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HARVEY HARDMAN, Editor

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MENTAL CHEMISTRY

BY HARVEY HARDMAN

"Our states of consciousness are linked to the chemical constitution of the brain. * * * The entire body appears to be the substratum of mental and spiritual energies. * * * Certain states of consciousness produce definite chemical and physiological changes in the human body. * * * Man integrates himself by meditation, just as by action.—Dr. Alexis Carrel.

WHEN we admit, on the basis of experimental evidence, that certain mental and emotional states produce definite changes in the chemical and physical elements of the human body, we can predict with a reasonable degree of certainty, the effects that will follow or flow from such states. The time element may vary in different types of personality. A rugged constitution may withstand the impacts of continuous disturbing emotions longer than one less strongly endowed, but the vital chemistry will sooner or later register as physical disease if the mental disturbance continues. This may take the form of some functional disorder affecting the digestive apparatus, obstruction of the eliminative processes, lowered vitality, or it may result in definite organic disease. The relation between our mental states and vital functions is so close that the term *mental chemistry* is not a misnomer, but a very accurate description of certain facts about the mind and body of the individual.

When we consider that the entire body is a substratum of mental and emotional energies, in other words that it is a huge *brain*, with every part of it constantly under the influence of the conscious or self-knowing mind, it is easy to

see and appreciate the fact that our thoughts and feelings can disturb the chemical and organic functions. Such disturbance we call disease. It is therefore a matter of common-sense to conclude that since the body and mind are so closely linked as to constitute an organic and functional unit, we cannot treat the body without reference to the mind, nor can we treat the mind of a patient without taking into consideration the body and its influence on the mental processes. The attempt to separate the two, as has been the method of medical science, has proven abortive. Physical diseases are more numerous and complex today than ever before. Per contra, mental diseases are on the increase. One of the major problems of society at present is to provide adequate housing and care for the rapidly increasing number of people who are mentally ill. There are probably ten times as many victims of some form of mental malady who actually need help, but who are not totally incapacitated or violent, as the number confined in asylums, sanatoria, and psychopathic wards. The big problem is to provide proper scientific care for those who are in the first stages of mental and emotional illness, and thus forestall both mental and physical sickness of a more serious nature. The individual can help himself, and bring about complete restoration to normal health, by studying and applying the principles of mental chemistry.

Mental chemistry is based on experimental evidence. Mental elements, or thoughts and feelings of a definite kind, will, under given conditions, invariably produce specific effects, both in the life and physical functions of the indi-

vidual.) The hypothesis from which this deduction is derived, is that thought is organized out of actual substance—undifferentiated mind stuff—which is just as real, and fully as obedient to the laws of action and reaction, as the material elements. (The laws of energy and motion operate on the mental plane.)

Motion can only take place when there is something to move, and a medium in which the motion occurs. A fish moves in water, a bird moves in the atmosphere, a radio message moves in the ether of space, and thought moves in Universal Mind. (All material things, including the human body, are made out of atoms, and the atoms themselves are composed of negative and positive electrical energy. The same principle underlies the composition of all mental forms, which are made out of Universal Mind substance. While a mental image does not possess the tangibility of a material form it is even more substantial for the reason that it can organize and control matter.

Associated with the physical body of man is his spiritual or mental body, so that man is both visible and invisible. The corporeal body is the outer expression of the unseen form. It is the inner body which enables him to act, for all physical action is preceded by, and conditioned on, the action of the mental organism. (Thought moves the inner body and the physical form responds accordingly.) The varieties of physical action in an individual are determined by the quality and character of the mental actions.

If this fact applied only to the objective action of the body as a unit, as in walking, or the

movement of the hands as in typing, we would have no basis for the science of mental chemistry. For this science operates especially in the body itself where vital and functional changes are constantly taking place as the direct result of our mental and emotional activities. Abnormal mental states produce changes in the body chemistry, and if persisted in, may even adversely affect the entire physical structure. Cell deterioration and muscular reflexes appear in the face, in the posture of the body, in the gait, and other outward evidences of inner conflict.

Even more pronounced is the effect of destructive mental states on the vital processes and body-chemistry. The mental activities, when these are out of harmony with the basic physiological rhythms, may form toxic conditions in the body, and these in turn interfere with the organic functions. Heart disease, for example, is far more likely to develop as a result of emotional stresses than it is from smoking or drinking. This will be clear to anyone who has experienced strange sensations in and around the heart as a result of some strong emotion, such as great disappointment in love.

The wonderful system of regulatory glands, all of which are definitely linked together by the autonomic nervous system, may be seriously affected by certain types of persistent negative thoughts and feelings. Worry has a tendency to produce excessive activity of the adrenal glands. Adrenalin is a highly combustible form of vital energy and its place in the normal economy of the body chemistry is to supply quickly, special energy for emergencies.

Worry releases this energy when there is no actual emergency, and in time this upsets the entire chemistry of the body. Mental elements thus disturb the physical elements, and may cause stomach trouble, heart disease, diabetes or other serious maladies.

There is a very close analogy between atomic and mental elements. Water, which is composed of two atoms of hydrogen and one of oxygen, is life-sustaining. But hydrogen peroxide, which is composed of two atoms of hydrogen and *two* atoms of oxygen, is life-destroying. A thought or mental attitude of courage may lead one to deeds of daring, and produce an aggressive, forceful personality. But the intrusion of the smallest amount of fear changes the entire nature of the personality, which then becomes timid, apologetic, backward, and negative.

(When you think in terms of faith, hope, courage, kindness and so on, you are refreshed and strengthened.) It is not possible to feel downhearted when you actually think such thoughts, when you realize the truth of such thoughts, particularly when they are vitalized by feelings that correspond. / But when you think in terms of doubt, hatred, anxiety, irritation, fear and so on, you will feel depressed, unhappy, and perhaps ill, for these mental elements are life-destroying.)

This brings us to the powers and functions of the subconscious mind, which is that substratum of inherent intelligence in the body which responds to our mental states with varying emotions. For it is the emotional element that, combined with thought, produces chemi-

cal reactions in the body. The agency through which this energy is distributed in, and acts upon, the physical structure, is the involuntary nervous system. Since the entire body is a brain, with special centers of control, such as the plexuses that govern the heart-action, lungs, stomach and so on, every part of it is affected by our mental states. The self, or self-knowing mind, gives direction to those forces that operate in the subjective levels of consciousness. The command to walk, for example, sets in motion complex nervous, muscular, and subconscious mental forces. Body action conforms to the directing thought. In the same manner the subconscious intelligence which pervades the entire body responds to those thoughts that are disturbing or destructive. The normal vital-chemical processes are interrupted and confusion takes the place of the healthful functioning of the cells and organs. After the storm comes peace again, but not without some degree of damage in its wake. This may be apparently insignificant and we carry on as usual. But if the disturbance continues at more or less regular intervals, disease is sure to result sooner or later.

The task of controlling your emotional centers may seem at first impossible to you. The conditions of your life, the irritating people with whom you have to work or associate, the troublesome problems of your business or profession, and many other factors that enter into your life, may seem to make emotional stability and control a problem beyond your power to solve. And of course it is, as an immediate accomplishment, if you have gotten into the habit

of letting your feelings rule you. But you can start where you are and work consistently for improvement, having in the background of your consciousness the ideal you want to attain, and also the importance to your health and welfare of demonstrating this dominion. Dr. Carrell says: "Man can integrate himself by meditation, just as by action." If we sincerely meditate on the ideal of mental unity and integration we shall attain it in due time. Doubtless explosions will occur and other lapses from the normal course of emotional control. But if we keep on going on we will arrive at last where we can say with St. Paul, "None of these things move me."

The basis of mental healing is the perfect and continuous responsiveness of the subconscious mind to the thought, will, and purpose of the self-knowing mind or directing principle of the individual. Subconscious tendencies, when these are pronounced, have a certain momentum. Definite mental work is required to re-direct this force. The whole pattern of the inner life can be changed if one wills to do it. This inevitably acts to influence outer conditions; it is well to recast the pattern of conduct and association to conform to the new ideal. The desire and the effort will gradually tranquilize the inner life, restore harmony to the functional activities of the body, and insure you against physical disease and outer troubles.

Daily Lessons in Mental Science

FOREWORD TO THE LESSONS

BY HARVEY HARDMAN

Students of Mental Science will appreciate the fact that a great deal of thought is required to condense a lesson into the brief compass of approximately one hundred and fifteen words. It is like the remark of a famous woman, written as a post-script to a long letter: "My dear, I would have written a shorter letter if I had had more time." Then there is the open question as to whether the subscribers to the magazine, or a majority of them, really study the lessons. If the lesson for the day is used as the central thought for meditation the student will find it of value as a rule, even if it does not apply to some immediate problem. The writer cannot amplify the thought in the lesson. It is intended as a stimulus to thought and meditation, and by the variation of theme, he endeavors to touch such various aspects of the Law as will meet the differing needs of the student for spiritual instruction and guidance during the day. Morning is the best time to read and study the lesson for that day.

If you will take the time to write me frankly as to your reaction to the lessons, stating whether you would like them continued or to have the space devoted, say to two articles, dealing with the application of the Law to practical problems, I shall greatly appreciate this expression of your interest.

Wednesday, May First

Key Thought: "In thy Law do I meditate, day and night."

The word *meditate* is defined as "To plan in the mind; to contrive. To fix the mind upon; to think about continuously. Thought or contemplation of the subject of improving one's life. Planning ways, or making resolutions to that end." It will be seen from this that even from the standpoint of the common meaning of the word, there is a distinction between *meditation* and concentration. Whatever completely absorbs your thought and attention is mental concentration. To *meditate* is to think about an idea, subject, or object from the spiritual basis, and with reference to the divine Law.

Thursday, May Second

Key Thought: I plan my work and I work my plan.

The technique of meditation is best illustrated by our common experience in thinking intently and for a period of time about something that has for us an absorbing interest. This is not, of course, meditation in the spiritual sense, because the process may have no reference to the Law. But let us say you are in love and you spend a great deal of time thinking about your lover. Or it may be that you are a speculator and think intensely about the stock-market. Whatever completely absorbs your thought and attention is, in the ordinary sense, an object of meditation. Apply this to the process of thinking from the spiritual basis and the result is a treatment.

Friday, May Third

Key Thought: The Law is my servant; I shall not want.

The law is the way creative mind acts. The difference between a natural law and the Great Law is easily seen when we begin to think about it. A natural law is devoid of consciousness in its responsive action to the human mind. The mental factor is altogether in the person who uses the natural law. The Great Law is not only perfect in its action, but it is intelligent. Broadly it is like a human servant who does what he is told to do within the limits of his knowledge and ability. The difference is that the Great Law obeys our commands, does what we tell it to do, and brings to bear on the problem an intelligence that is always equal to its solution.

Saturday, May Fourth

Key Thought: The Infinite Mind in me is able and willing to give me whatsoever I ask in faith.

This thought is expressed in many ways and in divers places in the Bible. But it is written in such a way that the individual is led to think of the Infinite Mind as a person—God, Jesus, Mary—and so he misses the point of meditating in the Law. To depend on such a promise as being the will of a personal God, is like depending on a human personality to give you what you ask. It usually ends in disappointment. But when you meditate in the Great Law, which is within you, the response is in accord with your faith in its responsive power. If you doubt, or get impatient, you cancel the request, for your dominant thought prevails. Expect, believe, and you shall receive.

Sunday, May Fifth

Key Thought: In order to receive anything from the Law, you must know what you want.

Let us assume that the Law is a Person. That is the truth of the matter. Meditate on that fact. This Person, however, is subject to your thought, will, and desire. It cannot plan or choose contrary to your will. If you are uncertain, confused, wavering, and without definite purpose, you communicate that command to the Law. Result, you get a hodge-podge of experience and of things in your life. Integrate your consciousness in the Law. Think on the things you really want. The Law will manifest them.

Monday, May Sixth

Key Thought: "If our heart condemn us not, then have we confidence toward God, and whatsoever we ask, we receive of Him."

Many people meditate on the mistakes they have made in the past. This involves emotion—regret, remorse, sorrow. Often the meditation is carried on in the silent watches of the night. It is a powerful command to the Law. They wince at the clawing fingers of memory. Consciousness is saturated with self-condemnation, or bitter thoughts about what others have done to harm them. This is one form of asking God—realizing, validating mistakes. Suppose you switch your meditative process to the thing you really want—peace, inward serenity, confidence in the Law. Forget the old past. Look to the new life. Forgive and you shall be forgiven.

Tuesday, May Seventh

Key Thought: "I will stop meditating about debt and lack and contemplate the Law of abundance.

When you think about your debts with anxiety or worry you are leaving out of your meditation the Divine Law. You descend to the level of human concentration on the thing you don't want—bondage to debt. You are operating the law of increase—more debts. Unexpected demands arise to vex and disturb. More worry, more intense concentration on debt. It becomes a vicious circle. Break it. The Master in you can and will get you out of the "hole" when you stop worrying about debts and begin to meditate about freedom, joy, and plenty. Try it.

Wednesday, May Eighth

Key Thought: I will use the principle of credit only to expand my earning power.

Debt is a curse when it represents an effort to get something for which we have not yet developed a positive mental equivalent. You dig the grave of your peace and independence when you mortgage the future to satisfy a present desire. You pay more than the thing is worth. You pay interest, obvious or concealed. The debt becomes a subconscious burden. More people meditate more about debt than any other subject. And here also the Law works. You demonstrate what is uppermost in your mind. It becomes a subconscious drive that ends in a ditch. Borrowing money or service is allowable under the Law on only one condition: to increase your earning power.

Thursday, May Ninth

Key Thought: Knowledge of mental law is the basis of positive faith in God."

There are two occasions in one's life when it is exceedingly important to meditate on the meaning of life and the fact of God. The first is when one is happy and successful. The second is when one is unhappy, confused or in trouble of any kind. If we think about truth when all is well we shall be the stronger and more able to meet difficulties when they come. Moreover, the daily meditation will forestall or prevent troublesome experiences. Certainly the habit of using the Law when all is well makes it much easier to handle problems when they arise in the course of life.

Friday, May Tenth

Key Thought: By daily meditation I build a mental highway to the goal of my desire.

Faith is the substance of the thing hoped for, the evidence that the unseen mental reality shall become the visible, materialized form. It is the nature of the Creative Mind to contrive means and methods of externalizing that which we "greatly desire." To accept the mental pattern of desire as a real thing on the inner plane is to have the feeling of possession which precedes its material manifestation. Think of your business as prosperous. Visualize activity. Plan and work in practical ways to bring this about. The Divine Law works through you. Therefore you must act and trust the Law for results.

Saturday, May Eleventh

Key Thought: I accept the Great Law as the guide to my destiny, and henceforth I shall not complain about nor find fault with life.

The resources of life are unlimited, but if we fret, fuss, and worry, these mental states will prevent us from entering into possession of that part of our Father's estate which is prepared for us. In an adult it is comparable to the pouting, ungrateful attitude of a spoiled child. The value and meaning of personal experience is determined by our attitude toward life. The complaining, querulous person is always encountering things about which to find fault. Our experiences grow out of our mental life. A disagreeable person would turn paradise into purgatory. Keep sweet and be kind and the world will be lovely to you.

Sunday, May Twelfth

Key Thought: Our unconscious misuse of the mental Law produces results as certainly as deliberate, conscious use for constructive purposes.

No one would deliberately harm himself or operate the Law to bring trouble into his life. If we do not understand the nature of mental and emotional force and so unwittingly reverse the energy against ourselves with unhappy results, there is only one way to correct the difficulty. We must change our consciousness. After one gets into trouble he naturally wants to get out, and may think that because he got in without knowing just why, that he can get out without knowing how. But the fact is that knowledge of the divine Law is the only way to liberation. "You shall know the truth and the truth shall make you free."

Monday, May Thirteenth

Key Thought: Creative Mind is like life itself—we get out of it what we put into it.

Consider the problem of protection from accidents, losses, deception and so on. It is not enough to affirm or admit intellectually that spiritual protection is possible. We must know the reason for the fact. The reason is that the Master, or, as Jesus termed it, the Father within us, is able and willing to direct our lives into the path of security and peace when we believe in our hearts that he is able to do this. If you start the day with confidence, and having faith in the divine Presence, you will be protected. Be grateful and glad, when the day is done, that the Master has ordered your steps in the path of safety. Rejoice in the power of the Law.

Tuesday, May Fourteenth

Key Thought: In all my ways I acknowledge the Master, and I am guided by his wisdom and power.

A circumstance or any event may transpire about which, from the purely intellectual point of view, you might very well say: I wish that this thing had not happened. Perhaps an unavoidable delay resulted in the frustration of some plan or some other form of disappointment. How do you know but that this may have been the Master's way of guiding you in such a manner as to avoid some danger or difficulty greater than the disappointment? Let your faith embrace those elements of the plan that you cannot now see clearly.

Wednesday, May Fifteenth

Key Thought: Without faith it is impossible to operate the Law.

We live in the midst of mighty forces which we trust because we have had no experience that would cause us to do otherwise. The measureless force of gravity; the motions of the earth; the life-giving energy of the sun; the thirst-quenching quality of water, to name a few. All is God in action, working in nature with infinite power. Then why should it seem a thing incredible to you that this same Power is able to do mighty things in you when you have faith in it? Doubt does not stop the power but it stops your use of it. As matter obeys the law of motion so your thought obeys the law of Mind. Think largely that your life may be rich and great.

Thursday, May Sixteenth

Key Thought: The meaning of life is not conditioned on the fact of being alive, but on the degree of one's consciousness of truth.

The criminal, the sex-bound, and the pervert are alive—as much so as you. But their consciousness is filled with thoughts that limit them to certain ways of life, and their desires embrace false standards of life. Our thinking determines the meaning of life. The Law does not refuse to act out the thought of anyone. All reap the fruits of their consciousness. Your desire is not denied. It grows with thought, and with action in the direction of its objects. See that the seed you sow is of the sort you want to manifest in character, personality, and experience. Be glad to display the fruits of your mental planting.

Friday, May Seventeenth

Key Thought: I integrate my consciousness in the law of life and mentally see the best of what is best for me.

Commonsense shows me that I am influenced by the forces of environment and human associations. I have the power to decide where I shall live and the kind of people I shall accept into the circle of my inner life. While I condemn no one, I reserve the right to select my associates. I reject subversive influences and dismiss all candidates for my friendship who do not want to travel the path to personal mastery and supremacy. Let them seek their own and I will do likewise. "Who is my brother and sister and mother, but those who do the will of my Father?"

Saturday, May Eighteenth

Key Thought: "Evil communications corrupt good manners."

Your mind is the primary substance and energy of your power to think. It is not thought but the capacity to think. You are the thinker, the builder, the director of this impersonal energy. You can discriminate. Your mind cannot choose. Suppose someone upbraids or condemns you. You can think about this until your mind is filled with resentment. But you can dismiss it and think of something worthwhile. Another corrupting communication is gossip. You can listen and your mind is poisoned. But you can reject the thought and keep your mind free. Live after the law of love and your manners will be gentle and kind.

Sunday, May Nineteenth

Key Thought: All mental treatment is based on the perfect responsiveness of the creative mind to the thought of the conscious or self-knowing mind.

The inner mind is always responding to simple demands. You decide to do this or that, to go here or there. Power is given unto you to carry out your decision. A more complex decision is made. It may be the attainment of an ideal, the development of a talent, the fitting of yourself for some special work. This larger demand involves certain procedures. The inner mind responds according to natural as well as mental laws. Keep the decision intact. Hold your mind to the objective. Work and think steadily, directly, and unwaveringly to this end. Creative mind will enable you to attain it.

Monday, May Twentieth

Key Thought: Frustration is simply keeping on the wrong road after you know it is the wrong road.

Of course the wrong road is not an outer course leading from one place to another. It is an inner sense of futility. The true compass is your consciousness of spiritual direction. If you are unhappy, that is the wrong road. If you are burdened with debt, anxious about your husband or wife, troubled about business, you are on the wrong road. The environment contains the potential of an infinite series of wrong combinations. The right answer is in yourself. Any environment is a good one if you know how to make inner adjustment. Smile, be cheerful, see the good, and all barriers to your progress will disappear.

Tuesday, May Twenty-first

Key Thought: Positive convictions and ideas are more important than intellectual affirmations.

Anyone, regardless of his personal life, financial condition, or the state of his health, can make wonderful and inspiring affirmations. But it isn't what you say that counts. It is what you believe in your heart. Affirmations may strengthen your mental position, but this will be insignificant until you follow it up with action, and with such study as will lead to actual conviction. A sour-puss is negative; a cheerful, smiling person is usually positive. Cultivate the qualities of mind that you want to manifest in your life.

Wednesday, May Twenty-second

Key Thought: To imitate another is folly; to consider an example and profit by it is the part of wisdom.

The people you meet or observe are the leaves in the best text-book on human psychology. A rule of constructive personal action may be indelibly impressed on one's mind by witnessing its violation by another person. To know what not to do is often quite as important as to know what to do. People who are strong do not boast about it. The weakling may use words as a defense or camouflage. Silent meditation on the ideal you want to attain is sure to manifest in your personality and conduct. Speak softly to men and walk humbly before your Master. Spiritual power vaunteth not itself, is not puffed up, doth not behave itself in an unseemly manner.

Thursday, May Twenty-third

Key Thought: "You believe in God, believe also in me."

When we think about the universe with its order, system, and laws, we have no difficulty about believing in the infinite and eternal Mind that creates and directs it. The atheist is a mental jelly-fish. But it is a different matter to have faith in oneself. For that is the real meaning of the key thought—believe also in your Self. Spend more time with your Self in quiet meditation and constructive thought. Personal superiority is so rare as to be at a great premium. Strive for mastery. Your mind is the only dependable resource that you possess. Say: I am that Great I Am. I have faith in my Self.

Friday, May Twenty-fourth

Key Thought: "He that hath seen me hath seen the Father."—Jesus.

So great was Jesus' consciousness of his own inherent God-Self that he could say that, and without the least thought of blasphemy. But we are all children of God and the kinship is so close that we partake of the Father's nature, attributes, and powers. Indeed our inheritance from the Father confers upon us the authority to even deny the God-nature within us. Let us exchange our "worm of the dust" consciousness for faith in our inherent Christhood. Dare to be, and to live up to, the Great I Am who dwells in you. Most of our afflictions result from practical denial of the Greater Self.

Saturday, May Twenty-fifth

Key Thought: Consciousness of the Master is the measure of our growth.

To be aware of God in all things is to realize that God is in us. The old religious consciousness was concerned with a distant God and an absentee Christ. It had reverence for temples and shrines, for books and rituals, for holy days, fasting, abstaining from this and that, and regarded piety as the sign of spiritual life. The new religious consciousness is personal and has reverence for the immediate God and the indwelling Christ. If we fast it is to keep the body well and free it from refuse. All days are holy, all men and women are divine, and joy and gladness are the true signs of spiritual life.

Sunday, May Twenty-sixth

Key Thought: Spiritual reality is not to be found in correctness of conduct nor in outward confession of belief.

Jesus' conduct was not always rigorously righteous. He was a friend of publicans and sinners. He despised formality and religious regularity. He had the true artistic view of life—naturalness and simplicity. He heard the pompous voice of the priest even as we have heard the unctuous, unnatural tones of the preacher, and he saw that it was hollow with pretense, and utterly lacking in spiritual power. If your religion does not make you happy and free, if it generates fear in you, if it takes you in your thought out of the wholesome current of natural human expression, then it is useless. "Unless you become as a little child you can in no case enter into the kingdom of happiness"—your natural birthright.

Monday, May Twenty-seventh

Key Thought: "All that I desire is within me. The substance of all that I hope for is a present subjective reality."

If you could wave a wand, or speak a magic formula, and see the instant manifestation of your desire, you would not be content, and life at last would be an infinite boredom. The fact that you have to think and work to realize objectively the subjective image of your desires is the wisest and best arrangement that infinite Mind could make for your welfare and progress. The substance of mind is the reality of your conditions. Change your thought and you change your world. You can create what you will, but you must follow the mental Law in action as well as thought.

Tuesday, May Twenty-eighth

Key Thought: Dark skies and gray days are invitations to more intimate communion with the Master.

Sunshine is a metallic stimulus to the mind. It invites us to action and conquest, and adds brilliance and beauty to both sound and color. Birds do not sing in the rain, but who knows but that the dweller in its feathered temple is singing a softer melody to the Father of the rain? If some strange mood should lay its hand upon your heart may it not be to silence the harsher sounds, that the soft music of the silence may be heard more clearly by the inner ear? "In quietness and peace shall be thy strength." When dark days come go thou into the Secret Place for comfort and for courage.

Wednesday, May Twenty-ninth

Key Thought: Practice kindness and tolerance each day until you are free from harsh words and the tendency to condemn others.

Jesus was a master of satire but he used the weapon sparingly and only against hypocrites. But even in this he may have erred, because the enemies he thus made were the ones who organized the mob that killed him. The greater part of our trouble and unhappiness comes from our unkindness, and misunderstanding of others. It is still true that "a soft answer turneth away wrath." The followers of the Path of spiritual attainment must practice kindness. The days will try you and people will tempt you to "talk back." You are not likely to find a perfect human environment on the earth, until you become perfect, and that goal lies ahead, always ahead.

Thursday, May Thirtieth

Key Thought: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Jesus.

This is the secret doctrine. Who is it that demands such complete loyalty? The Master in you. Why must you forsake all? Because "Thou shalt have no other gods before me." Neither people, nor things, nor organizations, nor hobbies, nor lands, nor anything in the heavens above nor the earth beneath shall be greater or mean more to you than the Master Christ in you. The reward of this loyalty? A hundred-fold more in values and in power than the earthly gods you forsake for him can possibly give to you.

Friday, May Thirty-first

Key Thought: "Narrow is the gate and difficult is the Way that leadeth unto life, and few there be that find it."—Jesus.

There is only one fundamental reason that people have difficulty in finding the way to life and happiness—they seek in the wrong place. They go hither and yon, looking for this and that as the answer to their desire for peace and security. But Jesus says plainly that the kingdom of heaven is not to be found in the material world. It is an inner realm, the realm of the soul. Few there be indeed who are willing to admit that the secret of power is in mental mastery. Nor is it merely an intellectual process involving the power of reason and the technique of concentration and force of will. It is deeper than these and far simpler. It is the recognition that Christ is an incarnate reality, manifest in every person. What can it matter to me that Jesus found the secret Law and the Father within him unless the same truth applies to me? Unless I can see in his teaching the key to my own freedom the secret might just as well have been buried with him. But it was not buried, and it is available to all who will put his plain, simple instructions to the test. Of what value to you is the worship of the Christ in Jesus if you neglect, in so doing, the Christ within yourself? Until you have discovered your own Christhood you may just as well smash your images, give the bread and wine of the Eucharist to the unbelieving dog, for all the good it will do you. Know your own Master and you will begin to understand the Master Jesus.

THE CONCEPT OF GOD IN RELIGION

BY MEDHI NAKOSTEEN, PH.D.

Article II

MAN has always looked to some power or powers beyond himself for protection and guidance. In the course of his moral evolution his fancy and genius have set up consoling gods everywhere; his soul has worshipped everything in his environment that has threatened him with power or lured him with beauty and mystery. He has sought solace in heavenly bodies—in the sun, moon, and stars, even in the sky itself. He has searched for peace in earthly things—in stones, rocks, rivers, mountains, waterfalls, earth, and the like. He has trusted the healing powers of the animate world—of plants, insects, birds, and animals. He has imagined awe-inspiring underworld deities such as underground ghosts, and gods of the cave. He has worshipped natural elements between heaven and earth—clouds, rain, thunder, lightning, wind, fire, and seasons. He has even worshipped his fellowmen as images or expressions of some mysterious god. The pantheons of the religions of the world are impressive museums of millions of picturesque deities that have been adored or feared by some group as sources of power and security. Let us glance at the evolution of these god concepts. We begin with Animism.

1. *Animism*: Animism is a primitive belief bestowing upon mysterious powers in things a spiritual individuality and an independent personality and will. These vital and invisible

individualized forces dwell also in animate levels, capable of helping or hindering man's pursuits. They are free and mobile, dwelling now in one object, now in another; and at times leaving them all to operate independently. In their advanced stages these powers reach the level of the gods.

How did Animistic religion begin? (a) Some claim that a feeling for these spiritual powers began in man himself. Experiencing himself as a creature with a body and a soul (in such phenomena as dream or death), the primitive man began to read the same double aspect in things around him. If man has a body and a soul, why not all the elements of nature?

(b) Others believe that Animistic beliefs were aroused in many by the activities of external forces. When a tree began to grow, or the wind blew, the streams rippled, or the rains fell, the primitive man assumed that there must be a mysterious power in things causing them to move, grow and change. So believing, he went to these mysterious powers for guidance and comfort.

2. *Totemism*: Totemism is Animism catalogued and localized. In general, it is founded on the belief that the group can trace its origin to a common ancestor, whether an object or an animal, as the unifying totem or symbol of the life of the group. If the group traces its ancestry to some animal—a kangaroo, cow, serpent, ram, or an eagle, the blood of that animal is believed to run in the veins of the group. If evolved from a common object like a plant or some heavenly body, something mysterious of that

natural object is assumed to be represented in the life of the group.

Thus, a totem is a symbol of unity in the group. It ties up each member to the other and to the totem as a complete whole. This makes the totem a sacred thing not to be killed, eaten, or destroyed save on sacred occasions.

As the concept develops the group begins to possess both gods and totems, although the gods are represented in totemic forms. In early Egyptian religion Atum is represented by a lion, Hathos by a cow, and Bastit by a cat. In still more advanced stages we find the gods expressed in forms of double nature, in semi-human forms, half beast and half man. For example, they may have the body of a fish and the head of a man. In the last stage the gods are transformed into human forms and are given human characteristics.

Totemism is somewhat of a mystery cult in that the totem, if an animal, is killed and eaten on sacred occasions to revitalize and bless the life of the group. But in so doing, the spirit which is in the totem is not necessarily killed, but leaves the body of the totem.

The Aztecs of Mexico killed their totem gods twice a year and ate them in mystic ceremonies. Sometimes a god was made out of a mass of dough, and occasionally a human being was substituted for the god, which at the time of sacrifice was believed to be transformed into the body and spirit of god.

Examples of totemic sacrifices are found in other mystery cults, notably those of the

Greeks. In Mithraism this shedding of the blood was a central symbol of unity in the group. A trace of this same totemic practice is easily noticed in the Christian sacrament of the Lord's Supper. Just as in Totemism each group traces its ancestry to the totem, so in Chraisianity each believer traces his spiritual ancestry to God. Just as in Totemism the spirit of the totem dwells in the believers, so in Christianity the spirit of God is believed to live in his children. Just as in Totemism a representation of the totem is supposed to possess, at the time of sacrifice, the spirit of the totem, so in the Christian sacrament, that is in its Catholic version, the wine and bread which represent the body and blood of Jesus are taken as transubstantiated into the actual body and blood of Christ.

3. *Polytheism*: The belief in the existence of many gods constitutes polytheistic religion. It differs from the previous religious deities in that the gods are here unique in function, each having its particular service to render. There is one characteristic that belongs to all forms of polytheism, and this is that the functions of deities overlap, resulting in a synthesis of the gods into groups of two, three, nine, or in families of gods with specified services—such as a goddess with her sons. In Egypt, for example, we find Osiris, Isis, and Horus brought into one group; just as among the Babylonians and Assyrians Anu the sky god, Bel the earth god, and Ea the sea god are similarly grouped. This shuffling process usually culminates in the supremacy, and therefore ascendancy, of one god over the family of gods. Striking examples of polytheism are found in the religions of Rome,

Greece, Assyria, Babylonia, Egypt, Persia, and India.

4. *Monotheism*: In the evolution of religion the gods have had to fight for their lives, or have aggressively attempted to work their way up as the head of the gods. In this struggle for existence those deities which were of inferior origin, or were incapable of holding a continuous grip on the imagination of the group, no matter how noble they may have been of origin, were gradually buried out of the Pantheons. In time, in some religions, one god appears to have won victory over all the rest and become the sole center of devotion, to the exclusion of other gods, whether genuine or spurious. Monotheism is belief in such a god.

Advanced Judaism, early Christianity, and especially Mohammanism are the best examples of Monotheistic religions.

It is, of course, absurd to refer to any of these stages of the development of religious consciousness as true or false. Each stage is a step in the ladder of human awareness, and therefore indispensable to the climbing of that ladder. Each is a stone that when carved and placed in the pyramid of human experience lifts the pyramid higher. It is in this sense that we shall attempt to study these religious concepts in the coming articles.

MENTAL HOUSECLEANING

BY HARRIET LITTLE

CONSIDER the scriptural injunction, "Cleanse first the inside of the cup." Why not go within and, with yourself for a willing helper, do some intensive mental housecleaning? The results will surprise you. I know. . . I've been doing it. I found the actual clearing out not such an unpleasant task as I had anticipated because my interest was intrigued by the hodgepodge of misconceptions and worn-out ideas that had been stored away. Why do we clutter our minds with outmoded thought when we insist upon the latest application of scientific discovery for the well-being of our bodies?

Old mental habits are so strongly entrenched in the adult mind that it is difficult to get them out, and harder still to keep them out. Constant vigil is necessary if the inside is to be kept clean and wholesome. All unkind thoughts and misconceptions must be wiped away. Doubt and fear, intolerance and impatience, jealousy and hate, cannot be harbored without causing an epidemic of physical disorders and unpleasant conditions in the environment.

I find that it is well to do a certain amount of mental dusting every day. When the way to the inner center, the path that leads to the temple of the Most High, is kept clear and free from destructive thoughts, we are able at any time to commune with the Master. We will be refreshed at a fountain of living force and vitality.

The sincere student of Mental Science does not need to fear new ideas. When we think from Principle, we discriminate. If a new thought does not accord with Principle, we do not accept it. There is danger in holding too long to the old, because when we see something that is far better adapted to our present needs we may think we have no place to put it. By actual test I have demonstrated that every time I discard an out-worn idea and replace it with a good up-to-date thought, a delightful new and up-to-the-minute experience comes into my life. It is a wonderful way to keep young in spirit.

When the old thoughts and emotions appear (some of those old emotions are trouble makers), clear them out instantly. Say to yourself, "No! I will not have such thoughts in my nice, clean mental home." Go about your work calmly and untroubled. Forget the unworthy thought. Rest in the knowledge that nothing can enter into the secret place of your being unless you open the door and allow it to come in.

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8 P.M., Lecture by Fred. V. H. Braun.

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Conducted by Fred. V. H. Braun

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Boulder, Public Library, 8 P.M., Thursdays.

Fort Collins, Public Library, 8 P.M., Fridays.

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THE BRIGHT ANGEL

Death is not the dark figure of defeat and loss that we've been taught to fear. Death is the Bright Angel of Eternal Love who comes to open the Door by which we enter another of the Father's many mansions.

Who fears death is the victim of the foulest lie that scheming men could devise to hold the souls of God's children in bondage to priestly power.

Death is the institution formed by Infinite Wisdom for the progress of souls along the grand roads of the universe. Surely God did not consult with priests in designing the earth, our present home, nor does he consult with them as to the future abode of the soul.

Birth and death are simply the two sides of one Door. The soul moves through, but did not make that Door. Fear not for the one who has gone on, nor for the time when you shall follow.—M. H.