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THE DIVINE SCIENCE WEEKLY

PUBLISHED BY THE COLORADO COLLEGE OF DIVINE SCIENCE
730 E. 17TH AVENUE, DENVER

Entered as Second-class Matter January 23, 1919, at the Postoffice at Denver, Colorado, under the Act of March 3, 1879

Vol. I

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Number 43

LIFE ABUNDANT

IDA B. ELLIOTT

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Half-way between these two pictures in the Scriptures, we have a similar one in the first Psalm, which suggests one interpretation of the river and the tree of life, "And he (the man who delights in the law of Jehovah) shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither, and whatsoever he doeth shall prosper."

The striking characteristic of all these rivers is that their flow is large, full, abundant, free. When such a stream is seen, we naturally desire to know its source, and in Revelation we find the key—it proceeds from the throne of God, from the Infinite Source of Life. Jesus, when he said to his followers, "The water which I shall give you shall become in you a fountain of water springing up into everlasting life," and, "He that believeth on me, out of him shall flow rivers of living water," spoke in the recognition that the source of this life-giving stream is the Father in man.

Modern scientists have given us a marvelous insight into the fulness of this stream of energy activating the whole universe. Even without their aid, we see it in the overwhelming force of winds, tides and thunder-storm. We know that these forces are never exhausted; that they rush about us today with the same resistless power that they exerted "before Adam was." We see this force more gently exercised but no less inexhaustible in the streams of heat and light ever active around us. We see it with equal wonder in vegetable life, with its irresistible power ever pushing up against the mighty force of gravity. John Burroughs describes a wild sunflower which he saw growing, pushing its way

up through an asphalt pavement an inch thick. It is doubtful whether the strongest man could put his fist through an inch-deep sheet of asphalt; yet this frail seedling with its persistent, untiring push had accomplished the seeming miracle.

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Thus surrounded and pervaded by visible and provable forces, we do not doubt the limitless power of the outer world. But it is in working with our inner selves that we question it, limit it, doubt its ability. One of our poets cries, "Tis life of which our nerves are scant; more life, and fuller, that we want." What, then, does all this flood of life and energy mean to us in our daily lives? To go back to our figure of the river, we see that the river gives to those who dwell on its banks, first, cleansing; next, refreshing and reviving; then power and beauty. In this crystal tide the inhabitant washes himself, his garments and all his possessions, to a state of perfect purity; from it he drinks and is refreshed in times of heat and weariness; it turns his mill-wheels and furnishes light and power; and, not least of all its gifts, it reflects the glory of the sunset and the shining of the stars, that his heart may be satisfied with beauty.

To our bodies and our so-called material affairs, the Divine Life may be all this. Indeed, the figure of the river is literally true of the human body, for man is nine-tenths water; and could each of us be reduced to his constituent elements he would appear as a stream of water holding in solution a little carbon, nitrogen and mineral salts. This stream of life can be perfectly cleansed by the Divine Energy, as it carries away everything that does not belong

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to us or that has served its purpose. We may be constantly refreshed by this River of Life, and if we were conscious of this work within us every moment, we could see that our bodies were self-renewing, they would never seem depleted or old. The old orange tree which was the parent of all the navel oranges in California has never died. It may be that it has disappeared from the place where it stood, but it lives on in thousands of young trees which carry on its life. So of the cells of our bodies; each dividing lives on in new cells, which give fresh vitality to every part. This Stream of Life gives power to our bodies, for in them God is ever creating and energizing. And, like the smooth river, the Living Water gives beauty to our visible selves, for in them we reflect the transcendent glory of the eternal, as the stream glasses the sunset on its calm bosom.

These same qualities of water are operative when we apply the energy of the Infinite to our mental realm. The life-stream cleanses every false and limiting thought from the mentality; refreshes it and revives every memory that we need to recall; energizes its activity; and brings beautiful images into our thought.

Again, we may have the full and free use of God's life in the kingdom of the soul. What we once called conversion made manifest the cleansing power of the Divine Force which eliminated wrong thinking and wrong action—sin, as it is often named. We recognize now that sin is mistaken thought coming to the surface as negative conduct; and through this recognition we see more clearly than ever before how the Divine Life has limitless power to sweep away the obstructing debris of fear, hatred, selfishness and anger, and leave our inner being free to the full flow of courage, love and peace. This refreshing stream also keeps us ever unfolding like the "tree that stands by the river," "whose leaf shall not fade"—ever expressing more of the God-like qualities of man. It puts power into character and the beauty of God into the soul. As Moses' face shone when he came down from the mountain, because there he had talked with God "as a man with his friend, face to face," so unawares the shining soul radiates loveliness.

"Meeting with one whose looks are all imbued
With a still peace, a shining quietude,
Men say,—for such none findeth elsewhere,
'Surely he cometh from the mount of prayer'."

"If this is all true," you will say, "why do not I realize this fulness and freedom of body, mind and spirit?" If you owned a field of alfalfa just below the level of a great river, with a weir-gate at the river's edge, and all of the irrigating ditches running down through the field, and one day you saw the plants beginning to droop and wither, you would not be troubled or discouraged; you would run quickly and open the gate; and in an incredibly short time your crop would be fresh and strong again. The supply is full, and all for us; but we have closed the water-gates and the field is dry. Some of our closed gates are fear, selfishness, hurry, the love of things, complaint and criticism. Probably many of us know of many other ways in which we have blocked the channels of our blessings; but

whatever the obstruction, it is in our thought, and we have only to open that if we would have an overflow of good.

Jesus knew how to let God's energy flow unreservedly through him, and so he could truly say to his disciples, "I came that ye might have life, and have it more abundantly." These same disciples proved again and again that they had really received this fulness of life, when through every sort of persecution and hardship, imprisonment, shipwreck, revilings and scourgings they still continued to speak with tongues as the Spirit gave them utterance, to heal the sick, to travel miles on foot preaching the Gospel—and to remain steadfast even in the Roman arena, before the hungry wild beasts. Their "life abundant" flowed out through all the rest of their days in service to each other and to the world.

We may prove to just the same degree the limitlessness of our Divine Life within, by the manifestation of power for ourselves and of service for others.

"Spiritual discernment is stronger than logical proof."

"Intellect argues up to God, it seeks Him everywhere outside of itself, and it finds Him. Spiritual intuition, on the other hand, starts with the perception that God does not need to be sought, that He has never been absent from us, and the function of the human will is to co-operate with this perception and will to become conscious of the Divine operation within."

"It was the promise of Jesus that higher, nobler conceptions of the relations between God and man should be evolved—'The Spirit shall guide you into all Truth'—and Truth has guided us into the interpretation of the words, 'Christ in you the hope of glory.' Certainly a sure prophecy that the power to manifest divinity shall overcome every lack, defect, disease."

"Only that which is good is permanent."

"An influence to be permanent must be uplifting."

"Realizing Health is proving the Self."

"He who suffers from an experience should be the one to stand firmly by another who is passing through the same thing."

"The glory of an attainment is that it is for all."

"Serve the Spirit and you rule,

Obey the Spirit and you command;

Submit to the Spirit and you are free."

"Often the very circumstances that deny us freedom are the very things that secure our freedom."

—Wilberforce, compiled by J. S. P.

Think of your *good* inheritance, if you think of inheritance at all.—J. S. P.

"We are all children in the kindergarten of God," and our teacher is the Living, Loving, Most High God resident within each one.—J. S. P.

Increase your belief in the Great Reality. Know that Good is in us *all*.—J. S. P.

A COSMIC ARTIST, EZEKIEL

AGNES M. LAWSON

EZEKIEL has "punch" to his teachings; like preceding prophets, he did all in his power to awaken the consciousness of Jerusalem; the people must see sin not through a refined glamour but in its own hideousness. Such is the Parable of the Foundling, in the sixteenth chapter: "Son of man, cause Jerusalem to know her abominations, and say, Thus said the Lord God unto Jerusalem: Thy birth and thy nativity is in the land of the Canaanite; the Amorite was thy father, and thy mother was an Hittite. And as for thy nativity, in the day thou wast born thou wast not washed in water to cleanse thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these things unto thee, to have compassion on thee; but thou wast cast in the open field, for that thy person was abhorred in the day thou wast born. And when I passed by thee, and saw thee weltering in thy blood, I said unto thee, In thy blood, live; yea, I said unto thee, In thy blood, live. I caused thee to multiply as the bud of the field, and thou didst increase and wax great, and thou attained to excellent ornament; thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare. Now when I passed by thee and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, said the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with sealskin, and I girded thee about with fine linen, and covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain about thy neck. Thou didst eat fine flour and honey and oil, and thou wast exceeding beautiful, and thou didst prosper unto royal estate. And thy renown went forth among the nations for thy beauty; for it was perfect, through my majesty which I put upon thee, said the Lord."

All that Jehovah had done for the city, but the more that we have it seems the less we really desire to be. "Thou didst trust in the beauty," ungrateful foundling that she was; destroyed she must be before she could see that beauty and power belong to only the *One*. None other thing can the great Jehovah do; he must destroy her, that losing her life she may find it in him.

To the little home in Babylon the grim reaper comes; but Ezekiel in his Sorrow does not bow under it; he shows others how to nobly meet him. Ezekiel's wife dies, but Sorrow is coming to the whole of his circle; all who gathered around him had relatives in Jerusalem, and death would come to many of them. Ezekiel will not give way to personal woe when others need comfort and work is to be done for them. Surely this is what the Nazarene meant when he told the man, "Let the dead bury their dead: but go thou and preach the kingdom of God." To sit and nurse our private woes is selfishness; to rise and do the work that confronts us is *character*; and character is the supreme end

to which we all work. "The race is not to the swift, nor the battle to the strong," but to the one who never gives up and goes "straight forward."

"Also the word of the Lord came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down. Sigh, but not aloud; make no mourning for the dead, bind thy head-tire upon thee, and put thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded."

"And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? Then said I unto them, the word of the Lord came unto me saying, Speak to the house of Israel, Thus saith the Lord: Behold I will profane my sanctuary, the pride of your power, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye left behind shall fall by the sword. And ye shall do as I have done: ye shall not cover your heads: ye shall not mourn nor weep. Thus shall Ezekiel be unto you a sign: and according to all he hath done shall ye do."

We can never teach beyond what we ourselves live up to; the teaching not backed up by the demonstration is without power; it is empty. His people were prepared when the shock came! "And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying: *The city is smitten*. Now the hand of the Lord had been upon me in the evening, afore he that was escaped came to me in the morning; and my mouth was opened, and I was no more dumb." His silence which had begun with his wife's death and the siege of Jerusalem was thus ended.

Individuality is a strong point in Ezekiel's teachings; he shows the foolishness of believing in outside saviours; each man must be his own saviour: "Son of man, when a land sinneth against me, by committing a trespass and I stretch out my hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut it off from man and beast, though these three men, Noah, Daniel and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord."

But the "righteousness" of each saves himself, it matters not what external condition he is in. No man is under the curse of heredity; each is unhampered and free to work out his own salvation: "The word of the Lord came unto me again saying, What mean ye that ye use this proverb concerning the land of Israel, saying,

The fathers have eaten sour grapes,

And the children's teeth are set on edge?

As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die." Only for our own individual actions are we responsible, for this we pay the penalty of death. When we cease to sin, we cease to die;

for we have broken through the belief in materiality.

Ezekiel also teaches our responsibility to others: "So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me; When I say unto the wicked, O wicked man thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require from thine hand. Nevertheless, if thou warn the wicked of his way, and he turn not from his way, that wicked man shall die in his iniquity, but thou hast delivered thy soul."

There can be no desolation or unfruitful condition to the seer. Chapter 37,—The Valley of Dry Bones, is but the son of man's opportunity to prophesy. Under the prophetic word, he can see the bone come to bone, the sinew laid upon them, and the flesh creep up over them; then, joy of joys, the breath of life come into them. So lies unseen the limitless possibilities of man, waiting the word of prophecy that shall make them live in our consciousness.

Ezekiel exercised a great influence over the writers of the New Testament. His allegory of the Good Shepherd, undoubtedly suggested that of Jesus. In Revelations his influence is especially evident; the eating of the roll; the invasion of Gog and Magog; the measuring of the Temple; the life-giving river and the four-square city with its twelve gates.

He believed in the Messianic Kingdom. His prophecies were partially fulfilled in the rebuilding of Jerusalem and the Temple; but not yet has the full vision of any prophet been fulfilled, nor will it be until, "No man shall say, knowest thou God, for all shall know him from the least to the greatest." His Vision is for all time for those who having eyes, see. The all-Presence with its luminous amber atmosphere surrounds us at all times. "The light shineth in the darkness," we have only to turn to it believingly to have it break through our night of sense.

If what shone afar so grand
Turn to nothing in thy hand,
On again—the virtue lies
In the struggle, not the prize.

—Lord Houghton.

"Greatly begin! Though you have time
For but a line, be that sublime.
Not failure, but low aim is crime."

Benjamin Fay Mills' motto: Absolute trust as the fixed attitude of mind, and perfect love as the unwavering practice of the life.

"There's a real grace of character in forgetting the things which disturb the harmony of life."
—Hamilton W. Mabie.

"Do you not see all around you that success is ever the phoenix rising from the ashes of defeat?"
—Parlette.

The Gifts of the Months November

RUTH D. ELDERKIN

THERE is a gift of vision that will enable us to see the beauty of spirit in every one we meet. No gift could be more valuable, for had we the power to see back of the foolish or inconsiderate action, back of the hasty, ill-timed word to the endeavor of the soul, we should have no misunderstandings, no hurt feelings, no hard, barren places in our lives. Very soon we should consciously live in the kingdom of heaven.

All of us live under pressure in this age; we do almost as much in one year as our ancestors did in ten—and this is largely the reason of our slipping from the clear path of love.

Over and over again we experience the need of being understood. Our actions seem incomprehensible to our friends, and they come to us with questionings, they discuss us among themselves, not knowing that the one thing needed is the word of blessing that shall wipe out all remembrance of anything less than perfection.

Had we this true vision we should see in each other's mistakes, not the act but the endeavor to attain that lay back of it, and we would not criticize. With the vision of Truth all error would be remitted, wiped out, remembered no more.

No matter what the appearance may be, there is ever the Christ in each one—glorious, radiant, filled with beauty and power—waiting to be called into expression as the lily waits in the bulb until the sun calls it to form.

The gift of vision is the power to see the Christ in all his beauty. It is the vision Jesus had that enabled him to call forth the mighty power of the apostles from dull fishermen; the power that saw Lazarus *alive* not dead; the power that saw the whole arm where others saw one withered and impotent.

How blessed this vision, with its healing power—and we all may have it—it is the power to see God in all people and all places at all times.

The happy faculty of seeing God as All in All.
Let us take November to cultivate the vision of the Perfect.

Every day should have some part
Free for the Sabbath of the heart.

—Wordsworth.

We are capable of everything that is right and just.—J. S. P.

Individual progress and public progress are interlocked.—From "Through the Meshes."

Seize hold of God's hand and look full in the face of His creation, and there is nothing He will not enable you to achieve.—Ruskin.

If one would be happy, let him forget himself and go about making someone else happy.—Lillian Whiting.

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IN GOD WE TRUST

MANY of our readers live in small places, some live on ranches in the mountains or on the plains and find no one in this thought near them; they feel that if they could be near a centre or if they could just have some one to talk to it would not only be a delight but also a means of growth.

I think there are times when every one feels a certain isolation and a longing for companionship possesses him. This feeling is not confined to those living in far away places, the crowd does not necessarily mean companionship, it is unity of thought that gives that, one may be very much alone in the midst of thousands.

We must have confidence in the law that governs our individual life. I feel certain that a great Love is always caring for us and that when we have faith and keep a trustful attitude every condition yields us a blessing. Many of us who live in the midst of the incessant activity of the great city long for the quiet of the country with its opportunity for study and growth.

However, we are to *live* right where we are whether in the rush of the multitude or the profound stillness of the outer regions. Place is not the controlling power. The workshop of our life is within us and our good or ill is determined not by circumstance or person but by our own inner light. God may be found in all places, at all times and with the consciousness of His Presence all living becomes beautiful and satisfying.

We have letters occasionally from those who are compelled to live at a distance from others. In many instances they have made good use of their spare time in studying and practising this Truth. The power and joy that has come to them has been marvelous. With no teacher but the books and magazines they have grown into a clear understanding and are doing the work that Jesus said would follow "them that believe."

There is but one thing that can bind us, our own ignorance, indifference or indolence. No one ever tried persistently to lay hold of Truth without succeeding.

HONEY OR GALL?

"From the same flower the bee extracts honey and the wasp gall."

BUT of the same soil comes roses and thorns, figs and thistles, peaches and lemons. Each growing thing selects what it wishes, and simply leaves the rest alone.

Go up and down the first business street to which you come, and you will find men who are successful and those who are failures; there will be those who are happy, optimistic, alert and expectant, and next door to them people who are grouchy,

pessimistic, abstracted and depressed. Each is making his own selection.

The pity of it is that we humans who possess our intelligence make so many more mistakes in the choice we make, than plants and lower animals who are limited in their capacity for use. When you come to think of it, you would expect that we who are able to talk, observe, reason, read, write, and travel, would be very wise in choosing the honey and rejecting the gall, but, bless you, too many are much too busy pitying themselves and looking down at the obstacles about their feet to have time to hear the singing of the birds and to see the blue sky and twinkling stars.

Like begets like, so if you desire prosperity, and happiness, and success, think, talk and act these things, seek the company of those who are prosperous and happy, and who live near to the heart of things worth while.

If, on the other hand, you enjoy being miserable and unsuccessful, emphasize that side of life, anticipate disaster, and live in an atmosphere of gloom. Inevitably you will attract toward yourself people who are failures, and your own skies will be lowering and laden. Take your choice, it's up to you; you can have what you want. *Do you want honey or gall?*—Selected.

THINGS TO FORGET

If you see a tall fellow ahead of a crowd,

A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud,
Would cause his proud heart to in anguish be bowed.

It's a pretty good plan to forget it.

If you know of a skeleton hidden away

In a closet, and guarded, and kept from the day
In the dark; and whose showing, whose sudden display,

Would cause grief and sorrow and lifelong dismay,

It's a pretty good plan to forget it.

If you know of a thing that will darken the joy

Of a man or a woman, a girl or a boy,
That will wipe out a smile, or the least way annoy
A fellow, or cause any gladness to cloy,

It's a pretty good plan to forget it.

—Clipped.

TALK HEALTH AND STRENGTH

Give the body the nourishment, the exercise, the fresh air, the sunlight, it requires; keep it clean, and then think of it as little as possible. In your thoughts and in your conversation never dwell upon the negative side. Don't talk of sickness and disease. By talking of these you do yourself harm, and you do harm to those who listen to you. Talk of those things that will make people the better for listening to you. Thus you will infect them with health and strength, and not with weakness and disease.

We can never gain health by contemplating disease, any more than we can reach perfection by dwelling upon imperfection, or harmony through discord. We should keep a high ideal of health and harmony constantly before the mind.—*Southern Watchman.*

BEING

CARRIE F. MUNZ

WE are true Being all the time since there is nothing else to be; but what a difference when we become conscious of Being! One with our Source, one with all Life, one with all that Is!

This knowledge comes to one only after many experiences, much overcoming, and great steadfastness to Truth. The most important work of all in realizing Being is that which is done while we are quite alone—the overcoming of our secret faults, the strength we claim and use in our daily living.

It is easy to talk; it is a joy to be considerate of friends who have been kind to one; but to Be consciously a Child of God all of the time and in all places, to keep one's thinking true to one's Principle under all circumstances is an ideal worthy of the best efforts of the most highly developed of the race. To know all creation as a manifestation of the One, all creation—all people, all things, all religions—manifestations of the One on different planes of unfoldment, but all one, taxes one's best effort.

To see only Life and its action where death seems to be; to know only Love and Its service where apparently there is the opposite; to see the Christ in everyone we meet no matter how little he may show it, is to put something into the race life and thought which will act like leaven in a mass of dough and will help mankind in its unfoldment.

Those who understand Divine Science can co-operate with every religion for they know that different religions meet the need of those in different stages of development. But while appreciating this fact, we are to have, to hold and to live, the best we can the vision our soul reveals to us. This will require our best endeavor now and, as our ideal grows brighter and higher, for all time to come.

Is it not a thought of joy, this constant expression of more Life? Of deeper Truth? Of more service? You are glad with me, I am sure, that it requires our best endeavor, our firmest purpose, to reach the heights. Things that are thrust upon us have little value and we spend a life time in struggle for that which is temporary. Why not be willing to pay the price for the most valuable possession of all—knowledge of Eternal Realities? No matter how slight the knowledge gained, it can never be lost, it has become a part of one's self, it is one's very own.

Our part in the scheme of things is to become conscious of the Truth of Life, of the "I am." This "I am" is the highest expression of the Universal Wisdom; is always resident in the Christ within but we can hear its voice only when the voices of the outer world are stilled. Let us be certain it is, let us never doubt and it will surely come forth, and so will the other Divine inherencies if we give them opportunity. Faith is the key that unlocks the inner chambers of the soul. Doubt and fear becloud the vision. Faith, trust and love are the angels of hope that beckon us onward until the portals of Life (within ourselves) stand wide open and heaven and earth are filled with the glory of God.

When the individual has even a glimpse of this glory he is willing to be just what the Father wishes him to be, to serve wherever he is placed even in the humblest position. He sees that there is no high nor low—only God's place and His work to do. The very fact that one can think his place too small or in any way ignoble shows that he needs that very place in order to learn the Truth of it.

To one who sees that the principles of Life are Love, Unity and Goodness, who really knows this as soul-knowledge and who also knows himself to be included in this Harmony, healing in all forms comes. He leads a life of integrity, of sincerity, of kindness, of service without hope of reward. His word will be the healing word, and his realization of God as abundance will enable him to be to others just what he should be. He will have a sympathetic understanding of those in other religious beliefs. He cannot be critical for he lives too close to the Great Heart of all. He sees beneath appearances and goes deep into Life. One who has made such attainment can say in all sincerity that he is grateful for even the hard experiences (if he would not learn in easier ways) for they have given him a sympathy with and an understanding of others who are going through similar trials that he would not have had otherwise.

Isn't it a wise provision that only he who is willing to seek earnestly and to live according to the law of harmony, can find peace? The one willing to pay the price?

We find peace to be greatest activity in perfect harmony; not a state of passivity. Wouldn't that be a horror to us? Those who find so much joy in doing, love accomplishment and service. So far as I can think or imagine, Life will always mean activity and unfoldment. Then when Wisdom, Love, Power and Activity are balanced, we know Joy. Joy is the crown, the fulfillment of Life. It is the continuous song of the soul. Joy reveals itself only to those who do their part in Life the best they know how. It comes as a realization to the one who knows and follows Truth.

When there comes a problem to one, he must have faith that he will find the answer. The inner voice is absolute Truth—God speaking within you. You have within yourself forever the "Holy of Holies. It is the gleam that grows brighter and clearer until it becomes a steady flame."

What a privilege to Be! To be here, to know each other, to love, to be of service, to hold our heads high and go through the world conscious of our Father's Presence, glorying in His Love, using His Power, expressing His Joy, thankful for the glorious privilege of "bearing witness." We can live so close to God that doubt and fear are unknown and we meet every event with power.

We may not be called upon to do any public work but quiet living is a wonderful force, and as Philips Brooks has said, "It is not what the best men do, but what they are that constitutes their truest benefaction to their fellowmen." The quiet, silent face of love is the greatest force in all the world. It is

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The Observer's Column

THE AMERICANIZATION OF OPINION

THERE is nothing of so much importance to Americans at this time as a clear, unbiased vision of the Future, and what it may bring to us through the victory or the defeat of any one of the numerous forces that are trying to gain the ascendance in our national life. After all, to be judged impartially, every movement must be traced back to its beginning—to its primal element of egoism or of love towards all of mankind, that we may understand the basis and conclusive aspects of its force, or weakness.

The thirteen colonies that were brought together by the Constitution of the United States were in many respects patriarchal, simple, based on individual intelligence and individual responsibility. The pioneer who had labored to clear the wilderness, that it should become his for all time, the sturdy warrior who had fought to preserve it for his own development of political ideals, the clear-sighted religionist who believed that his belief could be made practicable, and that there was space enough in a continent for the proving-ground of every theory—these citizens were citizens of the very blood and marrow of the new nation.

But conditions have changed—the patriarchal system has become a matter of history—we no longer have room for diverse experiments. One aim alone can be constructively and liberally carried out in a world that has come together. We were already gravitating to one centre of evolution at a crisis before the war. It happily—or unhappily, as the case may be—stifled and postponed a settlement during the years of conflict. Now there can be no further postponement. Things must be settled one way or another before long or the United States will become as broken by material riot and misfortune as it is now inwardly torn by difference of opinion. Our books, our plays, our conversation, our thoughts are teeming with it.

The hero of William Allen White's "In the Heart of a Fool," is one of those far-seeing men who are trying to put into words a state of society based on universal love. He knows that seeing the truth, he must put it into action—wherever it leads him. "The Scouts never know where they are going. Every great movement has its men who set out blindly, full of faith, full of courage, full of joy, happy to fail even in showing what is not the way, if they cannot find the path." And he is answered, "There can be no Democracy of Labor so long as labor is what it is. We all want to help labor. We know that it needs help. But there can be no Democracy of Labor until labor finds itself; until it gets capacity for handling big affairs, until it sees more clearly what is true and what is false."

And his answer to that, "And can't you understand that unless I or someone else who can talk to these people do go out and preach a definite ideal, a realizable hope, even though it may not be realized, even though it may not take definite shape—they will never wake up? Can't you see that when labor is ready for the revolution, it won't need the revolution? Can't you see that unless we preach the revolution they will never be ready for it? When

the workers can stand together—can feel class-consciousness and strike all together—can develop organizing capacity enough to organize, to run their own affairs, then the need for class-consciousness will pass, and the demand for the revolution will be over?"

There is an underlying truth in that one paragraph. It makes one realize how stirring the ideals must be that are given to the workers to make them sacrifice some of their own ease and well-being for the betterment of the whole group. Hundreds strike, not because they believe that the strike will bring better conditions to them, but because they must stand for better conditions for a few of their brothers, thousands of miles away. That they can courageously make this sacrifice, is not a sign of perversity as many seem to think. It is the first sign of their consciousness of brotherhood, a consciousness that must extend far beyond a group to the whole—a consciousness that must envisage officials and operators and public alike.

I was told lately by a public man who has had every opportunity to know the truth—that the great evil of present conditions lies in the educated agitator, who makes a profession of stirring up evil, who talks to every nationality in its own tongue, its own idiom, who far from encouraging Americanization of opinion, plays one group off against another. The American workman is protected by being able to make his own decision. The foreigner is helpless in the hands—not alone of the corporation that employs him, but in the hands of the wily organizer who possesses—who knows what ideals, or where they come from.

Before we take sides let us know the truth. Let us realize our responsibility towards the Croat, or the Jugo-Slav or the Russian Jew, or the negro, who has been neglected by those of us who "know that we know," to be used for his own purposes by the Social Agitator.

Americanization not only of the laborer, but of ourselves, is the issue.

What is an American?

JUNE B. BENEDICT.

BEING

(Continued from Page 6)

the magic touch that transmutes all alloy into the pure white metal of Spirit.

In Truth there is no alloy, all is Spirit, but it takes strong spiritual vision to make us see it. When we see each member of the human family as an expression of God then do we love our neighbor as ourselves. Love is the supreme gift of God to man.

Soul unfoldment is the goal. To Be! And when we can say, "I and my Father are one," we have found Love's completeness. This to me means perfect success. Then, "Man shall not ask his brother any more, Believest thou? but, Lovest thou? until all shall answer at God's altar, Lord, I love; for hope may anchor, faith may steer, but love, great love alone is captain of my soul."

Therefore we are to make it the supreme purpose of our lives to find the indwelling Christ and to live close to the Universal. In doing so we shall realize the greatest thing Life has for us, Knowledge of Truth. This is Being.

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