referred when he said, "There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom."

The fourth transmuting power was described as the philosopher's stone, which could change all the baser metals into gold. This again describes a power within you—a power of Truth—by which you can have mastery over this earth in the same way that Jesus had over the weather when he banished the storms;

The Master Mind

over the fishes and loaves when he increased them; over the waves when he stilled them; over the winds when he hushed them.

Death is no part of life. It is not a gateway to life; it is not a termination of life; it is not the way of the righteous; it is a side-stepping for the time being. The truth is that life and life more abundant is the goal and is the result to those who will hold to Truth. Moreover, we realize that no one has ever really died, and further, there is no need of appearing to die.

We may call our goal by many names if we understand always that they all mean one thing—to be God. This is not something to strive after—the struggle to attain implies that we are not that now. **I am That I am** is the name to be kept ever before our minds.

We may not all ascend, but we can all abide by the truth, that death is no part of life, even though we enter into that experience. We can do our part to rescue the race from the old suggestions and beliefs that have been imposed upon us through these centuries, that death was the fate of us all—that we must all accept it.

“By faith Enoch was translated,” not by faith in translation but by faith in God, living the life of God. How would God live in the flesh, in your body, under your circumstances, Jesus has shown. We may study this Master and see, this is the way God would treat his enemies; this is the way God would serve humanity; this is the way God would meet the problem of poverty and riches, sinners and hypocrites, disease and death, etc.

When we place God before us as our goal, our whole being is given over to the study of how to walk with God, as Enoch did, and others who achieved. Enoch and Elijah had faith, **Jesus knew**. And Jesus not only could ascend, but he can descend at will, therefore the Ascension was greater than translation. Therefore, we study this Master with our whole being.

We lift up our minds concerning the whole of life. We live as long as we can, the high, noble life, that repudiates death at every step of the way. And if certain of us must pass by death, we can go as one who lies down at night and falls asleep, to awaken immediately afterwards in full consciousness of who we are, where we are and what there is for us to do. And this “falling asleep” is next to translation. In it there are certain things fulfilled, such as knowledge when it is going to take place and a perfect freedom from all sense of pain and disturbance, and a leaving no sorrow behind—no sorrow whatever—our own consciousness so overshadowing our friends and the whole earth with the realization that we are just the same—happy, free and going on in the same true life—that they cannot possibly have any feeling of regret nor sense of lonesomeness or separation.

The true life, lived in the flesh, is but a remembering from

day to day, and carrying those divine memories into action. You remember to love, to be pure, to be Christ-like. To walk this earth as the angels walk in heaven, until finally you are so identified with the Christ that you live simply and directly under the inner direction of the Spirit, until one sweet hour of a glorious day, you, too, ascend some Bethany and quietly retire from the mortal sight, to reappear in the day that all shall stand together upon this plane at the marriage of heaven and its bride, the transfigured earth.



BREAD FROM HEAVEN

NOW the disciples had forgotten to take bread * * *
 And when Jesus knew it he saith unto them, Why reason ye, because ye have no bread? * * * When I brake the five loaves among the five thousand how many baskets full of fragments took ye up? They say unto him, Twelve * * * And he said unto them, How is it that ye do not understand?^a

There is no lack of spiritual realization and progress to those who will feed upon the spiritual diet of Jesus' words. By learning the words which he spoke and which the disciples remembered by inspiration, we open up the whole food supply within ourselves so that we shall never want for nourishment upon the path every step of the way. Learn the following, a saying a day, and ponder it deeply in your heart.

EARS TO HEAR

- November 1: ^bThen shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear.
- Nov. 2: For this people's heart is waxed gross, and their ears are dull of hearing.
- Nov. 3: But blessed are your eyes, for they see; and your ears, for they hear.
- Nov. 4: Neither was anything kept secret, but that it should come abroad. If any man have ears to hear let him hear.
- Nov. 5: Having eyes, see ye not? And having ears, hear ye not? And do ye not remember?

The Master Mind

- Nov. 6: This day is this scripture fulfilled in your eyes.
Nov. 7: Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men.

FOLLOW ME

- Nov. 8: ° He that followeth me shall not walk in darkness, but shall have the light of life.
Nov. 9: My sheep hear my voice, and I know them and they follow me.
Nov. 10: If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will my Father honor.
Nov. 11: Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me.
Nov. 12: Follow me, and I will make you fishers of men.
Nov. 13: One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow me.
Nov. 14: Whither I go, thou canst not follow me now; but thou shalt follow me afterward.
Nov. 15: If I will that he tarry till I come, what is that to thee? follow thou me.

PERSISTENCY THAT IS FAITH

- Nov. 16: ^a There was in a city a judge which feared not God, neither regarded man;
Nov. 17: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
Nov. 18 and 19: And he would not for a while: but afterwards he said within himself, Though I fear not God nor regard man:
Yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.
Nov. 20: Hear what the unjust judge saith.
Nov. 21: And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
Nov. 22: I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?
Nov. 23: I say unto you, I have not found so great faith, no, not in Israel.

IMPORTUNITY THAT WINS

- Nov. 24: ° Which of you shall have a friend and shall go unto him at midnight and say unto him, Friend, lend me three loaves;
Nov. 25: For a friend of mine in his journey has come to me, and I have nothing to set before him?

The Master Mind

- Nov. 26: And he from within shall answer and say, Trouble me not, the door it now shut, and my children are with me in bed; I cannot rise and give thee.
- Nov. 27: I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth.
- Nov. 28: And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
- Nov. 29: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
- Nov. 30: With men it is impossible, but not with God: for with God all things are possible.

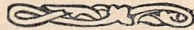
^a Mark 8:14, 17, 19, 21.

^b Matt. 13:43—Matt. 13:15—Matt. 13:16—Mark 4:22, 23—Mark 8:18—Luke 4:21—Luke 9:44.

^c John 8:12—John 10:27—John 12:26—Luke 18:22—Matt. 4:19—Mark 10:21—John 13:26—John 21:22.

^d Luke 18:2, 3, 4, 5, 6, 7, 8—Luke 7:9.

^e Luke 11:5, 6, 7, 8, 9, 10—Mark 10:27.



GOD BLESS YOU.

I seek in pray'rful words, dear friend,
My heart's true wish to send you,
That you may know, that far or near,
My loving thoughts attend you.

I cannot find a truer word,
Nor fonder to caress you,
Nor song, nor poem I have heard,
Is sweeter than *God bless you!*

God bless you! So, I've wished you all
Of brightness life possesses.
For can there any joy at all
Be thine, unless God blesses?

God bless you! So I breathe a charm,
Lest grief's dark night oppress you,
For how can sorrow bring you harm,
Since 'tis God's will to bless you?

And so through all thy days,
May shadows touch thee never.
But this alone—God bless thee dear—
Then art thou safe forever.

—*Author Unknown.*



CHRISTIAN MIND HEALING

A Course of Lessons in the Fundamentals of New Thought

BY HARRIET HALE RIX

LESSON VIII

DENIAL OF DECEPTION

Second Healing Lesson.

This is a lesson suggesting the right attitude of mind to assume toward darkness of vision, weakness, pain, old age, loss, sense of separation and death. Herein is the law of the All-Good emphasized, while the mortal law, underlying the deception of evil and matter, is reduced to nothingness.

With joy and gladness we take up the work of denying deception, and every stroke of the pen consecrated to this work is to the wall of human construction what the blasts from the trumpets of Joshua were in the destruction of the walls of Jericho. (See Joshua VI.) The mortal defense of evil and materiality falls, exposing their weakness, as truth and righteousness gain the victory.

By concentrating upon the fact of the eternal unity of God and his idea, called man, we come to see that the appearance of multiplicity, duality and kindred qualities, only exists on the plane of good and evil and should therefore be denied as having any place in Divine Mind. When this conception of unity is the governing inspiration of the individual, he rises above the liability to reflect on his mind and body the false suggestions of others.

Avenues of False Suggestion.

It is claimed that there are several avenues through which error reaches the unprotected mind. These are, first, our parents; second, the race; third, our associates and, fourth, our own foolish, false beliefs.

Through the limited training of our parents, we received, directly or indirectly, suggestions of evil, and were taught by them to fear and fight it. Personally we belong to a race which for ages has lived under the deception of a dual standard: two powers, good and evil; two minds, spiritual and material; two presences, God and a devil. These deceptions are often suggested in our relationship to associates and friends, and again, it is possible to be laboring under some self-created delusion, from which we may suffer until the knowledge of truth sets us free, as in the case of a woman, who was sane on every other point, but who believed that death would follow a common household, lighting on her face or hand.

The Master Mind

Closing These Avenues.

All these avenues must be closed by denial, and a free and independent stand taken, wherein the mind is open to the eternal truth. This can be accomplished by identifying one's mind with Supreme Good, which has the effect of closing out all the curses and false suggestions, audible or inaudible, in the world, and causing us to be sensitive and receptive to all the blessings sent out through prayer by thousands of devoted souls, who live for the good of the whole.

Rub out, through faithful denial, every untrue impression and foolish memory. Cut yourself free from every delusion. If the race or your associates still affirm sin, sickness, sorrow, death, as part of the plan and law of life, then use the sword of the spirit to cut yourself free. We are influenced by the negative thoughts of others only in that degree that we allow it. We have it in our power to do away with all false influence by standing positively by the truth, then will our life be a strong influence in the world to lift other men to the Divine Light. Epictetus shows this in his illustration of the two coals, one red hot and the other drenched with water. There are, he says, two kinds of men: one is like the coal on fire, while the other resembles the wet one. One is positive and the other negative. Bring them in contact and one of two things will happen. The drenched coal will be set on fire or the red-hot one will be cooled by the water. Realization of unity is power, joy and freedom. Therefore affirm oneness, unity, and deny separation, multiplicity.

The Marriage of Ideas.

"What therefore God hath joined together, let not man put asunder," Matt. 19:6, when applied to principle should read, "What therefore God hath joined together, no man can put asunder," for the attempt to do so is the cause of misery and suffering to humanity. The untiring power is Divine Love, which, when set in action, heals the world of its varieties of divorcement.

In the realm of true being, capital and labor, man and woman, soul and body, nation and nation, are as eternally linked in harmony and equality as God and man. This understanding will put an end to the deception of war, harmful forms of patriotism, sex struggle, and heal disease and poverty.

Love and wisdom, truth and science, joy and prosperity, health and intelligence, are perfect in expression only when complementing each other. There is no sex in God, therefore the establishment of the Kingdom of Heaven on the earth depends largely upon man's denial of the delusions relative to this subject. The deception of a dual sex-law must be cancelled, and the law of purity, chastity, equality for men and women alike, must be raised, as the guiding standard in social activities. Again, deny twoness, affirm oneness.

The Master Mind

The Delusion of Growth and Development.

The next deception to handle is one which, on the surface, appears to be valuable to humanity, but from a more spiritual view is recognized as a half-truth, whose value the wise will question. Some deceptions are so clearly classed with error as to obtain little holding power on an advanced mind, while others are so subtle as to deceive, if it were possible, even the elect, if the mind swerve the slightest degree to the right or left of the Absolute.

As an East Indian truism affirms, "One may be held prisoner by a rough iron chain or by a gold one studded with diamonds." The gold chain now to be broken is the popular belief in growth and development. The Truth reveals the nature of the soul as perfect, complete as God is complete, and if the student of this message will look upon soul-growth in the same light as he sees the work given to cleansing and beautifying a diamond, freshly mined, he will enter into a state of spiritual rest from the imposition of the intellect which affirms endless effort, eternal progression, etc.

The Diamond and the Soul.

The diamond is not created or added to by any process through which it passes to give it market value. The process is for the purpose of cutting away the obstructions, washing from it the dirt accumulations of the ages, and finally polishing its surface that its beauty may have every advantage for expression. The real self is like this diamond, having accumulated the ignorance and deception of the race about it. This must be washed away, the false growth pruned until the soul shines forth in its pure radiant light. Nothing can be added to the soul, nothing subtracted, therefore growth is of mortal not divine origin, springing from the belief of imperfection not perfection. When the soul ceases to believe that it can improve anything in this universe, it will meekly and intelligently co-operate with the eternally perfect and thus be free. God does not evolve. God is. Meditating on the Absolute, we deny growth and affirm wholeness.

Now rise from the plane of good and evil, where comparison and antagonism have their battle field and experience holds sway over the judgment, to the heights of the highest viewpoint, and instantly our mind becomes David-like in power to destroy the giant Goliath. Our five white stones, purified senses, will strike the false claims of the intellect to the earth, while the whole army of deceptive ideas, Philistines, will fall to rise no more.

Ancient Race Deceptions.

The intellect has affirmed, that what the race has always experienced, will continue on through the ages, that because everybody has died all beings must die, and that universal acceptance of an idea determines its worth. All the errors of judgment the race has corrected were once accepted as truths, such as the belief of the moon being a flat disk, and that the horizon was a

The Master Mind

kind of trapdoor, opening into the bottomless pit, until a Columbus rises with a shaft of light in his soul to overthrow the works of darkness.

The earnest truth student does not fear to step free from preconceived racial deceptions, and so become an open avenue for the expression of new and free thought. He knows that death is no more king of this earth than sin, and so with strong, positive declarations of Truth, begins the annihilation of it. Handle death fearlessly. Look above the heads of the crowd and deny conventionality to fixed mortal rules, deny the reality and continuity of death. Destroy the pathway called the rut. Affirm originality, revelation, individuality, immortality.

You hold in your hand the golden key: "Only the good is true." Challenge every thought with it; tax every experience to support it; take every question to it for solution.

Too long has this race bent, without question or objection, to certain deceptive ideas relative to disease, and thus has fallen short of emancipation from physical suffering. One of these fallacies consists of a religious idea, that has its tap root in the description of God as a personality, who returns good for good and evil for evil. It is that disease is a punishment for sin. While true philosophy reveals it to be a result, the cause of which may be a quality of mind which the world excuses and even commends. In this connection man has allowed himself to be self-deceived, condemning what he considers "black lies" while condoning white ones.

Fear and Worriment Disastrous Errors.

One is just as far from the science of mathematics in affirming one and one to be three as he would be in affirming them to be ten. The answer to the problem in both cases will show error. Treachery is like a black lie, and its result on the body and affairs is final failure; worrying, fretting, apprehending evil, anxiety and fear, are white lies which make their registration on nerves, blood and organs as disease. As long as you believe in the power and reality of evil you make yourself liable to its claims. We never fret or worry over the fact that we are prosperous, happy, healthy or pure. These storms of the emotional nature rise from our belief in the reality of evil, and show a positive denial of God. Charles Newcomb reminds us that the word "worry" comes from the Dutch, "worgen," meaning to throttle, and very often one experiences throat and chest trouble from a chronic state of worrying, while anxiety affects the whole organism, sometimes causing the hair to fall out, the teeth to decay and the stomach to rebel.

Practice denying evil, anxiety and worriment, and affirm trust and faith in the good.

Health Laws Spiritual, Not Material.

The body is mental, not material, and will obediently respond to the qualities you supply it. You can have absolute, spiritual control of your body by right thinking. The health of

The Master Mind

the body demands substantial life-giving thoughts, while it will fail under shadow ideas. It is error to suppose that the knowledge of health and healing is advanced by studying disease and its symptoms.

The greatest physician this world has even known, who "healeth all manner of diseases among the multitude," Jesus Christ never gave any external practices or laws for health, he never told his disciples how to breathe, what to eat, how and when to bathe or exercise, nor warned them against certain forms of food. And yet he instructed them fully as teachers and healers and assures them, "All things that I have heard of my Father I have made known unto you," John 15:15. If pathology had been necessary to a perfect manifestation in the flesh, this, too, would have been added.

Study health not disease, do not be deceived by advertisements and other devices for impressing the mind with symptoms of disease. Refrain from describing hospital operations. Reject from your thought and conversation all pictures of diseases, deformities and other limitations.

The Power of the Imagination.

The imagination, that mighty creative faculty, must be kept pure and clean for the use of the Christ. You can imagine yourself a saint or a sinner, a thief or a philanthropist, therefore, watch your mind and do not allow it to persuade you that you are sick, sorrowful, sinful, angry, poor, or that you have imbibed or injured feelings. It is a well known fact that physicians often fall victims to the diseases upon which they are specializing.

An article appeared in a newspaper, a number of years ago, headed, "A Coincidence." It was the story of a poor, young student who had entered a medical college. Soon after he began his studies the college offered a money prize for the best essay on appendicitis. This young man gave his entire attention, throughout weeks, to the study and investigation of this subject, with the result that when he submitted his essay, the prize was awarded him. Then followed the experience which the newspaper had called "A Coincidence." A week after receiving the prize, this student was expressing all the symptoms of appendicitis. He went through the usual operation and died. Our knowledge of the law of thinking convinces us that this experience was not a coincidence, but a clear case of cause and effect. He had actually photographed on his body what his mind had so ardently concentrated upon.

Deny false and affirm true imagination.

Dominion Over All Things.

In the account of the creation of man, given in the first chapter of Genesis, we find his inherited power to be unlimited.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have

The Master Mind

dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," Gen. 1:28.

This includes man's body, and the fulfillment of this promise but awaits a more Godlike determination to master every situation. Let man practice spiritual dominion over his body, never allowing it to dictate terms to him, but being in complete control of every organ, desire and activity, then will he swing easily into dominion over things external to himself.

Too long have we accepted the deception, furnished from the belief that work can exhaust the strength and deplete and devitalize the constitution. This thought springs from the false premise that the body is the main factor in manual work, and that mortal mind is responsible for achievement. Think for a moment of the powerlessness of the body, from which the spirit has flown, and at once we affirm activity to be mental. Now realize that mind is God, is Spirit, and instantly is grasped the recognition of its inexhaustible strength. To conquer the appearance of weakness and exhaustion, affirm and deny thus:

"Not by might, nor by power (of body or mortal mind), but by my spirit, saith the Lord of Hosts," Zech. 4:6.

Self-Mastery Rules the External World.

Man need not move outside himself in order to conquer his world. There is not a quality or an object in this world that has not its correspondence in his mind. And when he shall have overcome the storms of anger, hate and resentment in his soul, the storms of nature, on sea and land, will obey his demand; the enmity of animals and danger from poisons will cease; and every curse will be turned into a blessing. A greater love and knowledge of God will reveal the higher laws, by the use of which man may prevent drowning. Extend the law by which we may safely and easily hold the breath a few seconds, and it will as successfully be suspended for hours.

Old age, decrepitude and impatience are world-old deceptions, which must finally come to naught in the new light. A man in the city of Los Angeles has invented a machine which, he claims, will dissolve the old age deposits in the body, and thus restore it to youth and vitality. The melting power is a strong, white light, which the machine throws over the body of the subject. This idea is interesting to those who understand the law of correspondence, since such will see that this inventor has touched the outer edge of a deep, interior law, but, as truly as the use of cosmetics for beauty is but a deception, so truly man will never regain his youth by outside influences.

Man is the light of the world and by letting this light shine will his "youth be renewed like the eagle's," Psa. 103:5.

Moses, the greatest light of the Old Testament, had so resplendent a countenance from the shining of this inner light, that it is said of him, that he placed a veil over his face that the

The Master Mind

eyes of the Israelites might not be injured by its brilliancy. This light so wonderfully preserved his body from the deception of old age, that when he disappeared from Israel, "his eye was not dim, nor his natural force abated," Deut. 34:7, yet he was then one hundred and twenty years old.

Deny the deception of old age and loss. Affirm, "My spirit is alive with the boundless youth and beauty of God."

The Personal Self Denied.

The deception of personality must be denied as Jesus Christ said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," Luke 9:23.

If we are hypnotized into substituting the personal self with its weaknesses for the immortal self, all the limitations that go with it are apt to be our portion. We can then be sad and selfish, indulge in self-pity and self-depreciation, be open to the influence of the unwise and express sensitive pride.

When we are poised and centered in the Self of God, all sense of injured feelings, of imposition, of wounded pride of being forsaken and misunderstood is abandoned. Especially imperative to spiritual strength is the transmutation (or rebirth on a higher plane) of sensitiveness. Sensitiveness belongs to God and should be redirected through consecration, to the highest purpose; thus the inner ear will be open to the guidance of truth, while the outer one will respond in perfection, the inner eye will see clearly and the outer one will harmonize with it.

The tendency to catch cold is but an evidence of human sensitiveness and not the result of draught. Give a spiritual and positive quality to your sensitiveness and you will cease to catch cold.

Deny sensitiveness to evil, affirm openness to God.

False Teaching and Teachers.

There is much false teaching given under the name New Thought. There have been and will be many pretenders to revelation and self-deceived leaders, who will even call themselves the Christ, seeking a following for their personality. There are half-truths and side-lights, which will deceive those not fully awake. Protection is certain for those alone, who center themselves in the indwelling Christ. These will be re-educated, for light does not come to man from without, but from within. Know for yourself the Truth and never be deceived by any teaching that asserts God to be the creator of confusion, that teaches that God sends evil or sickness, poverty or death to his children. Listen to the voice of the Christ:

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

"I am the good shepherd and know my sheep, and am known of mine."

The Master Mind

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd," John 10:9, 14, 16.

The Second Treatment.

The second treatment consists of the denial of deception and affirmation of protection.

Dear child of God, listen to the voice of Truth.

It is not true that you are limited, or that your health depends upon what you eat; how you dress, or upon any other external thing.

You are not deceived by any appearance of evil.

Materiality has no power over you.

You do not worry, fret or fear. You know that your happiness, health and peace do not depend upon a condition outside yourself.

You are conscious of God throughout your whole being. There is no deception in you. Your eyes are open to the truth that sets you free.

Your life is God, perfect and eternal. Your strength is God, inexhaustible and all powerful. Your health is perfect. You are free through the power of Truth. Amen.



NOON MEETING

Practical Talk by ANNIE RIX MILITZ at the Tuesday Noon Meeting held under the auspices of the Metaphysical Library in Los Angeles, Cal.

Riches Through Prospering Others

SILENCE: *By the light of the Spirit that dwells in us, we see the great principles that lie back of the prosperity that comes through prospering others.*

It is a very well-known rule in business that one must find out what people want, how to serve them, and how best to meet their needs, or one is not in good standing and open to prosperity through the business which seeks to serve and benefit others. But not everyone has a principle for this, and the stage is reached where one looks upon one's neighbor as a kind of legitimate prey, that one gets his prosperity through depriving others of their money or their substance or their comforts. Then that parasitical expression is followed by bitter hatred towards the one who is getting rich through climbing up upon his neighbor and crushing others for his advantage. The man who gets

The Master Mind

rich that way makes the greatest mistake of his life, for every one has come to this earth to make his union with every other one.

We are all here to be one with each other and the road, or the way, by which we are one with each other is through seeking the unity with God, finding Divinity in everyone, and seeing that the good of one is the good of all.

This is the truth—you prosper yourself in your neighbor. Your neighbor is but yourself, for we are all one—one whole being and not separate parts, as we have thought, working against each other, fighting each other, taking advantage of each other. That is one of our greatest mistakes and it lies at the root of all inharmony, of the terrible war between capital and labor, the struggle, the strife and enmity that must be done away with.

Since there is but one self, then what we do to our neighbor we do to ourselves. This is the principle of what is known as **The Golden Rule**. It is said all law is fulfilled by following the Golden Rule, and there are thousands of men in this country who have no religion but the Golden Rule. They state their religion that way. They are fulfilling the religion of the Hebrews and of Jesus Christ in that little rule, "Whatsoever ye would that men should do unto you, do ye even so to them, and whatsoever ye would that men should not do unto you, do not unto them." This is the Golden Rule, stated in its positive and in its negative way. Jesus Christ was not the first one to give it. It comes from many sources, and is found in many forms, for it is an old rule. Jesus simply brought it forward as "the whole law and the prophets"—that we should consider our neighbor's welfare as important as our own, and do nothing to our neighbor that we would not have them do to us, if we were in their position, and to do to our neighbor what we should love others to do to us, if we were in the same place. And this because we are all one.

The self-made man is the one who enters into great success and prosperity through not thinking much of himself when he begins his life's unfoldment. He is thinking of doing things, of taking his place in the world, of being recognized as useful. As a boy he will run errands, invent helpful devices, doing this little thing and that without a thought of pay, or even of himself, only for the love of being useful, of serving, and the first thing he knows the man whose horse he holds is grateful and he receives a piece of silver—some one wants to pay him for other things he has done so willingly and so well.

He is always seeing new ways to serve people, new ends to promote, and he goes around for years without thinking about himself at all—simply successful. Not until he reaches a point where great opportunity comes to the front, and recognition is thrust upon him as a man of foresight and ability does he begin to realize his achievements. He is one who has grown like the

The Master Mind

lily, that is, he has developed from within himself, he has drawn, from the first, the elements that prosper without taking thought of himself or of his success—he has only, simply and naturally, blessed his people and his neighbors.

When we think we must depend upon our neighbor for our prosperity, that if people do not pay us more wages, do not contribute to our needs, we cannot live—when we take that attitude, we are shutting off certain of our resources. We are making very poor channels for our prosperity, and there follows a sense of injustice, and sometimes envy, resistance, criticism and discontent.

We are not parasites. It is a very false position for any of us to take—that we depend upon our neighbor for our living, that we depend upon personalities for our promotion, for our blessings. The only true position is this—that you have the key and secret mainspring to your own prosperity right within yourself, and as you will open out your true nature, without a thought of reward or result, you will naturally draw to you those who carry prosperity and breathe its very air.

There are certain things that are written upon the air around about us, which we think are not seen. You think all the good things you have done for that person, the hard work, the trying to bless them—you think this is all a secret, but no, it is written on the air, and the first thing you know some one, who is in the current of success, will recognize that rich something in you, and make a place for it—use it.

They will say, "Here is a person of skill, a person of power. Here is one that can handle large public issues. Why should he be working in a corner, why hidden?" There are people who recognize skill and are glad to find these wonderful treasures that people are laying up in their hearts.

More people than we have any idea of have this sense concerning those who seek the prosperity of the whole. One reason why many a man is succeeding in a large department store is because he has not the clutching feeling towards the people who come into his place. You know that when you go into some small stores you are such an important person and mean so much to them, that you feel under such pressure to buy that you must leave the place. You will not be hypnotized into buying, will not come under their psychology. And you do not care to go there again. And that store remains a little, unimportant store because they think first only of themselves and not of their customer's welfare.

But here is another store. Here you feel that you have their attention, but not too much of it. You feel that they consider you an intelligent person and not a fish to be hooked and caught, and you move around, free and easy, and are at home. Consequently, you go into this store a second time, and still another.

The Master Mind

All because that place blessed you with its freedom. There is a sense there of serving you, and not that of looking on you as a prey. No, rather an opportunity to serve, to express themselves, to be a blessing to the earth.

Whenever any one makes two blades of grass grow where but one grew before, according to a certain philosophy, he is a benefactor. And so it is with any one who is seeking the welfare of humanity. To simply take that stand is to be a benefactor, even though you find nothing to do—nothing open to you. To have that consciousness is a richness that lies within, and must finally express itself outwardly.

Everyone who comes to earth brings riches. One of the great mistakes concerning the birth of children is that by the increase of population the earth will be depleted, while the fact is that every child brings its own world with it. The man and his wife who have a dozen children will bring them all up and clothe them and take care of them, while his neighbor who works in the same place, has the same wages, but no children, will, with his wife, barely eke out a living. Why is this? And almost always one child of the many will eventually be the prosperity of the whole family—very often the youngest.

Everyone who comes to this earth is a dynamo of riches. and it is for them to convert themselves into what the world calls **treasure**. So long as we think we have to hold on to something without, we are wrong. It is for us to get hold of all the treasures that lie within us, and to recognize that every one who comes to us is a treasure-box, and that, if we can only open all these boxes around about us, and let loose the treasures there, we shall let loose the treasures within ourselves, and their prosperity will draw forth ours.

It is for each one of us to recover from that thought that our prosperity depends upon other people, what they will do for us, what they will give us, how they will promote us and increase our wages, and contribute to our prosperity. Let us, every one of us, reverse this whole thing and remember that wonderful law that he who knows how to distribute, how to give, shall be given unto, while he who still withholds puts that limitation upon his riches and will continue to grow less in his holdings and less in his consciousness of prosperity. We should know how to distribute continually and to dismiss the thought of loss through distribution. When you hold a thought—an angry or unforgiving or revengeful thought—against your neighbor, you are shutting down upon a certain prosperity, you are shutting off a certain connection. Therefore, we must cease from all anger, envy, unforgiveness, that we may open up all avenues of good. One of the first results is in the body. When you shut off from your neighbor, you shut off the circulation. It may be only a few capillaries or a few nerves that suffer, but it will cause compli-

The Master Mind

cations. If you would have a free circulation, a free expression through your nerves, you must remove the barrier placed between you and your neighbor.

"But," you say, "I don't put up barriers; it is the neighbor. I would gladly help and give and benefit, but they won't let me."

Now, it is the great desire to benefit, serve and bless, even though it is refused, resisted and ignored, that will bring as a consequence an open way by which the union can be made, even before the external has pictured it forth.

Jesus said, "When you bring your offering to the altar, if you remember that your brother has aught against you, first go to your brother and be reconciled, then bring your gift to the altar." Now, we know that if, at times, we try to adjust something in the external, try "to go to our brother," it is almost impossible. But there is another "going" (and this is what we stand for), the power of going with **the mind**, with **the desire**, the true motive, and serving our neighbor in spirit, when our neighbor would refuse our service externally. It is for each one of us to look upon our neighbor as Divinity and when they seem to shut us out, are unforgiving, even holding a curse against us, believing that we have wronged them, let us remember that the Spirit does not hold anything against us, that the Spirit is not resisting us, cutting us off; that the Spirit is not unforgiving, cursing us, but, on the contrary, is willing to go out and be one with us.

And bless him—"Bless the Lord, O my soul," bless his character, "his holy name." And while you think that, realize that you are reaching the Lord in him, that you are benefitting him. For where there is resentment, unforgiveness, hard-heartedness—that one who can brush it aside is a benefactor, and by this method we can all help in a subtle, in a rich way. For such a one is sick in some respect—not in body perhaps, nor in his affairs. For that law you have discovered for yourself, that no one can hold a bitter thought, a hurtful thought, without limiting himself in some riches—not in payroll, perhaps, but in happiness, in joy, in love, in life.

What a wonderful example we have before us—and it seems that one can always have sympathy for him, in that he has become an example to the world—in that rich American, who, thinking he could be prosperous by mounting on his neighbors, by absorbing and holding wealth, suffers so in body. And his heart is continually wrong because he cannot receive the blessing and the love of the community. Why does he give millions to this and that object? Only to make the union with humanity. He does love humanity, he does love to serve humanity, but not knowing the principle nor realizing the true way he keeps a wall around himself. He is poor in body, in mind, and in affection, though he has barrels of money. He stands, today, a text to the

The Master Mind

world and a living demonstration that such riches are not worth while.

And we stand at this place, where we will not get rich that way. We will not be prosperous that way, but we will find the true way, which is to have an all-round inner richness, to be rich in every department of our being. While we are not like the old ascetics, yet we will not receive prosperity that the world calls prosperity; we will have prosperity of body and mind, as well as in affairs, and we will have our neighbor to prosper also.

Everyone has a wholesome atmosphere that we call a rich mentality, but if it is mixed with false passions, it is like the desert where the rich soil has been spoiled with alkali. But by planting vegetation that will draw the alkali from the land—such as artichokes, which like alkali, the soil becomes free from its harmful qualities and then it can grow everything that is beautiful and good. When we have envious, bitter thoughts, they are the alkali in the good soil that prevents us from being prosperous, that kills out our prosperity.

Therefore the teaching is, Get rid of bitter thoughts and envious thoughts. Grow kind towards those who are prosperous, loving toward those who have wronged you. Oh, yes, it is possible. And the first thing you know, the old feeling has gone. For you carry with you a rich, full, blessed atmosphere that makes people love to have you around.

Your attitude towards others determines their attitude towards you. If you will seek the welfare of others, then others will seek your welfare. It is a wonderful law of reciprocity. Take the thought of "What can I do for you? How can I serve you?" and you will find that you have another and new road to influence, sympathy and work, through which prosperous ones are traveling. You are a new member, as it were.

Let us, each one, seek our neighbor's welfare as our very own.

Let us enter into the silence each day, with the thought, "I seek my neighbor's welfare as my very own."



The highest compact we can make with our fellow is: Let there be truth between us two forevermore.—*Emerson*.

You may be sure that whenever we find a sharp thorn in our path, God has planted a heartsease somewhere very near it.—*Sarah Doudney*.

"There is not a thought or feeling, not an act of beauty or nobility, whereof man is capable, but can find complete expression in the simplest, most ordinary life."—*Maeterlink*.

ILLUSION

BY ELLA WHEELER WILCOX

God and I in space alone
And nobody else in view.
And, "Where are the people O Lord," I cried,
"The earth below and the sky o'erhead,
"And the dead whom once I knew?"

"That was a dream," God smiled and said,
"A dream that seemed to be true.
"There were no people, living or dead,
"There was no earth and no sky o'erhead,
"There was only Myself and you."

"Why do I feel no fear?" I asked,
"Meeting you here this way?
"For I have sinned, I know full well.
"And is there heaven and is there hell?
"And is this the judgment day?"

"Nay: those were but dreams," the Great God said,
"Dreams that have ceased to be.
"There are no such things as fear or sin;
"There is no you—you never have been.
"There is nothing at all but Me."

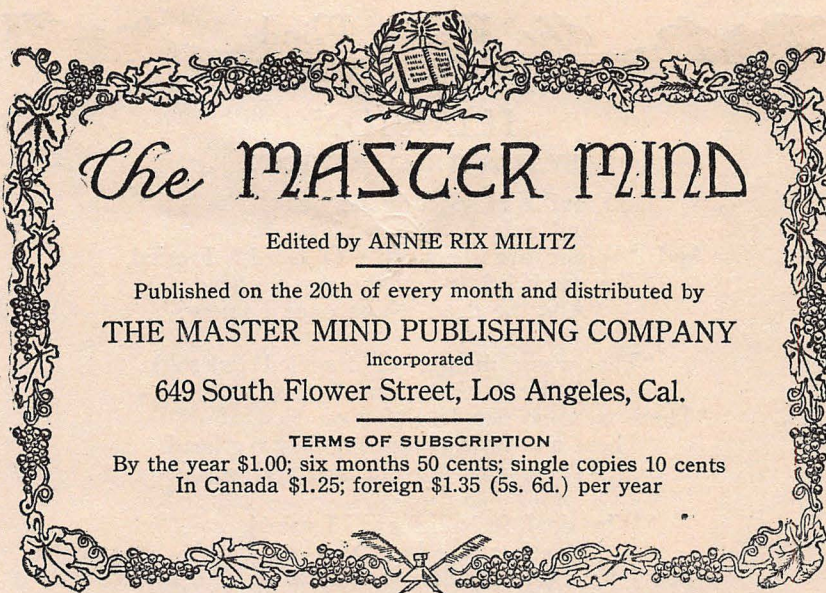


To be trusted is a greater compliment than to be loved.—*George MacDonald.*

The finest achievement for a man of thought is to have fathomed
what may be fathomed, and quietly to revere the unfathomable.
—*Goethe.*

There are questions which nothing can answer but God's love;
which nothing can calm but a perfect trust in His Goodness.—*Dr.
Orville Dewey.*

For mind is like a mirror; it gathers dust while it reflects. It
needs the gentle breezes of Soul-Wisdom to brush away the dust
of our illusions. Seek, O beginner, to blend thy mind and soul.
Shun ignorance and likewise shun illusion. Avert thy face from
world deceptions; mistrust thy senses; they are false. But within
thy body—the shrine of thy sensation—seek in the impersonal for
the Eternal Man; and having sought him out, look inward.—*Mdme.
Blavatsky.*



The MASTER MIND

Edited by ANNIE RIX MILITZ

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EDITORIAL

The Birthday of the Publishing Company

This month The Master Mind Publishing Company completes its first year, a vigorous, flourishing corporation, ready to report to its sponsors and guardians a good report.

When the Magazine finished the first year of its existence in October, 1912, the Editor saw that already it had outgrown her hands as to managing its business and circulation, and that, in justice to the cause, for which it had been created, a larger vehicle should be provided to extend its usefulness, and other hands and hearts should come to its aid, that it might go forth to the thousands yet waiting for the uplift and emancipation it had for them.

So the Corporation was formed. This was the orderly lawful vehicle that could carry and place the funds, that should gather for its use, and appoint the people who would be best to promote the purpose of its existence.

The Master Mind

Now the Publishing Company has its own printing plant, its well equipped office, its employees, all young, bright, full of spirit and intent upon bringing forth the best in their ability to forward the work.

With the new press, all the books yet produced by Annie Rix Militz, the volumes of **THE MASTER MIND**, its good subscription list and the outstanding accounts to its credit, the property of the Company (including plates, copyrights, etc.) is valued at \$36,680.

Even its liabilities are to its credit, speaking figuratively, since they are but the remains of transactions, the good of which will extend through years to come. Nevertheless steps are being taken to minimize the sum of our cash debts, so that when our treasurer shall give her report at the first annual Stockholders' Meeting, November 18th, our equipment for our coming spiritual campaign will be as evident to our senses as to our spirit.

Many of you, dear Readers of **THE MASTER MIND**, have been waiting until you had a sum gathered together before buying stock and becoming one of our partners. But why not put your hand to this project, even though it be but a small sum at a time? You can subscribe for a number of shares—fifty, one hundred, a thousand—and send a dollar at a time until the whole is paid for. You are not obliged to take all you subscribe for—your payments can cease when you will, and you will receive your certificate with just the shares you have paid for, be they eleven or nine hundred and ten.

Why not put your hand to it? There is so much in that. For of you it is written (Psalm 1:3) that whatever you put your hand to shall prosper. Lend us a hand.

Likewise of us, it is decreed that whoever shall bless us, shall be blessed. Therefore our prosperity shall be mutual. Soon we shall sell no more shares, and after that whatever comes to us must be endowments. We cannot have many partners. Will you be one?

Occult Science

Whoever stands firmly in the Absolute Truth, so as to be able to distinguish between the relative and the absolute, the real and the unreal, the important and the unimportant, the essential and the non-essential, can approach all manner of presentations in this realm of appearances and be uninfluenced by them either for or against, yet find them parables and demonstrations of the great Truths of Being.

People who are prejudiced against names or sects or isms

The Master Mind

must rise above their dislikes and fears, through realizing that none of these could exist were there not some truth, helpful and delivering, in the things and themes abominated.

It is possible to find the truth in each, and be kept from the errors; to handle the coals and not be burned; to contact the soot and not be besmirched; to drink the poison and suffer no harm. But no experimenter can do this. Only those who are under the protection of the Christ and led by the Holy Spirit can descend into hell and find God there.

But all can grow fearless and unmoved before these names and presentations, that have been called—ignorantly—hellish and devilish.

There are some to whom the word **occult** is a horror. Yet it only means "secret, hidden." Fear of the darkness—of evil practices—and also subconscious memories of the deceptions and sufferings of "black magic" are at the root of the feelings.

Now is the time to throw a flood of light upon occult sciences and the dark ways of mistaken occultists. And who can do this best but those who carry the Spiritual Consciousness?

Word comes that a great **Occult Congress** is about to be held in Berlin, the particulars of which we note in the paragraph below:

"PLAN FIRST OCCULT CONGRESS. Delegates from many countries expected to attend. (Special Cable Despatch to **The Sun**.) Berlin, Sept. 6.—Preparations are going on for the first world Occult Congress ever held. This congress will meet in Berlin in the near future. It will not be a spiritualistic congress, but an occult science convention. The program will cover every phase and phenomena emanating from the invisible.

"Among those who will participate in the convention are M. Camille Flammarion, the French astronomer; Prof. Richet, the famous French investigator; Prof. Schrenck-Notzing, Maurice Maeterlinck and leading English authorities.

"Prof. James Hervey Hyslop, the psychologist of New York, is expected to be present."

The testimonies and scientific explanations of so-called miraculous phenomena can be as "jewels of Egypt" to the spiritually minded, who are on their way proving that a great invisible power, called God, is a living, almighty presence for Good in this world, and He is not limited by man's discovery of His great laws, but exercises them in spite of man's unbelief, and the very cohorts of hell can yield good and only good in the presence of the Christ consciousness.

Watch for this gathering, and bless these men and women who seek to carry out the divine fiat, "Let there be light!"

Monsalvat Sheltering Home

A year ago last Easter your Editor felt the urge of the Spirit to send out a thought upon the waiting love-mind of the race, like a maple seed flung to the winds, to bring forth a resting-place for those in the regeneration, who have reached a certain place in their on-going.

They long for a quiet spot in which to meditate and rest with the Spirit, where only those who understand their state and needs will associate with them. They are sensitive, and the very thoughts of people are a testing to them.

There are spiritually-minded people all over the land, longing to be useful, who are consecrating sums of money to God's work—it may be only a dollar, or it may be thousands of dollars—who would gladly contribute to such a place.

The returns from that seed-thought have been \$84.41, and now I know it will only be necessary to bring the project before the notice of the readers of **THE MASTER MIND** to have the sum greatly increased.

For your Editor has started the little Center already, up in a beautiful mountain valley—begun with a tiny house in a wonderful little village, which has a history itself worthy of a longer article than can be given to it at this writing. A little plot of ground, costing about \$300, and a house of one room and a porch—these are our beginnings. The plan for the future is to have many small bungalows, independent of each other, in order to have the privacy, with grass-plots between and a "silence hall" for communion.

And these will develop like a growing tree, as the contributions come, and there are wise souls to take charge.

Last Saturday six of us went up to this lovely Vale of Monte Vista and picnicked under the shade of a little oak on the new ground. It is virgin soil, never has plough been put to it, or house erected. That day the lumber came to build the first "sheltering home."

It was September 27th, and during the great soul-communion half-hour, we blessed the spot and consecrated it to God's use for the gentle souls that should be sheltered there.

Here are the six blessings:

1. Love and harmony reign here forever.
2. Joy shall evermore radiate from this hallowed place, for Joy is the keynote of heaven. "Again I say unto you, rejoice."
3. The Spirit teaches us all things.
4. May peace and truth radiate from here for the healing of all commercial strife and misery.

The Master Mind

5. Divine Justice controls all that is done here.
6. The Wealth of the Almighty, and the Wisdom and Love of Jesus Christ endow this place and all that come to it.

Then Mrs. Militz selected a great granite boulder standing on the border of the plot, and, like Jacob, poured water upon it, baptizing and consecrating the place. Then the spot was chosen where the corner of the first little home should rest, and all felt that one of God's good works was truly launched.

General Assembly of Truth Students

TO BE HELD IN OAKLAND, NOVEMBER 21ST.

There is a stirring in Oakland, Cal., among the lovers of Truth that bodes a flood of blessings for that good city. And as one of the signs of this new life, they are preparing to have a gathering the last of this month, as described in the following official letter:

"At the regular New Thought California Exposition Committee meeting, held on Sunday, September 28, it was decided to have a conference in Oakland, to be called **General Assembly of Truth Students**. Three sessions: Morning, afternoon, evening; Mrs. Annie Rix Militz, principal speaker. Friday, November 21, at Blake Hall, 529 Twelfth street, Oakland, Cal."

At this writing of **THE MASTER MIND**, we are not able to furnish all the names of the speakers who will be present, but without doubt they will be among the most liberal and advanced of our teachers, and those who are working for the good of the whole. May there be a glorious baptism of the Holy Spirit upon all who shall assemble there that day.

God's ways seem dark, but, soon or late,
They touch the shining hills of day.—*Whittier*.

The fault we condemn in another must needs become our own until we have learned tolerance.—*Elisabeth Gibson*.

There are three fundamentals upon which all our knowledge must be based. First, prayer, or aspiration after good, by means of which we reach God; second, faith, based upon knowledge through which we attain to Christ; third, imagination, by means of which we become, as it were, immersed in our souls, and the superficial, or sense learning, gives place to the inner or Divine Wisdom.—*Robert Browning*.



PLANET HEALING

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

SOUL COMMUNION.

The Half-Hour of silent blessing observed the 27th of every month all over the world at the same time when it is:

- 9:00 a.m.—Alaska (Nome).
- 9:30 a.m.—Hawaii (Honolulu).
- 10:00 a.m.—Tahiti.
- 10:30 a.m.—North West Canada (Dawson).
- 11:00 a.m.—Alaska (Skagway and Sitka).
- 12:00 noon—British Columbia, States of Washington, Oregon and California.
- 12:30 p.m.—Canada (Calgary), Idaho, Nevada, Utah, Arizona, and Lower California.
- 1:00 p.m.—Canada (Regina), Montana, Wyoming, Colorado, New Mexico, Texas (El Paso), and Mexico (Mazatlan).
- 1:30 p.m.—Canada (Winnipeg), The Dakotas, Nebraska, Kansas, Oklahoma, Texas (Galveston), and Mexico.
- 2:00 p.m.—Minnesota, Wisconsin, Iowa, Illinois, Indiana, Missouri, Arkansas, Louisiana, Mississippi, Kentucky, Tennessee, Alabama; Yucatan and Central America.
- 2:30 p.m.—Canada (Toronto), Ohio, New York (Buffalo), Pennsylvania (Pittsburg), The Virginias, The Carolinas, Georgia, Florida, Cuba (Havana), Jamaica, Hayti, Panama (Colon).
- 3:00 p.m.—Canada (Montreal), Vermont, Connecticut, New York (New York City), New Jersey, Delaware, Maryland, Pennsylvania (Philadelphia), Washington, D. C., Colombia (Bogota), Peru (Lima), Chili.
- 3:30 p.m.—Canada (Quebec), Nova Scotia (Halifax), Maine, New Hampshire, Massachusetts (Boston), Rhode Island, Bahama Islands, West Indies (Porto Rico), Venezuela, Bolivia, Cape Horn.
- 4:00 p.m.—Bermuda Islands, Guiana, Buenos Aires, Falkland Islands.
- 4:30 p.m.—Newfoundland (St. Johns), Brazil (Central).
- 5:00 p.m.—Greenland, Brazil (Rio Janeiro).
- 6:00 p.m.—Atlantic Ocean (Middle).
- 6:30 p.m.—Iceland and The Azores.
- 7:00 p.m.—Madeira Islands and West Africa (Sierra Leone).
- 7:30 p.m.—England (Liverpool), Scotland, Ireland, Spain, Portugal, Morocco.
- 8:00 p.m.—England (London), France (Paris), Belgium, Holland.
- 8:30 p.m.—France (Marseilles), Norway, Denmark, Germany (Hamburg), Switzerland, Italy (Milan), Algiers.
- 9:00 p.m.—Germany (Berlin), Italy (Rome), Austria (Tyrol), Tripoli, Sahara.
- 9:30 p.m.—Sweden, Austria (Vienna), Greece, South Africa (Cape Town).
- 10:00 p.m.—Russia (St. Petersburg), Poland, Turkey (Constantinople), Egypt, South Africa (Pietermaritzburg).
- 10:30 p.m.—Russia (Moscow), Palestine (Jerusalem), East Africa (Zanzibar), Red Sea.
- 11:00 p.m.—Armenia, Arabia (Aden).
- 11:30 p.m.—Persia, Island of Mauritius.
- 12:00 midnight—Indian Ocean, Afghanistan.
- 12:30 a.m.—Morn of the 28th—India (West).
- 1:00 a.m.—India (Central).
- 2:00 a.m.—India (East).
- 3:30 a.m.—China (Hongkong).
- 4:00 a.m.—China (Shanghai), East Indies, Philippines, Australia (Albany).
- 4:30 a.m.—Siberia (Yakutsk).
- 5:00 a.m.—Japan (Nagasaki).
- 5:30 a.m.—Japan (Yokohama), Siberia (Okhotsk), Australia (Melbourne).
- 6:00 a.m.—Australia (Sydney).
- 7:30 a.m.—Morn of the 28th—New Zealand.

THE COMMONWEALTH OF GOD

One of the results of the teachings of Jesus Christ was the establishment of a new form of government, a real Christian common-wealth.

Soon after their baptism at Pentecost, the disciples grouped themselves and their converts into families, who shared in common the wealth of the whole. The rich Christians placed

The Master Mind

all their riches and property at the disposal of the disciples, and the poor began to receive sustenance from the rest like babes born anew into an earthly household.

Because the external methods were so crude, being formed from a temporal basis instead of having their roots in principle, the forms soon passed away or became crystallized in convents and monasteries, which themselves are of a temporary nature.

The disciples were looking for the return of their Lord soon, and for the establishment of an external kingdom, in which things to eat, drink and wear would be theirs in the same way that the birds were supplied, or better still, as the retinue of a royal household receives. Therefore little was done to apply the great, unselfish Christ-principles to social and governmental welfare.

It was difficult for the disciples to see themselves as the Christ to the world, to take their places as stewards of God's wealth for the present good of humanity. The tendency of mortals is to put off heaven to another age and to another sphere. This is the mistake of the nuns and monks, who are willing to be immured in dark, cold cells for the present because of the great reward yet to come.

But now that thousands are meditating daily upon heaven on this earth, man's imagination is working under the guidance of the Holy Spirit, to bring forward ways and means, by which the great majority of humanity, that now is crushed and paralyzed by the sense of limitation as to their support, may be set in the way of self-evolving supply. All should have the consciousness of safety and independence, and plenty of free time in which to bring out their talents and powers and yet do something every day, that contributes to the welfare of the whole.

Every one desires to know the joy of being useful, and to be such a blessing to the race, as to be wanted here on the earth. But only a few seem to know how to devise avenues of usefulness, or to use their wealth, or to find other forms of blessing for the good of the whole.

It is the Holy Spirit that will guide men's imagination and their love of people, so as to open up the perpetual fountain of supply within them, that must out-picture as independent wealth for every human being.

There is a man here in Los Angeles who is on the right track, I am sure, to demonstrate a way for people to cultivate a little spot of land and make a comfortable living, and, best of all, to have plenty of time to enjoy the finer, higher joys of life. I will write about that plan in the December issue.

In the meanwhile during this happy month of Thanksgiving let us daily, at sunrise or noon, meditate upon the almighty goodness of God working through the hearts, minds and hands

The Master Mind

of all men and women, to make wealth common to all. Thus shall we do our part to introduce the great Commonwealth of God.

Here is a form that we may all use, in unison with the World's Cordon of

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.

I thank Thee, Great Good of all humanity, that Thou art working through all men and women, this day, to deliver all humanity from poverty forever.

For realization let us put in place of Good another name of the Divine Presence each day of November.

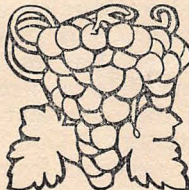
The following table can be used:

Nov. 1: Good.	Nov. 2: Wisdom.	Nov. 3: Imagination.	Nov. 4: Efficiency.
Nov. 5: Love.	Nov. 6: Good Will.	Nov. 7: Usefulness.	Nov. 8: Understanding.
Nov. 9: Life.	Nov. 10: Power.	Nov. 11: Knowledge.	Nov. 12: Richness.
Nov. 13: Peace.	Nov. 14: Wealth.	Nov. 15: Inspiration.	Nov. 16: Goodness.
Nov. 17: Faith.	Nov. 18: Justice.	Nov. 19: Righteousness.	Nov. 20: Freedom.
Nov. 21: Spirit.	Nov. 22: Insight.	Nov. 23: Happiness.	Nov. 24: Blessing.
Nov. 25: Christ.	Nov. 26: Ability.	Nov. 27: Overflowing Bounty.	
Nov. 28: Joy.	Nov. 29: Loving-kindness.	Nov. 30: Large-heartedness.	

SOUL COMMUNION, NOVEMBER 27TH. Thanksgiving Day

Let us on this day spend the half-hour in praising the Good in every nation and country, and in thanking the source of every blessing for the Good that is not yet manifest, but is lying like a seed in the dark places and people of the earth.

Let us realize that we are giving that seed, the sun and dew of right thought and feeling, and God gives the increase.



Bible Interpretations

An Outline for Bible Study

BY ANNIE RIX MILITZ

INTERPRETATION OF LAST MONTH'S STUDY

Matthew 24:1 to 22.

1. And Jesus went out and departed from the temple: and his disciples came to him for to show him the buildings of the temple.

The spiritually-minded ego (Jesus) stands forth from its body (the temple) and through its faculties (the disciples) begins to meditate upon itself.

The consciousness on its human side contemplates the body with admiration ("some spake of the temple how it was adorned with goodly stones and gifts," Luke 21:5), but the ego remembers that every cell must be loosened from every other cell in the regeneration.

2. And Jesus said unto them, See ye not all these things? Verily, I say unto you, There shall not be left one stone upon another, that shall not be thrown down.

This prophecy was literally fulfilled forty years after Jesus made it. The fate of the Jerusalem temple symbolizes the dissolution of the body of the one who is a candidate for transmutation, "for we know that if our earthly house . . . were dissolved, we have a . . . house not made with hands, eternal in the heavens" (2 Cor. 5:1). And this whole chapter describes the "shuffling off this mortal coil" not by death, but by regeneration, and entering into immortality, as Jesus did.

Jesus was describing his own experiences through which he should pass, as he was crucified and resurrected on his way to the Ascension. And as Jesus was the type-man of the regeneration, he could prophesy the closing scenes of the race-regeneration, as the enlargement of his own. Yet happily he inserted this saving clause, "but for the elect's sake those days shall be shortened" (verse 22). Thus the end of the world need not be so severe and terrible as was that of Jesus, if we but know how to take his forewarning, as the Ninevites knew how to take Jonah's prophecy.

Verse 3. The Mount of Olives, or the heights of peace, is the place of most effectual communion with oneself. Here Jesus gave his wonderful **Sermon**. It is that still place of the even-mind where the view is very clear and far-reaching.

The first three or four of Jesus disciples stand for the soul's faculties, and they were the ones that Jesus always took with him to go into the deep things of God.

Verse 4. The Christ saves us from deception.

The Master Mind

5. For many shall come in my name saying, I am Christ; and shall deceive many.

The many or the **multiplicity** is the mortal thinking, the one is the Spirit. There is only one Christ—not many, as some have taught. That Christ is in us all, the same as in Jesus, but Jesus knew it. The many come saying, I am, but only One has the right to say it—the divine One in us—all else is deception.

Verses 6 and 7. The struggle between the higher self in humanity and the lower. Old conditions striving to continue their existence, but they must pass away.

8. All these are the beginning of sorrows.

By this statement Jesus explains the whole process. It is the old state of things bringing to birth the new, and passing away in the act. **Sorrows** should be, according to the Greek, “birth-pangs.” But before this can take place with the world, this message of the allness of the Good must have reached the hearts of all nations (verse 14).

Verses 9, 10. The mental struggle and the contending of the two natures in a man will be, in the race, a strife between generation, regeneration and degeneration, a race-Gethsemane.

11. And many false prophets shall rise, and deceive many.

In the language of the early Christians, a preacher or teacher was called a prophet, as well as one who foretold events. One whose preaching and prophecy are on the dark side of human nature and its activities is not to be depended upon—for there is nothing certain about evil, nor the coming of disaster. Christians have been deceived by the “hell-fire and damnation” preaching for centuries, and thousands, like the Millerites, have been sadly befooled by false prophets, who fixed the end of the world at a certain date. This because they have not sought the Teacher within, or listened to Jesus’ words that “of that day and hour knoweth no man, no, not the angels of heaven, but my Father only” (verse 36).

Verse 12. Only the keeping close to the Spirit, so as not to judge by appearances, can keep our love warm, when friends prove treacherous and those to whom we have done nothing but good are ungrateful. Never lose love, it is the true oil that keeps the lamp of life burning eternally.

13. And he that shall endure unto the end, the same shall be saved.

It is the Christ in us that keeps us in conscious touch with truth; that is our infinite patience and faith.

In Luke 21:36, we are told “to pray always,” to keep in conscious union with our great Self. And thus shall we “escape all these things that shall come to pass” and be able to stand the greatness and joy of the Self, that shall come upon us.

Verse 14. Jesus never gave his teaching any name but this, “the gospel of the kingdom,” which means the good news of the ruling of the Good. He shows its power to attract (Luke 16:16); that it must be taught everywhere (Luke 4:43 and 9:2, 60); that

The Master Mind

it is accompanied with healing (Matthew 4:23 and 9:35 and 10:7, 8), and it comes forth when the old preaching—John Baptist—has ceased to be effectual (Mark 1:4). “A witness unto all nations,” this means that the message shall be given in many ways to convince every nation of its truth.

15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

This has been one of the most puzzling utterances of Daniel and of Jesus, that has ever met the intellect of preacher and Bible student. Some think it refers to the hog—the animal most abominable in the eyes of the Jews—which a conqueror of the Jews commanded to be sacrificed on their sacred altar, to humiliate them, at the time all these things, Jesus prophesied, literally took place. But it means more than that.

Everything in this earth must be redeemed from all that is hateful and offensive in it. Therefore when that which has been the greatest stumbling-block to humanity—has brought greatest havoc to what is the fine and noble part of humanity—is redeemed from its harmfulness and uncleanness, so that it is exalted to the holy place,—this will be the most marked sign of the end of the old order of things. It was not until an image of the cursing serpents was made by Moses, under Jehovah's direction, and lifted up, that the Israelites were delivered from the serpents and healed of their venomous bites.

Verse 16. Then let the spiritually-minded rise to the highest contemplation of all that they are meeting.

Verse 17. Let those, who have risen above material cares and concern, not descend to take up the old responsibilities.

Verse 18. Neither should those who have entered into the universal and impersonal, return to the old selfish and personal considerations.

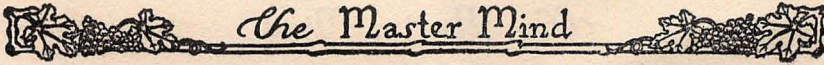
Both verses 17 and 18 have specific interpretations also, that relate to those in the invisible, the disembodied and discarnate, who being found on the psychical plane (the housetop) are not to return to the physical to take up the old existence, or being in the large, impersonal “field” are not to enter into another birth or incarnation.

19. Woe unto them that are with child, and to them that give suck in those days.

The word “woe” which the translators have so often put in the mouth of Jesus, does not mean a curse, but an expression of pity or sympathy—“Alas!” would be nearer his meaning.

The one in the regeneration is described as one in generation, and the stage “with child” is that tender place where nothing is finished and the new nature is not perfectly manifest or in practical operation. “That give suck” refers to those who must still nurse their young faith to keep it alive.

(To be continued.)



THE HEALING CIRCLE

BY LIZETTA DUDLEY TURNER

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.

HEALING THROUGH DENIAL OF MATTER.

THE HEALING MEDITATION

I AM BIRTHLESS, deathless, changeless, immortal Spirit.
I AM NOT DECEIVED, I am not bound by matter and its
I AM NOT A FINITE BEING. I am infinite Spirit. laws.
I AM THE TRUTH. I am Life, I am infinite Life.
I AM, I AM, I AM.

Those desiring the greatest realization from the above meditation should concentrate upon it for not less than fifteen minutes daily, during the entire month.

In my healing ministry of twenty-five years, I have found that many very stubborn, unyielding conditions have quickly disappeared by a strong denial of birth in the flesh, matter and its laws, and death.

As the mind is washed clean by these denials, I have filled it with the most absolute statements of Truth.

In May of this year I was called to see a beautiful young woman, who the doctors said, must be operated upon the next day, or it would be too late to save her. When I went in to see her, she was in great suffering and very much exhausted. I said very little to her, but gave the treatment embodied in the above meditation. I left her resting quietly.

When I went to see her the next day, there had been a marvelous change. I then talked with her. She grasped the truth as a drowning man does a rope. The third day she discharged the doctors, saying, "You talk to me of suffering, operation and death. One has been sent to me who talks of health, happiness and life—Infinite Life! I choose her."

Her recovery was marvelous to her.

While I was up in the mountains enjoying the delightful invigorating air and breathing the sweet breath of the pines I received a letter from her which I will let you read. Here it is.

Los Angeles, Calif.

July 17, 1913.

My Dear Mrs. Turner:—

"It is with wonder, astonishment and deep gratitude that I compare my present condition to that of a few weeks ago,

The Master Mind

when it seemed that all the awful ailments mortals are subject to were crowded into my pain-racked body.

"Day by day, the Truth and Power of the Word, as expressed by you, became more manifest, and each error at last faded into its primitive nothingness.

"The peritonitis and blood poisoning, together with the supposed tumor, all sloughed off, and with returning strength the weakened heart took up its stronger beat, and among my friends I am a marvelous example of what Truth does when fear is killed.

"I am filled with deepest gratitude to the Maker of all good things that you were sent into my life to do His work in my behalf; and the lessons you taught me, the love you lavished on me and the treatments you gave me are forever engraved on the tablets of my memory, to be uncovered at times, to some seeking soul, that they may gaze upon their beauty and partake of their peace and harmony.

"I shall endeavor to practice 'eternal vigilance' in the future, and hearken to the promptings of the words: 'Resolve to be thyself; and know that he who finds himself loses his misery.'

"With richest blessings I am sincerely and lovingly yours
L. M. D."



Round the World

Letter II.

Los Angeles, Cal., U. S. A.
October, 1913.

My beloved Ones,
of the

Master Mind:

The glorious days roll on, each one a scroll recording the persistent, advancing conquest—love-victory—of the Spirit.

Looking with the eyes that cannot be bounded by time or space, we see a coming together all over the world as never before—the materialist ascribes it to the new avenues of swifter and direct communication, the telephone, the automobile, the press, but the spiritual man knows the cause of these to be the closer communion in heart and mind of the people of the earth.

And one way that this communion is established is by following, mentally, those who for universal purposes go into the hidden parts of the earth and circumnavigate the globe.

It has seemed a useless thing for heroes to sacrifice their lives in exploring those ice-bound extremes of our earth, the North and South Poles, but they have trailed men's thoughts

The Master Mind

and deep, rich emotions into those realms as their adventures have been followed and their descriptions and motion-pictures have been brought back.

And the Frigid Zones are the nearer their healing for those Words of God—men of vision—who have pierced their fastnesses. Nature, the handmaid of the Lord, trolls human beings, by her lure of gold and other treasures, into forsaken lands and presently we have an Alaska, blooming with rich vegetation and a South African wilderness, covered with peaceful farms. Art, another of the Lord's handmaidens, deploys men's hearts and hands to write and paint and sing unknown lands and people into our love and interest, and Sahara is never again so dull and barren, nor Norway so hard and cold.

Thus I am seeing a new meaning, dear hearts, to my going around the world. For I am carrying you with me. As Nature and Art have served God's purpose, so the Spirit, His bride, leads certain of us to the uttermost parts of the earth, that we may trail the spiritual thoughts and desires of the thousands, who mentally follow us over ocean tracks and into far lands.

How many times, students and friends have said and written to me, "I have kept you in view for years, and followed your every movement," and now I understand it. The Spirit in them, one with the Spirit in me, has used me as the connecting line between them and all the new states of consciousness and the new people that it has been my privilege to know and contact.

Realizing this, my friends, you need not be surprised if I write at times details of my trip that may seem trifles. They will really be links that serve to bring a sense of companionship and make you realize that **you are travelling with me.**

How many have said, "Oh! how I wish I could go with you, Mrs. Militz!" and some are seeing that they can. The rest of you may also go with me in Spirit, and if you will not let doubt come in, all the joy and satisfaction as well as knowledge and inspiration that you are associating with the tour can be yours, day by day, and if it is in the divine plan, that your personality shall be moved over this globe, you will be opening the way by which that can come to pass at just the right time and in the best way, for the advantage and glory of Truth.

The personnel of the little group that will sail with me from San Francisco on December 2nd, is, first my companion and secretary, Miss Florence Johnson, a gifted artist with piano and song, to whom this is her first journey out of the State of California. Young, enthusiastic, observing, happy—you may know what this means to her in every way. For more than anything else to her, is the privilege of travelling with her teacher and on a mission of Truth. For over two years Miss Johnson and her sister, Miss Mabel, an exquisite and finished violinist, have blessed our Sunday services with the best of music. Also there has not been an issue of **The Master Mind** but has passed in

The Master Mind

measure under their loving hands, through their taking part in the addressing and wrapping of the copies, and sending love-thoughts with each copy that they handle.

Already you have known our Florence, when your eyes have fallen on her large, free hand-writing or touched the wrapper that she has blessed.

Two other beautiful souls accompany us, Mrs. Anna C. Howlett of Syracuse, N. Y., who takes the trip more to study and prepare for her larger ministry that lies before her, than for the sights and sounds that shall gratify her outer senses; and Miss Grace Wilson, one who has done most satisfactory work in the Homes of Truth as a healer, superintendent of Sunday Schools and a singer of more than usual sweetness, sympathy and culture.

Now we are introduced! Come along, my companions, dear subscribers to The Master Mind! and bless us with your daily prayers and work with us and enjoy with us all the heavenly ventures, that the good God has so lovingly invited us to undertake.

First let us look the world over and turn our searchlight upon a few of the high spots here and abroad.

In Los Angeles, we are having at the Home of Truth, two large classes, one for the training of teachers and the other for beginners. This closes my work in Los Angeles for the present.

A few more Tuesday Noon Meetings will be held by me under the auspices of the Metaphysical Library in Blanchard Hall, with the subjects, Oct. 28: **The Illumined Life**; Nov. 4: **Jesus Christ's Coming**, and Nov. 11: **Ascending the Heights**, but I trust that these meetings will continue—perhaps William Walker Atkinson, who has come to live in Pasadena, will carry them on.

A few more Sunday Services will be held by me, one of them being a Consecration Service of Spiritual Baptism, with the significance of one's name on November 2d, All Souls' Day.

The one who will conduct the services hereafter is Mrs. Melva Jones Merrill, and all those who know her great heart and wise counsel, her devotion to the true life and the depth of her soul-consciousness will rejoice that one so fit, interiorly, should come to this ministry, and will hold up her hands by their loving co-operation.

Mrs. Lizetta Dudley Turner, with whom many of you are becoming well acquainted through the Healing Circle, the department of the Magazine in her charge, will give Bible Interpretations every Sunday night in the Home of Truth Chapel.

And now have I answered some of your questions about the work here? You that are coming to California this winter, don't fail to look up the Home and get into touch with all its activities. You will be most welcome.

A card lies before me telling of the teaching of Mr. L. W. Blinn—some of you will remember that he is the Treasurer of

The Master Mind

our National N. T. Alliance—which he is giving, Sundays 11 a. m., in the rooms of the Metaphysical Library, 910-914 Black Bldg. His subjects for November are: "The Personal Factor," "Self-Consciousness," "Will and Desire," "The New Birth," and "The Past, Present and Future."

The Rev. John Kershaw speaks Monday Noons at Blanchard Music Hall. Practical talks for busy men and women.

And now let us go up the Pacific Coast.

In San Francisco, the Home of Truth on Franklin Street has come under the charge of Miss Harriet H. Rix, assisted by Miss Blanche M. Ayles and Mrs. Thompson. Mrs. Greene, whose long and loving service has blessed the San Francisco work, has taken up the individual ministry, and Mrs. Agnes Lawson at present is teaching and healing in the Sacramento Home during the absence of Miss Fraser.

Good reports come from the Noon Meetings, held every Monday and Thursday in Kohler and Chase Hall on O'Farrell Street. It is to be hoped that every public-spirited truth-student will attend these meetings, at least one week in the month, and convoy some one, new to this thought, to its ministrations.

In Oakland they are to have a General Assembly of Truth students November 20th. It is described on our Editorial pages.

In Alameda they had a birthday party on October 3d, when the Home of Truth celebrated the twentieth anniversary of its founding with song and instrumental music, readings and refreshments, decorations of lovely yellow chrysanthemums and a gift of nearly one hundred dollars. God bless the Alameda Home.

In Tacoma, Wash., they had an anniversary, too, celebrating the coming of the Rev. Henry Victor Morgan and his wife, Adda Laine, on September 14th. It is most gratifying to read the fine report of the Trustees of the Park Universalist Church of the flourishing state of their body: May this prove one of the entering wedges of Christ's healing ministry into the established Christian churches.

In Portland, Dr. Perry Joseph Green writes, they have moved into another room in Eiler's Bldg., No. 510, much more desirable and attractive quarters. They have a Sunday Evening Lecture now in place of the Tuesday Meeting, and follow it with healing treatments. They are laying plans for the October, 1914, Convention. Let us keep in touch with it.

About Victoria, B. C., a lady writes, "The people there seem to be waking up at last. Dr. Butler is speaking on Sundays and holding classes in the old Congregational Church (and gets very good audiences) on the New Thought—he is very good and a man full of kindness and sympathy. There were fifty at the Sunday morning meeting that I attended and many of the regular attendants were away."

In New York City there has been established a place for those in need of spiritual treatment called "The Retreat." W.

The Master Mind

John Murray writes me in answer to my letter asking for particulars, that "The Retreat is the outcome, on a small scale, of a big demand for a place to which those, who need spiritual treatment, pure and unadulterated, may go and be shielded from the temptation to rely upon anything less than the Absolute." They have one house in New York City and one in the country on the Hudson, and take all cases (except insanity, which the laws of the State prevent) and the terms can be learned by addressing Mr. Murray (see our Directory).

The profits from the The Retreat will go, in large part, to support their wonderful Children's Home, that blessed work that Mr. and Mrs. Murray are doing for the homeless little ones. Send for a copy of "The Little Gleaner," their magazine that tells about that work.

In Adelaide, Australia, there is a Center full of life and interest, called **Adelaide Truth Center**. Their membership must be of good size, judging by its officers, committees and its many branches of work. Sister Grace Aquilar is the President, Healer and General Representative; Miss Aveline Brandwood is the Secretary and Treasurer. There is a Lending Library, a Concord Club, a Woman's Auxiliary, as well as a Metaphysical Society.

It will be a delight to meet these faithful truth-students, and to report to you further particulars about their work.

I cannot close without giving you some of the good words that come to me from two ladies, whose pens wing messages every month—and their faithful work has been going on for years—both in America and abroad. The editor of "The Spiritual Journal," Mrs. Alice Herring Christopher, drops this little pearl "I always want to review every issue of **The Master Mind**, it is so splendid—and shall get it done some time."

The other is a shower of pearls from Mrs. Alma Gillen, the gifted writer, who is the chief contributor to "Expression," the first and for a long time the only New Thought magazine published in London. Here are Mrs. Gillen's beautiful words:

"Again I must tell you what a joy your articles are to me—it is not only what you say but how you say it, that gives all you write a special beauty and clearness.

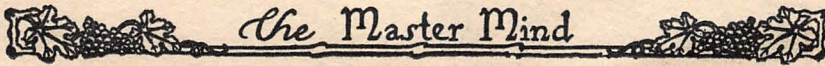
"In the August number there were many things that I read over and over, as one would go again and again to listen to beautiful strains of music.

"I congratulate you with all my heart for your rare gift. I wish you all success and the realization of all that you desire."

Is that not a noble blessing! How could I share such gracious praise with you, dear Readers, unless I believed that to God belongs the honor and glory for all that **The Master Mind** and its Editor have received and are privileged to express.

Peace be unto you all, and every Joy of Heaven.

ANNIE RIX MILITZ.



NEW THOUGHT DIRECTORY

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

CALIFORNIA

- ALAMEDA**—Home of Truth, cor. Grand St. and Alameda Ave. Harriet H. Rix.
BERKELEY—Truth Center Meetings, Unity Hall, 2417b Bancroft Way. Mrs. Ida Mansfield-Wilson, 5554 Lawton Ave. Phone Piedmont 6492, Oakland.
CHICO—New Thought Club, 514 Ivy Street, Mrs. John Daly.
FRESNO—837 Blackstone Ave. Between 1 and 5 p.m., except Sunday. Mrs. Clyte Peaslee.
FRUITVALE—Truth Center, 2539 26th Ave. Mrs. Fisk.
FRUITVALE—Truth Services, 2829 Atwell St. Sunday Services 3 p.m. Healing Meeting, Thursday 8 p.m. Mrs. Ellen M. Verrinder, Teacher.
LONG BEACH—Metaphysical Library, 346 E. Broadway, Mrs. Sarah F. Connley.
LOS ANGELES—Blanchard Symphony Hall, 232 So. Hill St. Sunday services 11 a.m. Mrs. Melva Jones Merrill of the Home of Truth, speaker.
LOS ANGELES—Home of Truth, 802 So. Union Ave. Take W. Eighth St. car. Phones 54392 and Wilshire 1794. Sunday evening, 8 p.m., Talk on Bible by Mrs. Lizetta Dudley Turner. Bible Lessons, Tuesday and Wednesday, 10:30 a.m. Healing Meeting Thursday, 8 p.m. Individual Healing daily.
LOS ANGELES—Metaphysical Library, 911 Black Bldg., Miss Eleanor Reesberg.
LOS ANGELES—Fellowship, Blanchard Hall, 233 S. Broadway, Rev. R. E. Blight.
LOS ANGELES—Practical Christianity Center, 927 W. 36th Place. Phone West 1135. Mrs. Elizabeth D. King.
LOS ANGELES—Center of Living Truth, 1417 Magnolia Ave., Mrs. R. G. Peasley.
LOS ANGELES—335 N. Kenmore Ave., Cyra Battley.
LOS ANGELES—942 Potter Park Ave., Cor. Francisco St. Estelle Nichols.
LOS ANGELES—925 Georgia St. Classes. Private interviews by appointment. Julia Marie Cooke, Teacher and Healer.
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 Second St., Myra G. Frenyear.
SAN DIEGO—Divine Science Teaching and Healing. Old Marston Bldg., corner 5th and C Streets. Rev. Josephine S. Preston.
SAN FRANCISCO—Home of Truth, 1109 Franklin St., near Geary. Phone Franklin 5134. Harriet H. Rix, Blanche M. Ayles.
SAN FRANCISCO—Kohler & Chase Hall, 26 O'Farrell St. Public Talks on Thought Power by different Teachers every Monday and Thursday Noon.
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—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. Wiggins, Miss Helena Martin, Mrs. M. Andrews.
SAN JOSE—Home of Truth, 144 N. Fifth St. William Farwell.
SAUSALITO—Water St. Sunday 11 a.m. Mrs. R. C. Pell.
SIERRA MADRE—Home of Truth, 493 Auburn Ave., Mrs. Harriet C. Hamor and Miss Alida Hamor, teachers and healers. Sunday services 3:30 p.m. Healing Meeting Friday 8 p.m. Bible Lesson Wednesday 3 p.m.
VALLEJO—Frances J. Babcock, 803 Capitol St.

COLORADO

- DENVER**—Bible School of Health and Life, 1715 Gilpin Ave. Rev. W. W. McArthur.
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, 708 W. 10th St., Mrs. Lydia Keeling.

CONNECTICUT

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

The Master Mind

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—Divine Science Center, 1746 S. St., N.W. Mrs. R. J. Field.
 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.

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—Science of Being, 3171 N. Halsted. Mrs. F. L. Johnstone.
 CHICAGO—Practical Christianity, 1714 Sunny Side Ave. Mrs. S. A. McMahon.
 CHICAGO—Church of Silent Demand, 913 Masonic Temple. T. G. Northrup.
 CHICAGO—Metaphysical Center, 1340 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.

KENTUCKY

LOUISVILLE—Truth Reading Rooms, 309 Wilkes Block. Rebecca D. Allen.

MASSACHUSETTS

BOSTON—Metaphysical Hall, 210 Huntington Chambers, Sundays 8 p.m. Miss B. Gertrude Hall. Lessons in Practical Christianity.
 BOSTON—The Metaphysical Club, 30 Huntington Ave.
 BOSTON—Progressive Thought Library, Room 616, 59 Temple Place. Miss Joslyn.
 BOSTON—The Church of the Higher Life, 30 Huntington Ave., Rev. Lucy C. McGee.
 BOSTON—158 Newbury St. Mrs. Mary E. T. Chapin.
 LAWRENCE—N. T. Center, 5 Fair Oaks Ave. Miss Emma E. Carr.
 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, 43 Endicott St., Rev. R. I. Floody.

MICHIGAN

DETROIT—Higher Thought Assembly, 10 Witherell St. Mrs. W. A. King, Sec'y.
 DETROIT—Metaphysical Alliance, 313 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 O. Josephine Barton, 3332 Troost Ave.
 KANSAS CITY—Unity, 913 Tracy Ave., Charles and Myrtle Fillmore.
 ST. LOUIS—Society of Practical Christianity, S. E. Cor. 18th and Pestalozzi Sts., H. H. Schroeder, 3537 Crittenden St.
 ST. LOUIS—New Thought League, 509 N. Newstead Ave., Harriet C. Hulick.

NEW JERSEY

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

NEW YORK

BALDWIN, L. I.—Unity Brotherhood Center, Rev. W. Frederick Keeler and Floyd B. Wilson, LL.D.
 BUFFALO—Center of Divine Love, 585 Prospect Ave., Mrs. W. K. Knight.
 BUFFALO—White Center, Mizpah Hall. Sunday evening meetings. Dr. Beverly, Healer and Teacher.
 CROTON-ON-HUDSON—Musical Therapeutics. Eva Augusta Vescelius.
 NEW YORK CITY—Truth Center, 19 W. 103rd St., Edward S. Trezevant.
 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. 34th St. F. W. Sears.
 NEW YORK CITY—Unity Society of Practical Christianity, 305 Madison Ave., Mrs. Sophia Van Marter.
 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.

The Master Mind

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

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. Leila Simon.

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

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—N. T. Temple of Truth, Office, Healing and Silence Room, 510 Eilers Bldg. Phone Main 9117. Sunday 8 p.m., Recital Hall, Eilers Bldg., 142 Broadway. Perry Joseph Green.

PORTLAND—Metaphysical Library and Rest Room, 385½ Main St., at Broadway. Hours 10 a.m. to 5 p.m. Florence A. Sullenberg, Librarian.

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

PORTLAND—The Irvington Center of Truth, 715 Thompson St., cor. 21st. Florence Belle Crawford. Sundays 11 a.m., Fridays 8 p.m. Phone East 915.

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 3, Y.M.C.A. Bldg., Church St. Entrance. Mrs. Laura A. Barstow, Pres. and 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.

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Transformed Jesus on Mt. Tabor.
The Mental Cause of a Beautiful
Skin.
Re-forming Old Cells.
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Need Not Decay.
Goldwin Smith's Remarkable Scientific
Prophecy.
"Every Cell Thinks," says Edison.
How to Be Graceful in Form and
Manner.
True Voice Expression.
The Body Should Be Preserved as
a Demonstration of the Healing
Power It Carries.
Dormant Consciousness Is Now
Awakening.
That Which Preserves Our Bodies.
The Old Alchemists and the Transmutation
of the Body.
A Mental Method of Healing Cancer.
Case of a Young Man Who Was
Healed of Cancer of the Stomach
by This Method.
The Mind That Changes Not.
States of Mind That Create Youth.
How Shrinking and Timidity Affect
the Solar Plexus.
Substituting a New and Youthful
Cell for the Old and Useless Form.

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Passions Upon the Body.
Harmony Between the Within and
the Without Necessary to Renewal.
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Whole Body With Light.
Mental Cause of Kidney Trouble.
Generation and Regeneration.
In Generation Is Death.
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Key to Heaven or Hell.
The True Marriage.
New Ideas and Revelations Continually
for the One Who Follows
the Way of Regeneration.
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How Worryment and Fear Create
Poverty.
The Spiritual Laws of Prosperity.
The Mind of Perfect Peace and How
Acquired.
The Light of the Body.
Man the Spoken Word of God.
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