

# 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.

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# THE MASTER MIND

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## THE MAKING OF A MAN

BY ANNIE RIX MILITZ

"I will make a man more precious than fine gold."—*Isaiah, the Prophet.*

"Let us make man."—*Jehovah.*

"Whatsoever the Father doeth, the Son doeth likewise.

I must work the works of him that sent me. My Father worketh hitherto and I work. He that believeth on me, the works that I do shall he do also. Follow me."—*Jesus.*



MAN is on his way making man. It is his chief work and he is restless until it is accomplished.

At first he feels that the man he is called to make is apart from himself. Fatherhood presses upon him, motherhood woos her and the man-child crowns them with the joy of creation.

And long is the satisfaction of parenthood as the man-building goes on through education, physical nourishment and successful launching of the Man upon the ocean of humanity.

Again, the builder gives himself to making the mental-man rather than the physical. He becomes a teacher; he enters politics to train public sentiment and opinion; he adopts the ministry to be a soul-trainer; he takes some specialty, perhaps, like Warwick, the "Kingmaker."

At last he finds that the Man he is here to make, is himself. As an apprentice is given material, with which to carry out his ideas and his master's instruction, so man has received this bit of clay, called his body and his world.

To mortal sense the flesh seems all there is to man, and, following the urge within, he proceeds to decorate, develop and exploit it as his real self. Narrowing his vision to the



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material, he feels himself obedient to the divine behest in nourishing, beautifying and giving culture and strength to the physical; or, he raises it above the ordinary ranks in business, education and other material achievements by his own efforts, and is proud to be known as a "self-made man." And these things are well so far as they go, but they do not go far enough.

For the flesh-man is the least there is to us. It is but a tiny visibility of the Great Man which you are, and compared to your great Self, the flesh-man is as a grain of sand to a Continent. But this "grain of dust" may keep the real One invisible, until it is wholly redeemed and transmuted. Therefore this "by-product," or what Swedenborg mystically terms "remains," must not be ignored, neglected or foolishly destroyed. But the fleshly self must be understood and rightly used, until, at last, it gives way to the perfect Self, to abide forevermore.

The personality is the point of the great pencil in the hands of the Supreme Artist, who can work with it best if it be kept fit and every ready, by being nothing of itself and completely abandoned to the Will and Way of the great Self, who

"Draws the thing as he sees it,  
For the God of things as they are."

Thus the human body becomes the opportunity to God, to portray the laws, harmonies and glories of the God-life, lived on the earth. Therefore this instrument should be thoroughly efficient—strong and healthy, free and perfect in action and fully equipped with all that is necessary for the outpicturing of the Christ-man in this realm of appearances. This is accomplished by beginning *within* the man, at the root-cause, the thinking.

The mistake in external methods is ignorance as to the source of the development of the body. If physical culture is combined, as was the case of the philosopher, Delsarte, with the understanding of the subjective realities of movements and unfoldings, an effective system can be evolved.

Catching the new thought-wave that is rolling over humanity and interpreting its message in the terms of material influence, the philanthropists, who desire to Burbank humanity, hope to advance the race through "Eugenics," the science of being well-born.

But the sacrifice, consideration, self-control and public-spiritedness, that will allow such a system to become practical, has in itself nothing to do with heredity. The really well-born are those who are the "twice-born," or what Jesus described as "born from above."



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Once re-generation was not associated with new physical life and health, but these are becoming inseparable in the mind of the true followers of Christ and the man is not made perfect in Christ, who is not being transformed, both in body and estate, by the renewing of his mind.

One of the great revelations that is coming to the race through the hideous war, that is now raging in Europe, is the new valuation in which men and their good bodies are held. Instead of the race repeating the old slogans of patriotism and the trite justifications of carnage and rapine, there is a deep, soul-rooted abhorrence and race-shame before the actions and standards of these aggressors, once so boastful of their civilization.

And the flowers of a new, tender love of human life are springing up out of the very fields that have been drenched with the blood of the madmen of an effete and atavistic generation. The era is dawning when the life of every single human being will be more precious than gold, "yea, than much fine gold." Bodies are but houses, and as when San Francisco lost, by the great fire, her charming homes, great mercantile palaces, art institutes and humble cottages, only to take fresh courage and resolution to rebuild handsomer dwellings and structures that should rank A1, so the race will be only the more assiduous to save the bodies of the new generations and renew and transform those that remain.

In the secret of his laboratory, the scientist is searching for the substance that shall destroy the germs of old age and death; and in the secret of his soul, man is finding the key that unlocks the treasures of immortal youth and a deathless body.

Happily, we are living in an age of realization on the part of the race that no man can live to himself alone; that what the individual acquires he must share universally or lose it all sometime, somewhere. This realization has not yet worked out in material things, for, not yet has man realized the possibility and the way of an existence of unlimited prolongation.

But spiritual and mental treasures, men pour out freely—not as in the days of the alchemists, hiding them because of distrust of man and fear of an affronted deity.

The result is that, as a man is developed from within himself, he hastens to bless his neighbor—to make man in the same image and likeness in which he himself is made—to heal him, to prosper him, to advance him to good citizenship in the kingdom of heaven.

"Till you love men so as to desire their happiness with a thirst equal to that for your own: till you delight in God for being good to all: you never enjoy the world."—*Traherne*.



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This good world awaits our molding hands to picture forth heaven, and, walking in the footsteps of the Christ, man shall learn to arrest the storms, and completely harness the winds and the rays of the sun. The streams of pure water pouring so redundantly upon the tropical lands shall not go wastefully to the sea, but be turned to the great deserts, and the seas shall grow less and the grass shall flourish in the waste places.

Men's passions shall be transmuted from the frosts and ice-bound fastnesses of selfishness and cruelty; from the devastating fires and heat-blasting rage of anger and lust, and the whole earth shall yield dominion to the man who has first put self under foot.

"But how long? O, Lord, how long?" cries the lover of Truth, who perhaps grows tired of the moans that fill his ears and the miseries that engage his eyes.

As long as we make this dream a reality to our jaded senses. Let us awake to God's heaven—here all the time. Let us give ourselves to living the lives of angels, whose eyes are so single to the good in men, that they are as fair wanderers in lovely gardens who never regard the soil—the evil men feel and do—but see only the good in them—the budding plants and the full flowers bursting into bloom; who have occasion for joy every heavenly hour for the returning of some soul to the Father's house.

Man is made, only as he is the fullness of God and his Christ, here upon the earth. Otherwise he is still in the making. Let this view be our patience and our perseverance.

There is no despair, no intolerance, no discouragement to the God-man, who keeps his eye single to the Supreme Lover of the whole human race.

There is a charming legend told of the patriarch, Abraham, and the wholesome rebuke which he received once from the Lord, because of his impatience with men's sins.

When we wonder why certain men are allowed to live with their terrible, iniquitous dealings toward their fellow beings, it may be good to meditate upon the heart of this allegory:

And it came to pass that Abraham sat in the door of his tent about the going down of the sun, and behold, a man, bent with age, coming from the way of the wilderness, leaning on a staff.

And Abraham arose and met him, and said unto him, Turn in, I pray thee, and wash thy feet and tarry all night: and thou shalt rise early in the morning and go thy way.

And the man said, Nay: for I will abide under this tree.

But Abraham pressed him greatly; so he turned, and they went into the tent.

And Abraham baked unleavened bread, and they did eat, and when Abraham saw that the man blessed not God, he said unto him,



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Wherefore dost thou not worship the most high God, creator of heaven and earth?

And the man answered and said, I do not worship thy God, neither do I call upon his name, for I have made myself a god, which abideth always in my house and provideth me with all things.

And Abraham's zeal was kindled against the man, and he rose and fell upon him and drove him with blows into the wilderness.

And God called unto Abraham, saying, Abraham, where is the stranger?

And Abraham answered and said, Lord, he would not worship thee, neither would he call upon thy name, therefore have I driven him out from before my face into the wilderness.

And God said, Have I borne with him these hundred and ninety and eight years, and nourished him and clothed him notwithstanding his rebellion against me, and couldst not thou, who art thyself a sinner, bear with him one night?

And Abraham said, Let not the anger of my Lord wax hot against thy servant: lo, I have sinned, forgive me, I pray thee.

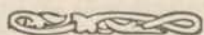
And Abraham arose and went forth into the wilderness, and diligently sought for the man, and found him and returned with him to the tent,

And when he had entreated him kindly, he sent him away on the morrow with gifts.

Out of the soil of our human nature is rising our divinity, pure as a lily, resplendent as a star. The whole human race—"the ground whence we are taken"—is increasing in richness and depth of character, and what the farmer is doing to his soil in his "intensive farming" so that rich and plentiful crops are produced where single, sparse crops were once the yield, the man-makers of the race are doing to humanity, as a race.

Already the children of the new generation show the effect. Genius is budding early; education is imbibed much more easily; the young are happy companions to their elders. The sharp lines between the youth and the man of years are disappearing. The race draws closer together.

Let us continue to make man, both within and without. It is our Father's business and must we not be about our Father's business? "For the Son can do nothing of himself but what he seeth the Father do." In His faith and love, in His wisdom and good judgment, in His patience and joy we abide until we have finished the work which our Father has given us to do.



The talent of success is nothing more than doing what you can well, and doing well whatever you do without a thought of fame.—*Longfellow.*

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—*Lord Chesterfield.*



## BREAD FROM HEAVEN

**L**ET the word of Christ dwell in you richly in all wisdom.  
—*Col. 3:16.*

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.—*2 Tim. 1:13.*

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—*2 Tim. 2:15.*

For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.—*Heb. 4:12.*

Let the words of Jesus sink deeply into your very subconscious thinking. Apply what he says against men to your own carnal nature and whatever he says of God and the Christ to your divine Self. Have the mind of Christ by eating his words.

### THE ASCENSION AND DESCENSION

May 1: In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you.

In the expression, or body, of the Supreme Man which is God, are an infinite variety of manifestations. The Christ goes before you and prepares your manifestation for you.

May 2: And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

If the Christ-self seems to go, it will also come again. In truth it neither comes nor goes but abides forever, and whoever identifies himself with it dwells in the same consciousness and power as Jesus Christ.

May 3: But now I go my way to him that sent me; and none of you asketh me whither goest thou?

The divinity within us must be identified with God and during the process the well-trained thoughts and feelings must remain in trusting stillness.

May 4: And whither I go ye know, and the way ye know.

The True One within declares our knowledge. The senses may deny this understanding, but, by holding to this declaration of Jesus Christ, we will prove we know the true destiny of our I AM and the way to attain it.

May 5: Yet a little while am I with you, and then I go unto him that sent me.



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The Christ-self seems to identify itself with our flesh for a season, descending from its height; but this is only that our flesh may ascend with it in the transfiguration.

- May 6: What and if ye shall see the son of man ascend up where he was before?

Prophecy presses upon those who listen to Truth, the vision of the possibility of translation through identifying oneself with God.

- May 7: But now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are.

By your Divine Self identifying itself with God, and remaining free from worldly suggestions and attachments, it exalts all one's faculties and these are preserved by continuing in perfect unity.

- May 8: And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

As your true Self draws near to the Supreme One, it showers your humanity with the messages of Truth that raise the human consciousness to the heights of bliss.

- May 9: And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

The Divine Ego gives mastery to the twelve centers of consciousness in the body, to rule over all its departments and bring the whole body into health, immortal life and happiness forever.

- May 10: Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

The Christ reveals the destiny of humanity—the power to exercise all the authority, and accomplish all the works, of God—coming in a mystery (clouds) at first, but finally clear as the noon-day sun.

### THE HOLY GRAIL

- May 11: Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?

The zeal in us that would mount to the Highest is examined as to its willingness to pass through the initiation that Jesus met.

- May 12: Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.



## *The Master Mind*

The inner requisites will be fulfilled in those who walk in the footsteps of the Christ and the outer manifestations must be entrusted to the Spirit that ever prepares us for its glories and its joys.

May 13: Drink ye all of it.

All are enjoined to partake of this holy consciousness, and also to enter into the whole of it.

May 14: This cup is the new testament in my blood which is shed for you.

This consciousness is the new witness to the True Life, which has now been diffused throughout you and the whole world.

May 15: But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

The old passover-cup, or communion-cup, passes until the new consciousness comes, of abiding eternally in our Father's house. The old drink-desire is passing from the race because the new wine, or inspiration of the Spirit, is entering in.

May 16: Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Certain states of mind can be utterly banished from the world's experience by a lover of Truth entering into them and dissolving them, as the sun's rays dissipate the blackest clouds.

May 17: O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

The prayer of a Master is always granted and the cup passed away, but not in the way that the mortal planned, but in the way that God decrees.

May 18: O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

It is possible to so agree with a bitter experience, and to make it so nothing, that it not only ceases wholly from our own life but passes away forever from the experience of all the rest of humanity.

### THE REJECTED STONE

May 19: Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

There is something in our lives that we despise and reject, either from fear or ignorance, which shall yet prove the principal factor in our regeneration.

May 20: And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

When this something is a stumbling block to us, then our body is broken before it as the shell of a nut cracks away from the kernel—the ordinary experiences of death;



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but those who wait for it to judge them shall find themselves "in the mills of the gods to be ground exceeding fine"—passing through many sorrows and humiliations.

- May 21: Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Peter, to whom these words were addressed, is that state of mind in us that makes strong assertions, but when unregenerate, it denies the Christ-self in man. Before the coming of The New Day it rejects this Truth of man's oneness with God completely, to its own utter undoing.

- May 22: What is this then that is written, The stone which the builders rejected, the same is become the head of the corner.

The Truth that we refuse shall yet prove to be our salvation.

- May 23: Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

If one casts oneself, fearlessly and in trust, upon a Christ-principle, the false will be broken away from the true and delivery will follow. If one waits for the Truth to come pressing upon him, he may be like crushed quartz, only able to deliver up his best by passing through much contrition.

- May 24: The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

The Truth that delivers the world has been bandied about from sect to sect and refused by the worldly-wise, the most influential church rulers and the theologians. It has been crushed to earth through two eras of Christianity and in this third it is rising never to be lost again.

- May 25: But first must he suffer many things and be rejected of this generation.

This generation, or method of bringing forth, refuses the healing, redeeming Truth. It is the re-generation that accepts it and carries it to fulfillment.

### THE WITHIN AND THE WITHOUT

- May 26: Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

The failure of our learned thoughts comes from giving all attention to the external man and neglecting the inner nature.

- May 27: Ye fools, did not he that made that which is without make that which is within also?

Let us awaken from our folly in separating the thoughts from their effects.

- May 28: Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.



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The cup and platter are our body and our circumstances, and that which is within is our character. Let us first cleanse our thoughts and desires if we would have bodies free from corruption, and circumstances free from poverty.

May 29: Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward but are within full of dead men's bones, and of all uncleanness.

Mere outer forms, ceremonies and observances, though beautiful, are ineffectual in establishing heaven on the earth. Such religions are already degenerating, being full of dead men's theologies and condoning worldly practices that are selfishness, greed and hypocrisy rampant.

May 30: Even so ye also outwardly appear righteous to men, but within ye are full of hypocrisy and iniquity.

The Christ arraigns our undue attention to externals: polite manners but critical, even despising, thoughts; much bathing and unclean suggestions; beautiful persons but ugly tempers; careful diets but anxious and worried thinking; devotional forms and intolerant, uncharitable states of mind.

May 31: Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

The without of us is the Christ and the within is the Father, and these two are one and perfect in Truth. All that we really are, can do and be is God, living in, and working through, us. In Christ the middle partition that separates the within and the without is broken down and the two are made one new creature forever.

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.

### BREAD FROM HEAVEN FOR NEXT MONTH

THE NEW DAY. June 1, John 9:56—June 2, Acts 1:7—June 3, Matt. 25:13—June 4, John 6:54—June 5, Luke 13:35—June 6, Luke 17:22—June 7, Luke 17:23—June 8, Luke 17:24—June 9, Luke 17:30.

SPIRITUAL EFFICIENCY. June 10, Luke 14:27—June 11, Luke 14:28—June 12, Luke 14:29—June 13, Luke 14:30—June 14, Luke 14:31—June 15, Luke 14:32—June 16, Luke 9:62.

NOT BELIEVING. June 17, John 16:31—June 18, John 8:45—June 19, John 8:46—June 20, John 6:64—June 21, John 6:67—June 22, Luke 22:67—June 23, John 10:25—June 24, John 10:37—June 25, John 10:38—June 26, John 6:36—June 27, Mark 16:16—June 28, Matt. 14:29, 31—June 29, Matt. 16:8—June 30, Matt. 6:30.



## PRACTICAL CHRISTIANITY

FIVE TALKS ON SOME OF THE VITAL TEACHINGS OF  
JESUS CHRIST DELIVERED AT LOS ANGELES  
BY ANNIE RIX MILITZ.

### SUBJECTS

*May, 1915:* PRACTICAL BELIEVING.  
*June, 1915:* PRACTICAL LOVING.  
*July, 1915:* PRACTICAL HEALING.  
*Aug. 1915:* CHRISTIAN LIVING.  
*Sept. 1915:* PERFECTION THROUGH PRAYER.

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### I. Practical Believing.

FOR BIBLE RESEARCH AND MEDITATION:

Matthew 8:13—21:22. Mark 5:36—9:23, 24—11:23, 24—16:17.  
Luke 1:45—8:12, 13, 50. John 1:7, 12—2:11, 22, 23—3:15, 18, 36—5:24,  
44, 46, 47—6:29, 35, 47—7:37, 38—8:24—10:37, 38—11:25, 26, 27, 40, 42  
—12:36, 44, 46, 47—13:19—14:1, 10, 11, 12—17:8, 20, 21—20:29, 31.

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*"If ye know these things, happy are ye if ye do them."*

We are all seeking for happiness, satisfaction, peace, for heaven. We all have a right to it, and the very desire, that is implanted within us, is promise that we can have it, that it is for us. And the only question is, where are you seeking, and have you attained it?

You may know a great deal and yet not be happy with all your knowledge, your striving and your receiving. But this Master has given the key to happiness, that, once knowing the truth, you shall put it into practice. *"If ye know these things, happy are ye if ye do them."* And there is no more practical teaching ever come to this planet than Jesus Christ's and he was ever presenting the living and the doing.

"Therefore whosoever heareth these sayings of mine and doeth them, I will liken unto a wise man which built his house upon a rock:

And the rain descended, and the floods came and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock."



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This is the rock of *doing* as well as *hearing*. So with this understanding, we will take these words into the Silence, and follow them with this declaration: "By the power of God within me, I not only know the truth, but I do it."

### SILENCE

Since the name Practical Christianity has been chosen for this course of talks, I feel that I must explain the difference between Theoretical Christianity and Practical Christianity. According to Webster, a theory is the doctrine or presentation of things which does not have the intention of putting into practice. The exact words are: "A theory is a doctrine or a scheme of things which terminates in contemplation, without a view of practice." And we know that Webster's definition of a theory would apply to many who call themselves Christians, who go to church and pray certain prayers, but expect little expression of Christianity on their own part or that of others, and, as to the fruits of Christianity, they put these off to another life—in another place besides here.

Those who are merely theoretical Christians, when asked why Christians do not do the works that Jesus Christ did, will reply that these works were for that time and not for the present, and some hold that the teaching of Jesus Christ is transcendental and impractical; that when he said, "Be ye perfect even as your Father in heaven is perfect," he simply set up a goal that no one really expects to reach in this life; that when he said, "And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also," he was giving an ideal—an exaggeration—and that he really did not expect any one should quite do that; and when he taught non-resistance to evil: "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also," it is counted transcendental and not possible of fulfillment by weak humanity in this present age.

The teachers of such theories are really Anti-Christ, for their teachings militate against the advancement of their hearers and they continually betray the Master's message by their false promulgation of theory without practice. It is such that are always warning people against false doctrines. They are strongly attached to their doctrines and theologies because such are all they have of Christianity and they fear lest their doctrines shall be taken from them and they shall be found naked in their unbelief and mere forms. It is to such that we hear the Master crying:

"Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." They are ever warning others to look out for false doctrines, not to attend certain lectures, yet they are not entering



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into heaven themselves, neither do they allow others who are just about to enter, but keep them from it through their ignorance, narrowness and fear. "If they would do the will they would know the doctrine whether it is of God."

Some good "church-going" people who hold themselves religionists, are yet so materialistic that they are continually denying that the things Jesus Christ did are real. They bring forward suggestions and explanations of the so-called miracles that destroy the belief in them and make that life and teaching a mere fable, even while they acknowledge the historical character of Jesus and that there is some frame work for the Christian belief. It is to such the Master says:

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

We are living in a time that will be looked upon as the *Renaissance of Christianity*. Christianity re-born into a new faith, a new life, a new expression, even under this name, "Practical Christianity." For this is indeed a belief, that you are to *live* what this Master gave and to *expect* the great works and the great manifestations that he declared were here. One of the first doctrines is that heaven is in our midst, within us; we can find it here. We do not have to wait for death in order to enter into it. That it is for us to realize that it surrounds us and we are not separated from it. We take the Master's teaching literally, when they asked him concerning the kingdom of God, and as to when it should come. He replied: "*The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.*"

And that prayer that he gave for the coming of our heavenly Father's kingdom—it was not that we should go to heaven when we have died!—the childish prayer that we prayed at our mother's knee—"to go to heaven when we die!" What a perverted and false view to imprint upon the child-consciousness, while the Master's prayer was: "*Thy kingdom come, thy will be done on the earth as it is in heaven.*" Not that we go to it, but that it be manifested here, "*Thy will be done on the earth as it is in heaven.*" We hear the question, how is that will to be made manifest, how does that will work but to heal, to uplift, to make happy, to bless, to manifest on the earth all that we associate with heaven?

O, Christianity is so practical! The teaching that the Master set forth! His whole life was full with one busy thing after another! every moment was filled! They followed him about night and day because he scattered that heavenly consciousness wherever he went. Sometimes they would go with nothing to eat lest they should miss a word, lest some-



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thing would be done, something manifested that they should not see. Such was their allegiance, their enthusiasm and their realization that heaven had come to them—filled with glorifying God, with songs and hosannas. We can picture to our minds what such a Master would manifest walking here on the earth. He never pointed to another place for heaven nor told them that they must wait for another time to live his life, but his whole teaching was that the kingdom of heaven is at hand. Repent! Change your mind! The kingdom is at hand, right here and now.

Because we are teaching this just as he taught it, I would call it the great Christian Renaissance. As when, in a certain time in the history of the world, there was a new birth in letters and arts that we call The Renaissance of Art and Literature, so also this time will be looked upon as the wonderful Christian Renaissance, because of the revival of believing that what Jesus Christ taught was most applicable to this present time and should be demonstrated here and now.

Schools will spring up, teaching how to think—teaching with just one viewpoint, to reveal to men and women how to be one with God; how to live and love and think and feel so that they will realize that they are now walking in the kingdom of heaven. They will be like the schools for prophets, those founded by Pythagoras and the philosophers at Alexandria. Our education of the future shall be for the bringing out of the soul, to uncover the interior nature and gather together and make comparisons of the wonderful spiritual facts and data of history, so as to cultivate faith and reveal ways and means, by which students of truth may be regenerated quickly and develop the same powers that the Masters have always had who walked this path of God-achievement. For the things which Jesus Christ did, have always been done by the Masters who have had the same mind and heart—the things portrayed by Jesus, in the brief space in which he was in the public eye, are the fruits of Practical Christianity.

The works are the signs that indicate the true Christian. In the Middle Ages, those who were supposed to have the arcana of spiritual teachings, declared that there were seven works which a true Christian should fulfill, and these were the seven works:

The first was to heal all diseases; the second, to live as long as you will; the third, to live in any age or on any plane; the fourth, to command the personified elements; the fifth, to know the Father, Son and Holy Spirit; the sixth, to have control over oneself; and seventh, to be transmuted, or "born again" as Enoch was.

These were counted the seven works of a Christian Master, and they were to be taken as signs of one's attainment in



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Practical Christianity. When Jesus ordained his disciples, he sent them out to do the same works that he was doing himself. He said, "Go, preach the gospel and heal the sick." He not only said, "Go and preach the gospel," but also "*Heal the sick!*" If we bring forward nothing else but this direction to heal, at this time of the reinstatement of the works, we will have done much, for it opens up everything. If we take it practically that not only is a minister of the gospel to be able to teach what Jesus taught, but also that he must and can prove his doctrine, "*The Lord confirming the word by the signs following*"; that he must teach truth and demonstrate it by his healing power; then indeed, things will have taken a new step toward that Renaissance, that revival of true Practical Christianity which, at the present moment, is making history in the world.

Jesus, himself, expected his followers to do the works which he did. His last commission to his hundreds of disciples was:

*"Go ye into all the world and preach the gospel to every creature. And these signs shall follow them that believe; In my name shall they cast out devils; they shall lay hands on the sick and they shall recover."*

"These signs shall follow them that believe." How plainly Jesus shows in his life that, in order to do these works, you must believe. Believing is not an opinion. Not believing in the man of history, not believing in something that comes through your intellect alone, but believing that goes right down to the roots of your heart. For, "As a man thinketh in his heart, so is he." It is the belief that springs from within you that this Master was invoking, and he worked with humanity until he knew that it was established in them forever. He said:

"I am come to send fire on the earth; and what will I if it be already kindled?"

He knew the very moment that he had established that belief that could never be extinguished, and now, that spark which he left here is spreading and will increase until everyone shall be found as Jesus, in full possession of his God-mastery.

Healing begins with believing, and believing in the true way. If there are certain of you here who can begin this day with such believing that what I have described is Practical Christianity, you have taken a new step. But it is not sufficient. That is only the beginning. If we turn to the history of the Master we find him replying to certain of his disciples who tried to cast out devils from a boy who was afflicted with what we would call "epilepsy." The disciples worked and worked, believing that it was possible to heal him, but not



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seeming able to accomplish it, so when Jesus came down from the mount they ran to him, "O Master! heal this boy! We have tried but cannot do it." Thereupon Jesus finished the work and brought the boy to himself, and when they said, "Why could we not do it?" the strong answer that he gave them was—"Because of your unbelief."

In the face of the idea that *belief* is simply theory, or an opinion, or the acceptance of a fact of history, Jesus' reply seems strange, for these disciples had worked hard yet had not accomplished their desire. The Master would point out the limitation that was the cause of their failure. It was because their belief needed to go on further and deeper, that he said to them:

*"O, faithless and perverse generation; how long shall I be with you?"*

Faithless! Lacking faith, dead, cold and indifferent. Perverse! Obstinate and resisting. Why, there are people in this city today who say that they would rather die than be healed in this way! Perversity is a strange thing, and nothing but the grace of God can remove it. Grace is the exact opposite to perversity, that unreasonable resistance of pride and prejudice! Nothing can remove it, but the sweet, fearless spirit that simply trusts and knows, that is gracious, filled with grace—God's own grace. And so he described them: "O, faithless and perverse generation, how long shall I be with you?"

"When the Son of man comes shall he find faith on the earth?" The cry in the wilderness! The pleading question! Yet Jesus knew faith would go on and on, until every one on the face of the earth should believe.

Yes, he gave to the disciples the reason why they did not do the works—the same reason today for you and me. Why did I not heal that particular case? Why did you fall short? There are some of us who will say on account of the patient; the mentalities were against it, or they lacked faith and so on. But the Master draws it right to yourself, myself. We should know how to increase the weak faith. Jesus knew how he could take hold of that epileptic's father, who seemed to be so vacillating and fearful, weakly saying, "If thou canst do anything, heal my son!"

"All things are possible to him that believes," Jesus said to him, and the answer of that father was: "Lord, I believe. Help thou mine unbelief." The Christ physician knew how to proceed with the boy; that he must speak word after word; that the boy would go through several stages, some of them alarming, in his healing; and he knew just how to lift him up perfectly healed.

Another instance is when the disciples called him, as he lay asleep in the ship, when the storm was raging and they



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were fearful that their lives would be lost. They said, "The Master will save us!" They had faith in him; it was a beautiful faith. But see how he rebuked them.

*"Why are ye so fearful? How is it that ye have no faith?"*

What was it that he expected of them? That they would still the waves. He expected them to come up to a certain standard and they fell short. Instead of saying, "I am pleased because you had so much faith in me; it was a beautiful faith, and so you are rewarded in having the storm allayed," he said, "Why are ye so fearful? Where is your faith?" This, because he was a Practical Christian and he expected them to have a belief that was grounded in truth and a knowledge of themselves, with a realization that God could work through them just the same as he was working through himself.

Therefore it is good for us to inquire into this believing that he recommended; to find out just what he meant. Did he mean just believing in the man of history—in himself? Did he mean just that surface believing, or more than that? When asked by one of his hearers, "What shall we do, that we might work the works of God?" he gave an answer that I trust will be impressed upon your mind from this time forth, it is so simple, so direct, and such a climax:

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

He did not discourage them for their presumption and say, "You must not expect to do the works that I do." He did not say that they must believe in him alone, for he knew there were others sent of God.

"This is the work of God that ye believe on him whom he hath sent." Most Christians dismiss this saying with the remark, "Why, that is just what I believe. I believe in Jesus Christ, that is all he expected. We must believe in our Lord and Saviour, Jesus Christ. Preaching in the Salvation Army—is a work of God, and in the pulpits." Which is good, but it is not even touching the hem of the garment of believing.

The believing that Jesus speaks of is not simply believing in the Christ in one, but the Christ in all—the divine self of everyone of us. If we turn to the Scriptures we find there were others "sent of God" besides Jesus. Thus we read of Moses in the *Book of Exodus*: "And God said: I Am that I Am; and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you."

In other words, it means that you believe in Moses; that you believe in the divinity in Moses.

Then we turn to the prophets, an angel of the Lord sending him, saying, "Arise, go up to meet the messenger of the King of Samaria." In other words, Elijah was sent of God. And there was Jeremiah who says he is but a child and who



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feels that he cannot go on, "But the Lord said unto me: Say not I am a child: for thou shalt go to all that I shall send thee and whatsoever I shall command thee, thou shalt speak." Then if we turn to the New Testament: "There was a man sent of God, whose name was John." Multitudes could be named who were sent of God.

In order to work the works of God, we must recognize the one son in all Masters just the same as the one son in Jesus, and more than this, we must recognize the one son in everybody, and that is what we do in this healing which has come in the name of Jesus Christ.

The first thing we recognize in those that come to us for healing is the One in them that is made in the image and likeness of God—pure Spirit, divine, holy, as pure as when God made it, as pure as it was as a little child. And as we hold to that, this outer form, which is so receptive to thought, begins to take on an orderly appearance. Instead of showing forth disease, it springs to that thought that health belongs to it. Silently is the thought given, that the real One is pure, as God's child, perfect, healthy, immortal, pure and holy Being, and this, which is but the reflection, called the flesh—the outer appearance—takes up the refrain and reflects the words, and shows forth health and life and purity and goodness in its own way. "What the Spirit promises nature will perform." The words you speak of the divine Self are reflected in this self that has been called the mortal.

Thus are our sins forgiven, thus are the errors wiped out by the Truth. The Master went about healing. He did not say of the guilty woman, she was a great sinner and deserved to die. He looked through that appearance and what he saw was pure Spirit, pure as God made her. His word was, "Neither do I condemn thee," and she was healed.

When the man with paralysis was brought to him, the Pharisees were holding that he was suffering from his sins, because he had displeased God. But the Master looked through the paralysis and through the man and said, "Thy sins are forgiven thee." It was his way of making nothing of the sins, and the man came out with more life, with a new consciousness, healed. We have seen people healed of paralysis in just the same way, and by exactly the same Truth. We understand today, we believe not in simply having a theory, or opinion or surface thought, but in having a belief that goes right to the heart of things. Hear how the Master teaches:

*"He that believeth in me, the works that I do shall he do also, and greater works than these."* Does that refer just to the twelve disciples and to the immediate ones round about him? If so, then all the rest of the teaching referred to that time and those people, and there is nothing to follow as apply-



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ing to us. The statement is just as direct to us as any other that he has given as to the way to live and to love. "Who-soever"—you, I, any one—"believeth *into* me!" Yes, into, The Greek word *eis*, is translated more often "into" than on or in. "To believe into" is not English, and so for euphony's sake and to make good English, they said "on."

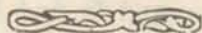
We sometimes say of a man, that he has said certain things so often and so long, that he has believed himself into them, and this is the very significance of this saying, for it means a power of the mind to take on the very character of Jesus Christ; so to feel, to think and live, that you have the same mind that Jesus Christ had. And you will do works that have not yet entered into the meditation of man.

It is just beginning to percolate through our human brain what these "greater works" might be. When we begin to see people raise the dead—that have been dead more than four days; when we shall begin to see people rule the cyclones; uplift whole nations from poverty; abolish disease and sin so rapidly as to close hospitals and empty prisons; then we shall see the message of Jesus Christ fulfilled, and his promises of the greater works come to pass. "*Only believe! only believe!*" cries the Master, again and again.

Begin with a theory, if you will, but do not stop there, and begin testing your own belief by your works. Look for these things in your life. Enlarge and strengthen your belief that you may heal every disease; that you may order the winds and the waves; that you may raise the dead; that you may set men free from vice even though they seem saturated with it; that you may know the depths of knowledge by which you can be translated just like Enoch.

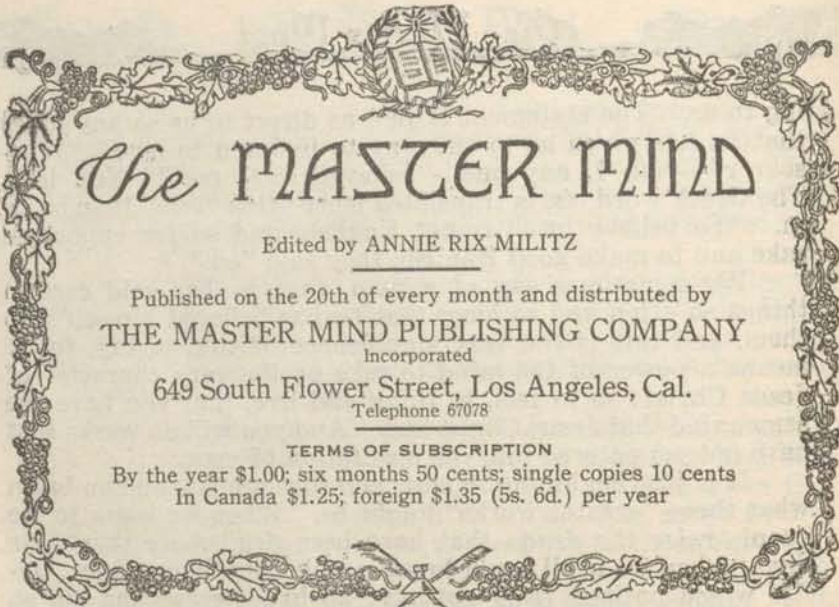
Two great requisites belong to Practical Christianity, one is believing, the other, loving. Not only faith, but love. "Although you have faith so that you can move mountains, if you do not love," according to that master, Paul, "you are nothing." Therefore the next step in Practical Christianity is practical Loving as well as practical Believing. Not merely a sentiment, not loving and stopping there, but proving your love by the same wonderful works which the Master did and which proved his love.

Let us again join in silent meditation: "*If ye know these things, happy are ye if ye do them.*"



The higher the state of civilization, the more completely do the actions of one member of the social body influence all the rest, and the less possible is it for any one man to do a wrong thing without interfering more or less with the freedom of his fellow citizens.—*Huxley.*





# The MASTER MIND

Edited by ANNIE RIX MILITZ

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## THE EDITOR'S SANCTUM

### The Merry, Merry Month of May

Every one of our twelve months has its blessing and distinctive expression of the Spirit of the whole year. It is easy to associate certain thoughts with certain months, and with May, we always think of joy and brightness. It is the season when

Twinkling feet and frolicking gambols,  
Rippling laughter and flower-quest rambles  
seize upon our imaginations and make us all children together.

We who are realizing that our earth is not "a dreary vale of tears," nor that we are "pilgrims and strangers," seek to unveil our heaven here, and to find her in all her earth disguises. And one way is to learn the happiest plan to portray the idea, that each month stands for.

When we see heaven, gleaming through nature, shall not our hearts rejoice, and when the curtain falls, shall we not also learn the sweet content in the stillness of the seasons that seem least attractive in our eyes?



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Not arbitrarily, but by way of suggestion, let us see these happy groups of thought and feeling associated with each month: June for Beauty; July for Love; August for Wealth; September for Health; October for Mastery; November for Stillness; December for Wisdom; January for Peace; February for Faith; March for Power; April for Grace and May, sweet May for Joy.

Now is all the time that is ever ours. Act well your part of the skilful optimist this month, and each month will bring its own inspiration.

### The Macedonian Call

Like Paul, we have had a vision of "a man of Macedonia" praying that we "Come over to Macedonia and help us," and we are responding, loosing from our old moorings and "launching out into the deep."

This is the meaning of our mission work, that we have undertaken under the name "New Thought." The financial means to carry on the work has been principally furnished by our California people, who have caught the spirit of the work and have contributed lovingly and freely, and are still doing so.

But of late, there have several gifts of money come to us from afar, and they have blessed the work just at the right time, and it comes to me that the rest of you might like to take part, if you knew you could.

We shall be glad indeed to have you "come over and help us." A dollar now and then, a five dollar bill, a check, some stamps—how much these may help us to advertise the teaching, healing and other works that are being extended so liberally (the greater part of our ministry is free) at our San Francisco Metaphysical Headquarters and Circulating Library.

We thought to support this work quite wholly from our generous Pacific Coast people, but you yourselves, through the richness of your spirit of contribution, have reminded us that we are not to be alone in meeting the expense of this mission.

Ask yourself, "Am I to take part in spreading these teachings?" and if there comes a happy consent within then send your contribution to Mrs. Annie Rix Militz, President of the Cal. N. T. E. Committee, 220 Post St., San Francisco, Cal.

### Our May Teachers

Were described last month and I need only to remind you of their dates and names:

May 2 to 8—Evening Class 8 p. m.

May 3 to 8—Morning Class 10:30 a. m.

REV. ALBERT C. GRIER

Editor of magazine *The Truth*, and Pastor of *The Church of the Truth*, Spokane, Wash.



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May 9 to 15—Evening Class 8 p. m.  
JUDGE H. H. BENSON of Los Angeles, Cal.

May 16 to 22—Evening Class 8 p. m.  
W. J. COLVILLE of London, Eng.

May 16 to 22—Class at 3 p. m.  
THEODORA BURGLUM,  
of the Los Angeles Metaphysical Cir. Library.

May 23 to 29—Class at 3 p. m.  
DR. LOUISE ALDEN of Chicago.

May 23 to 29—Class at 8 p. m.  
MISS HELENA MARTIN, San Francisco, Cal.

To the list may yet be added a French lecturer of scholarly attainments in occult sciences and the mystic matters of soul, about whom your Editor has received word from Mons. Albert Caillet of Paris. We await with interest his reply to our invitation.

Mrs. Cassia Daly of Chico, Cal., who was to teach May 23, has requested to have her date deferred and the time July 25 to 31 has been given her.

The third issue of our *Calendar of the New Thought Propaganda* in San Francisco is now ready. A few stamps to our Secretary, Miss Grace Wilson, 220 Post St., San Francisco, will bring one to you—or half a dozen to give to your friends who will visit the Exposition.

### The Personnel of the June Teachers

As the time draws near to the week of the great Congress, our teachers and attendance increase, and our hope is that each teacher will be so inspired, at his, or her, first message, as to feed and bless the ones who are to have the message through them, and that many shall be drawn to hear them.

The evenings of the first week in June will be occupied by the Rev. Robert C. Hannon of Boston, his course opening Sunday evening, May 30.

Dr. Hannon is a teacher and healer of nearly thirty years' study and experience. He leads a very active and full life in Boston and its environments, and is editor of a monthly magazine called *Science of Life and Health*.

His large experience in the applications of Divine Science to healing, especially self-healing, will be most valuable, even to those who are old students of Truth.

An instance of his practice is furnished in the following account of the case of a young man in Connecticut who in November, 1886, was accidentally shot through the lungs and heart with a thirty-two calibre revolver. In an affidavit to the fact, the young man, Joseph G. Mann, says that three doctors in consultation decided his case to be fatal, not daring even to probe for the bullet, lest he die on their hands. "They further concluded that, judging from the excessive bleeding,



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both internally and externally, and the peculiar color of the blood, the ball had touched the heart, and was probably lodged in the pericardium."

The *Hartford Post*, referring to the case, thus briefly describes the healing:

Mr. Hannon's most remarkable case was effected in Broad Brook, whither he was called from Boston last November, and attended the case of Joseph G. Mann, shot through the left lung, the ball coming out at the back.

Mr. Hannon says: "The doctors said the ball had penetrated the jacket of the heart and that they could do nothing. Two physicians from Hartford, including Dr. Howe, who arrived at 2 p. m., two hours after the shooting, gave up the case. When I entered the room there was a rattling in the patient's throat and his limbs were cold. Sorrowing relations were making hot applications, all to no purpose. There was a very great loss of blood, everything was saturated with it. I had not been in the room ten minutes before the patient moved his head, and then one foot. In a short time he spoke, and in three days he was dressed and sat up. He is now studying the Science with me."

Mr. Mann was introduced and appeared with a slight flush upon his cheeks, but apparently healthy and active. His recovery was a surprise indeed to the physicians. This was really the beginning of Mr. Hannon's career hereabouts.

Another Boston teacher, or, to speak more exactly, one near to Boston, Cambridge, Mass., is Mrs. E. Isabel Noyes, who will conduct a class beginning Sunday, June 6, at 3 p. m.

Mrs. Noyes is also a teacher and healer of some years' experience and one who has taken part in the up-building and conducting of certain New England centers, among which is the Metaphysical Club in Boston. Many of our New England teachers are practically unknown to us, on the Pacific Coast, but before June is finished, I am sure we shall have had a hand-clasp with the Atlantic shores that will not be soon forgotten.

The following are Mrs. Noyes' dates and subjects:

June 6 to 12. Class at 3 p. m.

<i>Sunday:</i>	"The Art of Living Healthy, Happy and Harmonious Lives."
<i>Monday:</i>	"How Our Ideals Are Realized."
<i>Tuesday:</i>	"I Am and I Will."
<i>Wednesday:</i>	"The Ideal is in Thyself: the impediment, too, is in thyself."
<i>Thursday:</i>	"The Truth that makes for the Highest Service and Efficiency."
<i>Friday:</i>	"Overcoming."
<i>Saturday:</i>	"Healing."

Mrs. May Andrew Wiggin of San Francisco, will teach during the week, beginning June 6 at 8 p. m., giving four lectures.

Mrs. Wiggin is a native of California who came into the realization of Truth, over twenty years ago, through the ministrations of Annie Rix Miltz and her first associate, Mrs.



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Sadie E. Gorie. Mrs. Wiggin was once a staunch Episcopalian, the true daughter of an Episcopalian clergyman, and her conversion was the means of bringing so many to the new teachings that the Archbishop of that diocese felt called upon to rally his people back to "the fold."

Mrs. Wiggin has healed great numbers and her message blesses increasing audiences weekly, for she is an embodiment of brightness, courage and optimism. For years Mrs. Wiggin was a teacher and healer in the Alameda and San Francisco Homes of Truth, and now has a Truth Center in San Francisco where lessons are given upon Absolute Truth.

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On the afternoon of Sunday, June 13, from 3 to 5 p. m., we shall be regaled with a conference, called to meet with Mrs. Sara G. M. La Vake, to hear a discussion upon the advantages of federated work among the New Thought centers, her subject being "The Power of Fellowship Through Federation."

Mrs. La Vake is the founder and honorary President of "The New England Federation of New Thought Centers." She was formerly of Boston, but now makes her home in Chicago.

We anticipate a delightful afternoon, with sweet music and a reunion of the many teachers and healers upon the Pacific Coast, closing with an informal reception and social half-hour.

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Following on this afternoon of conference will come the opening lecture, in the evening at 8 o'clock, of the next teacher, W. Frederic Keeler, of Baldwin, L. I., and New York City. The day will be quite a foretaste of the Congress.

Mr. Keeler is coming with a party of New Yorkers, many of whom are his students. It is through a gift of a fund, raised by his people, that Mr. Keeler will favor us with his presence, and incidentally enjoy our Exposition. I hope that many others will do the same gracious thing by their faithful ministers. The wherewithal, dropping so easily from heaven, makes the 3600 miles, look only a step across the Continent.

Mr. Keeler has a school on Long Island and offices on Broadway, New York City, where he goes daily. He calls his teaching, "Higher Thought," and gives courses, "dealing especially with the development of the Master Consciousness, Healing and Success." He prepares teachers who receive certificates from him. Also Mr. Keeler teaches a "Course in Higher Psychism, based on the development of color seeing (auric)."

Mr. Keeler is editor of the monthly magazine *The Constructive Thinker*.

The following are his dates and subjects as they appear in the calendar:



## The Master Mind

June 13 to 19. Class at 8 p. m.

Sunday:	"The Power and Majesty of Man's Choice."
Monday:	"Degrees, States, Signs and Tokens of the True Path."
Tuesday:	"Concentration, Methods and Practice."
Wednesday:	"Intuition, a Master Faculty."
Thursday:	"The Fourth, or Power Dimension of Life."
Friday:	"Mind Defined, an Analysis."
Saturday:	"The Higher Law of Abundance."

Beginning with June 20 (the evenings at 8:00), your Editor, Mrs. Annie Rix Militz, will conduct a course of lessons. I trust that to most of you, she does not need an introduction. But for the benefit of those whose eyes are meeting this magazine for the first time, I will give a few points of her life.

Mrs. Militz entered into this new life just twenty-eight years ago this month, a student of Mrs. Emma Curtis Hopkins, famous as a teacher of teachers; founded a work in San Francisco from which the Homes of Truth on the Pacific Coast are an outgrowth; has taught in many cities throughout the U. S. and has circled the globe twice in this cause; has written several books besides editing and writing in long hand most of the matter printed in THE MASTER MIND during the last four years; is vice-President for America of the *International New Thought Alliance*, which met in London and Edinburgh last year and will hold its Congress in San Francisco the first week of next September; is President of the Cal. N. T. Exposition Committee, that will act as host to that Congress and which is at present conducting this Propaganda.

Miss Eva Vescelius, editor of a Quarterly Review of the progress of musical therapeutics, called *Music and Health*, a contralto singer and member of a family of professional musicians, will open a week of most promising interest, June 27th. Her course upon the power of music to heal will make a strong appeal to musicians and social workers who know the effect of music in hospitals, asylums, prisons, etc.

Her lectures in the afternoons at 3 p. m. will be accompanied with musical numbers in illustration, and it will not be strange if Miss Vescelius is asked to repeat her course, or to give single lectures, before many societies and clubs.

Miss Vescelius' home is at Croton on the beautiful Hudson River, and her knowledge and musical offices, both as an artist and a healer, have been at the service of the public for years. It is hoped that every music-lover in New Thought will take advantage of this opportunity and realize the benefit of this expression of harmony in healing and reforming the sick in body and character. "Music," writes Miss Vescelius, "is the language of universal brotherhood."



## The Master Mind

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

- Sunday:* "Music as a Healing Power in History."  
*Monday:* "Music the World Healer."  
*Tuesday:* "Correlation of Tones and Colors."  
*Wednesday:* "The Psycho-Physiological effect of Rhythm, Melody and Harmony."  
*Thursday:* "How to Develop the Musical Gift for the practice of Music-Therapy."  
*Friday:* "Music in asylums and prisons, and in the industrial world."  
*Saturday:* "The Octave. The Circle. The Master Musician."

*All of these lessons are illustrated by musical selections.*

In the forenoons at 10:30 and the evenings at 8:00 of the same week, beginning June 27th, Mrs. Clara Bewick Colby, famed for years as one of the most ardent and able workers in the cause of reform, will give two of the finest lecture-courses on the roster of our Propaganda.

From a large repertoire of subjects, we have selected some of her most comprehensive themes. She makes a specialty of her course on Walt Whitman and we have given one evening to that prolific topic. Her lecture on Bergson has been especially appreciated by Theosophists. Mrs. Colby's knowledge of literature will shine through her subjects taken from the Bible, Lillian Whiting's "The Life Radiant," "Mysticism in Modern Literature." Her work for, and understanding of, woman, will have a vehicle in "The Great Mother."

Unfortunately, I have little data from which to give material about Mrs. Colby, who has lived a life, pioneering in the fields of reform, especially in Woman's Suffrage, as well as literally pioneering in the great West in the days of Indian warfare; meeting celebrities everywhere; editing one of the first of women's journals; holding important positions in many societies and associations—a life whose memoirs should be in the history of our country and will, I trust, some day.

Of recent date, Mrs. Colby has been in Washington, D. C., attending to national business, as the Cor. Sec. of *Federal Suffrage Association* and while there, has been working with Mrs. Florence Willard Day at The Cecil, holding Sunday services and teaching classes. Mrs. Colby's subjects are as follows:

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

- Sunday:* How to live "The Life Radiant."  
*Monday:* "The Song of the Open Road." *Whitman.*  
*Tuesday:* "Mysticism in Modern 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 Great Mother."



## *The Master Mind*

June 28 to July 3. Class at 10:30 a. m.

*Monday:* "The Christ Healing."  
*Tuesday:* "Practicing the Presence of God."  
*Wednesday:* "The Square Deific."  
*Thursday:* "Christianity and the New Idealism."  
*Friday:* "The Strength of Non-Resistance."  
*Saturday:* "The Fruits of the Spirit."



### MORNING HYMN

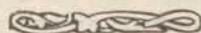
BY VIOLET M. FIRTH

Father Divine, the sunrise gloweth bright;  
I rise to do Thy will;  
The love that kept me through the passing night  
Can guide and keep me still.

Fear cannot enter where the Love Divine  
Doth ever dwell;  
The guidance and the strength alone are Thine,  
And Thou do'st all things well.

The weight of a decision unto me  
Doth not belong;  
Thou rulest all; I look alone to Thee,  
And in Thy strength am strong.

The power of Love the world alone can sway;  
God shall prevail;  
If naught but Love reign in my heart today,  
Nothing I do can fail.



You can cure disease with anything; you can heal an Indian with a tomtom, an Eskimo with a totem pole or another kind of a man with quinine. But I want you to see what the Truth is after—see the center of power that lies in all those things—I want you to find a way of healing mankind through all time and all experiences of life. You cannot heal me with a tomtom, but you can heal me by faith in a living God. I want a philosophy large enough to cure Ralph Waldo Emerson if he were sick. I am seeking a kind of healing power, a kind of philosophy big enough to last mankind for all time.

—A. C. Grier.



## PLANET HEALING

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

### SOUL COMMUNION TIME TABLE

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

9:00 a.m.	Alaska (Nome).	6:30 p.m.	Iceland and The Azores.
9:30 a.m.	Hawaii (Honolulu).	7:00 p.m.	Madeira Is., West Africa (Sierra Leone).
10:00 a.m.	Tahiti.	7:30 p.m.	Eng. (Liverpool), Scot., Ire.; Spain, Portugal, Morocco.
10:30 a.m.	N. W. Canada (Dawson).	8:00 p.m.	Eng. (London), France (Paris), Belgium, Holland.
11:00 a.m.	Alaska (Skagway, Sitka).	8:30 p.m.	France (Marseilles), Norway, Denmark, Germany (Hamburg), Switzerland, Italy (Milan), Algiers.
12:00 Noon.	British Columbia, States of Wash., Ore. and Cal.	9:00 p.m.	Ger. (Berlin), Italy (Rome), Aus. (Tyrol), Tripoli, Sahara.
12:30 p.m.	Canada (Calgary), Idaho, Nev., Utah, Ariz. and Lower Cal.	9:30 p.m.	Sweden, Austria (Vienna), Greece, S. Africa (Cape Town).
1:00 p.m.	Canada (Regina), Montana, Wyo., Colo., N. M., Texas (El Paso), and Mexico (Mazatlan).	10:00 p.m.	Russia (St Petersburg), Poland, Turkey (Constantinople), Egypt, S. Africa (Pietermaritzburg).
1:30 p.m.	Canada (Winnipeg), The Dakotas, Neb., Kan., Okla., Tex. (Galveston), and Mexico.	10:30 p.m.	Russia (Moscow), Palestine (Jerusalem), E. Africa (Zanzibar), Red Sea.
2:00 p.m.	Minn., Wls., Iowa, Ill., Ind., Missouri, Ark., Louisiana, Miss., Ky., Tenn., Ala.; Yucatan and Central America.	11:00 p.m.	Armenia, Arabia (Aden).
2:30 p.m.	Canada (Toronto), Ohio, N. Y. (Buffalo), Pa. (Pittsburgh), The Virginias, The Carolinas, Ga., Florida, Cuba (Havana), Jamaica, Hayti, Panama (Colon).	11:30 p.m.	Persia, Island of Mauritius.
3:00 p.m.	Canada (Montreal), Vermont, Conn., N. Y. (New York City), N. J., Del., Md., Pa. (Philadelphia), Washington, D. C.; Colombia (Bogota), Peru (Lima), Chili.	12:00 midnight.	Indian Ocean, Afghanistan.
3:30 p.m.	Canada (Quebec), N. S. (Halifax), Maine, N. H., Mass. (Boston), R. I.; Bahama Is., West Indies (Porto Rico), Venezuela, Bolivia, Cape Horn.	12:30 a.m. Morn of 28th.	India (West).
4:00 p.m.	Bermuda Is., Guiana, Buenos Aires, Falkland Is.	1:00 a.m.	India (Central).
4:30 p.m.	Newfoundland (St. Johns), Brazil (Central).	2:00 a.m.	India (East).
5:00 p.m.	Greenland, Brazil (Rio Janeiro).	3:30 a.m.	China (Hongkong).
6:00 p.m.	Atlantic Ocean (Middle).	4:00 a.m.	China (Shanghai), E. Indies, Philippines, Australia (Perth).
		4:30 a.m.	Siberia (Yakutsk).
		5:00 a.m.	Japan (Nagasaki).
		5:30 a.m.	Japan (Yokohama).
			Siberia (Okhotsk), Australia (Melbourne).
		6:00 a.m.	Australia (Sydney).
		7:30 a.m.	New Zealand.

### The Victory of Peace

The God of the Universe uses the "just men"—the "men of righteousness"—the "men of good-will"—to pour forth His benefits upon this earth. And only as these lend themselves to the great Benefactor, can His blessings take form on the planet. Three essentials make us, who desire to bring peace to the earth, efficient instruments to that end: *faith, will and spirituality.*

Faith in the Good, that it will win, that it is working and that it can use us to bring its manifestation to pass; the will that is vigorous to carry out the divine Will merging itself in



## The Master Mind

the irresistible love-power that wills to establish heaven on the earth; spirituality that ever places the Kingdom of God and His righteousness first, even though it mean a complete sacrifice of material gain or personal advantage.

Much is said in the Scripture of the work of *angels* in the ending of the old order of things and the coming in of the new.

"The harvest is the end of the world, and the reapers are the angels, and they shall gather out of his kingdom all things that offend and them which do iniquity." The old self of everyone, which has grown like a weed beside the true self, shall be separated from the new, true man in us all, and be brought to naught by his angels or "messengers."

"He shall send his angels with a great sound . . . and they shall gather together" the chosen and beloved in each of us, and there shall be a falling away of the false one, "whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming."

And who are these angels but the messengers of Truth who shall be the breath of the mouth of the Lord sounding the message that shall consume and destroy all man's enemies, hatred, cruelty, greed, selfishness, fear, revenge, envy, poverty, disease, death and all the other venomous heads of that hydra-headed monster, ignorance-of-God-and-Man.

It is crass ignorance that lies at the base of the wicked wars now raging in this world. Yet wise ones are distributed everywhere, even in the midst of these clashing foes.

This month we will join our forces of thought with them, so that they will feel that their prayers are more than words, containing substance and power; so that inspiration will attend their schemes for a righteous settlement and an eternal peace, and trust in God and a God-courage will uphold them in every true step that they take.

We are now in that place in the race-history, where we cannot sit smugly in our own little, selfish corner as a neutral people, and indifferently let our brothers hack each other to death. We cannot say, "Am I my brother's keeper? It's none of my business."

The humane sentiment is gathering its forces daily, and, with prayer and spirit, it is penetrating every dark hiding-place of sin in the earth. On the wings of thought, our power goes forth and nothing can stand before its skilful, omnipotent proceeding of love and non-resistance toward evil. We are the Hosts of Peace who "take the wings of the morning and dwell in the uttermost parts of the sea" to prove that "even the night shall be light about me."

"How precious also are thy thoughts unto me, O God," for they are the light that breaks up the darkness of strife, all quietly, peacefully and effectually.



## *The Master Mind*

Let us during the month of May take fifteen minutes each day to scan the reports of the war-plans, prophecies and deeds, with one end in view—the same as when you listen to descriptions of disease and reports of misery, scandal and sins. When we live this life in wisdom, we know that no report can come to us but for one purpose, to heal the situation and destroy the errors that began the trouble and are continuing it. And to do this we must not be moved to a belief in the reality of the reports.

After noting the chief actors on both sides and the names of the nations engaged, let us anoint them with the Christ-wisdom, the Love-of-Man, and Faith-in-Good until we feel aglow with the fires of God pouring through us to them and then let us send forth the rays of our

### SUNRISE BLESSING FOR MAY

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

There shall arise Heroes of Peace, who will brave the misunderstanding of individuals and armies even at the risk of being shot as spies, to establish unity between contending nations. They will be preceded by silent messages that will open the way. Whoever is faithful to the great world treatment, which we give every month is a Way-opener for those who will take the outer steps to bring universal peace and harmony.

Let us join together this month with the realization that we have the Host of Heaven with us, and that, in the Highest, the right has already won and the nations are at peace and in perfect understanding of each other. The contest has not been between nations but between principles, and the Prince of Peace has ever been, and will be, the Eternal Victor.

### SOUL COMMUNION FOR MAY 27TH

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

### THE THEME FOR NEXT MONTH'S PLANET HEALING *The Baptism of the Holy Spirit*

### SUNRISE BLESSING FOR JUNE

I OPEN MYSELF TO THEE, GREAT BREATH OF THE AL-  
MIGHTY. FILL THIS WORLD WITH THY HOLINESS AND IN-  
SPIRATION.

### SOUL COMMUNION FOR JUNE 27.

FEAR NOT, O LAND; BE GLAD AND REJOICE: FOR THE  
LORD WILL DO GREAT THINGS.

AND IT WILL COME TO PASS . . . I WILL POUR OUT  
MY SPIRIT UPON ALL FLESH.—*Joel 2:21, 28.*



## 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 5—FOR LIVER TROUBLE.

To my Friend in Truth:

Hear the message of His Presence, now filling your life and setting all things in order.

The true Life is here, distributing the good things of life with impartial hand, and establishing equity and justice in the earth, so surely, that your whole being can rest in infinite trust and assurance forever.

The law of compensation is working through your life, to make you just to others, and therefore, to make others just to you.

Fearlessness allows everything in you to accomplish the divine intention.

You co-operate with the forces that are regulating your expressions of life, therefore all obstruction is removed and pain ceases.

Easily and freely flow the fluids of harmony and grace. No material thing can interrupt the healing virtues of Christ's Presence.

Life is not hard and bitter—be not deceived by appearances. Resist not the gentle Worker, who is moulding all the human experiences into forms and ways, that shall glorify God and make a heavenly reflection on this earth.

Life is full of interest and newness. Earth is filled with heaven's charm, and Truth puts the key into your hand. Now you are unlocking its treasures, as you contemplate the way that heaven is wooing and winning earth, to express its beauties, graces and innocent joys.

The Holy Breath is surging through every part of your being, stirring all with its aerating presence, taking away all heaviness, lethargy and stolidity and leavening all with the lightness and effervescence of free spirit.

Vigorous vitality is putting its vim into all the currents of your body and your affairs. Nothing can burden you. Nothing can stagnate in your world.



## *The Master Mind*

Courage! Resolution! Deep, strong, energetic and fervent urge works its free and irresistible blessings through you, and to you through all your circumstances.

Nothing can hide you from the Good that seeks you.

Be still and serenely know that all things are working together for your Good and the Good of all.

A new view of Life is coming to you, a realization, that reveals itself daily, of how true and balanced is the Record of the Great Accountant; of how old debts are being paid and old scores wiped out by our patient non-resistance toward imposition and unkindness.

We let the Law of Non-resistance toward injury operate in all our relations, and trust to the Supreme and Righteous Will, to bring forth the result that is highest and best.

Love lightens every burden, our cross is crowned with roses, our life's path grows soft and cool as grass to the bare feet, and the outlook clears and sparkles with the light of the Christ-knowledge, that no good is ever lost, no sacrifice in vain.

Peace enfolds you and radiates its power to all who enter your life.

In the Even Mind that is just and kind to all,

We are One,

THE HEALING CIRCLE

BY A. R. M.



### ALMIGHTY BREATH

Thou Breath of the Almighty, blow on me,  
As from the Heights of thought I call to Thee!  
Thy winnowing fan I do not seek to stay;  
Beneath Thy searching Light sins fall away,  
And imperfection, and disease, and death,  
Before the onward sweeping of Thy Breath.

Almighty Breath of God inspire me,  
As in the Secret Place I think on Thee!  
Teach me to speak, that I may be Thy Voice  
To loose pain's bond, to bid the sad rejoice,  
That other Souls in darkness, seeking Thee,  
May be inspired by my minstrelsy.

—Stella Harris, "Blinkbonnie," Steilacoom, Wash.



## 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

### Sixth Study

#### EARLY HEROES AND HEROINES OF ISRAEL

The student, who has followed these lessons on the Old Testament, has read the first books up to the middle of the Book of Joshua, to the words that end chapter XI, "*And the land rested from war.*"

Then begin the arts of peace, and the country and its people are given opportunity to develop and grow.

No great wars disturb them for generations. Their heroes and heroines can come forth, and represent the strength and virtue of their nation.

In the three books Joshua, Judges and Ruth, we see the unfoldment and establishment of the nation, that should become the vehicle of the Christ. And we will study these three books, in the characters of the men and women, who stand forth like gems from the gold of the nation in which they are set.

The apportioning of the land to the twelve tribes, we can pass over quickly, just resting our eyes upon the part, where the daughters of Zelophedad of the tribe of Manasseh (the tribe said to be the progenitors of the English), demand a heritage among the sons—an early example of the success of the women who will have equity, Joshua 17:4, 6.

The two closing verses of Joshua 21 are good to meditate upon, as reminders of the fulfillment of the divine promises, and the renewed assurance of the Spirit doing all things for the spiritually minded. These promises are continued through Joshua 23:10, 14, and the people are firmly established through the closing admonitions and vows of their hero-leader, Joshua, who rouses the people to the importance of loyalty to God, Joshua 24:14 to 28.

Four heroines, Deborah, Jael, Jephthah's daughter and Ruth; four heroes, Gideon, Jephthah, Samson and Samuel; these represent the thoughts and feelings that are both the strength and weakness of a people, struggling towards self-govern-



## The Master Mind

ment. For the central thought of these Books, especially Judges, is in these words: "There was no king in Israel; every man did that which was right in his own eyes."

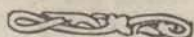
In this stirring of a nation's attempt towards self-government, men and women are given equal place: Deborah is both a prophetess and a judge; Jael is a hostess, and her hand has the cruel strength of an executioner; the daughter of Jephthah is joined with her father as sharer in a great victory; Ruth is given the freedom of her choice and honored in it.

The heroes show the mixture of the craven and the noble; of impulse and faith; of God-endowed strength and unregenerate use thereof; of aspiration and sense-limitation.

The student is recommended to study the parts of the Books, Joshua and Ruth, that treat of these characters, to note their traits and to meditate upon what they might represent in a man, who is receiving great endowment of God in his feeling nature (the heroines) and in his mental or thinking nature (heroes), and wherein is the cause of the man's failure in self-government, as was the case with Israel, so that they finally begged for a king, though their Lord foretold disaster to them therefrom.

It is well to understand that Jephthah's daughter, though she was to be offered as a burnt offering, was no more killed than Isaac, when he was so offered. But she was "devoted" to the Lord, as nuns and monks who enter into vows of perpetual virginity. This in the eyes of the Hebrew was equivalent to being dead to the world and severed completely from one's family.

In our next study we will give the interpretation of these characters, and enter into the next six Books of the Bible, distinguished by their numbered names, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles.



What is true anywhere is true everywhere. And let him go where he will, he can only find so much beauty or worth as he carried.—*Emerson*.

Know the truth that a heart wherein lingers the least trace of envy shall never attain unto My Immortal Dominion, nor feel the fragrances of purity from My Holy Kingdom.—*Abdul Baha*.

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others? You will find half the battle is gained if you never allow yourself to say anything gloomy.

—*Lydia Maria Childs*.



## HARVEST NEWS

In Lincoln, Neb., Mrs. Marion Drake of Kansas City, has been teaching a class of fifty students at the home of Mrs. E. C. Hurd who writes that they "have been much blessed and instructed through her teachings. She is a fine healer also. She goes to Topeka for her next class."

In Palo Alto, Cal., the home of Stanford University, Mrs. Myrtis C. Hodges has, with the assistance of Mrs. C. Pier, initiated a new step in the promotion of the knowledge of truth. She has procured speakers to give addresses every Thursday evening. Mrs. Militz has agreed to speak the first Thursday of each month, her lecture April 1st being well attended. Others speakers that are expected to follow are: Harry Gaze, Miss Rix and Mrs. I. M. Wilson. May the enterprise be the seed of many like ventures by other workers who are able to gather as good audiences as Mrs. Hodges.

In Boston, the Church of the Higher Life celebrated its Fifth Annual Day, March 24th, and the month of April was given over to special Easter expression under the able shepherding of their pastor, Rev. Lucy A. McGee.

In San Francisco at the great Exposition, Mrs. Militz is holding Sunday afternoon meetings at 3:00. These meetings were initiated through the enterprise of Mr. A. F. Clarke, exhibitor of Eiler's Music Co., who invited Mrs. Militz and her co-workers to use Eiler's Music Auditorium in the Liberal Arts Building for that purpose.

A musical program upon their beautiful organ accompanies Mrs. Militz' talk on Practical Christianity, Silent Meditation and Healing Treatment. Everyone is cordially and freely welcomed to enjoy the hour.

In Los Angeles, Miss Harriet Hale Rix is teaching lessons and conducting Sunday services during May as follows:

MONDAYS, May 3 and 10—Noon, Symphony Hall; 3:30, Home of Truth; 8 p. m., Blanchard Hall.

TUESDAY, May 4—8 p. m., Metaphysical Circulating Library.

WEDNESDAY, May 5—3:30 p. m., Home of Truth; 8 p. m., Blanchard Hall; May 12—3:30 p. m., Home of Truth.

FRIDAYS, May 7—3:30 p. m., Home of Truth; 8 p. m., Metaphysical Circulating Library; May 14—3:30 p. m., Home of Truth.

SUNDAYS, May 9 and 16—11 a. m., Symphony Hall.



## The Master Mind

In Alhambra, Cal., not far from Los Angeles is a Center conducted by Mrs. E. O. Taggart. They have a Sunday School and Services every Sunday morning at the Woman's Club House. Send some stamps for an excellent folder setting forth the meaning and purpose of this ministry in this world.

In Chicago, a work has been established by Henry A. Manning at 2919 North Clark St., called "The World League of Metaphysical Self-Healing." Membership fee of different amounts give you privileges of treatment, teaching, etc. A Library Reading Room invites visitors and members to enjoy its wholesome atmosphere.

In San Francisco, the Noon Talks at the Hall of the Metaphysical Headquarters are proving excellent times to introduce the message of Thought-Power to the public. The attendance increases daily. The following is the schedule for MAY, 1915.

MONDAYS, May 3—Henry Harrison Brown; 10, Grace Edna Dundas; 17, May Andrews Wiggin; 24, Grace Edna Dundas.

TUESDAYS, May 4, 11, 18, 25—Annie Rix Militz.

WEDNESDAYS, May 5, 12, 19, 26—Ida Mansfield Wilson.

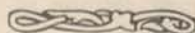
THURSDAYS, May 6, Rev. A. C. Grier; 13, Florence Miriam Johnson; 20, Judge Benson; 27, Harriet Hale Rix.

FRIDAYS, May 7, 14, 21, 28—Elsie Noonan Randall.

SATURDAYS, May 8—Agnes McCarthy Lawson; 15, Clare Shipman; 22 and 29, Helena J. Martin.

In Buffalo, N. Y., a most interesting Bible Class of about sixty members has been studying, during the first three months of the year, at the home of Mrs. Chas. Goodyear. It was opened by Mr. John Murray of New York City about the first of the year. They have met once a week, having had fourteen lessons in all. THE MASTER MIND has been one of their textbooks.

Twelve Lessons on *The Way to Advance in the Spiritual Life* will be taught by Mrs. Annie Rix Militz during April and May. Six in the Alameda Home of Truth on Mondays, 8 p. m. beginning April 26th, and six in the San Francisco Home of Truth on Tuesdays, 8 p. m., beginning April 27th. They are open and free to all. The lessons in the two Homes will not be the same.



We must not look at the faults or imperfections of people, but at the spirit within, which causes them to live.—*Bahai*.