

THE
RELIGIOUS
SCIENCE
MONTHLY

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CAN
WE TALK TO
GOD

by

ERNEST S. HOLMES

338

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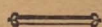
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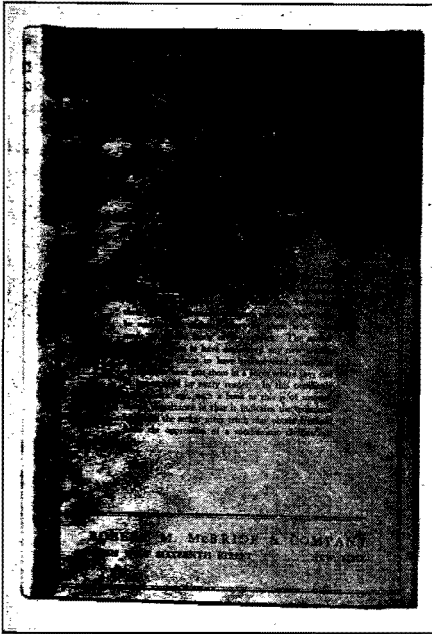
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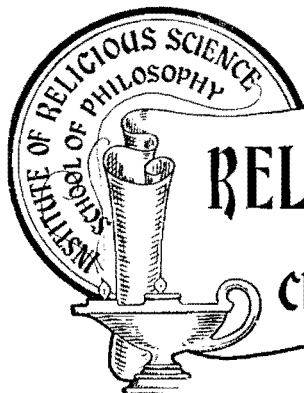
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THE daily meditations printed herein are those used by The Institute of Religious Science, at the noon-time Silences, conducted each day between twelve and twelve-thirty. All are invited to join in the meditation wherever they may happen to be at this time. Great benefit can be derived from meditating upon the thought used throughout this interval.

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The meditations printed in the Monthly are Spiritual Truths which if realized, will unfailingly produce their equivalents in the life of the individual. Truth is readily stated but not so readily realized. The meditation of an individual alone is productive of results but, by participating mentally in the meditation of a group among whom are trained metaphysicians, greater benefit is derived, since the trained worker has a more profound conviction of Truth than is to be found in the mentality of the average individual.

The Healing Department of the Institute, constituting a group of scientifically trained thinkers with a profound realization of Spiritual Truth, broadcasts into consciousness at noon each day, (12 to 12:30), a realization of the Truth contained in the meditation for the day. The words of the meditation express the Truth, but the realization is not in the words—it is to be found in the consciousness. Hence, in dwelling upon the meditation for the day, in unison with the healing group, one automatically contacts that exalted state of realization arrived at in this unified consciousness.

The privilege of uniting with others in Truth cannot but increase the capacity of all to receive that "abundance" which is man's Divine birthright. "Tune in" on this united consciousness and the effect upon your life and environment will be truly wonderful.

THE EDITOR.

The RELIGIOUS SCIENCE Monthly

Vol. 1

APRIL, 1928

No. 7

EDITORIAL



MAXIM GORKI, that master thinker among the Russians, writing for a periodical recently, said, "The longer I live the more do human beings appear to me fascinating and full of interest—Every man has his own manner of speech—his habitual expressions; everyone is endowed with this or that amount of conceit—which makes everyone foolish in his own way; everyone has chiselled for himself, with great art a small reason to protect him from the great zoological stupidity which belongs to him; everyone is gifted in one manner or another. Foolish and clever, mean and almost saintly, diversely unhappy—they are all dear to my heart . . . We all, after all, invent one another. We invent ourselves in order to make our lives more interesting, even if more complicated and irksome".

"People invent themselves"—how true that is! We dramatize not so much what we are as what we hope we are—what we would like to be. How often we neglect the real possibilities for some foolish pretense. Life is full of interest and drama but we are often blind to it. A woman who has tact and diplomacy which she could readily use in her own household, is not interested in the game as it is already in her hands; does not realize what high virtues she might develop. She will go into business or enter upon a career, although by so doing she may be thwarting her greatest opportunities for spiritual growth. But she will see herself as a heroine while the really heroic thing is to see yourself as a hero right where you are.

Our interpretation of character and the virtues or vices we impute to people are about equally divided between impressions we receive from them and things we instinctively feel about them; two mysteries superimposed one upon the other, and the sum total very apt to be incorrect unless we have developed that wonderful intuition which is the attribute of the highly evolved soul.

"We invent ourselves" in order to evade the actual. By the invention of a fictitious personality—a dream self—we are apt to miss the lesson for which life has set the stage for us, cast us for a part and brought together other players.

CAN WE TALK TO GOD

By ERNEST S. HOLMES



CAN we talk to God. We all know we can talk AT God, but it is a different proposition to consider whether we can talk TO Him. I am considering the topic from the standpoint of communication. Unless we are conscious that we are talking to God and He is conscious that He is being talked to, we certainly cannot communicate with Him. There can be no real communication without a reciprocity of ideas. Either we can talk to Him or we cannot. If we cannot, we may as well realize it and no longer try, and if we can, we feel certain that a little conversation with the Deity would do us more good than much conversation with each other. In the old order of thought, we talked at God. We felt as though our prayers ascended and hit the Divine ear, and if this were true, they must too often have hit this Divine ear with a discordant note.

In the new idea of life, we are thinking of God as a Universal Principle, Intelligence, and Power; as the essence and energy of being. We are thinking of Him,—or attempting to, at least,—in universal terms, but it is impossible for the finite mind to grasp the meaning of the Infinite. The Infinite signifies that which is beyond human knowledge. We are thinking of God as a Universal and Infinite Being, as perfect law; the immutable law of cause and effect; and in doing this, discarding the ancient idea of a huge person in the nature of Deity, we are undoubtedly losing something: losing the sense of personal contact with this invisible power and we are liable to think of God only as law, or as an Infinite It. Now an Infinite It is a very adequate thing in certain respects, but in other respects it is very inadequate. We could not derive much comfort, pleasure or joy from talking to the principle of chemical affinity (yet we do derive a great benefit from learning that such a law exists). Neither can we hope to get very much satisfaction from thinking of God only as an Infinite It.

We are intelligent; we think, know and understand, at least, something. Can we suppose that we are accidents? Can we believe that the works of William Shakespeare are the result of an explosion in a type factory?

There must be, and there is, a Universal Consciousness which directly responds to man's thought and is in contact with it. Not only does the human heart long for such a possibility, but the human mind comprehends, understands,

MEDITATION FOR SUNDAY, APRIL 1st
By virtue of my Divine Inheritance I control
my experiences.

senses, feels and knows it. There are moments when the individual consciousness feels itself merged with the Universal, then it knows and no longer asks for explanations. The heart longs for; the mind comprehends and the intellect needs such a contact; the influx of divine ideas stimulating the will to divine purposefulness. It is fundamental to our belief that there is a Presence in the universe with which we may consciously communicate and which will consciously respond to such communication. We hold this as fundamental to any consistent philosophy or religion, not only because we long for and actually need it, but because such a Presence is an inevitable necessity.

How can we assume that with our finite minds, or even the united intelligence of finite minds, we comprehend all there is? How can we assume that a finite mind constitutes the only intelligence in the universe, or that there is nothing beyond our present comprehension? How can we assume that we could be, unless Being Itself is a fact? Could we recognize anything unless that which recognizes existed before the thing which is recognized? With what is it, then, that we recognize unless it is with some intelligence within us that is in unity with the great and final Intelligence, the Eternal Being. We have not, cannot and never shall exhaust its totality. But we must assume that this Final Being is conscious of us as part of Itself, and if this be true, it must be true that we can communicate with It.

But we realize that we cannot communicate with a God external to our own nature of being, for the simple reason that we cannot know anything beyond our own knowledge. In other words, there is an Intelligence and responsive Presence in the universe. There is a God who knows, cares, understands and responds, but only through our own nature. Now this flat statement may surprise many people, but it is one of the fundamental principles upon which Religious Science is founded, as are all of the higher thought movements, coming out of the old idea of thinking.

We must be careful, in the transition from the old to the new, not to knock props from under us which perhaps we still need; not to rob any man of his God unless we can give him a better one, for that is the most destructive thing in the world. I would rather see an Indian with his idea of Deity, than to see him have no concept of Deity at all, because each must interpret God through his perception of the Divine Being. In the transition, then, let us be careful that in place of every false supposition which we once had, we shall find a divine reality which is an eternal verity. There was never any counterfeit made until after there had been a proven reality, and the idea which has been instinctive in the mind of man—the idea of his personal relationship to

MEDITATION FOR MONDAY, THE 2nd

The Spirit of God within me frees me from all sense of bondage "Ye shall know the Truth, and the Truth shall make you free."

the Deity—is not there without a reason. It is a proclamation that the Deity indwells his own soul and that he is intuitively conscious of this Divine Fact.

¶ That instinctive sense of the Divine Presence which is inherent alike in the savage and in the civilized, is there because it is true and in the state of each man's intellectual capacity to perceive truth, it comes out and to him, becomes his God. It is forever proclaiming its own being. There is a power and a Presence in the universe which responds to us so completely, so perfectly, that we shall be amazed when we realize how completely and how perfectly, but it can only operate for us through us. Our communication with God must of necessity be, and always remain, an inner light; we communicate with the Indwelling God. I doubt not but there is a God beyond our finite comprehension, for the nature of God is to be universal, but it is the nature of man to be so constituted that he can know nothing outside the confines of his own knowledge; this is self-evident. Hence, the only God he can know is the God which he senses, and since this is an inner light, it is God in and through him. This is the only God he can know; this is the God who responds to him, and I sense that in every altruistic act, in every true charity which is love, in every expression of right emotion, that this is God action through the individual; a direct response; and it is logical to suppose that since the nature of God is constructive, is goodness, peace, purity and love, light and wisdom, that we truly communicate with the divine only as we truly approach the nature of reality through harmony, through receptivity, peace and joy; and I can see that as our mental attitudes hinder the divine from flowing through us we do not approach God consciously, therefore we do not contact harmony subjectively; hence we suffer objectively. This is the immutable law of cause and effect.

Now there is something in us that longs for the sympathetic understanding, the kindly response, the sense of a presence which is warm, pulsating and colorful. We must have it, and I sense that as we meet each other in love and friendship, in the warmth of a handshake and in goodfellowship, it is God. What else could it be? The hand that gives is the hand of God, and the eye that sees is the eye of God. In each other, through each other, we contact God; but God is more than this. If this were the only God there is, then the artist would have painted his picture and stepped into it, being completely lost in his own work. Now do we say that art is greater than the artist or thought greater than the mind which conceived it? The poem is not the poet. He has breathed into, animated and created it, and it will stay, so long as his consciousness exists, but he has not stepped into it; some day he will write another and a better. Neither is God absorbed by law or creation.

MEDITATION FOR TUESDAY, THE 3rd

*Infinite Wisdom directs my every act. I am Divinely
guarded and blessed.*

I think that as we contact each other we are contacting a definite, direct manifestation of Deity; when we talk to each other, I think that God is talking to God; but I do not think this is the only God there is. If it were, our finite knowledge would have exhausted the Infinite and there would be no God beyond our conversation.

We long for a conscious approach to the Infinite. It is as necessary to the nature and the intellect of man, as food is to the well-being of his physical body; this Divine nourishment. What is true on one plane is true on all. Those of us who are seeking to understand the truth, and the breadth, width and depth of Religious Science must realize that these things are possible. Of what ultimate value would a religion or philosophy be to the world which simply taught it a few laws of cause and effect, or how to heal a pain. This is good and wonderful, but unless it teaches how to live and how to be, unless it gives something which is a divine certainty of life and being, it is useless.

Prosperity is inevitable if a man's mind is right. Nothing can stop it. Healing is inevitable if a man is in harmony with life. There is nothing that can stop it. It is a law. We are to consciously use this law, but we can use it only to the degree in which our consciousness is unified with Truth. But we must not go searching after God. God is in you and in me. Therefore each must penetrate more deeply into his own nature, and just so surely as he does, he will have a very marvelous experience. He will find a depth to himself that he has never realized. It will be a sane, spiritual experience. He will sense a something within which he never dreamed of. He had read about it but he never dreamed it was *within* him. This is where we meet God. And he is going to learn this: that he can talk to God just as consciously as he talks to man, and that if he expects it, believes it, and feels it, he will receive just as direct a response. He will not receive an audible word because God's audible word is placed, in this creation, in the mouth of man. This is the only audible word God has on this plane.

God speaks every time a scientist discovers a new thing, every time an inventor invents a new thing,—God speaks, and wherever truth is proclaimed God is speaking. But the man who goes deeply into his own nature will find that God speaks in a language more subtle than the human language, without a tongue, in that universal language of spiritual emotion which is instinctive in man, and in brute, and held in common by all civilization, by all creation, by all men who have lived, savage or civilized,—the universal language of emotion, sense, feeling, intuition, instinct. Sometimes we call it conscience, sometimes

MEDITATION FOR WEDNESDAY, THE 4th

The Spirit of God within me dissolves and removes everything unlike itself. I am conscious only of the presence of Good.

we call it a hunch, sometimes we call it a vision, a dream. It makes no difference what we call it. It is a direct revelation of Omniscience through us.

And so we learn to go deeply into ourselves and to speak as though there were a Presence there which knows; and we should take the time to unearth this hidden cause, to penetrate this inner chamber of consciousness which but few people realize exists. It is most worthwhile to talk to the Universal Spirit, when we talk in the right way. Do not talk *at* It; talk *to* It. Sense and feel that It is *within* you; that the approach to It is direct, through your own consciousness. That It is just as conscious of you as you are of It,—since your consciousness of it must be,—in the last analysis,—and is, Its consciousness of Itself. Hence as we recognize It, It recognizes us. As we go out to meet It, It comes out to meet us. This is the meaning of the story of the Prodigal Son. Always we are met half way. Always the Spirit corresponds to our belief in and receptivity to It. Hence there is a power within, to which each may come; a Presence which is Light; a Spirit which is guidance. This is fundamental to the understanding of Religious Science. There is a Spirit which knows. This is God. This Spirit which knows, knows us. It corresponds, It responds. It flows through us. Whatever intelligence we have is It, in us.

We differentiate between the Law and the Spirit; the Spirit directs and guides; the *Law* executes, and creation is the result. This is the Trinity. The Thing, the way it works and what it does. The constructive use of the law,—always seeking to use it in the right way, for good only,—is what is meant by the Spirit of Christ. The destructive use of the law,—using it only for selfish, personal or conflicting aims,—is what is meant by the spirit of anti-Christ. However, there is nothing, either in the Spirit or the Law of the universe, which denies us the most complete use of it, provided we use it constructively. In other words, God wants us to have more than we have. The Spirit desires a complete expression of Itself. Hence, the more we enjoy, the more It is expressed.

Consider the Spirit as a warm, pulsating, reciprocal thing. It presses against us, It flows through us. It is our intelligence. It is a great universal urge and surge. It is a warm colorful thing. It is a beautiful thing. It cannot be put into words. You can only feel it. But consider the Law as a cold fact, nothing else. It has no motive of its own. It is just a power, a blind force, but it is an intelligent, an executing and immutable force. The law is the servant of the Spirit. Consider creation,—whether it be the vast body of the Cosmos, or the suit of clothes, or the dress we have on,—as some effect of intelligence operating through law and you have the whole proposition as clear as can be that

MEDITATION FOR THURSDAY, THE 5th

The Perfect Life within me is now manifesting as Perfect Health.

there is a power in the universe which knows, a law which does, a creation which responds and corresponds. Creation does not respond, it only corresponds. Now that is what we mean when we speak of Divine Principle. Divine Principle is not God any more than electricity is God. It is a law of God, just as electricity is a law of God. It is a mental law of cause and effect. When you impress your thought upon it, it is its nature to take that thought and execute it, exactly as you think it. If there is destruction in the thought, it must destroy. If there is good in the thought, it will execute goodness or healing. This is the principle governing Mental Science, and, unless such a principle were, Mental Science could not be. Know that there is something more than law; an intelligence to which we may come for inspiration, for guidance, for direction; a power responding to us, a Presence pressing against us, an animation flowing through us, a light within us.

This is the constitution of Being, the Eternal God, the Everlasting Spirit, the Father. The Thing, the way It works; the servant of the Eternal Spirit; the perfect Law of cause and effect; and what it does, which is creation.

* * * * *

EASTER LILY

*A brown bulb in its lowly bed,
Saw the Star of the East overhead;
A thought so pure and pearly white,
It meditated day and night,
Until a lily took shape therefrom,
That burst into bloom on Easter-dawn.*

—ELSIE BARNES.

* * * * *

¶ Every honest person can say, "Most of the pain I've borne came from things that never happened, I only feared they would, and the unpleasant things that did happen were seldom as awful as I had feared they would be, and in any case the fear I suffered from anticipation did not help me to meet the situation when it did arise. In fact it had unfitted me to meet the trial, by reason of strain, nervousness and exhaustion."

MEDITATION FOR FRIDAY, THE 6th

*The past is a memory, and the future but a dream. With God
there is only Today. I live in the Ever-Present Now.*

BUILD UP YOURSELF

By ERNEST R. TRATTNER



THE laws of building are everywhere the same. The students of architecture tell us that there are four things that man must consider in the construction of an edifice. In the first place, it is necessary to plan in one's mind an idea of the building to be constructed. With plans fully prepared, the second essential is to have a firm foundation. Given the plans and the foundation as a basis, all that is required is the selection of the material to be used and the quality of workmanship desired. Whether a person is going to "build up" himself or build anything else, the laws of building are everywhere the same and universally applicable. If we are to "build up" ourselves we need these four essentials: the plans, the foundation, the material and the workmanship. Let us see how these principles work themselves out in the practical affairs of Life.

Wherever we find man we find him planning. While it is true that in the early stages of his growth man was greatly moulded by his physical environment, yet his inner capacities to plan and think gave him mastery over his environment. At first his planning was feeble, but it grew so tremendously that as Buckle in his *History of Civilization* tells us, the advance of man is "characterized by a diminishing influence of physical laws and an increasing influence of mental laws." No sooner had man attempted to master his physical environment than he began to see that before him lay an infinitely more important task—the task of conquering himself. From the rude beginnings of primitive consciousness to the sublimity of a Moses, or a Socrates we can trace, almost step by step, how man worked up to the consciousness of living a better life. In the earlier stages the advance to a higher life was an instinctive, almost unconscious process, but when we come down to later times we see man making a deliberate, determined, compelling effort to "build up" himself. It was Socrates who said to his disciples that the unconsidered, unexamined life, the life lived without a plan, was not worthy of a human being. Man—in order to be man and not a brute—must be the "anthropos"—the Looker Up! His life must not be like a straw carried hither and yon by the wind. To live is the rarest thing in this world—most people merely exist; and to live one must achieve for himself a pattern and a design.

What we need first of all in "building up" ourselves is to start getting the plans

MEDITATION FOR SATURDAY, THE 7th

The Abundance of God is my supply. There is always a sufficiency for Divine Ideas to take form.

ready today instead of postponing it for some blissful tomorrow. It is not necessary to wait for God to perform a special miracle for you. Wisdom teaches us that every day is the best day. Not a supernatural gift but an understanding of natural law is sufficient to lift a man out of darkness; and natural law is within ourselves. To live without a definite plan is to live in darkness.

There are two classes of people who neglect to plan. On the one hand, there are those who are constantly putting off day after day, year after year, that planning that needs to be done now! The second group consists of the majority of men and women who yearn for the higher life but because of certain failures become pessimistic about ever reaching it. But in whatever group you are, remember that "not failure but low aim is a crime." Therefore, push forward with your plans today, remembering the stimulating words of Thoreau when he declared that he knew of "no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor." Go forward with your plans not because they are perfect but because without them your life is meaningless. Planning means aspiration; and even if there are temporary setbacks due to imperfect thinking still you may be sure there will come a time when things will somehow shape themselves, for the struggle is not everlasting: "The hand of God, so dim and doubtful at first, shall in the end be the only thing that is clear and sure." When the mind stops being blurred the plans become clear so that a foundation may be laid in the security of faith that upon himself man can erect himself.

What kind of a foundation are you going to lay? The only foundation worth while is one which is able to outlast every destructive condition. If a foundation is built upon the rock, what difference does it make if the rain descends, and the floods come and the wind beats down? But if you have laid your foundation upon the loose and shifting sands you are insecure. No finer illustration of this can be found than that which Tolstoi himself gives us in his "Confessions," telling how his own foundation was built upon the sand. When the rain descended and the floods came and the winds beat down everything was swept away into the dark sea of despondency and lamentation.

If life is to be stable and steadfast man must seek some Gibraltar Rock foundation for it. The reason why we see so many lives about us going to pieces is largely due to the unfortunate circumstance that too many have built their foundations on the sands of poor thinking. What we need is something so solid and permanent, that come what may—nothing can possibly separate us from our foundation. It was this kind of a foundation that Abraham Lincoln

MEDITATION FOR SUNDAY, THE 8th

The Spirit within me is Birthless and Deathless.

had in mind when he declared at the close of the bitter Civil War that "The Judgments of the Lord are true and righteous altogether." Nothing could shake Lincoln's faith in the moral foundation of the universe that right and not might must be victorious. It was not only with malice toward none, not only with charity toward all but it was "with firmness in the right" (mark you, firmness!) as God gave him the power to see it, that Lincoln lived unseparated from the foundation of his faith.

Let us not fear; if we are planning wisely our foundation will be secure. I know of no person who, after planning his life in Higher Thought, failed to lay a foundation firm enough to withstand the oppositions of circumstance. Socrates laid his foundation in the conviction that no harm can come to a good man. Rabbi Akiba said that nothing could separate him from the love of God. Tolstoi, on the brink of suicide, so planned his life that he laid his foundation in Faith; and out of the depths of stygian blackness he arose to tell us that Faith "is the knowledge of the meaning of man's life through which man does not destroy himself but lives." Charles Wagner, plunged into bewilderment and dismay, found himself when he laid his foundation upon the reliant rock of confidence that, come what may, it is never wrong to do the Right. Arthur Clough laid his foundation in Truth, and then wrote these immortal lines:

*"It fortifies my Soul to know
That even though I perish
Truth is so!"*

Each person must lay his own foundation irrespective of the shape of the stones he finds on the highway of the spirit. It is only essential that the foundation be not built upon the sand. It makes little difference whether your foundation is the Love of God or the Truth of God, Faith in the Unseen or Hope in the Actual—it is only essential that nothing can separate you from your foundation.

With a secure foundation we can now proceed to a consideration of the materials to be used in the process of "building up" ourselves. At the very outset it must be realized that the materials of this world are not of our own fashioning. For example, no matter what materials man himself may desire to build with, he cannot go beyond what is already given him in the natural world. Here are the bricks and mortar, iron, stone, marble, wood, metals and the cement. All these are given to man and from them, if he is wise enough, he can make endless combinations. Now, just as the materials of the natural world are given to man—given to him without asking whether he likes them

MEDITATION FOR MONDAY, THE 9th

*Divine Power within me is sufficient for my every task. The
Strength of God sustains me.*

or not—so too man has another set of materials, for the presence of which he is in no way responsible. You and I were born in this world without any conscious control on our part. We possess bodies that are not of our own fashioning. We possess instincts and emotions which are given to us whether we care for them or not. In other words, we were born into this world with our Being in a state of raw material.

In proportion however, as we are capable of understanding Life, we begin to realize that these raw materials with which we were born—these instincts, emotions and passions—can be used in “building up” ourselves. Right within the kingdom of our own Mind lie many possibilities of development just as there are innumerable combinations made from crude metals and raw wood. Verily, “We are laborers on the highway of the Spirit. We break stones on the highway of the Spirit. The stones we break are in our own natures” and out of these stones we can either build dungeons to rot in or castles of fair colors inviting us with happiness and joy.

Edwin Markham has succeeded in putting into verse this thought of man’s possibilities:

*We men of Earth have here the stuff
Of Paradise—we have enough!
We need no other thing to build
The stair into the unfulfilled—*

*Here on the paths of every day—
Here on the common human way
Is all the busy Gods would take
To build a Heaven, to mould and make
New Edens. Our’s the stuff sublime
To build Eternity in time!*

It cannot be denied that we are born “a bundle of possibilities.” Potentially we are angels or devils. By careful workmanship, and only by careful workmanship, can we “build up” ourselves. The supreme question therefore, that the growing mind asks itself is this: How can I increase the quality of my workmanship in order to properly build up myself into the Higher, Healthier, Happier and more Successful Life?

The answer to this question—which is the cry of spiritual hunger of the Soul—is to be found in the Science of Religion. Science teaches us that Nature

MEDITATION FOR TUESDAY, THE 10th

*I dwell in a house of Love. Divine harmony is made manifest
in all my affairs.*

waits on man's self-recognition. Perfection lies about us but if we know nothing of its relationship to our needs it is of no value. Natural laws have always existed: as soon as they are understood they may be used—and not before. The principles and laws governing radio existed in the age of Moses but inasmuch as Moses knew nothing about such laws he was unable to derive any benefit from their operation. Consequently, he was denied what is of everyday benefit to you and me. God gives us the food but He will not cook the dinner—we must do that ourselves. The building stones lie embedded in the mountain's side; it is up to us to quarry them. Do we know how?

Not only does the Science of Religion teach us the laws of quarrying the stones but it gives us definite directions, telling us how to put them together in building the edifice of life. Human existence is much like a skyscraper: we can live either in the dark cellars or in the sunlit upper stories.

When the inner sense awakens a new message sweeps the soul—it is the message of our spiritual "building program"—lifting us into high and lofty places. It may be nothing more than a vague sense of something greater, something further along but as we go through each day's work it will whisper in sweet melodies . . .

*"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's
Unresting sea."*

* * * * *

¶ True worship is necessary to the life of the soul. We should learn to worship God in everything, to realize the Divine Presence everywhere and to behold the face of God in all nature.

"Behold thou my face forevermore." Let us learn to look into the face of the Infinite throughout all nature and in all living things. God indwells all, and without this indwelling presence there could be no life or movement. To the degree that we sense and unify with this ever-present life do we really live.

MEDITATION FOR WEDNESDAY, THE 11th

*My affairs are God's affairs therefore everything that I do
prosper.*



POEM OF THE MONTH



Resurrection!

By HELEN VAN SLYKE

*In Gethsemane's Dark Garden
I agonized in prayer;
The talons cruel of Sin, Fear, Death,
My quivering heart laid bare.*

*Burdened with Separation's load
I writhed there on the ground,
Beseeching a God outside myself
That no where could be found.*

*"My God! My God! I moaned aloud,
Thou hast forsaken me!"—
Effort snapped,—struggle died,—
At last my soul was free!*

*Free to find the God within
I could not find without;
Free from Separation's Hell,
From Sense-of-Fear, and Doubt.*

*Oh Glorious Resurrection!
Oh Birthday of the Soul!
I burst the tomb that hemmed me in
And back the barriers roll!*

*I am the Resurrection and the Life!
In me the One Life lives;
Thus ascend I to the Father,
"Life within Himself" He gives.*

*Three crosses see I standing
Outside a city wall,—
Yea, crucified!—Time, Space, and Death,
For Life is Lord of All!*

MEDITATION FOR THURSDAY, THE 12th

*I make channels for Good to come to me. "Believe that ye
have and ye shall receive.*

LIVING TODAY

By ALLAN M. WILSON

EVERY man, whether or not he is conscious of the fact, is seeking a religion, a philosophy or a guide to thought and action which will enable him to do one of two things: either to bring into his experience that which he conceives to be true and to be his greatest good, or to bear with stoicism the "slings and arrows of outrageous fortune." If his search is for the former, he will enjoy an ever-expanding sense of Life with its consequent rewards of enlarged concepts of his place in the divine order of creation and of greater capacity to express his inherent livingness. If he seeks the latter, the only possible results are a tendency toward fatalism, a resigned and hopeless attitude toward life on this earth, and the stagnation of his ambitions.

Those religions and systems of thought which promise only certain future rewards as compensation for the present practice of virtues, and which postpone the possibility of the attainment of true happiness to a time not yet arrived, are certainly not conducive to progress or spiritual unfoldment. To place Life entirely in the future is to put it where it can never be realized. We can never arrive at that future state except as we claim it as a present one. Therefore, it must be that the religion or philosophy which is true as well as valuable in a practical way, is the religion or philosophy which teaches the possibility of attainment of perfect happiness in the present, and that in this world and at our present stage of evolution from that which is involved within the Cosmic Life, we can express and experience true happiness, harmony and abundant life.

We who are attempting to understand somewhat of the new order of thought no longer accept as true the ancient man-made doctrines that our troubles and sorrows are the visitations of a divine providence, and that only beyond the grave can we even hope to attain a measure of eternal good. Neither do we accept the theories of those espousing the mechanistic interpretation of the universe, that man is to a great extent subject to automatic and autocratic laws concerning which he can have but a dim knowledge. We believe in a Supreme Power, the One Mind, the Cosmic Life behind and in and through all manifestation, man included. We know that man was not given the power to think, to imagine, to desire and to know without the capacity to experience that which he can comprehend. The Divine Father has not placed in the breast of man his longings for greater joy, happiness and abundance without also placing there the power to manifest those qualities of being. Even a mortal

MEDITATION FOR FRIDAY, THE 13th

I am conscious that the Life of God is now flowing through me manifesting as Perfect Health. Health is a result and not a cause.

father would not perpetrate such a cruel joke upon his children. That for which we long already exists, and it only requires our simple recognition and acceptance of it to make it truly ours.

However, those of us who know that misfortune, of whatever nature, is not and could not be intended by God, are still apt to postpone to a rather uncertain future our individual attainment of truly harmonious experiences. Very obviously, since none of us have become perfected in our beliefs, all of us still retain a greater or less degree of hope in an ultimate good to ourselves; but what is needed, if this good is ever to be attained, is an acceptance of its immediate presence. Hope alone never saved anyone from disaster. It is a mocker of man's ambitions and desires that masks its weak, impotent form in the robes and mantles of Strength and Virtue; Hope but dulls the present pain and, like its medical counterparts, soon loses its efficacy in even that small regard. "Hope deferred maketh the heart sick." A belief in future good has never turned sickness into health, poverty into riches, nor confusion into peace. Only the realization, founded upon the self evident premise that other than what is good and perfect can have no real existence, of the actual presence of happiness, harmony and abundance as an incontrovertible fact can save man from undesirable experiences.

Try as we may, we cannot live in the future. If we are to live and enjoy life we must do it right where we are. We must find our happiness in the facts of our immortal being. We must know that right now are we happy, well and supplied with abundance for every need. And so we are as an actual and present fact, but we must realize it to experience it. We can only experience what we know, and if we do not know ourselves to be that which we wish to be, we will never attain the object of our desire. Thinking about the future and what it may hold for us is rarely advantageous. It is almost invariably productive of apparent misfortune, because it is the exceptional person, indeed, who can contemplate his future without creating fears concerning it, and fears have an unfortunate tendency to manifest as conditions. All of us can, in some measure, find an echo in ourselves of the agony of Job when he cried, "That which I have feared has come upon me."

Since it is not given to us to be conscious of our futures, even though they are wrapt within our own natures, it must be that such knowledge would not be productive of our greatest good. So why take thought of the future at all? Let us leave the future to be enjoyed and cared for when it becomes the present, and devote all of our attention to making the most of that which we now are and have. The Power that has manifested you as a point of self-conscious

MEDITATION FOR SATURDAY, THE 14th

*Perfect Vision looks through my eyes. I have Spiritual Perception,
I see that my path is made plain before me.*

individuality has also manifested all that you need to express that glorious, abundant Life which you are. The Cosmic Life will always provide amply and abundantly for its own, and it is impossible for even a part of that Life to be lost or to suffer. Wondering what will be brought forth for you in the future is to create uncertainty and fear regarding it. Uncertainty and fear stop the flow of the Divine Life through you and to you, prevent It from bringing into your experience all that makes life happy and worthwhile. Therefore, learn to live in the present and cease worrying about the future.

It was for these reasons that Jesus taught his disciples to "take no thought for the morrow, for the morrow shall take thought for the things of itself." If we know that around us and in us is a Life that continually provides for all that we need, we need give no thought for the days that are not yet here. We will meet our problems as they come and when they come, never anticipating them and never looking beyond the present for additional ones. We will take our joys and pleasures also as they come, never wondering if tomorrow holds an equal measure of happiness. And we will find this to be a very happy way of life, we will sense a new joy in our livingness; we will discover that, as we move through the eternity of our existence, our experiences will expand to comprehend a greater and greater happiness, harmony and abundance, and that our little troubles over which we have so fumed and fretted will fade away into the nothingness from which they sprang.

Tell yourself that from this day you will cease to look into the future for your happiness, and that you will begin to *really live today*. Sense your Complete Livingness *now*. Know that the Father could not manifest an incomplete being and that your inherent completion means an absence of all fear and worry, and the presence of all that Life is—harmony, health, abundance and real happiness. Trust in the God Who expresses Himself in you that He may realize His own Infinite Completion. Realize that today you are one with All Life, All Joy, All Harmony and All Abundance of Good. Know that you are a person within that Infinite Person "Who healeth all thy diseases; Who redeemeth thy life from destruction; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

Learn to act with a spontaneity prompted by that Perfect Intelligence within you, which always knows just what to do and how to do it. Place your entire reliance upon the Infinite Wisdom which is within your own soul. This will not make you irresponsible, but on the contrary will result in your acting and thinking clearly, logically and without error. Live, love and be happy today! Be true to your Real Self and an abundance of All Good is yours to enjoy now and forevermore.

MEDITATION FOR SUNDAY, THE 15th
The Spirit of God within me is my Life.

WHY WORRY

By HELEN M. STARK

WE of this young Western race pride ourselves above all other people on being efficient, by which we mean getting the result we are after with a minimum of loss in time and motion, and we do demonstrate this in a most convincing manner in connection with material things. Few of us however, show the same cleverness and good judgment in making use of the resources of the rich life within us which possesses all the faculties of divinity, most of which are still latent for lack of stimulation and use. Man is a turbine through which an unceasing stream of the universal life is pouring and it generates in our world a force, and variants of that force which may be used for many purposes.

There are many phases of this art of self culture, but two are of particular importance to the average man. The first, perhaps the most important, because it must be done first, is the elimination of the worry habit and the controlled use of the thought faculty. It has been truly said that people age more by worry than by work. Mental work unless excessive does not injure the brain, but rather improves and develops it. Worry fatigues the brain and after a time produces nervous exhaustion and irritability which render steady mental work impossible. Worry never produces wholesome or constructive thought. It is the process of repeating the same chain of thoughts over and over with little variation. And these thoughts are always deeply colored by fear, regret, remorse, shame, or some other unpleasant emotion. As the over-tired muscle cannot keep still, but moves restlessly in spite of the will, so does the over-tired brain repeat again and again the same mental pictures that have caused it pain and weariness.

It is not by such thinking, which is largely automatic and superficial, that new and wise ideas will come, adding the missing links and solving the problem. Thoughts of real value come from the heights and are mirrored in a brain that is free, alike, from the fever of anxious anticipations and from the chill of fear.

The least evolved men on this earth have little memory and less anticipation. They live in the present moment and have profited little from the past and can make little preparation for the future. Man in the middle ranges of his growth, lives chiefly in the future as is the case with the young, or in the past as is the case with the old. It is by use of these two faculties, memory, which is thought projected into the past, and anticipation, which is thought projected

MEDITATION FOR MONDAY, THE 16th

Infinite Wisdom guides me, and Divine Love wraps me safely round. In Thy Peace do I find Peace.

into the future, that we learn about life and about the world in which we live, and we become at last masters of our own destiny. But as long as we allow these mental states to be hag-ridden by fear and remorse, we shall find little pleasure in them and derive less profit from them than we should. In perfected humanity we shall find men who live in the present moment, full of the joy of life, rich in the enduring consciousness of the Father in Heaven.

Worry is a habit and like other bad habits should be replaced by a good habit, one which acts on the opposite principle. In most brains there are worry channels which were started in youth. They may be due to congenital fears or antagonisms, or they may be the outgrowth of distressing situations in early life, or they may be due to an inferiority complex, the cause of which lies buried deep in the sub-consciousness. But, in most cases we need not be interested in the cause of this worry habit, the only object is to get rid of it, and that is best done by making another thought channel in the opposite direction. Such a channel can be made by definite, persistent, regular thought. One should take a little time each morning before the work of the day begins and a little again in the evening before sleep and practice the art of meditation. This is done by first stilling the mind and then fixing it upon the idea that has been selected and then seeking the full meaning and power of the words. More is to be expected than the intelligent meaning, there would be a sort of over tone of thought, and a feeling, an intuition, an aspiration and the whole being should respond to a rhythm that is derived from the inner life. An encouraging and noble thought should be selected, for example; The Self is strength, that Self am I; the Self is self-possessed, that Self am I; the Self is peace, that Self am I. This will tend to neutralize the untrue, the ugly, the finite beliefs that irritate the mind. The student should try to realize that he is indeed one with the Father in Heaven, who may be conceived as one's own higher self. In this higher nature he is undying, unchanging, fearless, free, serene, strong. In his lower nature he is still clothed in perishable vestures that feel the sting of pain and the gnawing of anxiety but he should not regard these as himself; they are mortal, he is immortal. As he thus meditates, peace will enfold him and he will know that this is his own natural atmosphere, and the tired brain and nervous, fearful body will come under the spell of this transcendent peace and share it and grow in it to a fuller strength and beauty.

The habitual thought all day long should be free from fear. The habit of knowing, "I am bigger than anything that can happen to me, I can arise superior to any combination of circumstances that may arise against me," will quickly dig an anti-worry channel and create an atmosphere in which fear cannot live.

MEDITATION FOR TUESDAY, THE 17th

Today I enter into a fuller understanding of Truth. Truth known is demonstrated.

REFLECTIONS

By J. FARRELL MACDONALD

IN the very title of this article there is a lesson in metaphysics, a fact probably entirely overlooked by ninety-nine per cent of those using the word 'reflections.' So it is with practically each and every action of our daily lives. Read carefully and digest thoroughly the following definition and my meaning is clear:

REFLECTION—

Mental consideration of some suggested idea, usually with reference to belief or disbelief, or to some course of action; in a more technical sense, any state in which the mind considers it's own content, whether for the purpose of directly examining this content for its own sake (introspection) or with a view to the significance of the ideas entertained, hence a kind of self consciousness, characterized by mental pre-occupation.

By reflection I would be understood to mean, that notice which the mind takes of its own operations and the manner of them, by reason whereof, there come to be ideas of these operations in the understanding.

A DEFINITION OF 'REFLECTION' BY HEGEL—

The return into itself or intensification of the individuality of any state following upon it's being proved or illustrated by something other than itself, which is shown to depend upon it or to pre-suppose it.

The doctrine of reflection as treated by Hegel explains all the dual or complementary catagories such as identity and difference, essence and phenomenon, force and manifestation, cause and effect.

Reflection then, in man was preceded in the order of self-conscious attainments only by animadversion—the power to percieve—and almost immediately, common logic would tell us, followed by a sense of comparison using the only thing known as a criterion—Self. It is only when the true self has been found and understood that correct values can be estimated for we can only measure the value of any existing thing according to it's importance to, or influence upon Self.

MEDITATION FOR WEDNESDAY, THE 18th

My ears are attuned to catch vibrations of Good. Hearing is Spritual and Eternal.

Self, then, as sensed by the individual, must be a result, the cause of which is necessarily identical for like begets like, and to understand it thoroughly, it is necessary to go back step by step through the aeons of developments reducing at last to the uni-cellular state, so simple in form that it contains both male and female principles it's propagation accomplished in the simplest manner—multiplication by division, it's progress toward animadversion and reflection, guided by the reflection of the essential Infinite Mind or Spirit, which is so comprehensively expressed, as the return into itself or intensification of the individuality, etc.

It is found upon careful examination of each of these steps backward toward infinite origin that the development following each introspection or self-contemplation partook of the nature of the contemplator and with this as a fulcrum pushed on and on ever increasing, ever extending ad infinitum.

It would seem impossible to conceive upon looking from the oak to the acorn, that the latter, comparatively insignificant, held within it the power to produce the magnificent tree, which in turn produces innumerable sources of other trees, and yet how much more stupendous the power of the single original cell of the genus homo, imparting to each of it's offspring a higher potential of self, until this self attaining the inevitable like power of it's infinite progenitor, reflects—returns into itself, evolves that which was once involution—the use of creative power—and following the infinite scheme, imparts to it's offspring whether physical or mental the indelible stamp of self.

One has but to look about and differentiate. With each entity sensed we are unified by undersanding and right here the creative prerogative becomes active. We take into our thought the conception furnished by our senses and every last thing produces an effect, either consciously or unconsciously. It is within our power to group about each conception—tangible or intangible, mental or spiritual—either construction or destruction and exactly according to this grouping or realizing, it is meted out to us. It would follow then, that all we know or can conceive becomes a part of us and inversely we become a part of all. This is axiomatic. Admitting this, it can at once be seen that we or rather each one becomes the arbiter of his fate. In sensing destruction around anything, since he is a part of all, he is calling down disaster upon himself. For the same reason, in seeing nothing but good in everything, his reward is commensurate.

¶ In every daily act or thought then there is a complete problem and solution in metaphysics for every act is preceded by reflection and each reflection carries with it either anticipation or apprehension and according to these latter is the result achieved.

MEDITATION FOR THURSDAY, THE 19th

*I am a Center of God-Love and attract to me that which will
work for my ultimate well-fare.*

To reflect upon the foregoing would seem to invite but one conclusion. Guard each thought as you would guard your life until constructive thinking becomes a habit and then instead of going into the silence with the same determination that you would use in grasping the handle of a grindstone and setting aside a meager fifteen minutes or more for this practice, your meditation would begin with the dawn of objective day and rest, refreshed, in subjective night.

* * * * *

CONFUCIUS

By H. B. DURKEE

*"Study without thought is vain;
Thought without study is dangerous."*

—CONFUCIUS.

He said, "My doctrine is that of an all pervading unity."

IO THE Chinese nation the great teacher for twenty-three centuries has been Confucius. The Latinized form of the Chinese characters K'ung Foo-tsze,—meaning "The master, K'ung." Born in the present province of Shantung, China, 551 B. C., of a distinguished but not wealthy family, he married at the age of nineteen; had one son, by his only wife; soon he became a public teacher, attracted many disciples, was invited to the court of Chow, held minor offices and in 500 B. C. finally became Minister of Crime, which position he held until he lost the support of his ruler, who tired of his austere virtue. This was in 496 B. C. from which time until his death in 478 B. C. he wandered from place to place, teaching, often graciously received but many times enduring severe hardships, saddened by the refusal of the rulers to be guided by his wise counsels.

After his death his wisdom was recognized by high and low alike, a cult was established by his disciples and temples built in his honor, where sacrifices were offered to him with all veneration and worship.

Confucius regarded himself as a conservator of ancient truth. He dealt with neither theology nor metaphysics, but with conduct, both moral and political. "The Analects," or "Sayings of Confucius" were compiled by his disciples and their followers, who made use of the written memorials and oral statements which they had heard concerning him, and, says Legge, "we shall not be far

MEDITATION FOR FRIDAY, THE 20th

Today I accept the idea of my completeness. All that I think of God as being I can claim for myself because I am a center of God-consciousness.

wrong if we determine its date as about the beginning of the third, or the end of the fourth century before Christ."

The last years of Confucius' life were devoted to editing the Sacred Books, or Kings. As we now have them, they come from him. Authentic records of Chinese history extend back to 2347 B. C. His practical system of morals and ethics underlie all the Chinese institutions, and his ideas, in all their freshness, purity, and beauty, will live forever, the inheritance from a master mind, as acceptable to the Western intelligence as they are in the Eastern world.

What concerns philosophy is the universe as a whole and our relationship to it. The intellectual passport, gained through the study of religion and philosophy, discloses the threat of unity running through the thought of the great philosophers of all time. All philosophic teachings agree that by solitary and persistent thought one may penetrate to a knowledge of the essence of things. Through the Self all knowledge of Truth is revealed.

* * * * *

THE MESSAGE of SELF-EXPRESSION

By EMILY G. MARSHALL

In stillness born, Omnipotence doth reign!



HE consciousness of peace delivers to power. The actual at-one-ment with God is experienced by each one by means of the feeling of peace. No disturbance of any nature can possibly gain entrance into this state of tranquility delivering one to heaven—here and now. This is for every one everywhere the moment all wrong thinking has been turned away from or laid aside. The slightest touch with this realization is the open sesame to spiritual awareness which to the outer world seems beyond the realm of possibility.

To be still and know that God expressed as His Idea in the nature of Himself is all that is necessary to attain the life of perfection in your now existence. The present moment is finished and complete, and if we could hold to this perception, all would be well in a very short time in outward objectification. To establish the peace consciousness brings the power which passeth understanding in the sign following. We are prone to deal with the wrong end of the stick, however, as it appears to be the nature of the human to look for the

MEDITATION FOR SATURDAY, THE 21st

*I consciously link my mind with God's own Mind and Infinite
Wisdom manifests Itself through my affairs.*

fruit when the tree still requires pruning, as well as cultivation and fertilization.

The time comes when the Truth student naturally quits all the dodging game and faces that which sooner or later each one must come to. He chooses a certain way out apparently and we know well that all is good and whichever road you find yourself on is the particular path for you to travel.

Self-evident truths are offered in this Message of Self-Expression with but one motive, namely, that you may clear the way to the place where you know what it is all about; to the consciousness of your own true Being.

Eventually you will stand aside and watch God do His work. Eventually—why not NOW! He is everywhere present. Why not acknowledge His Presence and work out from there in the True Idea of Himself or the Christ consciousness? Jesus said: "I can of mine own self do nothing,"—John 5-30. "My Father worketh hitherto and I work"—John 5-17. John said: "But as many as received Him, to them gave he the power to become the sons of God even to them that believe on his name."

The Axiom for the month is Power and reads: **SINCE THE SELF IS ALL THERE IS, IT MUST BE THAT THE SELF IS POWER AND POWER IS THE INEVITABILITY OF THE SELF BEING JUST WHAT IT IS AND NOTHING OTHER.** This statement may well be classified as a self-evident truth as the mind of the student is unable to refute it by any means of logic. The understanding back of these words will lead to the very hem of the garment, the seamless robe of the Lord or the law of one's own being which is perfection. The Self with the capital S is the finished completed product the outcome of it's own innate nature, the one idea projecting Itself by means of Itself into outward manifestation—the inner and the outer One. All from the realm of the unknown into the known. Who among us knew anything about tele-vision until it was brought to our attention by one who had penetrated his vision into the depths of that which only a few years ago would have been deemed the unknowable, the impossible.

The Self or the Truth being All There Is, then it must necessarily follow that **It can be anything and everything** one so desires It to be. How does this apply to power? Power as defined in the terminology of the world is a change producing energy and must always be compensated for. In Truth there is no change, therefore, the Power of Truth is the inevitability of being just what **It is** and nothing other—not dependent in any way upon another. This is not because we say so but because **IT IS**. We might illustrate this Power of Truth or the Self by the axel-nut of the wheel, that part of the wheel which never

MEDITATION FOR SUNDAY, THE 22nd

I dwell in the Secret Place of the Most High.

moves yet is responsible for the activity of the wheel, as well as its being at all. Wheel in metaphysical correspondence is called experience. Experience, when centered on the conscious recognition of the power of stillness within It's Self will be a rest in the most dynamic activity. You have seen a rapidly revolving wheel which appeared still to the eye. If one has only very dimly sensed just what this Power means in his life, he never rests until It is an established equation in his consciousness. Once attained, Omnipotence doth reign for him and he has gained dominion over all things.

The work of the Axioms brings into captivity every idea less than perfect and substantiates the perfect law for every individual who uses them in the semblance of a guide-post on the way. Let us not get tied to the post. Let us not get caught in the dream. Let us know the true meaning of instruction.

Instruction is given rather to unlearn than to accumulate more facts to be disproved sooner or later. It acts in the nature of an eraser cleaning off all the past estimates and convictions until you finally arrive at the very point from which you started—the story of the return of the prodigal over and over again.

We do not make it simple enough. We get all tied up in knots or naughts until we are swamped in the multitudinous complexities. Except you come with the faith of the little child, you are still troubled about much serving.

Your power to demonstrate is commensurate with your understanding. It is not by doing the outward things that you will realize your greatest power. Declare your own connection with the All-Power many times a day and in spite of every evidence to the contrary, your world will gradually build up on a firm foundation. Be spontaneous! The spontaneous expression of the moment is the word of Power for you. No one else can give this to you any more than they can eat your food for you. Literally tear yourself away from every and any bondage and discover for yourself, your immutable Power within and turn It on every venture from now on.

BE ALIVE! Brimming full and running over with the Joy of living! Why be a dead fish and spoil your own party? Come into your own and know that the other fellow is You! Dip into the unfathomable depths of the Allness of Power and reveal to yourself and for yourself, the wealth unthinkable. Your wealth is measured by the capacity of your pocket-book. If you haven't room enough, go and buy a bigger ONE.

Start a whole new sequence of ideas from the basis of God or Good. In eleven different languages I am told that the word God means Good. The Ideas are

MEDITATION FOR MONDAY, THE 23rd

By the creative power of my thought God goes forth anew into creation.

"Hitherto the Father worketh but now the Son Works."

all perfect in their inception. It is only the human or the "hew-man" that goes out and chops them up into limited forms of understanding. The tragedy is just as perfect as the comedy. Both require the perfect artist for the performance.

Be your own healer. Be your own teacher. One day you will awaken to the fact that you are this whether you know it or not. There is in reality no one outside of your Self. All the others are a concrete representation of ideas enthroned in your own consciousness.

The Power back of the I Am is greater than the I Am. That which I Am conscious of as God is God to me, is Good to me. What am I conscious of? I am conscious of being, existing, breathing just where I am. That the works of God may be acknowledged in me and by me. Take it home to you personally. I am conscious of my body as what? Just what it expresses itself to be. I am conscious of my every experience as what? Just what it acknowledges itself to be to me—nobody else. The fact that we are not satisfied with it proves that there is an urge within which proposes a greater light and understanding for us to connect up with. My consciousness of God is God to me—nobody else. My consciousness of Good is Good to me—nobody else. My consciousness of evil is evil to me—nobody else. All the Power there is—All the Presence there Is, I am here to bear witness to, or in other words acknowledge in my own Self that I Am, always have been, always will be, the Perfect ONE.

POWER

*The One That Knows
And in the Knowing frees,
No bondage, limitation
Opposing force whate'er
To bar the way of Power,
Man's own inherent realm
Of That Which Is
The Way It Is!
No change producing energy,
Silence doth abound!
In That Abysmal Stillness
Omnipotence IS—found.*

* * * * *

☞ **Self-healing** is self realization and may be successfully practised by anyone who really wishes to be well.

MEDITATION FOR TUESDAY, THE 24th

My eyes behold the complete and perfect in all creation. I do not condemn and I accept no condemnation.

CLASS NOTES

EXCERPTS FROM A LETTER ON MEDITATION BY
ERNEST S. HOLMES, DEAN OF THE INSTITUTE OF
RELIGIOUS SCIENCE



A MEDITATION is a detremined receptivity, on the part of the individual, toward the indwelling Spirit and the Universal Mind, the parent Mind. A spiritual meditation could have no power without the Universal Spirit.

Meditation makes our mentality receptive to the spirit of indwelling intelligence, it lets the spirit, behind the mind, illuminate the mind and when thus illuminated the mind sees clearly and thinks coherently, and thus harmony is produced on the objective plane.

We are living in a universe of absolute energy which is pure Spirit; in a universe of immutable law, which is pure mind and intelligent response to Spirit (the law of cause and effect) and at the same time in a world of form, or created things.

This is the three-fold universe. When we say we are living in a spiritual universe we are not contradicting the material fact. To say that you are living in a spiritual universe does not contradict the fact that you are also living in a world of manifest or created things. But it does suppose that the world of Spirit, acting through law, governs the world of things. The higher form of intelligence always governs the lower. This is the first principle upon which Religious Science is built and the application of Religious Science to the problems of human life is based entirely on the supposition that Spirit, or absolute Intelligence, acting as law, governs matter; but this does not deny matter.

The cause behind the manifest world is invisible, subtle, the essence of intelligence. The law is mind or intelligence in motion; the manifestation changes. It is necessary that the manifestation change else the Spirit would remain in a state of stagnation, it would lack expression. The world in which we live is always changing. It always did and it always will. Nothing human is stable. Nothing created is permanent. No fact but is subject to change. This is the eternal play of life upon itself. But back of the changing fact is the changeless reality.

Now stop, and think of yourselves. You move. You come here and go somewhere else. Your presence moves. Everything you do moves; the blood circulates, for there is circulation, assimilation, elimination, going on all the time, yet you have no absolute guarantee that you move, because wherever you go you seem to be there before you arrive.

The Spirit never moves yet there is an eternal motion going on within it. If

MEDITATION FOR WEDNESDAY, THE 25th

I breathe in Life and Power. My strength is renewed within me.

I breathe in my Good and I give out my Good.

the Spirit moved where would it move to? There is no place where It is not. Hence all motion must take place within It. We should feel then a place within us immovable, untouched by the varying vicissitudes of fortune, a rock impregnable, a citadel unassailed; and from this contemplative meditation we should sense that around us all things move in harmony. We can do this as we realize that our minds are linked with the Eternal Mind and that the perfect Spirit functioning through us illuminates our mind, directs our action and produces harmony.

Let us see if we cannot awaken the realization of the Divine Presence inhabiting our own soul. The highest God and the innermost God is one God.

Deep within the heart of even that which is sordid, morbid, imperfect and impure, is hidden the perfect idea, the image of eternity, the likeness of God. Society is the manifestation, through human beings, of the Eternal Presence. Somewhere, hid in the recesses of the soul, the Eternal God sits forever enthroned. True religion is for the purpose of uncovering this God, thus revealing the Self to the self.

The eternal Reality back of all things, wishing to express itself in a multiplicity of persons, wishing to differentiate itself, to manifest itself through many and still remain the one, imparts its own light to the human soul.

Nothing matters except that the soul shall awake to the realization that it is an incarnation of Deity. Human Evolution is the unfoldment, through the human, of that which is already divine. But since the human can evolve into real individuality only spontaneously, that is since we must be created individuals and let alone to discover ourselves, it is necessary that we should suffer many experiences on the way.

In the long run everything will be justified for wisdom is always justified of her children. Evolution is the gradual process of the dawning of this universal consciousness through humanity. Evolution is an effect and not a cause, it is the unfolding of something, and how could there be any unfolding of something unless there were something to unfold. The unfolding process is but the effect of the thing which is unfolding; it is that seed of perfection unfolding through individual members of humanity, it is that Godlike thing, imparted to and incarnated in, the human race which is unfolding. And we are to so live, think, feel, aspire, vision, meditate, pray and hope, that gradually we shall assimilate the eternal harmony; that we shall sense more and more of the eternal Presence hid within our own souls; that we shall reveal the Self to the self, and in so doing God Himself shall go forth anew through His own creation.

MEDITATION FOR THURSDAY, THE 26th

***I will not postpone my Good. Today am I awake to Life, Love
and Power within me.***



A. B. C.'s of the Ph. D.'s

— F O S T E R —



STUDY: GAIN KNOWLEDGE, but HUMANIZE ALL LEARNING. Make your connection; let the subjective and objective mind be one mind in you, *now*. In the field of possibility we do not wish to be simply spectators, watching "The Game of Life" and coldly analyzing the eternal vaules; but rather to feel the warmth of true facts and bring the realm of ideas into human experience.

* * * * *

SPRING: and one should listen well to the Voice of Nature; the source, the origin of all inspiration, peacefully and appreciatively harkening to the Harmonic Rhythm of Life, until one is stilled in the great love of Nature, in the hushed symphony of "A Perfect Scheme of Things".

* * * * *

THINK: and develop individuality.

DAY-DREAM: and develop imagination.

WORK: but find constructive joy in it.

PLAY: but be sure your seeming happiness has lasting value, and is not just an emotional reaction that will leave a regret.

* * * * *

In selecting your Easter wardrobe, choose with grave discrimination that with which you are to adorn the **INNER MAN**.

* * * * *

There is a **WORLD MURMUR**; a **UNIVERSAL QUESTION**;—**WHAT IS THE TRUTH OF BEING?** This is proven at the present time by the thread of inquiry running through the World of Literature, which is being answered on all sides by scientific authorities, who base their response upon Proven Principles.

* * * * *

AWAKE; take an appraisalment of your surroundings, your business, your affairs. **DECIDE ON A DEFINITE PLAN OF ACTION**,—get back of your Idea and "PUT IT OVER".

* * * * *

REFUSE to carry the corpse of yesterday around with you; refuse to anticipate or contemplate evil in any form; thus will you gain the victory over yesterday; have no fear of to-morrow and enjoy today.

MEDITATION FOR FRIDAY, THE 27th

I sense the One Presence in all people and all things. God is made manifest in Creation.

BORN AGAIN

By SPOTTISWOODE AITKEN

QUEN a beautiful Sunday evening, I was seated in a garden spot of Pasadena, with my eleven-year-old daughter, Frances, by my side. She watched the sun sink slowly in the West, a gigantic ball of fire, proudly leaving in his trail a gorgeous brilliancy of color, reflected from little fluffy islands and clouds of filmy lace, lazily drifting o'er a sky of sea blue—dissolving from yellow to red—red to green—green to gold!

Not a sound disturbed the sacred stillness of the evening save the twittering of birds, and faintly from afar, a church choir singing—"Jesus Lover of My Soul."

Truly a glorious ending to a glorious day, but I sat there deaf and blind, thoughts bent inward, on my selfish self. In savage joy I gloated over all my troubles,—the more I gloated the bigger they grew, until, appearing to my distorted imagination as vast mountains, crowding in upon me,—blotting out everything in my thoughts but themselves! Mountains upon mountains of trouble—disclosing no means of escape! I felt it was foolish and useless to even dream of making any resistance—for doubtless these mountains were destined to topple over and crush me! So, in self-pity I allowed a tear to roll down my cheek!

Little Frances saw that tear, and tears of sympathy sprang to her eyes; this displeased me—selfishly I wanted to enjoy all my misery to myself! (Lots and lots of people are like that!) So I turned my back to her and again focused my gloomy mind on my mountains. Never before had they seemed to me to be so close, so dark, so huge, so menacing! After a long silence, there came a soft shy voice in a whisper saying, "Daddy, are you worrying?"

In my mood of that moment her question appeared ridiculous,—it annoyed me. I looked again at my great black mountains and thought "Worrying?—Huh! If she had got only one glimpse of these mountains she would never have asked such a silly question!"

"Worrying," I replied aloud, "Of course I am worrying! Wy shouldn't I worry?" I recounted to her as I had a thousand times to myself—my pains and trials and hardships and miseries, finishing triumphantly with, "Now you see why I worry! There is nothing else for me to do but worry, and there's no escape".

I waited for her words of sympathy, but none came,—only silence.

MEDITATION FOR SATURDAY, THE 28th

*I am now conscious of that Perfect One Within.
My every need is met.*

In that silence I saw my mountains begin to roll in on me. I waited in grim satisfaction for them to envelop and smother me, but my meditations were broken by Frances asking me a question—a question that startled me as though a bolt had fallen from the sky and struck me.

"Daddy, Is God Dead?" she said.

In amazement I peered into her eyes to see if I could find a trace of that Invisible Something that had inspired such a question from her lips, I could see nothing, but, I *felt* a Presence!

For a moment I was afraid. To cover my fear and embarrassment (that such a wee mite of humanity could stir up my emotions so!) I answered gruffly, "Certainly not, God never dies,—He lives forever!"

Another silence; again came that voice saying, "Then why worry, Dad, while God lives? Let Him do all the worrying—Don't you!"

Every word she spoke plunged deep in my heart; then strange sensations passed through me—as in a trance—I was being transported back through the ages to a road leading from Damascus to Jerusalem in Palestine!

Fierce armored soldiers on foam-splashed horses were driving before them hordes of men, women and children. Thirsty, foot-sore and weary, all day, under a burning sun, they had struggled on, still they had far to go before they reached the Gates of Jerusalem. They seemed harmless and helpless enough but if one had mingled with them, he would have heard the name of "Jesus" from many mouths,—heard many tell of the miracles he had performed before their eyes, instantaneously healing the sick, bringing the dead back to life! He would have heard them declare that indeed this was the Christ, so long predicted to them by the prophets. Some whispered that even after his cruel death on the Cross, he had shown himself in the flesh to the chosen few he loved. They spoke to each other of his marvelous teachings—the love of God — Brotherhood of man — and his new commandment — "Love ye one another!"

So that is why these poor people were driven by soldiers, under the cruel lash of whips, to Jerusalem, to go before the High Priests, to be examined, then starved and imprisoned until they denied this Christ. Failing that—Death, Christians! Followers of the Christ who proclaimed Himself King in spite of the Caesars!

Saul, the stalwart commander of the soldiers, hated fanatics and to make sure these people would be delivered over to the priests at the appointed time, he determined to continue the march through the night, and so he gave the

MEDITATION FOR SUNDAY, THE 29th

Creation is God's expression of himself.

command to his soldiers "Keep on going, no rest, quicken the pace."

And they did. The wavering Christians tried, with their bleeding feet, to obey the soldiers but some fell exhausted and were trampled into the dust under the horses hoofs. Those who struggled on, cheered each other by talking of Jesus and singing hymns in his praise. This angered Saul greatly. No man had done more than he to crush this stupid faith, but it seemed hopeless, for no sooner had they squelched one part of Palestine but another took up the faith, like a brush fire spreading in many directions and the more one fought it the more it spread and blazed. It is hard, Saul knew, to kill man's belief and faith but it had to be—it was the command of Caesar and of the High Priests. These Christians before him were to be examples to the others and none of these would be spared torture until they denied their Christ. He was charging into the midst of them to force action,—someone had fainted and those trying to succor him were delaying the march—with curses Saul lifted his sword to bring it down on the poor fallen creature when a brilliant Shaft of Light fell from the sky and enshrouded him. He alone! His horse in fright reared and threw him. He lay there in the dust, dazed and wondering what could have happened, when a voice in the Light spoke.

"Saul, Saul, why persecutest thou Me?"

His soldiers, with bated breath and bulging eyes gazed on the miracle and, unbelievably, heard that great commander Saul say, "What wouldst Thou have me to do?"

The light faded leaving Saul bent on the ground as if in prayer and when he raised his head all saw that he was blind.

In low tones he commanded his soldiers to release the Christians and bring them before him. He declared his conversion from the Old to the New, that by a miracle he had been born again, that now, instead of persecuting the Christians he would be one of them and preach the Christ!

Most of the soldiers thought Saul mad, others dropped on their knees beside the Christians. Loud were the shouts of joy and triumph that rose from the crowd—Slowly the scene faded away. I was again in the garden with Frances. Above, the sky glowed in a splendor of royal purple—graceful palms rustled in a gentle breeze. Birds were straining their little throats with song. From afar came the voices of the choir singing "Lead Kindly Light." I looked around for my mountains but not a sign of them remained,—nothing but the handiwork of God given in love to man. The scales of error had fallen from my eyes and I now saw the Truth. Saul and I in different ages had been born again—certainly God moves in a mysterious way his wonders to perform! A changed man, I clasped my darling close to my heart, murmuring, "Out of the mouths of babes poureth forth Wisdom."

MEDITATION FOR MONDAY, THE 30th

Today is a new opportunity for glorious accomplishment. The Spirit of Truth within me quickens me into new activity.

HEALING

By HELEN VAN SLYKE

A beggar came in filthy rags, and begged an alms of me,
The while he held forth twitching hands and cankered sores for
me to see.

I saw them not I looked him through, and underneath the rags
I caught

The glimmer of a princely robe with golden thread and jewels
fraught.

"A base impostor, this!" I cried, and roughly seized him by the throat.

And tore from him the stinking mass that covered up his princely coat.

The Prince stepped forth, "My thanks, said he,
You saw not the disguise but me."

A need for healing is evidence that there is a belief in the mind of the patient that he is separated from his good. That he desires to be healed proves that he realizes that a sense of separation from his highest sense of good is not normal. Now *anything* that can cause him to believe that he is re-united with his good will automatically heal him. No matter what healing agency is employed one thing is necessary before a healing can take place,—a change of belief. The thing to be impressed with this belief is subjective mind, for that is the creative part of us. If the person by his belief makes this impression on subjective mind,—“By taking this medicine I shall be healed,” then taking the medicine will heal him. Notice that it is the taking of the medicine that heals, not the medicine itself. If one has impressed on subjective mind that a visit to a certain shrine will heal him, and he complies with his own conditions and visits the shrine, he will be healed. It is not the shrine which heals but the fact that he has done the thing which he believed necessary before a healing could be accomplished. If he can absolutely believe that prayer to God will heal him, and he prays, a healing will result. If he believes that a hypnotist can heal him and he submits to hypnotism, he will be healed.

Taking medicine is not pleasant; visiting shrines is often inconvenient; prayer is not always effective; hypnotism from several angles is undesirable; and so some of us congratulate ourselves that we have found a more convenient method of impressing on subjective mind that we are not separated from our good. We call this mental healing because no material means are used. We have learned

that we can impress subjective mind with the fact that we are one with that pure spirit we call God, Good, who needs no healing. We shall consider briefly here four outstanding methods of mental healing regardless of schools; 1st, the Word, or Declaration Method; 2nd, Visualizing; 3rd, Prototypes; 4th, Realization.

In using the first method the healer speaks his Word, declaring for the well-being of the patient, forming his declaration to fit the particular case in hand. To the extent that he believes that the Word he speaks is equipped with the power to heal, the patient will be healed. To state it differently, the healer strives by means of argument or affirmation to convince *himself* that the patient is healed, and to the extent that he succeeds the patient will be healed,—because he is one subjectively with the patient.

By the Visualizing Method one would visualize how the patient would look or act if he were well, or perhaps how an organ or limb would look or act if it were in a healthy condition. Thus by means of imagery the subjective mind would be impressed.

In healing by the means of Prototypes it is necessary for the healer to believe that each organ or part of the body is the externalization of its spiritual prototype. For example the prototype for the heart is said to be Love, of the liver, Faith, of the stomach, Understanding, of the limbs, Progress, etc. If the limbs were to be treated the healer would disregard the limbs and declare that the spirit of the patient is free to progress.

In what has been called the Realization Method of healing the healer perhaps "feels" rather than thinks. He "senses" his own spiritual perfection and then gropes, as it were, to sense it in his patient. One has somewhat the feeling of a blind-folded man with his finger-tips sand-papered who is "feeling" for the combination of a safe, and when the locks tumble the thing is accomplished,—there is a definite reaction. Or perhaps it might be likened to attempting to "strike fire" with flint. The instant the "spark" appears it must be carried to "the mount" (the top of the head) and here released,—and what has been called "the baptism of fire" results,—a very definite physical reaction.

It is interesting to note that whereas many heal by using any one of these methods it is possible to combine any or all of them in one treatment. A parrot can say words, and a kodak-film can get an image,—but it is the consciousness ~~back~~ of any method that counts. "It is the Spirit that quickeneth, the word ~~perfects~~ nothing." The mere fact that some heal by one method and others by a different method proves that the method or technique does not matter. ~~Whatever~~ method enables one to achieve the most satisfactory results is the

best method for that person to employ. The work is all done within the mentality of the healer, no attempt being made to "send out a thought" to the patient. That effective healing can be accomplished in this way is one of the greatest proofs that we are all one subjectively,—or in other words, that there is only one subjective mind which we all use as we use the one atmosphere. When a healer states to himself that his intent is to help a certain person at a certain address that person receives the help even more certainly than he, out of all the people in the world, would receive a letter that was dropped in the mail-box with his name and address on it. The various methods of mental healing seem to have this in common,—the intent to heal. As a matter of fact we do not heal,—we simply reveal the self to the Self, and nature being allowed to take its course, we say a healing has taken place.

* * * * *

WHO ARE YOU?

By RUTH B. TEAGUE

I am a King's child.

*Things Royal, true, and great
Follow my decree,
And constitute my fate.*

My servant is the Law.

*Naught can its sway withstand.
Immutable! Dynamic!
Obeying my command.*

My Kingdom is the Universe.

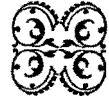
*My treasures are the stars.
At my word, Heaven, itself,
Lets down its bars.*

My power is unlimited.

*My choice is boundless! Free!
What I claim MUST become,
For I am God as Me.*



JUNIOR DEPARTMENT



MY LIFE NOW

By MABEL A. LANGDON

*I am God's Perfect Child.
One God—One Life—All Glorious.*

I KNOW this to be true, because something within me tells me it is the truth. My life is physical, mental and spiritual, so I always maintain a perfect balance.

I claim my physical perfection by stating the truth about my body. It is Whole, Perfect, Complete, Pure, Clean, Holy, Beautiful, Strong, Vital.

I claim my mental perfection by stating the truth about my mind. My mind is one with the Mind of God. It is Divinely Original, Keen, Active, Alert, Superior, Powerful, Brilliant.

I turn to the Great Mind within me and I know exactly what to do and how to do it. I think of the great deeds of great men and I imagine myself doing great things. I Can and I Will.

I claim my spiritual perfection by stating the truth about myself.

I am God's Perfect Child.

The Father and I are One.

The Spirit of God in me is able to do all things through me.

Dear Father, I thank Thee.

* * * * *

DOROTHY DOUBT'S ADVENTURES

By ETHEL WINTON



DURING home from school one day, Dorothy decided to take the short cut over the mill bridge. Mother did not approve of this Dorothy knew, still she had not forbidden her little daughter to come home through the mill district. Bettina, Dorothy's adored friend, was due to return home from Florida that day and although she probably would not arrive until evening, Dorothy hoped that by some miracle she might come earlier.

As Dorothy started across the bridge, she saw coming toward her the shining new roadster belonging to Irene's mother. Mrs. Ogden herself was driving

and beside her was Dorothy's own mother. They had not yet seen Dorothy when Mrs. Ogden abruptly stopped the car and pointed toward the railroad tracks. Dorothy followed the direction of their gaze and saw, toddling along between the shining rails, a tiny child. As Dorothy looked she heard the whistle of the afternoon express as it entered the cut above the mill. In half a minute, she knew, it would be rushing down the very track the baby was on. There was no time to do anything, so Dorothy thought, "God, you will have to take care of that baby—none of us can help."

Now the train could be heard as it emerged from the cut and Mrs. Ogden began to scream in a vain effort to warn the child but he did not even hear her and he continued to advance to meet the train. As the express approached, the baby lost his balance and sat down suddenly in the middle of the track. Then the brakes took hold—the engineer had seen the tiny figure and the train slowed down. But would it stop in time? It seemed hours rather than seconds while the great black monster slid forward until it seemed to tower over the child, who sat watching it and patting his hands with glee as it drew near. When it had come within a hundred feet of the child, the young fireman who had crawled out along the side of the engine, jumped to the track and, running forward, snatched up the child and sprang aside just as the engine still impelled by the force of its momentum, reached the spot.

Dorothy, radiant with delight, ran up to the car where Mrs. Ogden and Mother sat, white and limp after the strain of the moment.

"Why, Dorothy," exclaimed Mother, "where did you come from and what on earth makes you look so happy?"

"Wasn't it wonderful, Mother?" Dorothy cried, "I just couldn't imagine what God could do but I knew he wasn't going to let the train run over that baby!"

"Weren't you frightened, Dorothy," asked Mrs. Ogden, looking in astonishment at the little girl.

"Oh, no indeed," Dorothy replied, "I was too busy wondering what God could do to save the baby. It just seemed as though there wasn't anything anybody could do in time, you know, but I felt sure that God would manage some way, and you see he did."

"Where did Dorothy learn to have such beautiful faith," asked Mrs. Ogden, turning to Mother.

"I regret to say, not from me," replied Mrs. Doubt.

"Bettina told me always to expect the good to happen, Mrs. Ogden," said Dorothy earnestly, "and when I remember to do that, everything turns out all right. You see, God is good and as he is all there is, even if it looks as though something bad is going to happen, it just can't".

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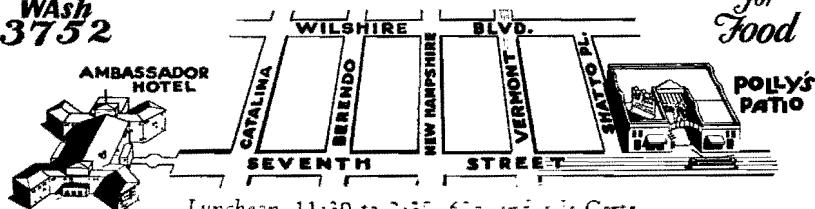
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HAT WE BELIEVE



I believe in God, the Living Spirit Almighty; One, Indestructible, Absolute and Self-Existent Cause. This One manifests Itself in and through all creation but is not absorbed by Its creation. The manifest universe is the body of God; it is the logical and necessary outcome of the infinite self-knowingness of God. ¶ I believe in the incarnation of the Spirit in man and that all men are incarnations of the One Spirit. ¶ ¶ I believe in the eternity, the immortality and the continuity of the individual soul, forever and ever expanding. ¶ ¶ I believe that the Kingdom of Heaven is within myself and that I experience this Kingdom to the degree that I become conscious of It. ¶ I believe the ultimate goal of life to be a complete emancipation from all discord of every nature, and that this goal is sure to be attained by all. ¶ I believe in the unity of all life, that the Highest God and the innermost God is one God. ¶ ¶ I believe that God is personal to all who feel this Indwelling Presence. ¶ ¶ I believe in the direct revelation of Truth through the intuitive and spiritual nature of man, and that any man may become a revelator of Truth who lives in close contact with the Indwelling God. ¶ I believe that the Universal Spirit, which is God, operates through a Universal Mind, which is the Law of God; and that I am surrounded by this Creative Mind which receives the direct impress of my thought and acts upon it. ¶ ¶ I believe in the healing of the sick through the power of this Mind. ¶ ¶ I believe in the control of conditions through the power of this Mind. ¶ I believe in the Eternal Goodness, the Eternal Loving-Kindness and the Eternal Givingness of Life to all. ¶ ¶ I believe in my own soul, my own spirit and my own destiny; for I understand that the life of man is God.

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