

# The MASTER MIND

Edited  
by  
Annie Rix Militz

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# The MASTER MIND

## *Stands for*

The Supreme Universal Intelligence that heals every disease through knowledge.

Reveals absolute Truth, Omnipresent and Omnipotent.

Interprets and gives the true meaning of all Scriptures.

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

Delivers from sin, sorrow and poverty.

Transforms the earth into heaven.

Is the mind of Jesus Christ.

Being the Mind of God.

The only Mind that Is.

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# THE MASTER MIND

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## THE VICTORY OF NON-RESISTANCE

BY ANNIE RIX MILITZ

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil.

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, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.—*Jesus.*

It is not permitted to return evil for evil.—*Socrates.*

A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him the more good shall go from me. Hatred does not cease by hatred ever; hatred ceases by love. This is an old rule.—*Buddha.*

The good I would meet with goodness. The not-good I would meet with goodness also. Recompense injury with kindness.—*Lao Tsz.*



It has always been the endeavor of the great men of the world to destroy evil. Multitudes are striving today with their whole being to annihilate some form of evil. The doctor seeks earnestly to overthrow disease—the form that evil takes to him; the humanitarian hopes to crush vice and cruelty; the socialist, to abolish poverty; the artisan endeavors to conquer the limitations of matter, time and space; the artist, to eliminate the ugly and inharmonious—all are bent upon bringing to naught what each feels to be evil or some form of imperfection.

Reformers have worked throughout their whole lives, hoping that they will discover the way for evil to disappear forever from the experience of the race.

They have failed because, their foundation, being untrue, their methods necessarily have been ineffectual. Their premise has been false and so their conclusion has been an untrue deduction.



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The whole proceeding towards the conquest of evil has been on the basis that evil is a reality—one of the “terrible realities of life”—to be destroyed by strenuous, violent, zealous, even to fanatic, warfare. The strength of evil, its cunning intelligence, omnipresence, persistency, infectious influence and substance have been so enlarged upon that the greater part of humanity is in that hypnotized or paralyzed state that frightened children suffer from, whose nursery-life has been charged with hobgoblin tales by unscrupulous nurses.

What is the way out of this delusion? How shall the race be delivered? By the Truth. The Truth that reveals to us the real nature of evil, that it is without substance, power, place or law, except to those who either practice it, fear it or continue in ignorance about it.

Accepting the premise, that evil is no thing or power in itself, we have a profound and logical philosophy for the teaching of Jesus Christ, as to the way to meet injury and enmity, so as to bring them to naught.

God is not the creator of evil, and God is the only real Creator. If one says that the devil made evil, then the Scripture teaches us, that the works of the devil are lies and darkness only, therefore, since a lie and darkness are but nothing, it all resolves itself into a declaration of nothing producing nothing; all are but appearances, reflections, shadows.

It is a well-known fact that a slander that has no foundation whatever, can be made a disastrous element in one's experience by fighting it; that a wrong is not destroyed by violent attack but only suppressed in one form to break out in another; that “two wrongs can never make a right.” How long it has taken the world to see the wonderful policy of the Christ in teaching non-resistance toward evil!

The great Tolstoi saw and taught this ultimate of Christian method, to the extent, that he and his followers refuse like the Quakers to take up arms against their fellow beings. But Tolstoi did not realize *the victory* of non-resistance, only the negative aspect of abandoning oneself to injustice and death, rather than to injure or kill one's neighbor.

Now the practical Christian is beginning to understand the power there is in fulfilling that command, through knowing the substantial and dynamic nature of well-directed thought.

When Tolstoi was asked if he would stand by and see a Russian officer flog his sister or wife and not raise a hand in her defense, his reply was:

“If I am to obey Christ, what else could I do?” and the philosopher in him added, “Besides, what would be the use—my resistance would only make it the harder for her.”

Tolstoi did not know that by such obedience to the Christ, he would discover a new power within himself, to send out a true thought of brotherly love that would make that officer



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drop his hand and refuse to flog his victim, or if the blows still fell, to take away the sting, hurt and humiliation of them. Such is the power of the true thought that takes all the superimposed power from an act, or thing of evil.

The effect of the Christ non-resistance toward evil is to destroy it utterly by taking away its strength and substance. These have been contributed to evil by man's recognition of it and fighting it.

All the members of Christendom, who have upheld fighting and warring, have not been Christians but really anti-Christ. There is no such thing as Christian warfare, the words are a contradiction or but a figure of speech. But as long as members of a Church, established and built in the name of Christianity, fight each other with words, with weapons or by law, the nations which they compose will also war with one another. O, for a really Christian nation! large enough and strong enough to command the respect of the world, yet whose people are so in the Spirit of the Christ, that it would rather be broken and die itself, than to continue its existence through spilling the blood of its brother nations.

What folly, at last, the duel became in the eyes of an enlightened people, who would no longer let the fear of appearing cowardly or a weakling, force them into the crime of murder. How coarse and brutal have prizefights become to the most advanced of the great minds of our race! And how rapidly the scaffold is receding into the night of the barbaric past.

Thus advances the victorious march of non-resistance toward evil, vanquishing humanity's foes through knowledge, faith-in-good, and the love that knows no failure.

The old Hebrew laws of "an eye for an eye, a tooth for a tooth, a life for a life," upon which our criminal and civil codes have been founded, shall give way to the new justice and equity, introduced through real Christ-men. These men have received a new vision of the message of the Christ. Theology and dogma, ritual and ceremony are nothing to them, but the plain directions of Jesus Christ are all-sufficient. They see that the way to put enmity out of one's life is to love as a real friend, that can excuse, understand and even make as nothing the wrongs, persecutions, injustice, slander and cruelty of their enemies.

With Buddha, the men of vision see that hatred does not cease by hatred; neither will selfishness be destroyed by selfishness; nor unkind and cruel words pass out of one's experience by a return of the same.

Insolence and insult melt before genuine courtesy and graciousness; cheating is shamed by a wisdom that gives more than trickery was gaining; imposition meets its Waterloo in the man who knowingly gives more than is unjustly demanded,



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until finally Omnipotence works to deliver him. "Thus far and no farther" was the decree of the Universal Good for the non-resistant Israelites, who then came up out of their slavery to the Egyptians, without lifting a hand in their own defense.

This wonderful policy of heaven takes more skill and inspiration than any worldly diplomat has ever known; more bravery than doughtiest warrior of old; more patience, tolerance, science and art than history has ever recorded, or any victorious nation has yet demonstrated; more absolute trust in the Lord of Hosts than persecuted martyrs of old, who were victorious *in* death, but not *over* death.

Shall not the new Christians follow their Master all the way? It is taking place in the corners of the earth, and, threading the fabric of the garment of the new humanity, are these indestructible strands of a people who are obeying Christ literally, and proving the power of his methods.

Illustrative of this working of the divine leaven in these times, is the following account of how the Spirit of Christ in a brave woman dissolved a thieving mentality, and transmuted it, in one man, to a saintly life.\*

A Russian lady of high social rank, once, when in St. Petersburg, "received a letter warning her that her palace, which contained many valuable articles of vertu, of which her husband is an ardent lover and keen connoisseur, was to be burglarized on such and such a night.

"All right," said she to her own soul, "we shall await the burglars, and I shall not inform the police." So she sat up during that night awaiting the burglars.

Sure enough they came, two or three men in masks.

She allowed them to enter the house, and went to meet them by opening the door of her own apartment. She asked them if they were hungry or needed shelter, and told them to take away anything they found in the house that they needed.

The men were so unnerved by her dignified offer, of which doubtless they felt the sincerity, for she really meant what she said, that they quietly withdrew from her presence and fled the house.

But one of them returned, and, kneeling before her, asked her to hand him over to the police.

"No, my dear friend," she replied, "but if you are in need of a home, abide with me."

And this burglar actually stayed in her house, night and day, for some weeks; and, when he left, it was because he was now a true saint, and would serve his comrades as he had been served. This happened some years ago, and his sainthood has proved itself to be true, and therefore abiding, ever since."

Many are the private experiences of the men, women and children who are proving the mastery of non-resistance and

\*Related in THE GREAT PEACE, by J. L. Macbeth Bain.



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the triumph of agreeing with one's adversary, when walking the same way with him; turning the other cheek, returning good for evil, the soft answer to wrath, blessings for curses and the love-consciousness for malice and maltreatment.

Shall there not rise a nation that will practice the same wonderful principle? May it not be our own United States?

That our people en masse have so much of this spirit has almost passed into proverb. They call it the national good-nature. Even among themselves the Americans note their own tolerance with the neglect and "graft" of their great institutions; their patience with the derelictions of small nations; their calm and poised waiting before the disregard accorded their rights by frenzied and poverty-spirited world-powers.

As one of our states, Pennsylvania, was founded upon the non-combatant principles of Jesus Christ, may not our whole Country lead the van of the world into the New Age, willing itself to die rather than to kill, and yet sure that its life is absolutely safe in the hands of the Lord of Hosts. For the God of the whole earth looks today for disciples among Nations, as once he sought them among men, knowing that through such, shall the world be wholly healed and be joined to the galaxy of orbs, whose radiance shines forth the glory of their Maker throughout the galleries of Eternity.

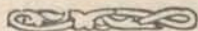


### COSMIC CONSCIOUSNESS

Out in a garden moon-phantomed, white-blossomed,  
In sweet-odored stillness and mystical light,  
I stand, as one thrilling toward some benediction,  
And drink essence cosmic, from God's perfect night.

Then, gift of this Grail Cup, the miracle happens:—  
(O God-glamoured vision, encompassing joy!)  
I know now—forever—the world's but a Mind-play  
To lie in my hand—a beautiful toy!

—I. S. A.



It is the test of fine character, as of fine singing, that the person displaying it, makes it seem, not a difficult thing well done, but the simplest thing in the world to do.

—Alice Willington Rollins.



## BREAD FROM HEAVEN

**T**HEN said the Lord unto Moses, Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day; that I may prove them, whether they will walk in my law, or no.—Exodus 16:4.

He had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat in full.—Psalm 78:23, 24, 25.

The words of Jesus Christ are the spiritual diet for every student of Truth, who aspires to be like Christ and make the same attainment.

Commit these verses to memory and meditate upon the significance of each, aided by the brief commentary beneath each verse.

### THE WORLD

July 1: But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

The divine one proves to our world its love to our heavenly Father by keeping His commandments.

July 2: For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

The Greek word translated "soul" here is translated "life" in the preceding verse, and the meaning is, what advantage to a man is it, if he should possess the whole world and not be able to live and enjoy it. What will not a man give up, in order to keep his life.

July 3: And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Misunderstanding about Man can be corrected, but such a misunderstanding of the Holy Spirit in another, as to call it a devil, may not be corrected in this age or even for another age to come.

July 4: Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

Jesus compares the coming of Truth to the world to a woman in travail—as a queen bearing an heir to the throne may regard only the agony, but the people (the world) rejoice at the prospect of the heir.



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July 5: I came forth from the Father, and am come into the world; again I leave the world and go to the Father.

Our divinity originates in Spirit and it enters into the world as light enters into darkness. It remains Spirit, and is finally identified with its origin, so that darkness, the old world, disappears and the Sun of Righteousness, the new world, only remains.

July 6: That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

The proof to the world of the presence of the Christ in a man is the love and the unity with his fellow beings that he demonstrates.

July 7: My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

The kingdom of happiness does not come from this world—the Christ-man is not the product of evolution. Realizing your Good comes from God you do not need to fight to obtain it, hold it or defend it. It is in the world but not of it, free from its bondage and interference.

### THE NIGHT

July 8: I must work the works of him that sent me while it is day: the night cometh when no man can work.

The faithful student of Truth practices devotion, healing, increased loving and the other works of God when all is going well, and does not wait until the shadows of trouble, sickness, poverty and death drive one to seek divine help.

July 9: Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

The day represents the *Illumination of the Spirit* and there are twelve presentations of Truth (corresponding to the twelve tribes, disciples, constellations, etc.) in which, if one progresses faithfully, he will not stumble or fall into sickness, sin, death or any other trouble.

July 10: But if a man walk in the night, he stumbleth, because there is no light in him.

If one attempts to heal and do other divine works while full of fear, doubt, ignorance or unforgiveness, he may fail. When the night of unbelief shadows you, be still from special works and spend it in prayer.

July 11: Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

When the night of doubt and unbelief is upon the Truth follower, before the next true consciousness dawns, he denies the divine Self in a threefold way, its existence, its powers and its works.

July 12: I tell you in that night there shall be two men in one bed; the one shall be taken and the other left.

In the night-time of our judgment, when the false ego is being separated from the true, it is not an uncommon experience to feel as though there were two of oneself in bed—one is taken away—the false—and only the true is left.



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July 13: All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

In the night season of spiritual transition, the old righteousness (including reward for good and punishment for evil) is smitten and the thoughts for a time seem confused. "But joy cometh in the morning."

July 14: Verily I say unto thee, That this day, even this night, before the cock crow twice, thou shalt deny me thrice.

The cock, being the most salacious of birds, represents man's sensual nature. Its foolish claim to mastery and the denial of the Spiritual Self go together. That in us (Peter) that allows this farce, weeps bitter tears of repentance afterwards.

July 15: Simon, sleepest thou? Couldst not thou watch one hour?

That in us which seems to understand the Truth so well (Simon Peter) is a humiliating failure to us, when its perception is still but intellectual.

July 16: Sleep on now, and take your rest; it is enough, the hour is come; behold the Son of man is betrayed into the hands of sinners.

The candidate for Godhood, at last, abandons all leaning upon the mortal, gives it over to the divine anesthetic, while the old self is being withdrawn from the new. "The old man with its deeds must be crucified."

### WOMAN INSTRUCTED.

July 17: Whosoever drinketh of this water shall thirst again.

Material gratification of the senses brings but temporal satisfaction. Also the old religions before, and aside from, Christ, satisfy but for a time.

July 18: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

To the woman of Samaria Jesus gave some of his deepest teaching. Once the Christ within you has opened up the interior fountain, your life becomes one long, glorious satisfaction.

July 19: Go, call thy husband, and come hither.

Woman is the intuitive nature, within us; Man is the reasoning nature. Before the Intuition can drink of the spiritual well within, she must bring forward her Reasoning nature.

July 20: Thou hast well said, I have no husband:

When the intuition stands alone and is godless, it expresses a superstition, ignorant mediumship, wild psychism, fortune-telling and other prostitutions.

July 21: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

The five senses lord it over the intuition at first; and even when the sixth or psychic sense comes, it is no true husband or "house-band," protector and nourisher. The only true Husband is God. Isaiah 54:5.



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July 22: Woman why weepest thou? Whom seekest thou?

The Christ bids all weeping on the part of woman to cease, as he bids man to cease from all "laboring for the meat that perisheth." Consider who is the one that you really seek.

July 23: Mary. Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

The one who is going through the initiation for Godhood, while retaining a sweet and loving sympathy, will not let personal love hold him to the earth, but wisely directs personal attachment and grief into channels of divine usefulness.

### I AM

July 24: Whom do men say that I the Son of man am?

One of the most important among man's thoughts is his belief about the I AM in himself and his fellow beings.

July 25: Whom seek ye? I am he. Whom seek ye?

In the generally accepted translation of the New Testament, the word *he* is interpolated after I AM. It should be omitted. So strong is the I AM in the Wise Man, that no foe can stand before it.

July 26: I have told you that I am he; if therefore ye seek me, let these go their way.

The Christ gives himself for his friends. The Wise One concentrates upon itself all enmity, and then immerses itself in the Father, to the utter destruction of all man's foes.

July 27: Why askest thou me? Ask them which heard me, what I have said unto them: behold they know what I said.

The ego draws near to silence when the Great Ordeal begins, and lets its works bear witness to its nature.

July 28: Even the same that I said unto you from the beginning.

I AM THAT I AM speaks through the lips of the Christ-man from the beginning to the end of time.

July 29: When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

When the I AM in humanity is elevated from its earth connection, then will it be known in Jesus and in all men. Then it will be understood that man does no good or great thing from himself, but it is God in him doing it.

July 30: Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

The I AM in us knows that it comes from God and will return to God; our carnal nature finds that a hard thing to believe. But Truth will win.

July 31: I that speak unto thee am he.

The Christ within is guiding us and instructing us continually. Listen to the Voice of your better self, and obey its wisdom and goodness, and you will learn that Voice to be Christ.



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THE WORLD. July 1, John 14:31—July 2, Matt. 16:26—July 3, Matt. 12:32—July 4, John 16:20—July 5, John 16:28—July 6, John 17:21—July 7, John 18:36.

THE NIGHT. July 8, John 9:4—July 9, John 11:9—July 10, John 11:10—July 11, Matt. 26:34—July 12, Luke 17:34—July 13, Mark 14:27—July 14, Mark 14:30—July 15, Mark 14:37—July 16, Mark 14:41.

WOMAN INSTRUCTED. July 17, John 4:13—July 18, John 4:14—July 19, John 4:16—July 20, John 4:17—July 21, John 4:18—July 22, John 20:15—July 23, John 20:16,17.

I AM. July 24, Matt. 16:13—July 25, John 18:4, 5, 7—July 26, John 18:8—July 27, John 18:21—July 28, John 8:25—July 29, John 8:28—July 30, John 8:14—July 31, John 4:26.

### BREAD FROM HEAVEN FOR NEXT MONTH

JUDEA AND ISRAEL. Aug. 1, John 11:7—Aug. 2, Matt. 10:23—Aug. 3, Matt. 24:16—Aug. 4, Mark 13:14—Aug. 5, Luke 21:21—Aug. 6, Matt. 20:18—Aug. 7, Luke 21:24.

GALILEE AND THE GENTILES. Aug. 8, Matt. 26:32—Aug. 9, Mark 13:10—Aug. 10, Matt. 10:18—Aug. 11, Matt. 21:43—Aug. 12, Matt. 20:19—Aug. 13, Matt. 24:9—Aug. 14, Luke 21:10—Aug. 15, Matt. 24:7.

THE HOUSE DIVIDED. Aug. 16, Mark 3:25—Aug. 17, Luke 11:21—Aug. 18, Luke 11:22—Aug. 19, Mark 11:17—Aug. 20, Matt. 23:38—Aug. 21, Luke 11:24—Aug. 22, Luke 11:25, 26—Aug. 23, Matt. 10:14.

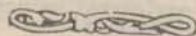
MIRACULOUS INCREASE OF FOOD. Aug. 24, Luke 12:22—Aug. 25, Luke 9:14, 13—Aug. 26, Mark 8:5 and Matt. 14:18—Aug. 27, Matt. 16:9—Aug. 28, Matt. 16:10—Aug. 29, John 6:12—Aug. 30, John 6:26—Aug. 31, John 6:27.



"There are deep things of God; push out from shore.  
Hast thou found much? Give thanks, and look for more.  
Dost fear the generous Giver to offend?  
Then think his store and bounty know no end.  
He needeth not to be implored or teased—  
The more we take, the better is he pleased.

"What service can we render thee, kind Heaven,  
But freely take what is so freely given?  
Thy best of gifts is wit to keep the cup,  
Wherein thou pourest blessing, right side up.  
Dwell thou within us, Lord of Charity!  
And we from thee shall endless givers be."

—Charles G. Ames—1828-1912.



Do not spill thy soul, in running hither and yon, grieving  
over the misfortunes, the mistakes and the vices of others.  
The one person whom it is the most necessary to reform is  
yourself.—Quigley.



## 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.

### III. Practical Healing.

#### FOR BIBLE RESEARCH AND MEDITATION

Matt. 9:35 to 38—4:23 to 25. Mark 3:7 to 10—1:45. Luke 6:17 to 19. Luke 8:54. Matt. 8:5 to 10, 13. John 4:46 to 54—9:1 to 12. Matt. 9:22, 29. Luke 17:19. Mark 8:24. Matt. 17:14 to 21. Luke 5:14—8:56. Mark 7:36—6:4, 5, 6. John 11:38. Mark 7:34. Luke 8:46. Mark 2:9. John 5:14.

Christian Healing is the subject which we will now consider, and before entering into the body of the discourse, let us unite in silence. Let us take the words of Jesus Christ: *"Verily, verily, I say unto you that he that believeth on me, the works that I do shall he do also."*

This means "to take on Christ," to have "the same mind that was in Christ," the same heart, to know and to love and to be all that Jesus expressed. And the way he has pointed out: *"If a man keep my sayings," "if a man hear my words."* We are on our Way. It needs only that we see the goal before us, and not be content to stop short of the Absolute Consummation that was made manifest in this Master, Jesus Christ. So we will take these words into the silence and we will put the word *into* in place of *on*. *"He that believeth into me, the works that I do shall he do also."*

#### SILENCE

Jesus Christ healed thousands of cases, according to the brief history that we have of him, and all manner of diseases and he never failed. Yet, though he must have had most marvelous experiences of healing continually, it is not the marvelous cases mainly that are recorded. Indeed, one of the most wonderful cases on record is the raising of a man who had been dead four days, which fact seems to have been quite forgotten by three of the chroniclers, only John giving that remarkable instance of power.



## The Master Mind

We have the record of about twenty-six cases only, and one of the tokens of inspiration in this history is the fact, that the human side of the disciples did not give Jesus' most miraculous healings, which is the natural way when one desires so much to prove the mastery, greatness and power of a teacher. Most of them were very simple; several are repeated; a number are of the same kind.

We remember that Jesus prophesied that when the disciples should be left alone, the Spirit of Truth would revive their memories of his words and works, and these cases recorded were brought to their remembrance. Why? For your teaching and mine, to teach us something about healing. For every instance has something in it or back of it, something accentuated that is very definite, and different from the other instances. There is nothing more fascinating than the study of these cases, to find out the points of difference between them, what was the feature accentuated, and how these were for the guidance of those who would finally come to the realization that this ministry of healing is the necessary complement of the teaching. That these two are one—Christian Healing and Teaching cannot be separated. The word that is used in the New Testament, translated "*Healing*," is also translated "*Saving*," and in many places they were used interchangeably. Healing—making whole—and saving, were understood to be the same thing.

Yet, some have said that the healing belonged to the beginning of Christianity for the help of the early believers, and as a testimony to the Godhood of Jesus, but that now it is not necessary. But such deceive themselves and are not true to their Master nor to his message. How many would become Christians today if one would stand out in our Public Park, as Jesus stood forth on the streets of Jerusalem with the throngs coming even to touch the hem of his garment! How many stayed by Jesus, listening to him and following him because they had been healed! Spinoza has been called the "God-intoxicated Philosopher" and would not such an intoxication be upon us today, if a man were to come among us and heal every case and know no failure, and at the same time give a doctrine that had such a charm as they said of Jesus, "Never man spake as this man!" And they "*wondered at the gracious words which proceeded out of his mouth.*" (Luke 4:22).

We have an instance of it in the experiences of Francis Schlater when he stood in silence before the multitudes in Denver and men were healed as they passed before him and received his blessing when he laid his hands upon their heads. Not until they began to exploit him in a commercial way did he retire. But by this experience we may answer Jesus' question, "*When the Son of Man cometh shall he find faith on the earth?*" Yea, Lord! a mighty and yearning faith, for that

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year thousands left their homes and travelled days to reach the healer; the railroads were congested; fully five thousand waited in lines to have him lay his hands upon them.

When Jesus sent forth the twelve disciples, he sent them not only to preach the good news but to heal the sick, and when he sent the seventy, it was with the same message, and we read that he finally commanded every one who should hear to do the same works, "*Teaching them,*" he said, "*To observe all things whatsoever I have commanded you.*" So today, we approach this Master with one thought, that he had the message that delivers the world—body, mind, soul and affairs; and it needs only that we seek the knowledge—think the same thoughts—and love with the same love in order to repeat his history in ourselves.

Jesus used many methods, but he had but one Spirit. He often listened and kept his consciousness close to that Spirit, to know just what to do in special instances and his teaching was, to become open to the Holy Spirit within yourself, that you may know always just how to meet the case that is before you. Oh, the wonder of this Master! He did not receive his methods from the Hindus or the Egyptians or the Jews or from any personality, but he knew everything from the Father, of whom he said: *He dwells in you.* You do not need to go to India, nor to Palestine, but just where you are you can be taught as surely as he was taught by the same One—the Father that dwells within you.

Certain things have been discovered among the modern healers and, even before their attention has been called to the fact that Jesus did the same thing, they have acted in the same way, and used the same methods. Thus, it has been known by modern healers that it is advisable to take a patient alone, especially if there are antagonistic or doubting mentalities near by. So also, when Jesus healed the daughter of Jairus and the room was filled with mourners and those that scoffed when he said, "*The maid is not dead,*" Jesus put them all out but three of his disciples and the girl's father and mother. Then he spoke to that daughter as she lay there apparently dead. He told her to rise and she came to life, for he had no mental antagonism or doubt from others, but a clear field for the manifestation.

It has also been found by certain of the modern healers that they do not need always to be in the presence of the patient; that distance makes no difference with the Spirit; that the Truth can be spoken and heard miles away and healing result, even though they do not know that they are being treated. We read of the Centurion who wished his servant healed, coming to Jesus, who said: "*I will come down and heal him.*" But the Centurion replied, "You do not need to come. Only speak the Word and my servant shall be healed."



He was not an Israelite, but he knew. He had a realization that the Israelites did not have, for Jesus said of him, "*Verily, I say unto you, I have not found so great faith, no, not in Israel.*" Then Jesus said to him, "*Go thy way, as thou hast believed, so be it unto thee,*" and the servant "*was healed in that self-same hour.*"

It has also been found that the patient does not always need conscious faith. In "faith-healing," there have been some points that have been closely maintained, one of them being that the *patient* must have faith. But it has been discovered, that sometimes they do not even know that the Word is being spoken for them, yet the healing takes place. In certain of the cases which Jesus Christ healed, the patient did not know who it was that gave the treatment. This was so with the man "born blind," who could not tell who healed him until afterward Jesus Christ himself told him.

Then, we have people that have been healed by their own faith. "Thy faith hath made thee whole," Jesus said of certain believers, knowing that he himself had done nothing. Just looking toward him was quite sufficient to open their own interior nature and cause their healing to spring forth. So also we have found people, who have been looking to us and we have not received their message, yet they have been healed. Sometimes healers have been very much puzzled over this, but Jesus understood the law.

He declared that he did nothing but what he saw the Father do, that it was not Jesus of Nazareth, but "the Father that dwelleth in me that doeth the works." Thus we understand our personality is but a representative of the healing Truth and the law works marvelously and we often feel very humble before the wonder-works that take place, with which we have had so little to do.

Modern Christian Healing sometimes requires a number of treatments, and instances are given in Jesus' experience when several words must be spoken to bring the healing—a different attitude, another step to be taken, as when one man came to him to be healed of blindness. After touching his eyes Jesus asked him if he saw, and the man answered: "*I see men as trees walking.*" That was not sufficient. Jesus knew that the healing was not complete; for he was still mentally blind, seeing men as walking vegetation without soul, what the tree is with volition added. But Jesus knew how to take his consciousness further than that, and bring him to see men as they really are, with souls, immortal, the image and likeness of God, and so he touched him again and then he saw perfectly.

There was the case of the boy with what we would call epilepsy. This case required a number of steps. First, Jesus had to arouse the faith of the father, when he cried, "*Lord, I believe, help thou mine unbelief!*" And then he inquired into



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the boy's history, how long had he been thus? The work was beginning and the boy was writhing, and presently, as Jesus sent forth the word for his deliverance, he fell as one dead, and they all said he was dead. And this has been the experience of some of the modern healers, that when they have spoken the word that was very effectual, the patient seemed to be worse, and ordinarily one might be frightened, might think that, instead of helping, he was making things very much worse. But we remember how Jesus reached out his hand and said, "He is not dead;" took hold of his hand and helped him to rise perfectly healed. All these were steps in the treatment, and, although they did not go from day to day as with many of us, yet our healing is not unlike his in having stages of development.

The modern healers find that it is a very good thing for the patients not to talk about their cases for a while, but keep quite silent. Oftentimes, they are like tender plants, and if they began to talk about their healing, they may raise doubt and even malicious resistance, and the antagonism may sweep over the tender faith like a bitter storm producing disastrous results. Jesus often said: "*Go and tell no man,*" and now we know he said it in almost every instance, for the benefit of the one that had received the treatment, to keep their tender consciousness protected. Let them at first be temperate, patient, quiet, trustful like a babe, then later they can weather conditions and the unbelief of the multitude, undisturbed.

These are some of the things that have been discovered by modern healers, who do not know the history of Jesus Christ and yet have had the same experiences. And now we are to go further, for he left a record in the mentalities of his disciples for our guidance into larger power, broader expression of the faith that is in us.

We find that after he had healed the case of epilepsy which his disciples could not reach (though they tried their best while he was on the Mount of Transfiguration) they came to him and asked, "*Why could we not heal him?*"

Jesus did not say, "How could you expect to do such a work, you are not far enough along," or, "You are presuming to think you can heal every case." Oh, no! On the contrary, he began exclaiming, when first they brought the boy to him, "*O faithless and perverse generation, how long shall I suffer you!*" that is, "I have worked with you so hard, I have given you so much truth, how is it that you are not more open to the Spirit, so as to know just how to proceed?" So he turns to them and gives them a brief answer—so simple: "Why could you not heal him? *Because of your unbelief!*" "*Howbeit,*" he continues, "*this kind goeth not out but by prayer and fasting.*" Prayer, that is, devotion, keeping close to the Spirit and filling yourself with faith, the divine substance; "fasting,"



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breaking down the limitations which you have put upon yourself, dissipating certain appetites, weaknesses and unchristly attitudes, which are as barriers between you and the perfect work.

This Master gave the directions, "*Pray without ceasing, Watch and pray, always,*" for he knew that each prayer will be treasure-in-heaven and fill our consciousness and our lives with believing and overcoming, and transmuting our desires and other strong feelings and passions into power. It should not be a prayer for that special case, but in all seasons, a true living and keeping close to the Spirit.

Then the "fasting"—the letting go of the things that are false, or do not represent the true life. It may take the form of what the world calls fasting, but it must be more than abstaining from food. The real fast is in thought—in the within. Sometimes it may mean the withdrawal of your mentality from the accumulation of things—thinking of money, of your living, property, reputation. One of the main things is that a man deny himself, his own pride, egotism, the feeling that you, as a personality, are doing good.

We find that sometimes there was a great surging going on within Jesus. It is called "groaning" or "sighing." One time, led of the Spirit, he did something peculiar to free a man who was deaf and dumb. He put his fingers in his ears, and touched the man's tongue with the tip of his own and he sighed and looked up to heaven and said, "*Ephatha,*" that is, "*Be open.*" What was that sigh? When he was at the tomb of Lazarus, it says, "*He groaned within himself.*" What was it? Why, it was the Great Soul-breath working from the center through his whole being, the ends of his fingers, the tip of his tongue, and pulsating between him and Lazarus so strong that tears flowed from his eyes.

We find at one time as he went through the crowd he felt a mighty power go out from him and he turned and said, "*Who touched me?*" and the disciples smiled, and said, "Lord, the crowd is pressing on you." But he never replied, but looked for the one who had touched him and he found a woman drawing back. A wonderful thing had taken place in her, a great healing, and it had come to pass because she knew if she could just touch the hem of his garment she would be made whole. And he said, "I perceive virtue hath gone out of me." That is what is meant when you say, "All my heart goes out to help this one." That feeling is a power—virtue—and it can go out and heal if you know it. You are asked to help some one and you answer, "Yes, I will give a treatment," and instantly it is done. Virtue has gone out of you. Your true thought has gone on its way and the work has been done. And who did the work? Your personal thought? No, the Great Spirit of us all. "*I can do nothing of myself,*" the



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Master taught that so plainly. If you think you as a personality heal, that moment you will lose certain of your healing powers. We must keep watch with the Master that this little self shall not claim to do the healing, but all honor be given the Spirit—the Universal Spirit that dwells in all. *"It is the Father that doeth the works."*

Sometimes Jesus used symbolism. He knew in the case of a certain blind man that the man needed to have his faith strengthened. That there was a kind of connection to be made, and so he took some clay and moistened it with spittle and anointed the man's eyes. Sometimes I think the man may not have had any eye-balls at all and that Jesus made little spheres of earth and water and put them into the empty sockets and then breathed upon him as we read in the first chapter of Genesis, God breathed forth light, *"The spirit of God moved upon the face of the waters and God said Let there be light, and there was light."*

Afterward when the disciples anointed with oil, they understood it to be symbolism, that there was no special virtue in the oil. They did not make the mistake of ascribing power to material things but used them symbolically, because of the faith of the people who needed to be trained and carried until they were able to receive.

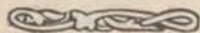
It has been found that in order to heal certain cases you must know how to destroy sin, to bring vice to naught, and all the fruits of it. This is done by the Truth spoken aloud and silently, telling them plain facts, that they cannot continue in that way of living and expect to be well, and silently declaring to them that, in truth and in spirit, they are not doing those false things; that they are not true of their real self. Then there follows a beautiful co-operation, and, as Jesus said, *"Go and sin no more lest a worse thing come upon thee."* Thus sin passes away by the power of the truth, and the sickness that was the effect of the sin is destroyed forever.

This is a science and is to be studied as such and it will overcome all our unbelief until we know all things and all things become possible to us.

You know yourself and you know God. Unite with the Spirit and do all the works which Jesus did and greater works, even as he prophesied for us.

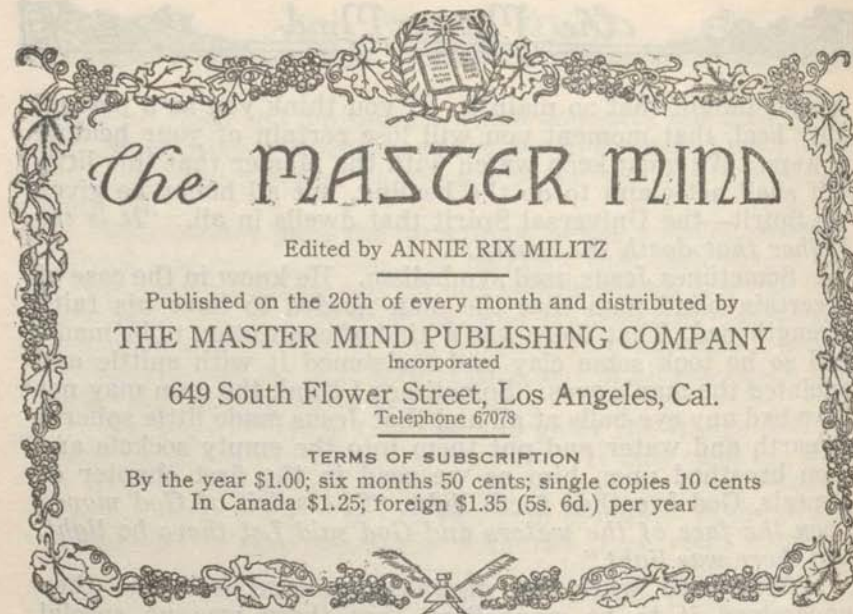
Let us in the silence breathe the same prayer of that loving, humble father: *"Lord, I believe! help thou mine unbelief!"*

SILENCE.



Attribute not to any soul that which thou desireth not to be attributed to thyself, and do not promise that which thou dost not fulfill.—Abdul Baha.





*The* MASTER MIND

Edited by ANNIE RIX MILITZ

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## THE EDITOR'S SANCTUM

### The World New Thought Exposition

Nestled in the heart of San Francisco, is a work going on that might be called the spiritual core of the great Fair that is appealing so to the artistic and physical senses of all who visit it. Its history, principles and personnel are strikingly parallel to the large Exposition, and its liveliness, attraction and success are of like nature, it being the micro-exponent of the same ideals of which the Panama-Pacific International Exposition is the macro-exponent.

In the eyes of some of the visitors to San Francisco, it is the successful rival of the Fair, for they came to see the Exposition, but are spending all their time at the Metaphysical Headquarters and Library, making the Propaganda work, a Congress in advance of the great one to be held August 30 to September 5.



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And here your Editor sends forth loving thanks to all the dear hearts who have contributed financially to this work in response to the *Macedonia Call* that went forth from this Sanctum in our May number of *The Master Mind*. Good stewards of His plenty, you shall have it all returned to you, an hundredfold, good measure heaped up, pressed down and running over.

✻ ✻ ✻

As some of you will receive this issue of our magazine in time to take advantage of the information, we call your attention to the *morning class* of Annie Rix Militz at 10:30 a. m. (in addition to her evening class at 8 p. m.), June 21 to 26, which will be a training in the *Guidance of the Holy Spirit*; also to the course by Harriet Hale Rix, during the same week at 3 p. m., when she will give *Lessons in the Spiritual Art of Healing*, beginning Sunday, 3 p. m.

✻ ✻ ✻

One regret we must record, that Miss Eva A. Vescelius, who was to give us an education in musical therapeutics, will not be able to keep her dates, June 27 to July 3, but hopes to be with us later.

Also letters from Mrs. Caroline F. Marsh and Mrs. C. E. C. Norris of the prospect that they will not be able to keep their dates.

✻ ✻ ✻

I trust that if any of our readers are laying their plans to attend certain classes, that they will either write to our Secretary, Miss Grace Wilson, 220 Post Street, San Francisco, or send a telegram (the answer to be prepaid), inquiring if the class desired is unchanged as to dates.

### Interesting Items About the August Teachers

The Reverend Lucy C. McGee of Boston, Mass., will open the month of August with a morning class with subjects as follows:

August 1 to 7. Class at 10:30 a. m.

REV. LUCY C. MCGEE, Boston, Mass.

*Sunday:* "The Supremacy of Spirit."

*Monday:* "The Key to Interpretation."

*Tuesday:* "Consciousness—Sub—Normal—Super."

*Wednesday:* "Concentration and Centralization: Unification—Oneness."

*Thursday:* "The Spiritual Interpretation of Dante's *La Divina Commedia*."

*Friday:* "The Silence—Its Lure and Eventuality."

*Saturday:* "Jesus Christ, the Mystical One."

Miss McGee is a scholar, being a collegiate graduate, and at the same time a deep spiritual student of devout, self-sacrificing nature and aspiration. Her principles are the Absolute, and your Editor recommends her teachings and their application.



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Miss McGee has a large and enthusiastic following in Boston, where she has taught now for some years. She has written several books which can be obtained in the Library.

✱ ✱ ✱

Mrs. Mary R. Thayer,\* also from Boston, Mass., will be with us in August, though the date is not certain, whether August 1st or later, for her time must wait upon that of her husband's vacation. Mrs. Thayer's ministry is one of those quiet, home teachings and practice, that are often the most valuable that one can receive. Being one of the pioneer metaphysicians, it is hoped that her messages will be well illustrated with her own and others' personal experiences and demonstrations.

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Dr. Frank Riley,\* recently of London, Eng., but now a resident of Los Angeles, to which he came with his family this spring, comes to us with a foundation laid in harmony with the Christian Science platform. He has studied the Scriptures of many nations and his course of lessons will be most profitable in broadening the outlook, and establishing faith through "the cloud of witnesses" that his lessons will invoke.

✱ ✱ ✱

Miss Leila Simon of Cincinnati, Ohio, is one of our most attractive teachers, full of the Spirit and of practical realization of the life that is worth living.

Miss Simon has proved herself most efficient in organizing ability, having a large, flourishing congregation in Cincinnati with many departments of activity and an excellent record financially.

Miss Simon is a talented graduate of the Emerson School of Oratory, and her renditions of Biblical Stories have been valuable contributions to the programs of the New Thought Conventions in the United States, England and Scotland.

The following are her subjects and dates:

August 8 to 14. Class at 10:30.

MISS LEILA SIMON, Cincinnati, Ohio.

Sunday: "The Call of the Spirit."  
Monday: "The Mystery of Suffering."  
Tuesday: "The Meaning of the War."  
Wednesday: "The Law of Attraction."  
Thursday: "Can I Afford It?"  
Friday: "Life's Acid Test."  
Saturday: "The New Way Out."

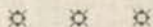
Miss Edith Martin,\* of New York City, is a teacher and healer of many years' experience, trained and ordained by Emma Curtis Hopkins.

\*The subjects of this teacher and dates will be found in the March MASTER MIND, page 210.



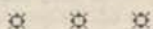
## The Master Mind

Miss Martin was one of Chicago's most successful Public School teachers, occupying high position when she left pedagogics for the greater teaching. Her lessons are strong, clear statements of the Absolute, and her presentation is especially recommended to those who desire a true foundation for this life.



Mrs. Rose M. Ashby of Atlanta, Georgia, is a successful leader and lecturer, who has not found a life of public service to be inconsistent with her office of a happy, practical wife and mother. She has two very important affiliations as President of the Atlanta Psychological Society and as one of the high officials in the Grand Chapter of the Georgia Order of the Eastern Star.

Mrs. Ashby is a fluent speaker of scientific and philosophical training, whose personality is magnetic and whose presentation especially meets the need of those in search of intellectual satisfaction in the new metaphysics. And Mrs. Ashby has a very sweet and deep spiritual quality also.



Mrs. Lida Hardy\* of Topeka, Kan., Editor of *The Day Star*, will create a week of special value by her double course of instruction to and for parents and children.

The children in the Sunday Schools of the various centers are in training now, to sing and play, illustrating Mrs. Hardy's ideas. There will be talks to mothers, and a day for the *International Mothers' Union*.

Mr. Hardy, who is of great assistance to his wife in this joyous work, although a busy man in his own vocation, and their son, Harry, will probably accompany Mrs. Hardy and contribute, in no small way, to the success of this "*World's Children's Week*."

Mrs. Hardy is a daughter of one of the pioneer lawyers of Iowa, a graduate of Brighton, Ill., High School. Married in 1890, becoming the mother of four children, she nevertheless kept up her studying and writing so that, through the encouragement of her husband, she graduated from the Topeka Kindergarten Training School in 1898. She became the Superintendent of the Mothers' Kindergarten Training Class and Director of children's work in the church of Dr. Chas. M. Sheldon.

Through Froebel's teaching, she was led to New Thought and was healed of a large tumor by Charles Fillmore. In the

\*All the Teachers described, and many others to come, will be found, with their dates and subjects, in *The Calendar* issued freely by the Cal. N. T. Exposition Committee, 220 Post St., San Francisco, Cal. If desired by mail, enclose a stamp in your order.



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face of much antagonism from friends and family, she has been loyal to this light and has seen most of them swing in with her to walk the happy Way.

Mrs. Elizabeth A. Whiteside has had much experience in healing, both in the Eastern States and in Washington, where she now resides. She has done excellent work, both in Seattle and Tacoma, and these, while carrying out her duties with her family and in society. Mrs. Whiteside is one of those happy, wholesome good-to-look-at women of refined and cultured ways, that heal by their presence, and in this Exposition course, "her works shall surely follow her." Her dates and subjects are: August 15 to August 21. Class at 8 p. m.

MRS. E. A. WHITESIDE, Auburn, Wash.

- Sunday:* "Practical Christianity and Christian Healing."  
*Monday:* "Spirit: The Wrong Idea of Spirit Is the Secret of All Misery."  
*Tuesday:* "The Subconscious Mind." "Man liveth not by bread alone."  
*Wednesday:* "Soul and Body." "The Soul is the weaver of its own earthly garment."  
*Thursday:* "Healing." "Heal ye the Sick."  
*Friday:* "Faith and Love." "The Greatest of these is Love."  
*Saturday:* "The Law of Prosperity." "Give and it shall be given unto you."

Miss Myra G. Frenyear of San Diego, Cal., who recently has become Mrs. Wiseman, will pass into the history of this movement as one of the pioneer workers of Southern California. She has founded a Center in San Diego, called the House of Blessing, where she faithfully carries on a very full work of teaching and healing, the year round. Earnest and strongly individualized, she is a bulwark of strength to this cause, inspiring many with courage and positiveness. Her program is as follows:

August 22 to August 27. Class at 3 p. m.

MYRA G. FRENYEAR-WISEMAN, San Diego, Cal.

- Sunday:* "The Jehovah Christ Consciousness."  
*Monday:* "Who Jehovah Is."  
*Tuesday:* "Who Jesus Christ Is."  
*Wednesday:* "The Jehovah Christ Psychology of Freedom."  
*Thursday:* "The Jehovah Christ Psychology of Individual Power."  
*Friday:* "The Jehovah Christ Psychology of Accomplishment."

The week just before our great Congress is to be crowned with one of the most, if not the most, widely known of our New Thought exponents, the Editor of "Nautilus," Mrs. Elizabeth Towne. She is one of those workers of whom much must be



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said, to do justice to the subject, or we must condense (which requires greater effort) because of the limit of space.

Happily, there is a little booklet which describes the rise and progress of Mrs. Towne, which can be obtained from the Elizabeth Towne Co., and at "The Master Mind Booth" in the Exposition. The account is "a treatment" in itself, it teems so with courage, faith, resolution and "that something." But it does not tell you what a charming personality Mrs. Towne has, so winsome, sweet and genial. It does not speak—in so many words—of the great, generous soul. These are what you find when you meet Elizabeth face to face.

We hope to make her coming a large "net" to catch a "multitude of fish" for the Kingdom of Happiness and therefore, doubtless, may need to open her course in one of our large public halls. This may also be necessary because she is to have her opening address supplemented by a most interesting program of *Indian Ceremonial Songs and Dances* by the talented Miss Zahrah Ethel Preble in Indian costume, accompanied by the composer, Prof. Carlos Troyer, which would be a sufficient attraction in itself.

The following is a list of Mrs. Towne's subjects, which she is preparing especially for this Propaganda work:

Aug. 22 to Aug. 27. Class at 8 p. m.

MRS. ELIZABETH TOWNE, Holyoke, Mass.,  
Editor "Nautilus."

### THE NEW THOUGHT SCIENCE OF THE INFINITE IN THE INDIVIDUAL

Sunday: "Some Revelations That Have Made Me."

Monday: "Evolution and the Absolute."

Tuesday: Materials and Methods of Creation. Instinct and Intuition."

Wednesday: "Mechanics of the Mind, Based on What I Learned from a Hindu Yogi."

Thursday: "Wisdom, Will and Desire."

Friday: 10:30 a. m.: How to Express the Infinite in Business and Social Life: Beginning at Home."

Friday: 8 p. m.: "Healing Means and Methods, Spiritual and Material."

Saturday: **NEW THOUGHT DAY in Exposition Grounds**

### Noon Meetings

Held every day at the San Francisco Metaphysical Hall, 220 Post Street, are growing daily in popularity and usefulness. During July, the speakers and their dates will be as follows:

Mondays, July 12 and 26, Grace Edna Dundas; July 19, May Andrews Wiggin; Tuesdays, Annie Rix Militz; Wednesdays, Ida Mansfield Wilson; Thursdays, Harriet Hale Rix; Fridays, Elsie Noonan Randall; Saturdays, July 3, Helena J. Martin; July 10, Agnes M. Lawson; July 17, Clara Shipman; July 24, Henry Harrison Brown; July 31, Judge H. H. Benson.



## 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., Wis., 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. (St. Johns), Brazil (Central).	1:00 a.m.	India (Central).
4:30 p.m.	Greenland, Brazil (Rio Janeiro).	2:00 a.m.	India (East).
5:00 p.m.	Atlantic Ocean (Middle).	3:30 a.m.	China (Hongkong).
6:00 p.m.		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.

### Returning Good for Evil

It is the time of the preaching to *nations*, of their conversion and healing, preparatory to the Judgment, when nation shall be separated from nation as a shepherd divides his flock, putting the goats where they cannot do harm, and leading the sheep "into the green pastures and beside 'the waters of gentle stillness.'"

The old preaching of the gospel quite missed the mark in applying the *Day of Judgment* to personalities. Jesus plainly



## The Master Mind

taught that it was nations that should be judged. But first, they must hear the message; therefore the followers of Truth must become very active in radiating the good news to the uttermost parts of the earth—to the regions where their personalities may never go, but their thought can reach easily with blessing.

Men have gravitated to certain nations through the gateway of birth because of some dominant tendency. They may remain with their nativity, because still ruled by that nation's characteristics, or they may migrate and ally themselves with a nation of quite other traits and customs.

The United States are filled with men and women who were born in Europe but who are living in peace and confidence of safety, because certain elements in them made it possible to pull up roots and be transplanted, and so unfold in other ways than those of their warring brothers.

As Jesus prophesied of certain of his disciples, that they would "not taste of death till they see the Son of man coming in his kingdom," so it might be declared true of certain nations. And why should the United States not be included in that list? To see a nation carry out the Christ-ideals of returning good for evil, practicing non-resistance towards injury! What a spectacle for angels! Yet it can be done. And the way is with us, who are giving over our imaging power to the Christ.

The patience of the Americans with public impositions is proverbial. But that patience rises to power at last and everything yields before the might of its "public opinion" and demand.

It is the *consciousness* that is the principal thing, the deeds will adjust themselves, if the states of mind are kept close to the Mind of Christ.

The power that is not expended in aggressive, physical violence, accumulates as an occult force, a mighty catapult of Spirit, before whose inspired skill error is vanquished as the great Goliath fell before the well-directed pebble of David's sling.

To you faithful ones, who give yourselves every month to healing the planet of its false race-thoughts and preparing it for the true cosmic realization, I recommend a practice this month of addressing (silently) all the regions named in our *Soul Communion Time Table* at the head of this department, rousing them to new light on the way of fulfilling the Master's great injunction of returning good for evil.

A small map of the whole world will aid in concentration, making you feel your touch with these lands. The countries are taken by their parallels in longitude. This is the reason Alaska, Hawaii and Tahiti, apparently so far apart, are mentioned so near together—they are upon nearly the same parallels.



## *The Master Mind*

Some countries you may not dwell upon very long, others may claim your long and ardent exhortations. God will inspire you with the words, and each concentration can begin with our

### SUNRISE BLESSING FOR JULY

NOW THE WORLD AWAKENS TO THE CHRIST WAY OF OVERCOMING EVIL WITH GOOD.

Then, when at the close of the month, our half-hour of the Soul Communion is observed, realize that your faithful service through the month has become dynamic in its effect upon the peoples of this globe. You can saturate this race with the message that is our

### SOUL COMMUNION FOR JULY 27TH

NATIONS ATTEND! AND MASTERS OF MEN! LOVE DESTROYS HATE AND NOBLE, GENEROUS WORDS AND DEEDS CONFOUND SELFISHNESS AND THE PLANS OF THE WICKED.

And new ways and wonderful expressions of unity and forgiveness, adjustment and deliverance, will charge the race mind and burst forth into expression through inspired individuals, to the honor and glory of our humanity, and deep and grateful thankfulness to our God.

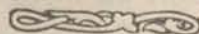
### THE THEME FOR NEXT MONTH'S PLANET HEALING Creating Ideals of Peace

### SUNRISE BLESSING FOR AUGUST

BLESSED ARE THE PEACEMAKERS! FOR THEY ARE THE CHILDREN OF GOD.

### SOUL COMMUNION FOR AUGUST 27TH

NOW THE AUTHOR OF PEACE INSPIRES HIS CHILDREN TO IMAGE AND BRING FORTH ALL HIS NOBLE WORKS OF PEACE.



If a man has ten good qualities and one bad one, we must look at the ten and forget the one. And if a man has ten bad qualities and one good one, we must look at the one and forget the ten.—*Abdul Baha.*

It is by love only that we can fully enter into that harmony with others which alone constitutes our own reality and the reality of the universe.

Love is the breath of the Holy Spirit in the soul of Man.—*Abdul Baha.*



## 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 7—FOR THE BLOOD

These letters are written from realization and are not mere words. Each treatment is good for many ailments. For when one member of a body is affected, all its cells need relief. The human body is but an indicator and all disturbances signify a need of change in the mind.

Repeat these messages to yourself, or your friend, many times, and if some thought impresses you, stop and meditate well upon it.

Letters have been written to correct disturbances, as follows: *January, 1915, Letter 1, The Heart; February, Letter 2, The Stomach; March, Letter 3, The Head; April, Letter 4, The Kidneys; May, Letter 5, The Liver; June, Letter 6, The Nerves.*

Peace be unto you, my Friend:

Your life is now given over to the great Healer and, being consciously connected with Purity, Strength and Love, that indicator of your Life, *the blood*, will now show forth purity, right warmth and freedom and fullness in its circulation.

*Your life is hid with Christ in God* and it cannot be lost, it is in no danger, and no loss of blood can lessen the Presence of your Life. You are open to the inexhaustible source of Life, and the more the blood flows out, the more the Life flows in.

No poor thoughts can make your Life thin and weak. Now your rich heavenly Father fills you with the realization of the riches in His house, "enough and to spare," and opens up the avenues of your prosperity both in your affairs and in your soul.

Loving service that springs from the heart and not from sense of duty, makes your blood rightly rich and abundant.

Clean thinking is the great purifier that prevents and dissipates every spot or blemish. God gives you divine control over your thoughts and feelings, and constant, silent prayer for purity in thought, word and deed is the mightiest "blood-purifier" in the world. Your holy innocence is established in God's sight and you speak the Truth from the Highest, when you meet every impure suggestion with the positive, determined affirmation of your true being: "I am pure! I am pure! I am pure!"



## *The Master Mind*

The positive power of God's Love and its universal radiance are the cause of a free, far-reaching circulation of your life (blood). The great Love-presence goes to the uttermost part of your extremities, carrying warmth and strength and making your circulation perfect.

God's Wisdom shows you that you must not withhold any love from humanity and must be free in circulating money, the emblem of the love-giving of God. So shall all things be expressed normally in your body, not the thinness of the miser who "withholds more than is meet," nor the obesity of the plethoric who accumulates more than is fit.

The substance of your life is the light of God and it is the whiteness of your blood—not anemic with lack but electric with positive, angelic power. The little white angels of the blood are now doing their divinely sanitary work, and all things are working together for good.

Divine intelligence rules all the coming and going in every department of your being and all that comes to you blesses you and all that goes leaves a blessing.

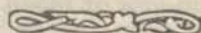
You are cleansed now by the blood of the Lamb, by the blood of the Christ flowing through your veins, that is, the Life of God is living you. The old blood—life—passes from you—"is shed for the remission of sin," and the new blood—Life—of Christ fills your whole being, making you perfect as God is perfect, and sound and well in every part.

In oneness with the Law of your Healing,

We are yours,

THE HEALING CIRCLE,

Per A. R. M.



W'en Trouble come to whar I live,

En say he gwine to stay,

I hollers thoo de keyhole,

"I done took holiday!"

I sho' has moved away!"

Dat des de word I say;

I hollers thoo de keyhole,

"I done took holiday!"

Is there but one day of judgment? Why, for us every day is a day of judgment—every day is a Dies Irae, and writes its verdict in the flame of its West.—*Ruskin*.

If we learn to ignore the thin films of diversity in training, station, interest and aim, and go straight to the heart of our fellow man, we are sure of finding a cordial response.

—*William DeWitt Hyde*.



## 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

### Seventh Study

#### EARLY HEROES AND HEROINES OF ISRAEL

ONE of the first great judges of Israel was a woman, who also was a prophetess of great power and mastery. Self-government is successful so long as the woman in us has its part, and is honored in its guidance and command. Israel had a kind of theodemocracy, in which the leaders were chosen by a sign from God and with the consent of the people, and all went well with them, until they began to use man-made laws, such as retaining a man in office all his life and making the office hereditary. Then unsuitable men became judges and the people clamored for a king.

Deborah was a power even in directing the armies, and the great General Barak would not go into the field without her.

Executive strength and skill mark her administration and she prophesies the victory of Israel through the hand of another woman, Jael.

The history of these heroines of Israel is brief, occupying but two chapters in the Bible, Judges IV and V, yet their influence was far-reaching. It was Jael, who while entertaining the great warrior Sisera, killed him in his sleep by driving a nail into his temple—such is the treachery of war! But the story is told to show that God uses the weak to confound the strong, when the people rely on Him to fight their battles.

Israel remained at peace for forty years more, and then sin made them slaves to their enemies. Then a hero rose among them named Gideon, the iconoclast, who, after receiving a heavenly visitant, cut down the groves of the heathen idol and began, under the directions of the Spirit, to resist the nation that held Israel in slavery. He, like Moses, would not take the leadership in this bold rebellion without special signs, which were freely given him.

Then, under the guidance of the Spirit, Gideon chose 300 men to go against the legions of the Midianites, and all the weapons they took were trumpets, lamps and pitchers. They



## *The Master Mind*

approached the encampment by night and encircled it with their lights concealed in the pitchers. At a concerted moment, they blew their trumpets and broke their pitchers and the Midianites were filled with terror, and in their panic began to slay each other, and "thus was Midian subdued before the children of Israel, so they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon."

With the death of Gideon, came more dissension and sin, and great was their suffering until at last they repented and sought the Lord for a leader who should deliver them. And there was a "mighty man of valour" named Jephthah who, being the child of a harlot, was so despised by his father's children, born in wedlock, that he fled from his father's house. But the elders in Israel sought his aid, and promised him leadership if he won the victory over Israel's enemy.

So Jephthah took the command and vowed that if God would give him the victory, that he would sacrifice, as a burnt-offering, whoever came "out of his house to meet him on his return in peace from the children of Ammon."

Jephthah had an only child, a beautiful daughter, and as he approached his castle after his victory, she came forth singing and dancing to meet him.

Then her father was filled with grief, for he remembered his vow to the Lord and which, in his loyal devotion to God, he had no thought but to fulfill.

And Jephthah's daughter was like her father, courageous and loyal, urging him to do with her as he had vowed—only giving her two months more to spend with her maiden companions.

Jephthah knew he was not to kill her, the common interpretation of a "burnt-offering," for all Israel had profited from the rebuke which Abraham had received on the mountain, when he started to kill Isaac, because God had told him to "offer him there for a burnt-offering;" how Abraham's hand was stayed and Isaac was not killed, although the sacrifice was perfect.

The devoting of Jephthah's daughter was to a virgin life of seclusion, a vestal maiden of the temple, the subject of "a peculiar vow" (See Numbers 6:2) of perpetual virginity.

And we read in Judges 11:39, 40 that "it was a custom in Israel that the daughters of Israel went from year to year to rehearse the righteous acts of the Lord with the daughter of Jephthah, the Gileadite, four days in a year."

Contemporaneous with the prophetess Deborah, was the beautiful Ruth, the fourth of these heroines of this epoch of Israel's history. The account of her life is found in the book of Ruth. There you read of this lovely young widow who,



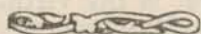
though of the heathen Moabites, so loved her mother-in-law, Naomi, that she would never leave her, but identified herself with Israel even to its religion.

Ruth became the wife of one of the great men of Israel, Boaz, and the ancestress of King David and, therefore, of Jesus Christ.

The heroines, aside from Ruth, that contributed to Israel's victories failed each in some respect: Deborah belittled woman in her speech to Barak (Judges 4:9); Jael's treachery is not to her credit; the virginity of Jephthah's daughter was forced.

But Ruth redeems all these weaknesses of the others in herself. She exalts woman in her love of Naomi; her fidelity, so unusual, offsets Jael's weakness; her voluntary choosing to forego marriage, to follow the God of Israel, her sweet obedience—all these gather the loose threads of character and make a straight way of descent for the great Kings of Israel and finally, the greatest of all, the Messiah.

The two hero-judges that close this era of Israel's history, Samson and Samuel, will be considered in our next, the Eighth Study.



## THE SONG OF MY LOVE TO GERMANY

THIS REPLY TO THE HYMN OF HATE IS INSCRIBED TO THE SINGER OF THE HYMN, WHOSE NAME, FOR VERY LOVE'S SAKE, I WITHHOLD FROM THE GAZE OF MY READERS

1.

Thou hast sung to me thy hymn of Hate, my brother, now shall I chant to thee my song of Love.

And my song of Love shall prevail over thy hymn of Hate; and the worlds of men and gods shall proclaim me to be the master-singer, inasmuch as in my song is a truer and sweeter human note than in thine.

2.

And by the power of my song I shall subdue thee unto the dominion of my King of Righteousness; and thou shalt become the most willing and most obedient subject of my Prince of Peace; and thou shalt yet serve him more faithfully than I have served him.

3.

By Love I shall heal thy soul of its frenzy. By Love I shall deliver thy mind from thy self-created madness.

For it is not really my brother who sings this hymn of Hate, but an evil thing who obsesses thy fair soul.

Therefore thy hymn of Hate hurts me not. Nay, but I find in it a certain comfort; for to me it is a sure sign that thy madness is passing from thee.



## *The Master Mind*

For a hate, such as this, only comes to the soul or conscious state of man or society when it is about to pass away. It is the shriek of its death agony; it is the sore crying of its last struggle.

4

My Brother, my own Brother, son of my own Father, son of my own Mother, I will to thee now the best that can be given thee of Heaven. And thou knowest, sure as I chant to thee my love, so sure would I serve thee in the best way I can.

And no better way can I see to serve thee well and for thy good, even now in this the hour of thy dire need, than to seek to save thee from thyself.

For thou hast generated a false self, thou hast created a hideous thing, a monster of death, a phantom of hell,—an image who is verily a masquerade of thy true Self, a fiction of thy lower nature, a creation of all thy unworthinesses.

Unreal, yea, a lie is the very existence of this eidolon, yet hath it the power to destroy thee.

Strong hath the monster grown, and already it is strangling thee, yes, even thee my brother.

Yet is thy virtue, yet is thy virility, yet is thy strength, and thy strength alone, in its clutch.

For thou hast long time nourished it well and right willingly on the finest elements of thy human soul and body.

5

O Brother, know that this self-engendered, self-nourished monstrosity obsesses thy fair manhood, deludes with foolish imaginings thy true, thy native mentality, puffs up with vanity thy soul, possesses with an insane pride thy whole nature.

Know that its will is, and can only be, to destroy thee. Its desire is, and can only be, to lure thee into its hell, to win thee for its devouring.

O Brother, my own Brother, child of the one Mother, son of the one Father, during these woeful months I have sent thee Love, ay, the best Love that one human soul can send to another.

And I know that this Love shall find thee, I know that it shall save thee, I know that it shall slay thy destroyer, I know that it shall set thee free.

7

Hear my chant, my Brother; for if thou wilt only listen to it for a little time thou wilt perceive in its harmony the note of the Christ-melody, and then thy malady will pass from thee, and thou shalt be healed.

Hear my song, my Brother. It is the song of thy lover. Surely, surely, thou canst now feel how great and true is my love of thee.

By *James Leith Macbeth Bain*, in *THE GREAT PEACE*.  
*We are pleased to tell you that this beautiful Christ Hymn by this noble Briton has been translated and published in Berlin.*—EDITOR.



## THE SELF

BY JOHN D. BARRY

The self is a great nuisance. If we could only get rid of it we should be relieved of a heavy burden, indeed, of nearly all our cares. Besides being a dead weight to carry, it is continually getting in our way and crippling us and throwing us into confusion and into personal complications.

Without it we should be free. For the first time in our lives we should be able to work spontaneously, joyously, not for the sake of that vain little presence, but for the work itself. We should actually live all the time.

Let us watch ourselves in the course of the day and see how the self keeps interfering. It has the most ingenious way of breaking in, through its assertions of vanity and conceit and egotism.

These qualities seem to be its weapons.

They really are the self.

If we were to rid ourselves of egotism and conceit and vanity the self would perish. When we think of the self in its real nature we see how ridiculous it is and yet how pitiful. But we make no new discovery. We have always known through our clear vision of the self in this friend or that acquaintance. Wherever we see self making assertions we recognize its weakness.

The trouble is that we forget that our own self is exactly the same. For the self is the same the world over. Any difference that may be noted is only apparent. With one the self is more careful than with another under control of qualities that instinctively realize the menace in its nature.

Those whose self is conspicuous we call selfish. And those whose self is inconspicuous we call self-abnegating or unselfish or humble. No matter which of the two classes we may belong to, the self within is always lurking, waiting for the chance to secure release and to take control and to exploit what it believes to be its superiority and what is always nothing but pretense and weakness.

I recently heard of a rich man of New York, one of the great millionaires, who expressed to a friend concern about the future of his young son. He wanted the boy to succeed in the property and to make it a means of leading a happy life. He knew that so much money could be, not a blessing, but a curse. He was determined to do everything he could



## *The Master Mind*

to keep it from being a curse and to make it a blessing. So he proposed to give the boy the kind of training that should make him see the importance of being useful in the world, that should develop high ambitions. But in his plans that millionaire forgot to consider the self at all and the importance of teaching the boy to get rid of the self. His plans inevitably tended to make the self feel more and more important, more and more powerful and more and more exacting, to take the boy further and further from that wonderful source of peace and of wisdom, humility.

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Here is one of the great tragedies that result from superfluity in life. It need not be superfluity of money. It may be superfluity of opportunity or of ability or of good looks, providing food for the self, for vanity and conceit and egotism.

The remark made in regard to a distinguished American statesman provides an illustration: "The impact of his personality was like a blow in his face." The self, when it secures control, always makes startling impact. It disturbs harmony. But its force is an illusion, real only in the sense that it is sure to make a disturbing reaction.

The strongest self is the weakest self. The less of self that people have the greater they are and the greater their power. The complete loss of self would mean the realization of complete being.

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The self is so petty that the marvel is it does not shrink out of sight altogether. The more it asserts and claims the pettier it shows itself to be, and the more pitiable it becomes. There is not one of us that likes it in another, when we recognize it for what it is. But each of us likes the self in himself.

And yet if we could gather together the selves of all the people in the world we should find that the features were virtually the same, expressing the same futility, the same weakness, the same essential unreality.

There are those, on the other hand, who go so far as to say that the self has not and never has had actual existence, that it is a delusion. They call it by various names, fairly stripping it of attributes. By this method some of them apparently succeed in escaping from the self. The change in them is remarkable. They grow finer and stronger and greater. They show us that they have reached some mysterious source of power.

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All the religious and many of the philosophers have advocated the resignation of self. They regard it as the beginning and the end of wisdom, the opening to the infinite of the pores of being. In the language of philosophy, it is sometimes



## The Master Mind

referred to as an escape to the larger self. Now, there is none of the assertion and the apprehension and the fatuity and the disappointment that result from yielding to the petty self. On the contrary, there is absolute unconsciousness, there is ease and, best of all, there is a harmony within that expresses itself in harmonious relations with the world outside.—*Selected.*



### DISARMAMENT

"Put up the sword!" The voice of Christ once more  
Speaks in the pauses of the cannon's roar,  
O'er fields of corn by fiery sickles reaped  
And left dry ashes; over trenches heaped  
With nameless dead; o'er cities starving slow  
Under a rain of fire; through wards of woe  
Down which a groaning diapason runs  
From tortured brothers, husbands, lovers, sons  
Of desolate women in their far-off homes,  
Waiting to hear the step that never comes!  
O, men and brothers! let that voice be heard,  
War fails, try peace; put up the useless sword!

Fear not the end. There is a story told  
In eastern tents, when autumn nights grow cold,  
And round the fire the Mongol shepherds sit  
With grave responses listening unto it;  
Once, on the errands of his mercy bent,  
Buddha, the holy and benevolent,  
Met a fell monster, huge and fierce of look,  
Whose awful voice the hills and forests shook.  
"O, son of peace!" the giant cried, "thy fate  
Is sealed at last, and love shall yield to hate."

The unarmed Buddha looking, with no trace  
Of fear or anger, in the monster's face,  
In pity said: "Poor friend, even thee I love."  
Lo! as he spake the sky-tall terror sank  
To hand-breadth size; the huge abhorrence shrank  
Into the form and fashion of a dove;  
And where the thunder of its rage was heard,  
Circling above him sweetly sang the bird:  
"Hate hath no harm for love," so ran the song;  
"And peace unweaponed conquers every wrong."

—Whittier.



## WHAT IS LOVE?

Love is the honest hearty will  
Ever to be and do,  
Whatever surely shall fulfill  
Some purpose kind and true.

Love is the pure and cheery thought,  
Cherished with heart and mind;  
It leads to all that men have sought  
When truest and most kind.

Love is the wisely spoken word,  
The soft and pleasing tone  
By which, wherever it is heard,  
That Thought and Will are shown.

Love is the sweet and sunny smile  
That goes with friendly act,  
Making what seemed a dream, erstwhile,  
Become a blessed fact.

Love thinks no ill, no angers knows,  
Against all fear prevails,  
Converting into friends its foes;  
Keeps faith and never fails.

Love beareth all things and believes,  
Hopes all things and endures,  
Gives good, whatever it receives,  
Life, power and joy secures.

Love judgeth not and never speaks  
To blame or great or small;  
Love seeketh not her own, but seeks  
The greatest good of all.

Of virtues all, love is the sum,  
In earth or heaven above;  
'Tis love will make God's kingdom come,  
Love reigns, for God is Love.

—R. M. Webster.