

# The MASTER MIND

Edited by  
Annie Rix Militz

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# The MASTER MIND

## *Stands for*

The Supreme Universal Intelligence that heals **every** disease through knowledge.

Reveals absolute Truth, Omnipresent and Omnipotent.

Interprets and gives the true meaning of all Scriptures.

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

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Being the Mind of God.

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# THE MASTER MIND

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## THE SOUL'S EASTER TIME

BY HARRIET HALE RIX



It is the Springtime of the year, that glad time when singing and praise are joyful and free, and every thought springs up within us in newness of life and vigor. It is the time when fresh ideas are born into consciousness and all life seems young and good, when happiness is natural and love abounds.

Even so the spiritual life has its springtime and every thought-seed sown, its Easter morn. Now every plant of truth puts forth fresh root to show its welcome to God's sunshine, and thus prove true to the preparation of the Winter that has passed.

Soon it will be Summer, symbol of the soul's unfoldment and growth, and then will come the early fruits, the awakened soul's first demonstrations of the principle of life and health. Success has attended the work of the Spring and its seed has come to fruition.

There is need of cultivation, too, in the glorious Summer of the soul. Much must be done in order to bring the seed thought to perfection; the mental ground must be softened and watchfully turned over so that the light may give it life; while weeding by faithful denial keeps the mind free from false growths.

Then comes Autumn, which is indicated in the soul by a deeper widening of our spiritual natures. The deep and hidden things of God speak to the soul of depths as yet unsounded. Ours is now the rich wine of the spirit, and we are gathering in the abundant harvest of the Lord. We are reapers in His vineyard and our storehouse of spiritual knowledge is full and overflowing toward others.

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To those in the Autumn consciousness, life is mellow with truth and rich in inspiration. In this prosperous realization, faith adds victory to victory, and everything seems rich, ripe and full.

But the soul, like nature, has a fourth expression and this is the Winter of Stillness. This period is not necessarily gloom, sadness or the "Winter of our discontent," nor would we paint it in sombre colors, belonging to the shadow side of life. Much rather would we show it as a time of silence, a season of prayer, of deep inward meditation or a quiet preparation and waiting on our Lord—three days in the calm of the sepulchre.

The Winter of the spiritual life is the silence of the soul, not the time for outward activity but of inward restfulness and recuperation; opportunity for self control, for praise and the gathering together of vitality for a mighty expansion.

The visible springs from the invisible, and joyful activity from apparent inactivity, and again Spring is upon us with its return of cheerfulness and upspringing beauty. This is the Easter of the soul when that, which has apparently been asleep to the real meaning of life, rises with the Resurrection Morn.

In the life of Jesus, we see these four seasons outpictured. At the age of twelve years in the Spring of his life, the seed for his great victory was sown in his words, "Wist ye not that I must be about my Father's business?" Not again do we hear from him until what may be called the Summer of his life develops.

The preparation for this period is symbolized in the life of John the Baptist, who stands for preparation. Jesus is blessed and baptized by John and immediately retires into the wilderness for a larger unfoldment. There the weeds of pride, ambition and presumption of the flesh are cast into nothingness, and glory crowns him for his Autumn work.

His first miracle at the marriage in Cana of Galilee, where the water was turned into wine, is a symbol of the passing away of the surface view of life and the introduction of its rich, interior meaning. Now comes the Autumn in the life of Jesus, made up of the harvesting of souls, the healing of the sick, teaching the ignorant, working of miracles, raising the dead, even to the hour where he bravely, lovingly faces the Winter of trial and misunderstandings that lead up to the crucifixion and burial.

The question is sometimes asked why Jesus, who had all power over his body, so that at will he could make it as light as air, or through knowledge of the law could make it invisible, did not refuse to go the way of the cross, and, instead of dying, voluntarily disappear from the sight of men. The purpose of Jesus was not to demonstrate self-protection but



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to supply all men, who had eyes to see, with the absolute proof that a God-man—all God-men—holds the keys to death and the grave.

The victory of the resurrection and ascension is the inheritance of every one who can identify himself with the life of Jesus Christ. Such can truly say with Paul, "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me"—Gal. 2:20.

The crucifixion of Jesus and his resurrection met the race belief of thousands of years of yielding to death, and it has taken almost two thousand years more for the race to begin to understand the meaning of that victory, and that it contained a law, applicable to each life and to the very body of flesh which walks the earth.

How did Jesus accomplish his resurrection so that the body of flesh and bones, not an astral or psychic one, was raised to its normal manifestation? It is recorded that Jesus ate, drank, talked and walked, after the resurrection for many days. He said to Thomas, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have"—Luke 24:39.

The renewals in nature are accomplished, not by outside agents, but by the operation of law within the heart of form. The seed, dying to itself comes forth through root, shoot, branch, bud, flower, fruit, into a multiplied expression. Jesus was crucified, not the Christ. The body died but the soul remained and, by knowledge superior to the ordinary consciousness, set into operation, within the form of Jesus, *the leaven of immortality*. Death was thus conquered for all, and man, by learning to apply the law, may repeat the experience.

"Greater things than these shall you do." Where is now the body of Jesus? Where the Christ wills it to be, coming and going at his bidding; appearing or disappearing obediently at his command; never the master but forever his faithful servant. The ascension did not close forever from earthly sight that form and there are those living today who affirm they have been eye witnesses to its re-appearance.

Physical immortality, the dream of the ages, becomes not only a possibility but a certainty to be served and worked for, intelligently and skillfully. Among the wise this victory is known as immortality *in* the flesh, instead of immortality *of* the flesh.

Applying the words of Jesus Christ, "I if I be lifted up from the earth will draw all men unto me," to character and qualities, will give new courage and added spiritual life. As those essentials to harmony on earth, health, joy and prosperity, are lifted up from materialism, taken out of the hands of mortality, and restored to the Man of God, quick victory will follow. Christianity and Christians must rise to lead men



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to the heights. Christianity that works for future rewards and immortality after death, with no active basis for perfect expression on the earth, must die to itself, and thus give place to a Christianity fully equipped and all-powerful to establish the Kingdom of Heaven here and now.

The race is coming to its own for it has already entered into the Autumn of its spiritual unfoldment. "The fields are white already to harvest," and the laborers are taking their place in an active, world-wide victory.

No longer is it possible to support, with record of increase, a Christianity which denies the body its true inheritance. No longer may health be described as mortal or physical. It, too, has had its resurrection and now takes its place among the blessed, equal in value to faith, love and truth. Think of the long years in which a joyless Christianity was preached, when the God-qualities of beauty, music, song and joy were relegated to carnality. That was the hour when the belief, that wicked people were happy on the earth and the good people only happy in the hereafter, formed a part of the religious life, and this in the face of the Master's words, "That my joy might be in them and that their joy might be full."

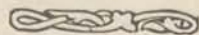
Joy too is rising in the new thought Christianity. There is no mortal, carnal, selfish joy, for all joy is God. With the resurrection of Christ it was restored to truth. Where perfection is affirmed, joy will be absolute.

The new consciousness of Christianity is lifting with surprising energy the earth-bound view of prosperity, out of the mud of commercialism and greed into the realm of purity and truth. Truth overturns the tables of the money-changers.

The time is not far off when those who desire health, joy and prosperity will be obliged to seek these in Christianity. The whole world was prospered, beyond words to tell, when Jesus Christ conquered death.

Those who still describe prosperity as mortal and sinful are manacled to a devitalizing idea. Spirituality and prosperity must go hand in hand for "The earth is the Lord's and the fullness thereof."

A philosophy equipped with health, joy and prosperity will regenerate the world and man will rise Phoenix-like in self-renewing, self-sustaining, self-energizing power. The race is rising out of the long Winter of its mortal sleep for every Winter must yield to Spring, every cross to a crown.



To love truth for truth's sake is the principal part of human perfection in this world, and the seed-plot of all other virtues.—*John Locke.*



## CONCENTRATION

BY ANNIE RIX MILITZ

*A Series of Talks given in Los Angeles on the nature and practice of scientific thought-control of body, feelings, mentality and circumstances.*

### Sixth Talk.

We will open our meditation this noon with the closing words of the 19th Psalm.

You will remember in our last talk, that I called attention to the fact that it is good to have "a leader"—a leading thought—when you enter into meditation. I do not know a better book of the Bible, wherein to find leading, spiritual thoughts that are good for meditation, than the Book of Psalms.

These words were studied by the old Hebrews with the understanding that they were "charms" (I use the word advisedly) spiritual charms, that, by holding, might deliver them out of trouble, liability or any predicament in which they might find themselves.

We hear Jesus Christ on the cross uttering words, almost every one of which can be found in the Psalms. His closing words, "Into thy hands I commend my spirit" are found in the 30th Psalm. Even when he said, "I thirst" and "My God why hast thou forsaken me?" he was quoting the Psalms. That word of the first verse of the 22nd Psalm seems a strange expression for this Master to voice—"Why hast thou forsaken me?"—yet it was the word that loosened up his interior from his exterior body. It was his old Hebrew idea of God that was forsaking him and this sense of desertion was what killed Jesus.

Death is always the ultimate expression of the sense of separation, and Jesus expressed a sense of separation from his source and the result was death, but he entered into death only to conquer it by repudiating that thought of separation in his heart, and he rose triumphant over death.

The words which we will take today are affirmations, three-fold. "Thou wilt shew me the path of life. In thy presence is fullness of joy. At thy right hand are pleasures forever more." The spirit within us is showing us the path of life; that in this great omnipresence is the fullness of joy; on



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the right hand or power of the Spirit are pleasures, eternal and unlimited. This was the inspiration of the Psalmist. Let us take it for ourselves.

### *SILENCE.*

We live in a great world of our own creating, for what we meditate upon determines first of all our mental world, and this determines our outer world. Therefore it is exceedingly important what we meditate upon, since meditations upon peace and bliss determine whether we shall walk in peace and bliss; and, on the other hand, meditations upon evil may fill our whole world with evil images.

Wise are we to cease utterly and forever from meditating upon injuries; from meditating upon this little self; from meditating upon poverty. These three are important points to utterly eliminate from our consciousness—injuries, the little, false self, and poverty. For if we meditate upon these long enough it means insanity. Meditation upon evil is disintegrating. Not only distracting, but disintegrating. And if we meditate upon this little self, its injuries, its rights and so on, we develop a false ego, which, someone has said, when once it has gone to seed, manifests as insanity. And that third, meditation upon poverty, lies back of many of the cases in the insane asylums. People thinking that thieves are after them, that their property has been taken from them, although they may be wealthy; that losses are crowding upon them, and that every man's hand is against them—this is unhealthy meditation, distracting and spoiling.

Therefore we take our stand to repudiate utterly all meditation upon evil or injuries or upon this little, mortal, conceited self or our poverty-ills or lack. We learn to put in their place the true, the good and the beautiful. This Platonic trinity of the good and the beautiful and the true can counteract all the false meditations that have been set up.

Your memory is purified by the truth as you learn to dismiss from your mentality all memories of injury, mistakes, sins and sorrows. You deliberately forget these, that your memory may be clean and free and strong and true. It is written, "Thou shalt forget thy misery and remember it as waters that pass away." This is the divine promise and it is fulfilled in the man of right meditation.

Instead of being disturbed because you cannot remember certain dates, names, faces or other temporal, passing things, count them all nothing and you will soon find that you will easily remember just what you should. That list, that date, those evil memories are absolutely non-essential and must be forgotten sometime. Why not now? And as you cease to be agitated and do not congest your brain cells over things, they can slip into your mentality just when they should; and



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if you are to remember a date, you will remember it quickly; if a number, it will come in good time, and names will come quickly by not worrying over your memory.

The suggestions that you are weak or old or losing some of your faculties, dismiss immediately. They are not fit companions to entertain. You did not invite them and they have intruded themselves upon you. Learn to shut the door to such thoughts and say, "I never knew you. I know you not nor whence you came." This is the power of the Christ—the Master of the House, who shuts the door upon all these things that would claim place and power in the name of your good.

No suggestion that you are losing your memory should be entertained for a moment, for it is not true. That which is to be remembered by you is there forever and you can call it up at will. This is the truth, and if you will not be deceived into believing that you are losing your memory, you will co-operate with your own Spirit so as to have the *inspired memory*—always thinking the right thing at the right time. Conscientiously dismiss all the false thoughts, the tramps, beggars and imposters that would clutter your mentality, and so give room for the operation of the true thoughts. This is one of the secrets of peace, that quiet joy that belongs to one who is in the true life.

Serenity is yours by right and for you to demonstrate while yet you walk in the flesh, so that no one can take your peace from you. No one can do that if you will not do it yourself. Therefore never concern yourself about remembering injuries or wrongs. Sometimes people make the mistake of taxing themselves with such thoughts as, "Now I must remember that I made a mistake that time and so not repeat it." What you are to remember is that which is not the mistake but the truth, and declare to yourself, I must remember to walk true here, to speak right there, to act wisely always, etc. Put it into the right affirmation, not the false negative, for what you keep your eye single to, you manifest.

If, when Peter started to walk the waves, he had kept his eye on the Christ and had not begun to observe the winds and the waves, he could have walked all the way. It was because he began to look down at the seething water and to think of the storm that he began to sink. That was the manifestation of his limited faith, so that the Master said, "Why did you doubt—O ye of little faith?"

"They who observe lying vanities, forsake their own mercies." Let us not observe lying vanities, but keep our eye single to our God at all times and under all circumstances. And so it is when we speak to warn others, little ones and people coming to ask counsel of us. Learn to draw their attention to the *way of safety*, not the way of liability. If you were



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to cross a muddy street, would you look out for the mud? No, you would keep your eyes away from it, looking for the dry places where you could put your foot safely and avoid the mud. Keep your eye single to the good and the true and the beautiful, and you will avoid the opposite without care.

The second false meditation to be avoided is thinking upon personality. Oh, to have your mind taken off from this little personality! Why, that is the key of self-possession. It is the secret of the little child.

It means that you shall not think of this little personality as your self, but look at your great Spirit and remember it; to be able to hear anything about one's personality and not be moved—whether it be praise or blame. There are some people who are immune to blame and can harden themselves and feel quite at peace, when fault is found with them, but who become quite elated and fairly unbalanced when they are praised. And sometimes they get so puffed up that there comes the pride, that goes before a fall, they are so out of balance. On the other hand, there are people who can stand praise, it seems so natural, but when one little fault in them is pointed out, one little condemnation, they "go all to pieces." They are so sensitive, they grow weak as water before criticism.

Neither praise nor blame should move us. The praise you receive, you can ascribe to your divine Self and silently say, "I give all glory to the universal Life—the Holy Spirit. I am nothing of myself. I am nothing except by this power." Thus you will keep your modesty and your peace, and praise will not be able to move you. And when, on the other hand, you are condemned or blamed, you will not be moved either, because you remember this, that the carnal self can never be anything of itself. Only as the power of the universal Spirit fills it, can it be anything. Why blame it? Why find fault with it?

Simply take every one of these things as a help to further expression of your divinity—as a means of correction, just as artists love to have the master give them "a criticism." They know they advance by it and it does not hurt them, even when he speaks quite sharply and is very sweeping in his condemnation and his general view of their work. It only means that they will correct this and go on further.

As you meditate upon your divine I Am—the Great Self that you are—you may find yourself growing so impersonal that you lose all feeling of this body. If you should feel at any time when in meditation as though you had no body at all and you were very large and very universal, be not concerned. At that time you are entering into your greater consciousness and it is good, and instead of hurrying back to the small conscious-



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ness sit still and grow accustomed to it, for you will observe that you do not lose consciousness but have a more acute sense of being real.

I know one lady who once felt that her material beliefs were standing in her way as a healer, and she determined to have a less material mind. So one day she lay down on her couch and began to hold,

"*All is Mind! All is Mind!* There is no matter. All is Mind!" And as things would come up before her mentality she would say,

"Mind—not matter! That is Mind! Nothing is matter."

As she went on with this, she suddenly found herself to be pure mentality. She could not feel her body, the room had no walls about it, she was one with the whole earth, there was no time—neither past nor future. She knew things to come, she could see the people that she was going to meet as right in the present, she knew the things of the future that would take place in her life.

About that time, somebody knocked at the door suddenly, and she was back in the old consciousness. She had learned the secrets of the prophet, that it was because he had entered into the universal consciousness that he knew no time nor space and what things would take place.

There is nothing that seems to break the limits of the carnal senses so quickly as the denial of matter. For matter is a limited view. That is all. It is nothing *per se* but a view. Even the material scientists have come to that conclusion, that there is no matter of itself, it is a mode of thinking. Both matter and motion are modes of thinking, and so to recover from those methods of thinking is to break down the material limitations which one has put upon oneself and upon others. Abiding in this peace and giving yourself to spiritual pursuits and living the life, you find yourself rising to a greater consciousness and a more pleasing realization until suddenly there comes to you the Lord—the *Glory of the Lord*, called the Cosmic Consciousness.

The Cosmic Consciousness is an actual experience, a realization, a joy. It is a taste of your universal knowing, feeling, being. Anyone who has ever tasted of this can never doubt that there is more than the physical sense can testify. Everything in our spiritual experience is preparing us for this baptism, so that when it shall come upon us we shall be able to contain it and be normal. If you are instructed about it, when it comes upon you, you will walk in peace, knowing yourself and the realm of appearances and able to handle things, at the same time abiding in this peace and bliss, the Way of Jesus Christ who, in the closing days of his earth career, walked through the sorrows and the strife, the ignominy and the



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crucifixion calm and serene as one who has taken an anaesthetic. The earthly anaesthetic is a symbol of this super-conscious state in which you can pass through anything and everything and be absolutely unmoved and unhurt. But it has none of the deadening effects of the anaesthetic, for you have perfect control over yourself. You are poised, peaceful and blissful—in the world, but not of it—healing, teaching, uplifting and delivering your fellow beings and yet not implicated in any of these things.

Those who have never heard of Cosmic Consciousness, and yet arrive there may, either through fear or ignorance, do that against which the Buddhists warn us in these words: "Drive not back the ecstasy of contemplation." Through being instructed about this state, you will not drive back this blissful consciousness by thinking that something is going wrong, but rather will see that you are only just entering into heaven, while yet you walk upon the earth.

Anyone who meditates upon the beautiful, the good and the true need never fear insanity, for he keeps the mind single to the All Good, to the Divine Self. When people have seemed to go insane on account of religion, it is because they have had *some belief in evil*, which they did not eliminate from their consciousness as they went on in the spiritual life and therefore that little grain of dust spoiled their vision.

I saw this illustrated in the case of a woman who had been unbalanced twice before I saw her in this third attack. Religious mania they called it.

A friend of hers, a student of Truth who came to my classes, asked her to come and stay with her, and one day, this student was very much concerned, because it seemed as though her friend was on the verge of being unbalanced, so she brought her to my Bible Lesson.

She sat and listened to this lesson and at the close she rose up in the midst of the students, her face very white, and began to speak words of scripture.

I had not been told anything about her case, but I saw what the trouble was, and the whole class began to hold her in the One Mind, the Divine Mind.

She said, in a soft, plaintive voice:

"They are all lost, they are all lost, and only I am saved! O my friends! Where are they gone?"

Her friend tried to reassure her with the words, "We are all here!" but she did not hear.

Then I spoke up and said, "I am here!"

And she turned to me, "Yes, but where are the rest?"

I said, "They are eternally safe."

"No," she said, "they are lost forever."



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I saw the mania in a moment—that old dogma that some are elected to salvation; but the greater part are to be lost forever. I was able to keep myself in her sight as one who was saved, until she came to herself, standing by my side and began to receive the assurances that everybody was absolutely safe in life.

The outcome of understanding her was, that instead of antagonizing her brothers, who wished her to be placed in a private sanitarium for a while, she agreed with them. It had always been her antagonism that would throw her off her balance. She agreed with them and in perfect co-operation did as they wished, and was afterward dismissed by the physicians of the sanitarium as perfectly sane and of sound mind. I received a letter from her not very long ago, in which she told me that she has always been poised and peaceful from that day, and she now knows she is absolutely safe through the power of the Truth.

We need never fear that we shall be unbalanced so long as we keep the good before us and our eye single to the good. It is the same with our friends, that seem to be going aside from the balanced state. Remind them there is but one presence and power working in and through them and everything, and you will make yourself a vehicle—a bridge over which they may pass out of the false, disintegrating concentration into the true.

It is for each one of us to know the bliss of heaven while we walk upon the earth, and the way is, to be instructed by the Holy Spirit within us and learn to hear the little Voice—"the still, small Voice"—and receive its guidance. The object of Jesus' teaching was this very end, that you might be open to your own heavenly Voice and always be able to know just the step to take, when to move, when to be still, how to walk the straight way in peace and poise and power, the Path of Life—"Thou wilt show me the path of life" is what we can declare of the Spirit within us. For there is where the prophets found the Spirit within, the Lord in themselves, telling them these great truths: "Thou wilt shew me the path of life. In thy presence is fullness of joy. At thy right hand are pleasures forever more."

If there has been any earthly sense of ecstasy, whether of seeing or hearing or in any other sense, be sure it is as a toy to the real thing, but a taste of the perfect and supreme satisfaction compared to the fullness of the joys that await you. It is written that it has not entered into the heart of man (into our meditation) to know the joys that are prepared for them that love God. But we must dismiss the old satisfactions that we are clinging to, in order to receive the new feelings, as a mother is not a perfect mother, who still clings to her dolls



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after the little babe has come to her. Many of our pleasures are only toys compared to the real bliss which is ours forever and ever.

You rise above all fear concerning your circumstances, and enter into the inspired life, wherein every step is shown you and you cannot make a mistake. You do not need to plan your life, it is already planned and you slip into the divine way which has been arranged for you, as a car goes on the track smoothly and does not need to lay its own track, because everything is already prepared.

This means that you live, putting away all objects—not living even with a purpose or a mission, but like a child. A child has no mission. It is not living for something. It is just living. And so the highest consciousness is planless, objectless, without purpose, and without a mission. And yet it will seem to be fulfilling the greatest mission and the greatest purpose and the most divine plan that could be devised by human beings. This is the highest consciousness of the daily life that is without anxiety.

Be not anxious for anything; not about tomorrow; not anxious to live, to get well, to demonstrate anything. To be without anxiety is the way to get all these. Then your hearing can come easily; that healing comes along without an effort; prosperity and other manifestations of good are as natural as your breath. Whenever you have to make an effort to breathe, you are not very healthful, and when you are breathing with an object in view, you may find yourself in a very weary state. The highest expression is where you have no object. You simply are yourself—the Great, Divine Self, without an effort. This is the way of bliss, of peace. Walk in this, day by day, for walking with God is abiding in this joy, this fullness of joy forever.

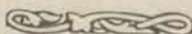
In closing, let us take that meditation which came to Isaiah in a Cosmic moment, when he rose to the high Consciousness and heard the angels sing, "Holy! Holy! Holy!" We will enter into the silence and hold these words, finishing with

"The whole earth is full of His Glory!"

"Holy! Holy! Holy! Lord God Almighty!

The whole earth is full of His Glory."

THE END.



It is thus each year of life comes to us—for each day a clean, white page, and we are artists, whose duty it is to put something beautiful on the pages one by one; or we are historians, and must give the page some record of work or duties or victory to enshrine and carry away.—*Phillips Brooks.*



## BREAD FROM HEAVEN

**H**E that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost.—*Romans 14:6, 17.*

Whoever eats truth daily does not need to take thought about the outer food, for whatever passes his lips is blessed by true thought. The real meat and drink of spiritual initiation are the words of Jesus Christ. Partake of these each day and your progress in the spiritual life will be made easy, and all your burdens so light as to be utterly nothing.

### THE GREATER LOVE

April 1: For if ye love them which love you what thank have ye? for sinners also love those that love them.

The Christ instructs us to rise above the ordinary idea of love, which is to give to those only who give to us. This is but natural, whereas we are called to surmount the natural and manifest the love of God, which is given to saints and sinners alike.

April 2: And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

"What thank," in the Greek, is "what greater grace have you?" Grace lifts us above the law of cause and effect into the realm of receiving good only. It is gracious and God-like to give good alone to all, friend and foe alike.

April 3: And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

Spiritual advancement comes only as we are ready and willing to lend without thought of interest or advantage to one's self.

April 4: And as ye would that men should do to you, do ye also to them likewise.

Everyone is really your own self, and all that you do to others is done to yourself. Let us not even think of others what we do not wish others to think about ourselves.

April 5: Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies.

According to the Christ, love has no limit; and, as it is God in everybody whom we are to love, we can learn to look through the veil of personality and its deeds, and love God in our enemy.



## The Master Mind

April 6: Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

The One that asks of you is the Christ. Give to the Christ and the Christ will return your gift in full measure, an hundred fold.

April 7: And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

The directions of Jesus as to non-resistance towards injury and imposition is to the end, that nothing injurious and no impostor can enter into your experience again, for Grace Divine has lifted you out of that realm.

April 8: And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

Criticism that sees error only, is false and foolish. We are apt to condemn in others what is in ourselves to even a greater degree.

April 9: Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Let the world be your mirror and the blemishes that you see in others indicate what is to be corrected in yourself. Whatever we overcome in ourselves makes us the better instruments in correcting others. By rising ourselves we lift up our fellow-beings.

### MAN, MASTER OF THE LAW

April 10: Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

A spiritual master knows that all true laws and ordinances were made for man's freedom, and not to bind him in the expression of what is good, normal and harmonious.

April 11: How he went into the house of God and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone.

Read 1 Samuel 21:2 to 6. A God-man, or one who knows himself, is holy and sanctifies all that he touches. He may seem to desecrate but he is really consecrating what he handles in a common way, by taking it out of fanatic observance into the use the Spirit intends.

April 12: The Son of man is Lord also of the sabbath.

"The Son of man" means the Son of humanity, the offspring of universal mankind. When one reaches that degree of consciousness he knows himself to be master of the law and not a slave to it.

April 13: I will ask you one thing; Is it lawful on the sabbath days to do good or to do evil? to save life, or to destroy it?



## *The Master Mind*

The Sabbath day was instituted to remind man of what all his days must eventually be—days of joyous, loving works that are full of rest in the doing. Every day should be a Sabbath and all that is god-like and heavenly to do, should be lawful any day.

- April 14: Is it lawful to heal on the sabbath day? Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

Merciful deeds are fitting at all times. Let our works on the Sabbath illustrate what we believe we shall continue in heaven, and what should also fill all our week-days.

- April 15: The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath.

Jesus used the Hebrew law of the Sabbath, to show how a wise man can seem to break the letter of the law, and yet be fulfilling the Spirit of it and so not come under condemnation.

### HEALING WORDS

- April 16: Rise up and stand forth in the midst.

The Christ calls to that faculty in you, that seems weakest, to ascend to higher levels of consciousness, and to be established in manifestation by oneness with the great Center of Divine Life.

- April 17: Stretch forth thy hand.

Spirit heals by instructing us to enlarge the radius of our good deeds.

- April 18: But that ye may know that the Son of man hath power on earth to forgive sins, I say unto thee, Arise and take up thy bed, and go thy way into thine house.

To show the connection between the forgiving of sin and the healing of certain diseases, and that man has these powers on earth, the Master impressed these words upon our memory. The Christ is still commanding, "Mount up to a higher consciousness then take up your body and your environments into the heavenly manifestation."

- April 19: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.

Not all conditions of disease or lack have their cause in sin, but some conditions are mere negations, like "the deep" in Genesis 1:2 waiting for the Spirit of God to move upon it and to say, "Let there be light."

- April 20: Stretch forth thine hand.

The Christ in us sees no weakness, no paralysis but only the God-life able to do and be all things.

- April 21: Hold thy peace, and come out of him.

The true One in us can command all the forces of nature, visible and invisible, to make them manifest peace only and to cease from imposing upon others.

- April 22: Come out of the man, thou unclean spirit. What is thy name? Go.



## *The Master Mind*

Thus the Master shows us that to know what a condition or mentality may claim for itself can aid us in overcoming it.

- April 23: What will ye that I shall do unto you? Receive thy sight: thy faith hath saved thee.

Divine healing is co-operation between the healer and the one to be healed, and often the faith of the patient alone is sufficient to deliver him. Spiritual perception is given by Truth and that is salvation.

### THE NAME OF CHRIST

- April 24: For where two or three are gathered together in my name, there am I in the midst of them.

The Christ is the Truth and where there is a coming together in the name of Truth of body and mind, or body, mind and soul there is the power of the Christ made manifest.

- April 25: And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved.

Mortality resists the Life and separates itself from your real Self. But this is all right, for mortality must fall away from us that immortality may come into manifestation.

- April 26: But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogue, and into prisons, being brought before kings and rulers for my name's sake.

The Christ prepares those who will zealously follow the Truth for all kinds of opposition, that none may be disappointed or shocked while going through regeneration, but know how to meet all antagonism in the right spirit.

- April 27: For many shall come in my name, saying, I am Christ: and shall deceive many.

Many religions have come in the name of Christ or the Truth and many have been deceived. The Christ is known by its fruits: healing, forgiving, loving, free-giving, tolerance, purity and spirituality.

- April 28: Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

No human ego can truly claim to be the Christ, for the Christ is universal. It is not born and it can never die. It was demonstrated once for all in one man, Jesus, and there is no need to repeat that demonstration, but simply to bear witness that it is finished and Christ dwells forever in all humanity.

- April 29: Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.

The Christ speaks through Jesus, a message of universal tolerance, because wisdom reveals that to do good and great works in the name of Christ is to be one with its character.



## The Master Mind

April 30: Ye have not chosen me but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

The Truth draws our humanity and endows it with power from on high until at last it is the Christ and whatever it wills comes to pass.

THE GREATER LOVE. Ap. 1, Luke 6:32—Ap. 2, Luke 6:33—Ap. 3, Luke 6:34—Ap. 4, Luke 6:31—Ap. 5, Matt. 5:43, 44—Ap. 6, Matt. 5:42—Ap. 7, Luke 6:29—Ap. 8, Luke 6:41—Ap. 9, Luke 6:42.

MAN, MASTER OF THE LAW. Ap. 10, Luke 6:3—Ap. 11, Luke 6:4—Ap. 12, Luke 6:5—Ap. 13, Luke 6:9—Ap. 14, Luke 14:3, 5—Ap. 15, Mark 2:27, 28.

HEALING WORDS. Ap. 16, Luke 6:8—Ap. 17, Luke 6:10—Ap. 18, Mark 2:10, 11—Ap. 19, John 9:3—Ap. 20, Matt. 12:13—Ap. 21, Mark 1:25—Ap. 22, Mark 5:8, 9 and Matt. 8:32—Ap. 23, Matt. 20:32 and Luke 18:42.

THE NAME OF CHRIST. Ap. 24, Matt. 18:20—Ap. 25, Mark 13:13—Ap. 26, Luke 21:12—Ap. 27, Matt. 24:5—Ap. 28, Luke 21:8—Ap. 29, Mark 9:39, 40—Ap. 30, John 15:16.

### BREAD FROM HEAVEN FOR NEXT MONTH

THE ASCENSION AND DESCENSION. May 1, John 14:2—May 2, John 14:3—May 3, John 16:5—May 4, John 14:4—May 5, John 7:33—May 6, John 6:62—May 7, John 17:11—May 8, John 17:13—May 9, Luke 22:29, 30—May 10, Matt. 26:64.

THE HOLY GRAIL. May 11, Matt. 20:22—May 12, Matt. 20:23—May 13, Matt. 26:27—May 14, Luke 22:20—May 15, Matt. 26:29—May 16, Luke 22:42—May 17, Matt. 26:39—May 18, Matt. 26:42.

THE REJECTED STONE. May 19, Matt. 21:42—May 20, Matt. 21:44—May 21, John 13:38—May 22, Luke 20:17—May 23, Luke 20:18—May 24, Luke 9:22—May 25, Luke 17:25.

THE WITHIN AND THE WITHOUT. May 26, Matt. 23:25—May 27, Luke 11:40—May 28, Matt. 23:26—May 29, Matt. 23:27—May 30, Matt. 23:28—May 31, John 14:10.



### ALL IN ALL

Just One Mind to follow,  
Just One Voice to obey,  
Just One Light to guide us,  
Leading us alway.

Just One Love to love us,  
So we ne'er can fall,  
If we'll just remember,  
God is All in All.

—Florence Miriam Johnson.



## THE GREAT EXPOSITION

The wonderful celebration of the union of two great waters of the earth has begun in San Francisco and to us, who know real values, it is like a beautiful setting to the pearl of great price—the message of Truth that shall permeate San Francisco and the world during 1915.

To bring you into touch with these glorious creations of man's genius and achievement, we are including a few views of the Panama-Pacific International Exposition in our Easter number. While concentrating on these photographs, some of you will even receive a vision of its charming lights, its marvelous coloring and statuary, its effects of water, landscape gardening, and its surroundings of mountains, sea and over-looking hill-top residences. Nothing is like it in all our world. While in spots you may be reminded of some Old World scene, yet on the whole, it can be compared to nothing in man's memory.

And its beauties grow upon you every time you see it. Surprises await you on every side. One scene of the perfect mirroring of the immense Fine Arts Dome and Colonnades in the still lagoon at their base, holds one like an enchantment. It fills one's heart with awe at the way God's Spirit is using man to let loose some of heaven's beauty upon the earth.

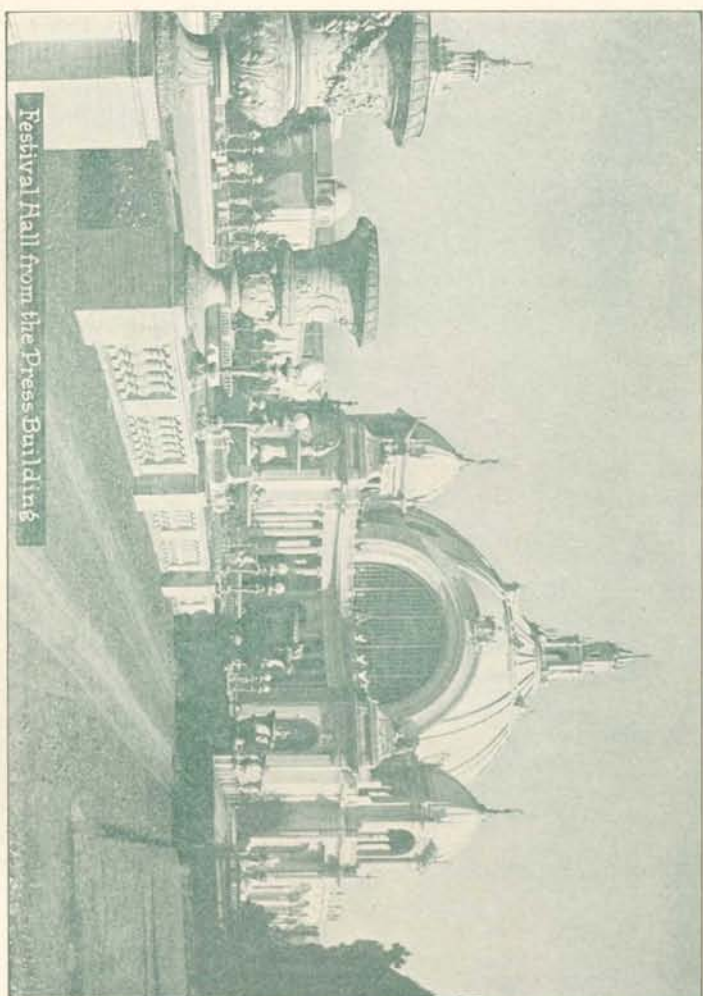
I hoped to describe to you, my readers, this lovely Jewel City that will linger this year upon our shores like an arrested pageant, but space, time and language call a halt, and the best I can do, is to ask you to read carefully the first comprehensive article about it in a reliable newspaper or magazine and even then to give your imagination free swing in order to catch the things that cannot be penned.

And how the people are flocking to it—not two weeks had passed before the attendance had reached the million mark—an unprecedented record.

The preparation of buildings and grounds alone cost \$50,000,000—this does not include exhibits whose value is known already to exceed that at St. Louis, ten years ago, which was \$250,000,000.

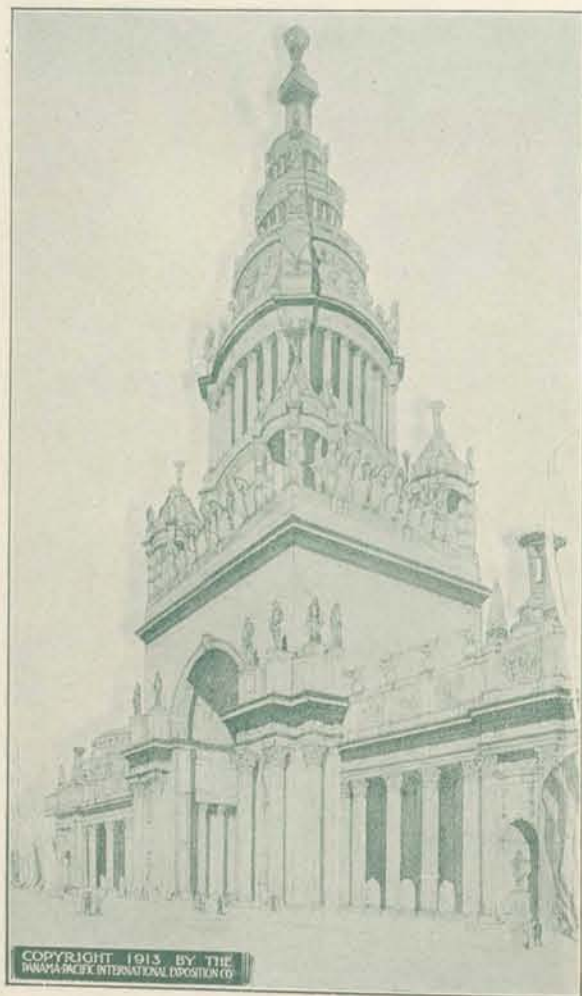
It is easily the greatest Exposition the world has ever known. Come and play in it a season with us!



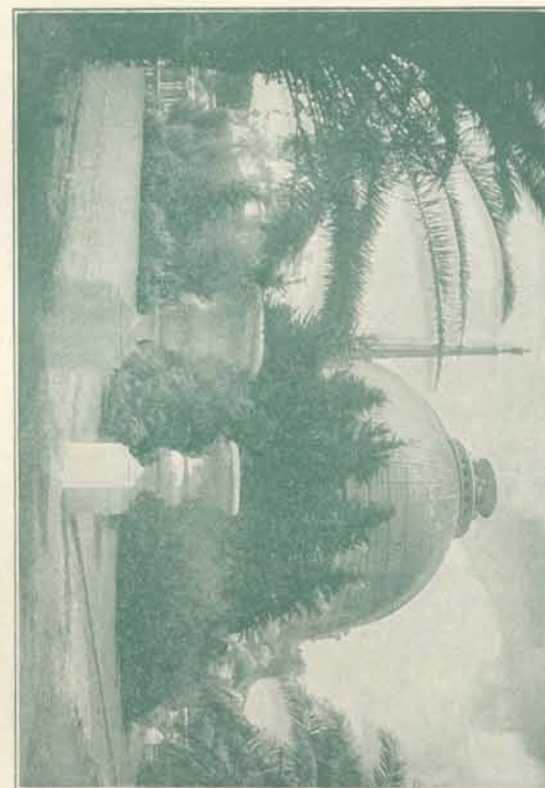


Festival Hall from the Press Building



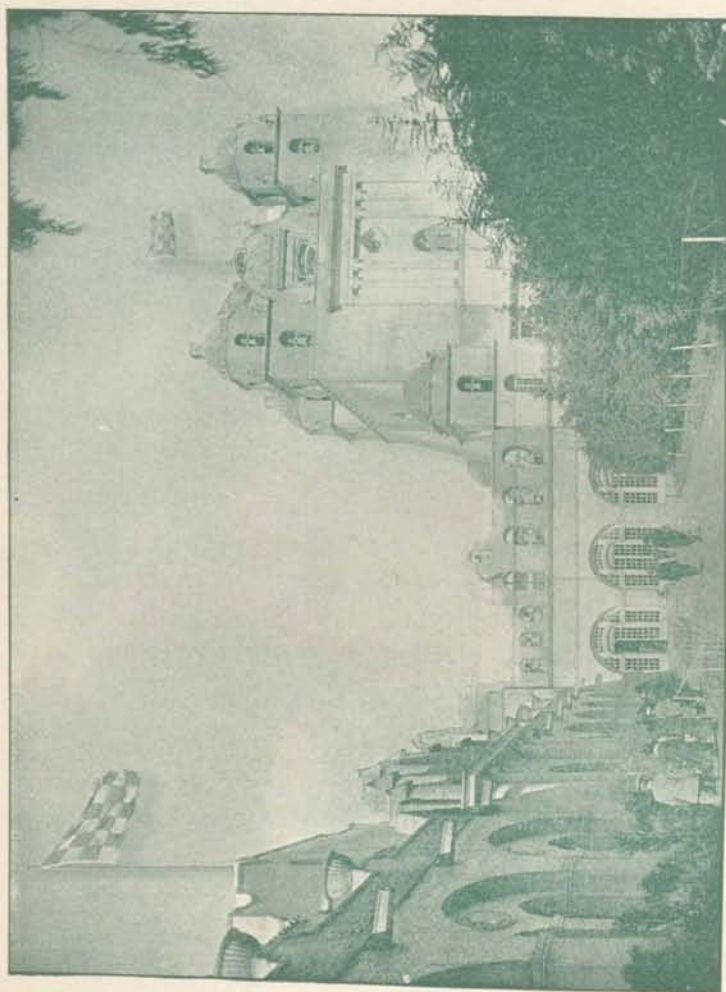


TOWER OF JEWELS



PALACE OF HORTICULTURE





CALIFORNIA BUILDING



# *The Master Mind*

## BEHOLD—I AM

BY ALICE MORTLEY

### THE PRAYER

I ask of Thee, Whither? What is the goal?  
Speak Thou and tell me, King of my Soul!  
Why is the night so dark to me? Say  
Where is the light, lest I stumble and stray.  
Speak to me, help me, Life of my life—  
What is this world with its sorrows and strife?

### THE ANSWER

Yea, I will answer thee, tenderly, wise:  
Look thou within thee, open thine eyes;  
There the light shineth forever and aye—  
Thou art thyself, the Truth and the Way!

Look thou within for harmony, peace;  
Soon shall the nations from warfare then cease;  
See not thyself as apart from the whole,  
See from my viewpoint, thine own, precious soul.

There, where thou art, there am I evermore,  
I am forever, behind and before;  
Now let thy being in harmony rise,  
I in you, loving—I in you, wise.

See now the redemption because thou hast won,  
Thou hast brought to birth Christ in thyself—  
God's own Son.

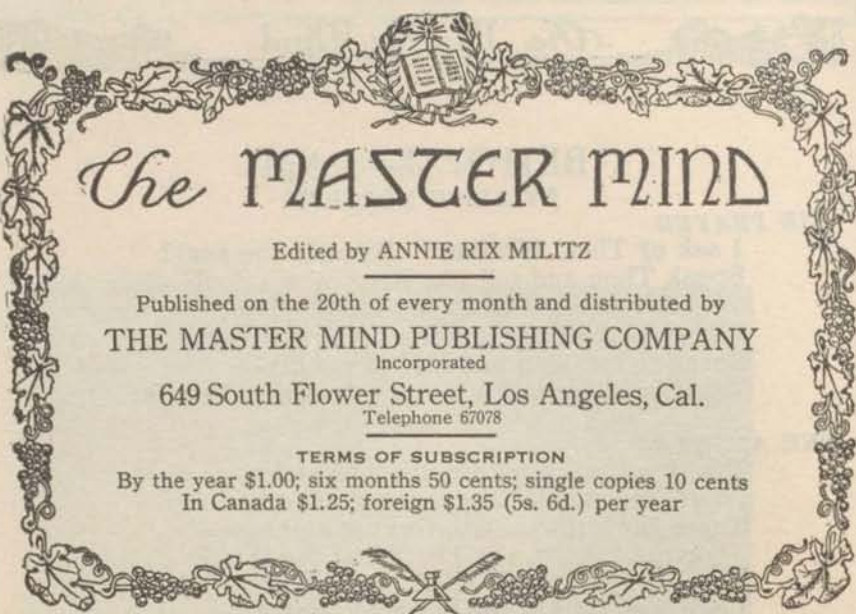
Thou *shalt* see and rejoice, in majesty ride,  
Illusion shall scatter, and Truth shall abide;  
The right be triumphant, omnipotent love,  
For I am within thee, beneath and above.

I am there in the mystery, sorrow and strife;  
I bring forth myself to the outermost life;  
I am Rest, I am Peace, I am All within All,  
There is nothing to fear, there is no place to fall.

Only turn thou within thee. Open thine eyes.  
I am there, I am thou, the mystery dies.  
From the ashes of selfhood, repentance and shame,  
I rise like the Phoenix, the Center of Flame!

I am deathless, am Love, am thyself, am the whole!  
Thou art answered, beloved! I am here,  
In thy soul.





# The MASTER MIND

Edited by ANNIE RIX MILITZ

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## THE EDITOR'S SANCTUM

"Then wake, glad heart! awake! awake!  
And seek thy risen Lord,  
Joy in his resurrection take,  
And comfort in his word.

"And let thy life through all its ways,  
One long thanksgiving be,  
Its theme of joy, its song of praise—  
*Christ lives! he lives in me.*"

With our Easter Greeting we come forward in our new dress, keeping pace with all nature and humanity in their celebration of the Eternal Resurrection.

The same symbolism is kept as in our former cover, of the *Vine* which is the Christ, with its twelve clusters of grapes. They are the twelve disciples, "*the twelve manner of fruits*" (described in Revelation 22:2) of the Tree of Life, whose "leaves are for the healing of the nations."



## The Master Mind

From these fruits of the Christ-Vine, shall come the good wine that shall celebrate the wedding of heaven and earth, when Truth turns the waters of the old faith into the wine of the new.

Above the Vine extends *The Branch* of the fig-tree with its seven figs (the seven churches) emblem of the Divine Intuition, our feminine nature, as the Vine represents Divine Reason, our masculine nature.

The Branch is prophetic of the instantaneous healing of the nations—

"I will remove the iniquity of that land in one day. In that day, saith the Lord, shall ye call every man his neighbor under the vine and under the fig tree" (Zech. 3:9, 10) and of the ending of all warfare and the entering of the nations into perpetual peace: "They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid"—Micah 4:3, 4.

Let our face as it greets you, month after month remind you of the fulfillment of this prophecy and that "the word of the Lord is sure" and in Spirit and in Truth the prophecy has already come to pass.

### The Artist

The one who designed the cover is Miss Edith King, an artist of San Francisco, who also makes pretty Easter-cards, California Souvenir-cards and designs about well-known New Thought sayings and verses. Among the latter is the little prayer beginning, *God is my help in every need*, which has been such a help to so many.

Miss King's cards are among the other good things in our Master Mind Booth in the Exposition.

Remember to give us a call when you come to the great Fair. We are in the Liberal Arts Building. Any guard will direct you to us.

We have a little Healing Room in our Booth where we also have Noon Silence daily, some time between 12 and 1 o'clock. Come and join us.

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### A Correction

In the article "*What Is New Thought?*" in the March issue of this Magazine, the word at the end of line 14, on page 187, is a misprint and should be "*Spiritual*" instead of "*Scriptural*."



### The New Thought Propaganda

Two of our April Teachers, described in last month's magazine, will not conduct classes as they planned at first—Miss Susie C. Clark of Boston and Mrs. Margaret Cutting Ives of Philadelphia—but two more have been added to the April list: Mrs. Melvania Jones Merrill of Los Angeles and Miss Lida A. Churchill of New York City. Their subjects and dates are as follows:

April 18 to 24: Class at 8 p. m.

MRS. MELVANIA J. MERRILL, Los Angeles.

Sunday: "Living the Christ Life."

Monday: "The Foundation of the True Life."

Tuesday: "Power through Faith."

Wednesday: "Divine Understanding."

Thursday: "Love and Forgiveness."

Friday: "True Happiness through Spiritual Baptism."

Saturday: "Serenity of Soul."

April 25 to May 1: Class at 8 p. m.

MISS LIDA A. CHURCHILL, New York City.

Sunday: "How we create Circumstances."

Monday: "What Prayer does."

Tuesday: "Half Gods and Whole Gods."

Wednesday: "In the Long Run." (Interpreting Ella Wheeler Wilcox' poem by that title.)

Thursday: "The Truth about our Dead."

Friday: "Personal Magnetism and how to attain it."

Saturday: "Singing Life's Song-book through."

Mrs. Melvania J. Merrill is a teacher and healer of many years' experience and during the last four years of her spiritual life has been a worker in the Los Angeles Home of Truth of which she is the present manager.

Mrs. Merrill is one of those people described as "the salt of the earth"—the kind that men trust with their treasures, who are made trustees and guardians. Wholesome, happy, large and kind, her very life is one of the best proofs of the good of the message she bears.

During a brief ministry last year in San Francisco, she made many friends who bear happy memories of her course of lessons, so practical, strong and clear, and they will be glad again to sit under her teaching.

Mrs. Merrill's own description of her subjects, in response to the request for them, is their best introduction:

"I felt to dwell upon the Simple, Spiritual Life throughout the Course. I can best handle such subjects—I want that myself—and see most in that line when helping others."

Miss Lida A. Churchill is best known among those, who have not met her, by her book, "*The Magic Seven*," one of the most popular volumes in the New Thought.



## The Master Mind

Miss Churchill has had excellent healing realization and one of her most interesting cases, I am pleased to present to you in her own words, as they serve to give us a closer acquaintance with her. In a personal letter to me, she says:

"If it will, in your opinion, help the propaganda work and in any way benefit the spread of the Truth, you are at liberty to make it known that I am the healer who, some fourteen years ago, restored the sight of John Martin.

"You may recall that Charles Broadway Rouss, the New York millionaire, offered in public print 'a million dollars to man, woman or child who would restore his vision,' as he was totally blind. The oculists pronounced it atrophy of the optic nerves and incurable, but from all countries, or many, doctors, scientists, oculists, mental healers, Christian Scientists, etc., etc., flocked to try their skill.

"A young man named John Martin had been blind fourteen years with the same thing: atrophy (withering) of the optic nerves. Mr. Rouss did not wish to spare the time or undergo the tortures of the proposed experiments, so he hired as a substitute this young Martin. If any one cured or helped Martin, he was to have his chance with Mr. Rouss.

"Over a thousand of the best skill in the world tried to give back the sight and all failed utterly.

"Mr. Rouss dismissed Martin, sending him out homeless and hopeless to wander the streets, and he, Mr. Rouss, soon afterwards died: died blind.

"I had just come to New York as one of the Editors of *Success Magazine*. I was told by the Spirit—I do not know how, only it was impressed upon my mind, and so constantly reiterated, that I could not get rid of it till I obeyed—that I was to 'find Martin and heal him.'

"I was not, and am not now, a professional healer, though I had done some healing. Briefly, I did find him and did heal him.

"He has been for years in a printing office where sight is imperatively necessary.

"Against my will—for I desired no exploitation—this story at last got into the papers and I received letters *by the hundred*. I have cured—or the Spirit through me—some very serious diseases and blindness since, though I never seek healing and take only such as come to me through unexpected sources.

"I have always shrunk from telling this cure—Walter De Voe has an account of it, obtained from the papers I suppose, in his 'Healing Currents from the Battery of Life'—but something tells me it may be of use to you and our Cause now. But please be sure that I am not seeking notoriety or any overdue notice."

From her letter you can see, my readers, that Miss Churchill has all the modesty and humility of a true spiritual nature, and her message will bless many. She will doubtless do healing while in San Francisco and if yours is a case for her to take she will know it by "that something" within her.

### Brief Description of the May Teachers

The Rev. Albert C. Grier opens the month of flowers with a rich ministry from the words and works of the greatest Master of New Thought the world has ever known, Jesus Christ.

Dr. Grier is of the fibre of the best among Christian ministers, fearless in announcing his latest conviction of truth and deeply devoted to teaching and practicing it.



## The Master Mind

It is but a few years since he was a Universalist Minister of Spokane, with a good church and the usual small attendance.

When the message of healing and its philosophy of thought-power came to Dr. Grier, he was as a man newly converted to Christianity, and began giving the new message to his people as rapidly as they could receive it.

Soon the old church could not contain the numbers that came to hear him, and a new church was planned.

But Dr. Grier could not longer be bound by church rules and so resigned from the Universalist ministry, and under a new name, *The Church of the Truth*, has erected a beautiful temple in Spokane, where, with the aid of able co-workers, he ministers healing daily, holds Healing Meetings, Silence Hours, Classes, and in many forms of service is one of the most active, spiritual lives the writer has ever known.

It is hoped by your Editor that every one who can will hear and receive the rich spirit of Dr. Grier's two classes while he is in San Francisco. The following are his dates and subjects:

May 2 to 8: Class at 8 p. m.

REV. ALBERT C. GRIER, Spokane, Wash.

*Sunday:* "The Kingdom of God."

*Monday:* "Ye shall know the Truth, and the Truth shall make you free."

*Tuesday:* "Seek ye first the Kingdom of God, and all these things shall be added unto you."

*Wednesday:* "The Kingdom of God is at hand."

*Thursday:* "The Kingdom of God is within you."

*Friday:* "I and my Father are one."

May 2 to 8: Class at 10:30 a. m.

### THE COMMANDMENTS AND PROMISES OF JESUS

*Monday:* "Follow me and I will make you fishers of men."

*Tuesday:* "These signs shall follow them that believe."

*Wednesday:* "Ask, and it shall be given unto you."

*Thursday:* "Fear not: it is your Father's good pleasure to give you the Kingdom."

*Friday:* "If a man keep my word, he shall never see death."

In certain of our Western cities, especially Kansas City and Oklahoma, there are families to whom the names of Henry H. Benson\* and his wife, Emma L. Benson, are as household words. For Judge Benson has been teaching the spiritual use of mind forces for years, and, in conjunction with his wife, has made some of the most remarkable cures on record among healers, physicians of the old thought or the new.

\*Judge H. H. Benson's subjects will be found in the March issue of *The Master Mind*, page 208. Also those of W. J. Colville and Dr. Louise Alden.



## *The Master Mind*

Though many years crown the heads of this devoted couple, yet their youth and vigorous interest in benefitting humanity abates not one whit, and they are living proofs that man's usefulness to his fellow-men does not wane at sixty, nor any other age, when Truth is the rock upon which he stands.

The Bensons have made Southern California their home for several years, but are not fixed there, for they have taught in many places on the Pacific Coast from British Columbia, south. They intend to be in San Francisco from May 1st to October 1st of this year, and their consciousness will be the gateway of numbers into the "Life that is worth the living."

The name of W. J. Colville is known everywhere that the teaching has gone of the invisible forces that control men's lives. He is a citizen of the world rather than of any one country, although London is the city in which he was first known to the public, and the British accent sits easily upon his tongue.

Mr. Colville was but sixteen years old when first he spoke upon the spiritualistic platform, and for years, he was wholly identified with that movement. Yet he was also one of the pioneer speakers in the new metaphysics, and some of his many literary works were among the earliest contributions to the New Thought literature.

Mr. Colville has traveled all over the world, teaching and investigating the laws and operations of spiritual and mental phenomena, and his acquaintance with the brilliant lights of the different movements of the last half-century, such as Theosophy, Spiritualism, Metaphysics and so forth, is large and most interesting.

He is essentially eclectic in his presentations, considering the best in all teaching to be his pleasure to promulgate. Personally, he is of strongly individualistic type, erratic as a comet, highly sensitized, with certain eccentricities that are a puzzle to the conventional, always kindly and uncritical, broad, tolerant and generous, and yet little understood by those even who live nearest to him.

W. J. Colville is ever the pioneer. With his large sweeping view, indomitable spirit, rich gift of fluent speech and fearless abandonment as to his own personal gains and welfare, he goes into new countries and clears the way and ploughs the ground for those who shall come after and gather harvests where he has sown.

It is hoped that all those, who have received any spiritual impetus from Mr. Colville's ministry, will open the way for someone, who is groping, to light his or her torch by this free flame, and that his week will be marked by many additions to the ranks of those who know.



## The Master Mind

Dr. Louise Alden is an enthusiastic devotee to the doctrine of Brotherhood, and will come with a message full of love and spiritual abundance. "The people will get through this vessel," she says, "'Good measure pressed down and shaken together and running over'—with not just the Spirit spilling over, but at flood-tides. I want the house packed and I want everyone to take the full course of six lessons, as each will be a spiritually-scientific continuation of the other, rich with living experiences."

Dr. Alden is a bright-eyed and earnest-faced little woman of English extraction, who, among other things, has founded an organization in Pueblo, Colo., called the "*Eternal International Brotherhood of God in Man*." It is not a sect nor a church, but a coming together to form what she calls "Radiating Centers" to promote universal peace between the earth's inhabitants.

Her reply to an inquiring reporter can give us briefly her sweet spirit and broad foundation:

"There is nothing really new about our belief. As a matter of fact, it is one of the oldest beliefs—the one upon which all Christianity is founded.

"We merely urge upon all people to remember that God is in Man; that we are made in his image, and that we should love each other accordingly.

"The eternal dissension in the church circles and between various denominations, is deplorable. The time is coming when it will end—must end. We are the forerunners of that time and condition.

"We preach merely the brotherhood of all people on the earth. Denominational lines should be eliminated, before the full measure of Christian happiness can possibly be realized."

Send a stamp to Miss Grace Wilson, Librarian, 220 Post St., San Francisco, to have the free booklet of *The Calendar of the New Thought Teachers* mailed to you. Among the additions to the Third Issue are the following:

June 27 to July 3: Class at 8 p. m.

MRS. CLARA BEWICK COLBY, Washington, D. C.

Sunday: "How to live the Life Radiant."

Monday: "The Song of the Open Road." Whitman.

Tuesday: "Mysticism in Literature."

Wednesday: "New Light on Ancient Egypt."

Thursday: Job: A Subjective Experience. ("The greatest poem of ancient or modern times." Tennyson.)

Friday: "The Philosophy of Henri Louis Bergson."

Saturday: "The Strength of Non-Resistance."

July 4 to July 10: Class at 8 p. m.

MRS. CAROLINE FOOTE MARSH, Brooklyn, N. Y.

Sunday: "The Art of Living."

Monday: (Holiday.)

Tuesday: "Self-Healing."

Wednesday: "Art of Thinking."

Thursday: "Art of Poise."

Friday: "Diet—What to Eat."

Saturday: "Art of Concentration."



## The Master Mind

July 6 to July 10: Class at 3 p. m.

*Tuesday:* "It is now the time to prepare to live and not to die!"

*Wednesday:* "The Alabaster Box must be fitting for the gem!"

*Thursday:* "It is imperative that we all be washed in the blood of the Lamb to be saved!"

*Friday:* "The Zodiac is the key to human existence on the earth planet."

*Saturday:* "Our world is a gallery of portraits, and we are Painters of them."

July 18 to July 24. Class at 8 p. m.

HENRY VICTOR MORGAN, Tacoma, Wash.

*Sunday:* "The New Voice of Christianity."

*Monday:* "The Christ that you may be."

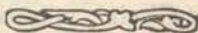
*Tuesday:* "Power from on High."

*Wednesday:* "Dominion through Realization."

*Thursday:* "The Way of the I AM."

*Friday:* "The Second Coming of Christ, and the signs which follow."

*Saturday:* "The Sabbath of the Lord; a vision of Cosmic Power."



## THE HEALING CIRCLE

BY ANNIE RIX MILITZ

*This Ministry is Practical Christianity and therefore it stands especially for the Christ Healing. All who desire help from the great Healer, "Who healeth all thy diseases," can write THE HEALING CIRCLE, Home of Truth, 1109 Franklin St., San Francisco. Cable address: ARM.*

*A Love-Offering (checks, currency, money-order, or stamps) should be enclosed as an earnest of sincerity, also a self-addressed stamped envelope.*

### Leaves of Healing.

#### LETTER 4—FOR KIDNEY TROUBLE

To you, dear Friend:

Listen! Listen to the Voice of Truth within you. It will adjust all things in your life, and take you completely out of that current of the opinions of the worldly-minded, into the knowledge of the One, who really knows.

Nothing is beyond remedy. All things are subject to the One whose correction heals. Where physicians fail, God's Truth, when sought, has its best opportunity to succeed.

All that does not belong to a happy, wholesome life is now taken out of your experience. The Truth is now having its way with you and yours. You are looking unto Him and being saved.

It is not what you eat and drink that matters, but the thoughts and feelings that you entertain. Love is secretly transforming all critical thoughts and doubts and harsh judg-



## *The Master Mind*

ments into the Wisdom that makes nothing of the weaknesses and follies of humanity, and accentuates the goodness and virtues of the race.

Love takes away all bitterness and sarcasm and every falsely acid thought, and puts your whole house into order.

"Why judge ye not of yourselves what is right?" says the Master. There is a Judge sitting upon His throne within you that is just and true, whose judgment blesses and delivers and under His wing shalt thou trust. "Shall not the Judge of all the earth do right?" "The King that sitteth upon the throne of judgment scattereth away all evil with his eyes."

"There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit. For the law of the Spirit of Life in Christ Jesus hath made you free from the law of sin and death." You are walking with God in seeking this way for your healing, and therefore, you cannot come under the law of punishment for errors committed in the past, and if there seem to be sins of the present, the Spirit now puts them quite away, and annuls their consequences in your body.

By the power of the Christ, you give your lips and tongue to the Spirit of Love, so that they shall never speak unkindly of another, or carry any evil reports of any kind. By deep communion with God, you give your secret thoughts and feelings to the Spirit, to be kept clean and pure and strong in rightness.

All your desires are lifted up to the high and holy expression of God's creative power. You pass from generation to regeneration, and you are renewed throughout your whole being.

You are Spirit, one with God, and have never known disease, nor can you know it, because there is no disease, pain or decay in God, and God is all there really is. Your body, in its real expression, is pure, divine, holy substance, in which is no flaw or blemish.

You are now abandoning yourself to the Great Healing Presence, that moulds you in Its image and likeness.

God makes you perfect, and you are on your way proving it, so that even "your flesh rests in hope" and "in your flesh, you shall see God."

Your light shines and men see it now, and glorify Truth that is able to heal to the uttermost. In the Wisdom that ever judges aright,

We are One,

THE HEALING CIRCLE,

By A. R. M.

Truth is tough. It will not break, like a bubble, at a touch; nay, you may kick it around all day, like a football, and it will be round and full at evening.—*Oliver Wendell Holmes.*



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.

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

## The Era of Fasting and Prayer

But when they feel themselves thwarted, limited and failing in their good intentions and works, they are like that father described in the Gospels, who brought his son to Jesus to be healed, because the disciples could not heal him.



## The Master Mind

We, who have felt the world in the throes of war's terrible obsession, with all its train of demons, can see the world as that child, agonized by forces contrary to its good, "oftimes cast into the fire and into the waters, to destroy him," and, like the disciples of old, we ask:

"Why cannot the prayers of Christians heal this situation?"

And again, we hear the Master's reply, "Because of your unbelief; howbeit this kind goeth not forth but by prayer and fasting."

If you do not remember this important experience in Jesus' ministry, please refresh your mind by reading the account now, in Mark 9:14 to 29, also Matt. 17:14 to 21, and Luke 9:37 to 42; and then the comparisons and interpretations will be more readily understood.

To appearances, Christianity, like Jesus at this time, has seemed far away from the common earth associations, on the Mount of Transfiguration with three of his most important disciples, who are more intent upon building churches than upon doing the work:

"Let us make three tabernacles," Peter has said, "not knowing what he said."

But now it is coming down from the hill, to minister among the common people, and assist those, who have tried to be faithful disciples of the Christ and to do the works which they were commissioned to do.

And we, who are trying to cast out the war-spirit and all the legion of errors and miseries that torment humanity, must listen anew to the instruction of the Christ:

"This goeth not out but by prayer and fasting."

This was an instruction to the disciples who desired to heal—not to those who were seeking healing. Some have made the mistake of thinking that it was *the patients*, to whom Jesus referred, whereas it was *the healers*. Of course if one is healing oneself, then, as a healer, making oneself the more fit to be the instrument of God, the great Healer, the instruction will apply. But Jesus did not ask his patients, the child, or even the father of the child, to fast and pray—it was the disciples to whom this direction applied.

What is the fasting enjoined? Is it to refrain from eating? "Is it such a fast that I have chosen?" saith the Lord, "that a man should afflict himself and sit in sackcloth and ashes?"

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free . . . to deal thy bread to the hungry, to bring the poor that are cast out to thy house?"—Isaiah 58:5 to 12.



## The Master Mind

Is it not to cease from all selfishness in every one of its forms?

And what is the prayer that Jesus meant? Is it to murmur set forms of words, to beg and plead with God, as though he were unwilling and would change his mind "because of thy much speaking"?

No, it is the prayer that decrees a thing and so brings it to pass. In it, one thanks God that the desire is fulfilled and continues in communion with the Source of every good thing, as a perpetual conductor of blessings to the world.

Let us be God's power of prayer and fasting in this world for its healing. During this Easter month let us daily radiate and express thoughts, words and deeds that shall raise the whole consciousness of the earth to higher planes and thus heal it of the errors that now bestride it to its awful agony and downfall.

It is Love that is the freeing power of right fasting and the establishing power of right prayer. And all power begins within, but does not stop there. We will devote ourselves at sunrise to a radiance of love, wisdom and imagination, that shall cause a fasting henceforth from certain false manifestations and an establishing of us in their opposite good.

On the days in April whose dates end in *one*, we will speak the word that loosens the bands of *selfishness* and deals out the bread of love-for-the-neighbor. On the days that the date ends in *two* we will speak the word that dissipates *fear* and establishes faith. On the days, ending in *three*, the word that puts away *superstition* and manifests wisdom. And so forth.

Faithfulness to this program will do a wonder-work for this world, even though only a thousand of the readers of THE MASTER MIND observe the practice—or even ten. It is written that "one shall chase a thousand and two put ten thousand to flight," therefore the fidelity of just one or two will be a great deliverance to this world.

If you cannot speak the word at sunrise, then choose some time in every day, to speak these blessings for all, who can hear the inner Voice and will obey it.

### SUNRISE BLESSINGS FOR APRIL

- April 1, 11, 21: Selfishness . . . . . Love of Neighbor  
I love my neighbor as my very Self, and selfishness ceases forever in my life.
- April 2, 12, 22: Fear . . . . . Faith  
God's faith is established within us and fear has passed utterly away.
- April 3, 13, 23: Superstition . . . . . Wisdom  
Superstition has no place in mankind, wisdom rules our lives.



## The Master Mind

- April 4, 14, 24: Poverty . . . . . Soul Wealth  
Poverty disappears from human experience; soul wealth now enriches all.
- April 5, 15, 25: Oppression . . . . . Loving Kindness  
Loving-kindness fills the heart of every one-in-power, and oppression is impossible.
- April 6, 16, 26: Sensuality . . . . . Spirituality  
Spirituality purifies all mankind and brings creative satisfaction, while sensuality recedes like darkness before the light.
- April 7, 17, 27: Wars . . . . . Oneness  
All nations are seeing with the Christ-eyes, that they are one, and wars are passing as obsolete and foolish.
- April 8, 18, 28: Godlessness . . . . . Godlikeness  
God-like Love and Faith, Understanding and Works are filling up the void of godlessness, making a race that glorifies God.
- April 9, 19, 29: Love of Money . . . . . Christ-love  
Christ-love is taking the place of money-greed, so that men love to serve their brothers rather than to gain by them.
- April 10, 20, 30: Revenge . . . . . Forgiveness  
Revenge and bitterness melt and dissolve into nothingness before the Love that understands and forgives all.

On Soul Communion Day let us immerse our world in Love, until we feel the whole planet thrill with it and take a new and upward step. Learn the words below, with which we will hold ourselves in concentration and unity during the half-hour, although not repeating them except when inclined to wander mentally from our world-treatment:

### SOUL COMMUNION FOR APRIL 27th

THE LAW OF LOVE NOW BRINGS ALL THAT IS UNLOVELY  
TO NAUGHT AND ESTABLISHES HEAVEN HERE.

### THE THEME FOR NEXT MONTH'S PLANET HEALING

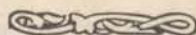
#### The Victory of Peace

#### SUNRISE BLESSING FOR MAY

THE HOSTS OF THE PRINCE OF PEACE COVER THE EARTH  
AND STRIFE IS FINISHED.

### SOUL COMMUNION FOR MAY 27TH

MIGHTIER IS THE MAN OF PEACE THAN THE MAN OF WAR,  
WINNING BY INSPIRATION AND THE SKILL OF NON-RESISTANCE.



I have no answer for myself or thee,  
Save that I learned beside my mother's knee;  
All is of God that is or is to be.  
And God is Good.—John G. Whittier.



## NEW LIGHT ON THE BIBLE

Being a study of the Scriptures for a general knowledge  
of the literal part accompanied with  
Spiritual interpretation

BY ANNIE RIX MILITZ

### Fifth Study

#### THE LAWS AND ORDINANCES

**T**O briefly review our Studies, we will remember that the first two, begun in October, 1914, were upon Genesis, in which seven type-men were described as representative of man's unfoldment in the life of regeneration.

The next two were upon the bondage and deliverance of the Children of Israel, whose history is related in Exodus and parts of the Books of Numbers, Leviticus, Deuteronomy and Joshua.

The Children of Israel represent our aspiring, spiritual thoughts and feelings, that come under the direction, guidance, protection and providence of the Most High Good, as they are obedient and faithful to the instructions given them.

The last Books mentioned are full of special teaching of how to live, so as to grow like God in purity, wisdom, love, faith and holiness, and these teachings are called the *Laws and Ordinances*.

We have seen how the Israelites were directed to prepare themselves and their houses, so as to escape death when it passed over Egypt; also how to fulfill certain external offices, in order to keep their at-one-ness with God. They did not understand the meanings of these steps, any more than a soldier that receives orders from his commanding officer. They could not be explained to them at the time. But obedience delivered them, and afterward their wise rabbis and prophets gave them the spiritual meaning of the laws and ordinances.

We understand, today, that the description of the building of the tabernacle in the Wilderness really refers to the body, renewed and rebuilt in the regeneration. The long descriptions in Exodus, chapters 25 to 27 and 36 to 40, point to a knowledge that shall be ours, as "our earthly house of this tabernacle is dissolved" and "the building of God, eternal in the heavens," is revealed. Exodus 35 is especially interesting as describing the workers who are acceptable in the divine sight: "Whoever is of a willing heart," "and every wise



## *The Master Mind*

hearted among you"; "every one whose heart stirred him up, and every one whom his spirit made willing"; and "every man and woman whose heart made them willing to bring for all manner of work"; "them hath he filled with wisdom of heart to work all manner of work"; such represent the true thoughts and desires that build an excellent body, fit dwelling for the mighty Spirit of All-Good.

Then the Children of Israel were told how to dress their priests, so that their garments would express purity and spiritual beauty, and they (the priests) be fit to approach the Holy One.

When the race was in its kindergarten of spiritual training, everything had to be symbolized, for the devotees to fulfill the Divine Will. The animals they sacrificed were really their lower nature; their first fruits and other offerings were as the prayers of a later period—a means of tangible union with the Supreme Benefactor.

It has been discovered that the old Hebrew laws as to cleanliness in person and surroundings were a system of wonderful sanitation, and so some have put them quite upon a material basis. But Jesus showed that mere external cleanliness is "as whited sepulchres"; that it is not enough "to make clean the outside of the cup," that the real cleanliness is from within—that both the outer and the inner should be clean.

Therefore we understand that the leprosy and the "issues" and the maiming of the body all signify interior causes, which are the first things to cleanse. Leprosy symbolizes the misuse of spiritual powers and also self-righteousness; the issues, unclean thoughts and desires; the maiming of the body, ignorance of its purpose and nature and of the real "Temple of the Living God."

The laws concerning conduct have been looked upon as merely ethical, and the result of class selfishness, the subjecting and binding of the weak by the strong in order to exploit them.

But the truth is, they were given as an aid to the one, who is trying to escape the delusion of appearances. Laws and ordinances are the substitute for the true consciousness and they must be until the real comes.

The two errors at the root of man's slavery to delusion are selfishness and self-deception. The Ten Commandments were given to help him out of these.\*

Thus man is enjoined not to steal, because by so doing he is deceiving himself with the belief that there is a separation between him and his good, and between him and his fellow beings.

\*The earnest student of the Bible should procure Volume III of THE MASTER MIND and study the six lessons of the Spiritual Interpretation of the Ten Commandments.



## *The Master Mind*

The one who knows all things are his, and the only possessor is himself, whether in one body or another, never has even a stealing thought, neither covetousness nor envy, nor jealousy; and avarice is far from him.

Man is instructed not to lie or deceive, that he may no longer be deceived; not to kill that he may escape from death.

But the laws were only successful in part, because the Law of Love can set them aside. It is called the Grace of God. It was this divine attribute that caused the Cities of Refuge (Numbers XXXV) to be founded, where one who had killed another could fly and be protected from the "Avenger" until his cause was heard.

The laws about marriage and relationship were made for the advancement of the race, that they might be delivered from walking, like creatures bound to a stake, in a circle or over a mental treadmill.

Many of the laws about small things show how carefully the spiritually-minded were trained out of those petty errors, that interfere with the manifestation of their good. They were not to glean their fields too closely, but leave something for their poorer neighbors. They were not to keep the wages of their hired people away from them even over night. They were not to be a curse to the deaf or a stumbling-block to the blind (Lev. 19:9, 13, 14) and many other things were enjoined them, that are the basis of our courtesies, our refined living and many of our "unwritten laws."

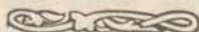
Especially attention is given to the way to listen to the divine Voice and obey it, in the Book of Deuteronomy. Here we find the connection made between disobedience to the Voice of the Spirit and the troubles or "curses" that come upon humanity. Here is where we are taught the way to receive the divine blessings and to continue in them forever.

These laws and ordinances are found in Exodus, chapters XX to XL; the Book of Leviticus; Numbers I to X and XVIII, XIX and XXVI to XXXVI; Deut. I to XXXII.

In reading these laws, the student can pass quickly over the parts that are mere words to him, or that weary or offend him. But if any passage arrests his attention, let him meditate deeply and spiritually upon that text, searching out the marginal references; for there, lies something that can yield him its spiritual secret.

One of the great Fathers of the Church, Jerome, has said of the Bible:

"The most difficult and obscure of the holy books contain as many secrets as they do words, concealing many things even under each word."





## HARVEST NEWS

The work is going on auspiciously at the San Francisco Metaphysical Headquarters and Library, and now they have instituted a daily *Noon Meeting* at the Hall, 220 Post St.

The program for April is as follows:

Monday, April 5, May Andrews Wiggin; Mondays, April 12, 19, 26, Elsie Noonan Randall.

Tuesdays, April 6, 13, 20, 27, Annie Rix Militz.

Wednesdays, April 7, 14, 21, 28, Ida Mansfield Wilson.

Thursdays, April 1, 8, 15, Harriet Hale Rix; Thursdays, April 22, 29, Melva J. Merrill.

Friday, April 2, Henry Harrison Brown; Friday, April 9, Elsie Noonan Randall; Friday, April 16, Helena J. Martin; Friday, April 23, Grace Edna Dundas; Friday, April 30, Edward Bryant Randall.

Saturday, April 3, 10, Agnes M. Lawson; Saturday, April 24, Henry Harrison Brown.

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Harriet Hale Rix goes to Los Angeles the middle of April, where she will teach classes under the auspices of the Home of Truth, 1302 W. 8th St.; also conduct Noon Meetings in connection with the Metaphysical Library; take charge of the Sunday services in Blanchard Symphony Hall, give treatments and private lessons, while Mrs. Melva J. Merrill is in San Francisco giving her week's teaching in the Propaganda Work. Miss Rix will spend about a month in Southern California.

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Dr. Albert C. Grier of Spokane, Wash., will visit friends in Pasadena and Los Angeles during April, and will speak at the Home of Truth on Sunday Evenings, while there.

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Henry Victor Morgan of Tacoma, Wash., is delivering lectures in a theater in that city, a new departure in his ministry, of which we shall be glad to hear further news.

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Florence B. Crawford, editor of *The Comforter*, conducts Sunday (3 p. m.) services in Hotel Benson, the Tyrolean Room, Portland, Ore., her theme being, *The Kingdom of God*. During the April Sundays she speaks on "The Place of the Kingdom," "The Law of the Kingdom," "The Wealth of the Kingdom" and "At Home in the Kingdom."

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A letter from Grace Aguilar of Adelaide (Australia) "Truth Centre" tells of the work there being in charge of a Dr. Clark Nickola from India, while she will visit for a short season the several towns that have been desiring her services.



## *The Master Mind*

We hear from Sydney, Aus., that Sister Veni Cooper-Mathieson is establishing a work there, that is slowly but surely increasing in numbers and spiritual strength. We have the prospect of having this beautiful soul among our teachers during the Forty Weeks New Thought Propaganda.

Miss Florence Johnson has charge of *The Master Mind Booth* in the Exposition, where she stands, ever ready to answer questions on our faith, to sell literature and take subscriptions to magazines, to distribute sample copies and to give treatment to those who desire healing through the power of Truth.

Mrs. Katharine Washburn, residing in Sierra Madre, is forming a band of healers to give absent treatment to those who will write to her for help. "The Mountain Retreat of Silent Workers," it is called. Mrs. Washburn writes especially helpful letters and has had much experience in healing.

The Goodyear Book Concern, formerly at 339 Fifth Avenue, has recently changed its address to Success Building, 29 East Twenty-second St., New York City.

In making this change they expect to specialize in the mail order department of their business. They have introduced a new plan by which books may be sent *on approval*, and another new feature is a profit-sharing plan by means of a premium card. You are invited to send for one, also for new book lists. They will continue their Renting Library and Free Information Bureau.

In Washington, D. C., a new Home of Truth has been opened at 2132 Wyoming Ave., by Mrs. Eva B. Williams, under most auspicious and promising conditions. It is on a height in a beautiful part of the city, has fourteen rooms, all large and sunny, with verandas all around. They opened with a reception the second week in February, which many of the healers and teachers of Washington attended, giving blessings in good words for the work and the Center.

Mrs. Williams writes: "The day of the reception we had all just finished placing the chairs around, arranging the palms, plants and flowers that had been sent by the friends, when there was brought to the door a beautiful Hoffman *Head of Christ*, presented by by one of the buyers at a large department store. At the same time came another picture of Christ, about four by five feet in size, which has hung in some center in New York for nine years—life size, and such a soft, beautiful light at the back of the head. It all seemed like a sweet benediction to the whole occasion."

Our loving blessing is given to this lovely Home of Truth. It will do a great and good work and its message and influence will reach to the uttermost parts of the earth.



# NEW THOUGHT DIRECTORY

In this list a line will be given to every meeting-place of which we know the correct address. If more than a line is desired, a written message with an offering should be sent.

Notify us, before the issuance of each new volume—that is, in time for the April and October numbers, each year—whether you wish notice continued. Otherwise, it may be omitted.

## CALIFORNIA

- ALAMEDA**—Home of Truth, cor. Grand St. and Alameda Ave. Harriet H. Rix. Home of Truth for children over 5 years. 883 Walnut St. Mrs. M. E. Cross. Society of Silent Prayer, 1240 Park Ave. Treatments. Emil C. Hartman.
- BERKELEY**—Home of Truth, 2200 Dwight Way. Mrs. Ellen N. Verrinder.
- CHICO**—New Thought Club, 514 Ivy Street. Mrs. John Daly.
- EAGLE ROCK**—Metaphysical Library, 466 Stanley Ave. Miss Agnes Henderson.
- FRUITVALE**—Truth Center, 2829 Atwell St., near Lynde. Sunday, 3 p. m., Thursday, 8 p. m., Sunday School, 2 p. m. Mrs. Ellen Verrinder.
- HOLLYWOOD**—2107 Beachwood Drive. Maud F. Gallagher.
- LA MESA**—Truth Center, McKee Residence. Sunday and Wednesday, 3 p. m.
- LONG BEACH**—Metaphysical Library, 224 E. Broadway. Cecil Litten.
- LOS ANGELES**—Blanchard Symphony Hall, 232 So. Hill St. Sunday services 11 a. m. Melvina J. Merrill of the Home of Truth, Speaker. Home of Truth, 1302 W. Eighth St. Take W. Eighth St. car and get off at Hartford Ave. Tel. 54392 and Wilshire 1794. Bible Lessons, Tuesday and Wednesday, 10:30 a. m. Healing Meeting, Thursday, 8 p. m. Individual Healing daily. 7323 Roseberry Ave. Tel. 28315. Lizetta Dudley Turner, Truth Teacher and Healer. 2062 W. 27th St. Tel. 74555. Anna B. Wise, Truth Teacher and Healer. Gates Hotel, corner Sixth and Figueroa Sts. Tel. 10643. Health and Prosperity Treatments, by Mrs. Ida B. Stetson. Metaphysical Library, 911 Black Bldg. Miss Eleanor Reesberg. Center of Living Truth, 1417 Magnolia Ave. Mrs. R. G. Peasley. Fellowship, Blanchard Hall, 232 So. Broadway. B. Fay Mills. 355 N. Kenmore Ave. Cyra Battey. 647 St. Paul Ave. Tel. 51650. Classes. Private interviews by appointment. Julia Marie Cook, Teacher and Healer. Primitive Christian Teaching and Healing, 927 W. 36th Place. Phone West 1125. Mrs. Elizabeth D. King.
- OAKLAND**—Cal. College of Divine Science, 727 14th St. Mrs. Close and Miss Elliott. Truth Center, 3783 Piedmont Ave. Mrs. A. R. McMillen. Rock Ridge Truth Center, 5554 Lawton Ave., near College Ave. Phone Piedmont 6492. Mrs. Ida Mansfield Willson. Oakland Truth Center, 1744 Franklin St., Apt. 7. Mrs. F. G. Andrews.
- PALO ALTO**—Truth Center, 453 Channing Ave. Mrs. Myrtis Charles Hodges, Teacher and Practitioner.
- PASADENA**—253 So. Mentor Ave. Mrs. S. Millsaps. 1300 Colorado St. Rev. B. F. Estes, LL.D., Teacher and Healer. 334 Chamber of Commerce. Dr. Grace Hathaway. 375 Lincoln Ave. Mrs. C. K. Myers.
- SACRAMENTO**—Home of Truth, 1301 P St. Christine Fraser. Sunday School 9:45 a. m. Devotional Meeting, Sunday 11 a. m. Healing Meeting at Odd Fellows Hall, Friday, 8 p. m.
- SAN DIEGO**—House of Blessing, 2109 Second St. Myra G. Frenyear. United Truth Students' Reading Rooms, 315 Owl Bldg. Rev. J. S. Preston.
- SAN FRANCISCO**—Home of Truth, 1109 Franklin St., near Geary. Phone Franklin 5134. Harriet H. Rix, Blanche M. Ayles. Kohler & Chase Hall, 26 O'Farrell St. Sunday Services, 11 a. m., by Home of Truth Speakers. Metaphysical Headquarters and Library, 220 Post St., near Grant. Phone Garfield 1776. California New Thought Exposition Committee, Mrs. Annie Rix Millitz, President; Miss Grace Wilson, Librarian. Open daily 10 a. m. to 10 p. m. Public talks on Thought Power by different Teachers every Tuesday and Thursday noon. Independent C. S. Church, 925 Golden Gate Ave. Dr. J. DeC. Hathaway. Downtown Truth Center, Room 617 Shreve Bldg. Phone Kearny 2929. Individual teaching and healing, 11 a. m. to 4 p. m. Elsie Noonan Randall and Anna E. Griswold. California Truth Center, 3099 California St. Lectures and individual teaching. Voluntary offerings. Mrs. May A. Wiggins, Miss Helena Martin, Mrs. M. W. Andrews. Divine Science, Mission Hall, 2476 Mission St. Thursday, 2:30 p. m.; Friday, 8 p. m.; Sunday, 11 a. m. Mrs. Agnes Lawson.
- SAN JOSE**—Home of Truth, 144 N. 5th St. William Farwell.
- SAN RAFAEL**—Moose Hall, every Thursday, 2 p. m. Clare Shipman.
- SANTA CRUZ**—Home of Truth, Chisem Bldg., Pacific and Soquel. Geo. Andrews.
- SAUSALITO**—Water St. Sunday 11 a. m. Mrs. R. C. Pell.
- SIERRA MADRE**—Home of Truth, 493 Auburn. Sunday Services, 2:30 p. m. Healing Meeting, Friday, 8 p. m. Harriet C. Hamor, Alida Hamor.
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