

THE  
RELIGIOUS  
SCIENCE  
MONTHLY

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FEBRUARY  
1928



TECHNIQUE of  
MENTAL PRACTICE

and

JUDGE NOT

by

ERNEST S. HOLMES

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# Institute of Religious Science

*and School of Philosophy, Inc.*

A Nonsectarian College of Metaphysics

ERNEST S. HOLMES, Dean



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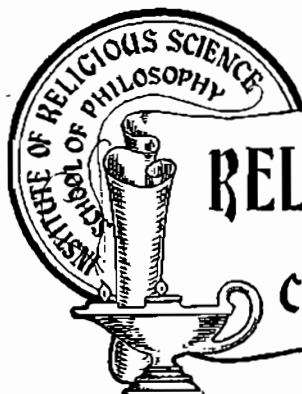
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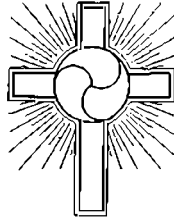
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## CONTENTS

	PAGE
Editorial . . . . .	1
Technique of Mental Practice . . . . . Ernest S. Holmes	2
The Shepherd's Psalm . . . . . C. Warren Temple	7
Realization . . . . . Clarence Mayer	11
The Power of Private Opinion . . . . . Allan M. Wilson	12
The King and the Kingdom (poem) . . . . . Helen Van Slyke	16
Reflections . . . . . J. Farrell Macdonald	17
The Message of Self-Expression . . . . . Emily G. Marshall	19
The Institute of Religious Science . . . . . Anna C. Holmes	23
A. B. C.'s of the P. H. D.'s . . . . . Foster	25
Judge Not (Address) . . . . . Ernest S. Holmes	26
Man Know Thyself . . . . . Helen M. Stark	30
I Am Happiness . . . . . Mabel A. Langdon	34
Dorothy Doubt's Adventures . . . . . Ethel Winton	35

**T**HE 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 RELIGIOUS SCIENCE Monthly

Vol. 1

FEBRUARY, 1928

No. 5

## EDITORIAL



THINKING that our President's message may have failed to reach everyone, it seemed a good idea to reprint it in this magazine, since it so splendidly exemplifies the idea upon which the Science of Mind is founded. Calvin Coolidge in a few words has succeeded in expressing the very essence of Christianity. The beautiful symbology underlying the story of the nativity of Jesus the Christ, has been clearly perceived by our Chief Executive.

"If we think on these things,"—who can gauge the importance to the individual of dwelling in thought upon the good and only the good. A world full of people who made this a practice would be a fit dwelling place for the sons of God. Imagine a universe free from calumny, fear, deceit and treachery! Freed from the results of all these things, the race would enter into its heritage and into true relationship with the Father. And the only way to attain this, is by individual growth.

Each man walks the path alone; helped it is true by many a beam from the light of another spirit, but each individual must do his full part, must realize his unity with the whole through his own center of consciousness before this Savior can be born within.

THE WHITE HOUSE

Washington.

December 25, 1927.

To the American People:

Christmas is not a time or a season, but a state of mind. To cherish peace and good will, to be plenteous in mercy, is to have the real spirit of Christmas. If we think on these things, there will be born in us a Savior and over us will shine a star sending its gleam of hope to the world.

(Signed)

CALVIN COOLIDGE.

# TECHNIQUE OF MENTAL PRACTICE

By ERNEST S. HOLMES



MENTAL and spiritual treatment is an act of the mind, consciously conceiving the presence of some desired good which one has not before experienced. The principle underlying this theory of mental practice is that we are surrounded by a Universal Mind—a creative medium which is receptive to our thought and acts upon it according to law and in an intelligent manner. Consequently a treatment is the formulating of thought in such a way as to bring the attention of the mind to the realization of harmony or of peace, of happiness or of success—depending upon the desired result. It is a fundamental proposition that the universe is a perfect unit and is always in harmony with itself. God is never divided against God, harmony is real, eternal, fundamentally necessary and true.

The treatment must inform the mind that whatever appears wrong is entirely a misjudgment, a false conclusion. We do not say, the fact does not exist. For instance, we do not say a man is not sick, but rather this: if you can succeed in unifying his mentality with life he will be healed. We do not say man is not unhappy, but we do affirm this: if he can succeed in uniting his mentality with that which must be happy, with eternal happiness, he will be happy. We say he is poor and needy, but if he can unite his thought with that which cannot be poor or needy he will cease being poor and needy.

We do not deny the evidence of experience because the evidence of experience is the only evidence by which we may affirm that we live at all, for without experience there can be no life; we do emphatically deny that any experience which is less than harmonious, less than the eternal fact, is built upon a false premis; we experience discord because we wander away from harmony; we experience limitation because our thought denies abundance.

Now I am conscious that an unthinking individual, first hearing of this is liable to say, "Well, that sounds foolish. It sounds very foolish to say that by the act of thinking you can produce anything in the visible world." But if this same individual will pause for a moment and say to himself, "Where would I be, or what would happen if I, the thinker, were not here?" he would at once realize that nothing could happen to him. The moment you take the thinker away there is nothing left; and if we could disjoin the universe from the intelligence permeating it there would be no universe.

Our inner belief decides what is going to happen to us; but that belief is the result of much ignorance and needs to be enlightened; hence the necessity of

## **MEDITATION FOR WEDNESDAY, FEBRUARY 1st**

*Today is a new beginning. I am encumbered by no past and I fear no future. "Thou art an ever-present help."*

meditation, of prayer, of mental and spiritual treatment. A mental and spiritual treatment is a conscious, definite, centering of thought on some desire, uniting this desire with the ultimate reality, causing the mind to perceive that this universal reality is forming itself through the thought or desire.

Do not deny yourself the right to do this, but subject yourself to the necessary conditions and you will prove it. Now the right conditions are these: the universe is a perfect unit; life is One; at the root all is One; it is many in the objective world because unity or oneness manifests in multiplicity or differentiates itself in variety. That which is One becomes many but the many are still rooted in the One, without which they could not be. It is necessary then that the thought unite with the One, that is, it must recognize but one power back of everything.

Since there is but one power back of everything, whatever is, is this power in some form, whether we call it good or bad. Hence, we are healed by the very law which makes us sick. If I believe that everything is wrong, everything will appear wrong, and the law will see to it that everywhere I turn things will be wrong. If I can bring my mentality to a place where, to me, everything is fundamentally good and I perceive only harmony, I shall ultimately experience only that which is harmonious. Each lives unto himself and unto that Unit behind all things.

It is necessary that we recognize the Unit, the harmony and power back of all things, and then state that it is operative wherever our thought rests. That is what a treatment does. A treatment thus becomes a spiritual entity in the mental world, equipped with volition, propulsion, action and a complete knowledge of how to manifest itself. No one knows why this is so, but it is so. It is useless to discuss why a chicken comes out of an egg. It does.

There is, in the treatment, just exactly as much and no more than is put into it. I do not mean put into it by force, will, or any compulsion, but by absolute conviction, by positive affirmation, complete acceptance, and by true receptivity. The treatment is the nucleus, the seed, the idea around which the energies of mind and spirit play, just as the creative forces of the soil, sun and air, take the seed and produce a plant. So the treatment in Universal Mind, or law, is a concept, a seed, an idea, around which Universal Law forms itself, and produces a form like the idea given it, just as the ground always gives us back a plant which is the logical outcome of the seed involved in the soil.

We involve the seed; nature evolves the plant. We involve the idea, the spiritual power which surrounds us, operating on this idea, evolves the thing; but as we can only harvest what we plant, we can only take out of our garden what we put into it, so a treatment can only produce its logical correspondent.

#### **MEDITATION FOR THURSDAY, THE 2nd**

*Infinite Wisdom is made manifest in those things which I do. I draw exclusively on that Limitless Intelligence within me.*

It is necessary, in giving a treatment, to dissolve, within our thought, everything which denies the word that we speak. Nothing can neutralize our word but ourselves. When that word is spoken in harmony with the truth it is linked with the immutable law of the universe. Hence, a treatment seeks to convince one's own mentality and never tries to convince anyone else.

In giving a treatment you are not holding a thought, you are trying to convince yourself of the presence and the reality of the condition which you wish to bring forth. Always your treatment begins and ends within yourself, no matter what your word is spoken for. Because you are dealing with an intelligent law; when you specify to yourself what this word is for, the law executes the word, at the level of your recognition.

## UNIVERSAL LAW

### ITS CHARACTER AND WHAT IT DOES

The universal law is receptive and active only. It knows nothing other than to do. It has no personal knowledge, desire or will other than that which is given it. It is a universal medium. But, of course, God or Spirit, is Self-knowing.

Creation is the result of the Divine Ideas, impregnating the universal law and causing it to produce. When we are in harmony with the Truth we will think harmoniously and so receive direct inspiration and revelation from the Universal Spirit and, turning to the Universal law, will govern it harmoniously; that is, constructively and not destructively.

We are surrounded by a plastic, creative and receptive medium which receives our thought and acts upon it. This is proven, and may be announced as a definite principle. Because this is true our thought decides what is going to happen to us. Were we ever so religious, ever so desirous of doing right, and should still think destructively, we would be subject to destruction. The law is an unfeeling thing, just as is the law of electricity. Electricity will just as quickly electrocute a saint as a criminal because it neither knows nor cares about saints and criminals.

The law says this: "Here I am; you can never get away from me." "As a man thinketh in his heart, so is he."

It isn't going to do any good to say "There is nothing but plenty in the universe," and then go out and talk poverty. The law is always right here and says, "Here I am. I am an immutable fact. I am an eternal presence; when you say 'yes' I say 'yes' and when you say 'no' I say 'no,' and when you say

### **MEDITATION FOR FRIDAY, THE 3rd**

*Infinite Supply awaits the mold of my thought in order to take form.  
I see in "things" the manifestation of an idea.*

'it is good' I say 'it is good.'" Or as Jesus said, "It is done unto you as you believe." We must carry the science of our religion into everyday life—everywhere.

There is nothing harder than keeping the thought straight and nothing else so desirable. It isn't easy in contacting the world to keep our thoughts so clear that we never become unpoised, that we never accept anything which we do not wish to accept; that we always control the intellect so that the emotions can not respond unless the intellect says respond. Whenever a man can do this his destiny will be in his own hands, backed by an immutable power. But before we do this we must harmonize with the universe. The universe is so constituted that it never fights itself, hence, you and I must not fight it; but we do so fight when we admit that anyone fights us. We oppose it when we admit that anything opposes us. We deny it when we admit that good is denied to us. And the old law stands by and says, "Here I am, reflecting exactly what you think into me."

We must take our science of Truth into everyday life, and when we find ourselves confronted by discordant conditions we should never say, "Oh, what's the use, what's the use?" but rather say, "There is something in me which is greater than this condition for I can dissolve it." We have the power to do this and if we use this power it will work.

How do we work? Very definitely. Very specifically. Always bringing our conscious thought to bear upon the specific condition which needs to be changed. For instance, if one were treating to heal himself of eye trouble his treatment would be so formulated as to bring out the realization that vision is perfect. If, on the other hand, we were treating his business for activity, he would bring, to his mental attention, the realization that right where his business is there is a divine law of harmony, of plenty and continuous action. In an iron foundry pig iron is thrown together and melted; it is now liquid; it is red hot iron; next it is poured into different molds and cools off—here in the shape of a wheel; there it is triangular; here it is round, and there square. As the hot liquid cools it takes different shapes. This is the way a treatment works. It always works from the basis that the cause of everything is in mind and that mind is in a fluidic or liquid state and that thought moulds it into a tangible form.

¶ Hence, it is necessary that a treatment be specific. All treatments are based upon the same principle but each treatment molds this principle into a certain specific form. Consequently, in mental work the treatment must cover the case. If the case is one of unhappiness, make it clear to the consciousness that happiness is real, while unhappiness is a condition based upon a false premise; back of unhappiness is the thought that there isn't good enough, love enough,

#### **MEDITATION FOR SATURDAY, THE 4th**

*My ears are attuned to the vibrations of God. "Speak, Lord for Thy servant heareth."*

peace enough, health enough, nor understanding enough to go around so that some one is short and lacks the good things of life. What is wrong with this? Let us see.

Back of everything there is enough of peace, of good, of plenty and abundance to go around. Convince yourself, explain to yourself, what is wrong, and say, "All of the abundance and peace there is, is right here and flowing through me. I can no longer be unhappy." In other words, show yourself why you believe what you believe. This is a correct explanation, expelling and neutralizing the false conclusion, with the invariable result that it will demonstrate happiness. The more completely our consciousness is in harmony with truth, with beauty, with peace, with love, with righteousness, the more power it will have.

There is nothing too great or too small for the truth. The same power that swings the planets into space also creates the buttercup and the aroma of the rose. As Emerson said: "There is no great and no small to the Soul that maketh all, and whence it cometh all things are and it cometh everywhere."

Never try to make things happen but feel that they are happening. Imagine them to be happening, and during the process of the transition from the point where you are, to the point where you would like to be, pay no attention to any discordant things which may happen.

The worse things seem, the more carefully you should go within yourself to declare the reign of truth. The worse the condition appears the more certain you must be that you will accept nothing but harmony. This is the attitude that distinguishes the man who knows what he is doing—in the Science of Mind—from the one who only hopes that something will happen. When a gardener goes forth to sow seeds he sows the kind he wants, and if other things come up during the process he uproots them and knows he is going to reap a harvest of the things he has sown in due season. He is working with a definite law. This is the right kind of faith, it is both scientific and practical.

When the scientific thinker works, he knows, with absolute certainty, that he is planting a seed in an absolute, causative principle. When other things come up, he says, "Those are the weeds, those are the false thoughts," and he pulls them up—neutralizes them in his own consciousness. Gradually that which was once a desire now is an actual experience. He knows what he is doing, how to do it, and in doing it he realizes that beyond his present act there is an Eternal Intelligence from which he may draw greater and greater inspiration, knowledge, and power.

\* \* \* \* \*

**MEDITATION FOR SUNDAY, THE 5th**  
*Infinite Intelligence within me directs my every act.*



# THE SHEPHERD'S PSALM

By C. WARREN TEMPLE



**L**RIFTING sands and solitude mark ancient sites and shrines which have yielded tablets of stone and clay, graven with the wisdom, lore and songs of past ages. One song, too sacred to be written, was carried in the hearts of men for over a thousand years before it was entrusted to the written page. Three thousand years have elapsed since it was first sung, yet it is ever yielding a new meaning, growing dearer and sweeter as man's understanding more fully grasps its inspired message. The Shepherd's Psalm, as we know it today, was first sung by David but undoubtedly was embellished by its many singers as it came down through the centuries, until finally, a hundred years before the birth of Christ, it was written in the form we now have.

In memory, I am transported over land and sea to the very hills and valleys of Judea that inspired David, the Shepherd King, to sing this most beautiful psalm. While you sit comfortably by your own fireside, come with me as I travel back in memory to the wild and rocky country of Palestine, where I spent many months with the shepherds and learned of their life. Though a simple one, it is yet happy and full of a certain ineffable peace.

Come with me to the wilderness northeast of Jerusalem. We pass through the village of Anathoth, the home of Jeremiah, then out into the barren hills. Suddenly we come to a steep precipice and we look down on a beautiful valley. There, amid the desert waste, is a wonderful oasis hidden between precipitous walls. You can hear the rippling water as it rushes from its prison of stone. Its winding way down the valley is lined with oleanders, their pink blossoms adding a charming touch of color to what might well be mistaken for a mirage. Here and there are fig and willow trees. This is called Ain Fara (Spring of a Mouse). Tradition tells us that here David first sang the Twenty-third Psalm; whether this be true or not, surely no place in all Palestine so perfectly pictures the thought expressed.

The heat of the day had been terrific, my throat was dry, my lips parched and the glare of the sun had almost blinded me. I hastened to the spring where the cool waters issued from the mountain. Ain Fara had been described to me, but I was unprepared for the beauty of the scene; the great stones, over which the waters rushed, the flowers, ferns and ancient trees. Each one seemed to speak a message too beautiful for words. Add to this the music of the waters and you will not wonder that I stood enchanted.

## MEDITATION FOR MONDAY, THE 6th

*I receive my Good, and I give out my Good,—thus a Divine, harmonious circulation is established and maintained.*

Eagerly I drank and was refreshed. Looking about a green spot seemed to invite me, and I flung myself in the shade of the willows, "beside the still waters." Three thousand years ago David brought his flocks to this same pool. These same walls of stone had echoed his songs and had re-echoed these same words from thousands of shepherds who had followed in his footsteps.

The very atmosphere seemed to whisper "The Lord is my shepherd, I shall not want." The murmuring brook supplied the only music suitable for such a song. Every fiber of my being seemed to thrill response to that sublime affirmation as I repeated it aloud. Across the boundless oceans and the desert's burning sands He had led me. My every need had been supplied. Lovingly I lingered on the thought of my Shepherd's care on my long journeys.

Over the burning hills, I knew the shepherds were leading their thirsty flocks, through the fierce noontide sun to this haven of rest. High up the trail I could hear a shepherd's voice, now restraining his eager flock, now singing a fragment of song. Now he is visible far up the rough way. Carefully he is guiding them lest one should fall over the precipice to destruction.

At last they are safely down and are quenching their thirst, the shepherd is singing and talking to them. One by one their thirst is satisfied, they gather around the shepherd and "He maketh me to lie down in green pastures." They are resting after their long walk, happy and peaceful at the shepherd's feet.

Rested and refreshed the shepherd again leads them, "He leadeth me beside the still waters." "He leadeth," what tenderness is expressed in those two words, "He leadeth." He does not drive but precedes and draws the trusting sheep after him. The Hebrew text says: "Beside the waters of stillness," a symbol for quiet meditation. Guidance to refreshment comes first, in words that fall softly as the streams of which they speak. This is the most treasured hour of the day for the shepherd and the flock. They draw near to him, just as we are brought near to our Shepherd in quiet meditation.

Again the sheep drink and their thirst is fully satisfied. In such scenes David visioned a soul drinking of the "waters of everlasting life" and sang, "He restoreth my soul." Food, drink and rest refresh the fainting powers, re-invigorating the life, restoring the soul.

Now the sheep become uneasy; their shepherd is missing. Looking up the trail they had recently descended, I beheld him with a sheep upon his shoulder. In the anxiety of the flock to reach the water, this unfortunate one had been crowded over the edge of a precipice. The shepherd was quick to see that one

#### **MEDITATION FOR TUESDAY, THE 7th**

*I am a Center of God-Love. I look for Love in others, and they see only Love in me. My heart is the perfect instrument of God-Love.*

was missing and had hastened to recover the lost one. So are we restored when we fall by the way in the struggle of life.

Now the shepherd is calling to his flock, and placing the wounded sheep on his shoulder he starts up the winding path. "He leadeth me in paths of righteousness for His name's sake." Always ahead he leads them, proud of his good name. Our Shepherd has regard for His revealed character, that man may have faith, and that He may be known to be what He has declared Himself.

¶ The path is not always bright but will sometimes plunge down into grim canyons where no sunbeams reach. But even there we may be calm. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me." "Thou art with me" is enough. Though the senses prompt us to fear, he conquers fear who knows "Thou art with me." He who leads "into the valley of the shadow of death" will guide us through it, to the living waters and green pastures.

As I rested beside the spring I became aware that I was not alone. Turning, I found myself looking up the barrel of a rifle. The shepherds had warned me of a bandit sheik and this was undoubtedly he. Several equally savage visages peered out from behind the rocks. Fear overcame me; I tried to speak but no sound could I utter.

"Do you know who I am?" demanded the man.

A pause, and within my own heart a clear voice spoke, "I will fear no evil for Thou art with me."

My tensed muscles relaxed—I stood up, and looking him in the eye, I replied, "Yes, you are Cauliff, robber, thief and murderer who fears not Allah, man nor beast."

"You are wrong," he said, "I am Cauliff—true, but I do fear Allah. If I am known to you, why are you here?"

"You will not harm me," I replied, "when you know who I am—and you cannot rob me."

"Why cannot we rob you?"

"Because all you could take I have brought to you as backshish, and you will not harm me because I am your guest."

"Who invited you here?" he asked.

"Allah," I replied.

"He did not consult our pleasure, but still you are here—that is enough." Turning to his men, he said, "Go and kill a kid that is tender and sweet and prepare a feast for the guest of Allah." A guest who unexpectedly arrives (if welcome) is called the guest of Allah. He has come by Allah's will, not by

#### **MEDITATION FOR WEDNESDAY, THE 8th**

*Nothing can impede my spiritual progress. My feet and limbs are perfect instruments for progressing on this plane.*

his own invitation. Ofttimes the Arab will kill his last sheep or ewe lamb for the unexpected guest. Knowing well the story of Abraham's having entertained angels unaware, the Arab is ever expectant of similar good fortune.

I remained for several weeks in the vicinity of Ain Fara. Daily the shepherds came with their flocks to the water. One day a shepherd stood resting on his staff when the leader of the flock came close and lovingly laid its head against the staff.

"The sheep seems to love that staff," I said. "Does it not know that you sometimes strike it with the staff?"

"Yes," he replied, "they know I strike them when they do wrong, but they also know I strike down their enemies with it."

From this shepherd I learned, "Thy rod and Thy staff they comfort me." Though they reprove me, they also protect me against mine enemies. The rod and staff are symbolic of the Word and the Law.

The sheep were grazing in a valley one evening when the shepherd said, "Do you see those caves in that hillside? There are wolves hiding in them. The sheep know that wolves are there, but they know I am here and they fear not." "Thou preparest a table before me, in the presence of mine enemies."

As David was annointed King of Israel, so man was annointed king of the earth. "Thou annointest my head with oil." The end of the day's wandering finds the sheep entering the fold. As the shepherd counts them he carefully looks them over for bruises and cuts, received during the day. With a horn of healing oil he annoints their wounds. Occasionally one appears weary and exhausted; this one he sprinkles with cool water and its head is rubbed with soothing oil. So our Shepherd, if we look to Him with faith, not only heals the sick but soothes and comforts the weary.

The closing strain of the Shepherd's Song, "My cup runneth over," seems to mean that our cup of life is filled with God's blessings, just as the placid pools of Ain Fara are filled and overflowing with living waters. So our lives are blessed with abundance when we know that the Lord is our Shepherd.

Safe within the fold, the sheep are at rest and the trials of the day are forgotten. The curtain of night is drawn and with it comes sweet repose. "Surely goodness and mercy shall follow me all the days of my life." As He has watched over us during the past so are we assured of His care in the future. The sheep are lost in sleep but the shepherd remains on guard at the portals of the fold. The thoughtful soul before closing the eyes in sleep affirms, "Surely mercy and loving kindness shall follow me all the days of my life; and I shall dwell in the house of the Lord forever."

#### **MEDITATION FOR THURSDAY, THE 9th**

*I have unlimited capacity for understanding Truth. My head typifies Divine Capacity.*

# REALIZATION

By CLARENCE MAYER

**C**ON this material plane man likes to eat of the fruit of the land. It matters not whether it is produced in his immediate vicinity or a thousand or more miles away, and little cares he if the gardener is white, black or yellow. If he eats too much he suffers from indigestion.

The analogy of eating might be applied to man's mental life. Like a honey-bee he flits from one intellectual flower to another, choosing and retaining that which suits his need. With avidity he devours thoughts from ancient and modern sages. Little cares he if the author is a Robert Browning or a Paul Lawrence Dunbar, or if the truth be from a Hindu manuscript, the words of Jesus or the wisdom of Emerson. Wise indeed is he who limits not the source of his intellectual food. Who shall relegate to himself the power of decreeing "this shalt thou not read?" The days of "shalt nots" are long since past for today we live in the effulgent rays of an age decreed by Jesus when He said, "ye shall know the Truth and the Truth shall make you free." "Search the scriptures daily," is doubtless good advice but there is the danger of mental indigestion, although this condition is far from general. The assembling of knowledge from any and all sources, while good in itself, amounts to little of permanent value unless one disciplines oneself to a practical application.

The young student of metaphysics, with commendable enthusiasm, is apt to find himself running about reading here a little and there a little, ever seeking some new mental thrill. A demonstration now and then which astonishes and delights him, serves to urge him breathlessly on, as it were, in a never-ending quest. By and by he encounters a problem or an illness which defies solution or healing, and he wonders why his accumulated knowledge seems to fail him. A good diagnosis would probably indicate a clear case of mental indigestion. The remedy lies not necessarily in less reading, but rather in more contemplation. One teacher has said the secret of success lies in sensing the Truth, while another as truthfully says it lies in feeling. Perhaps the word REALIZATION is a more successful attempt at clothing a spiritual Truth in a material language. All of us enjoy superlative moments. Jesus' disciples desired to build a tabernacle on the mount of transfiguration where they might dwell forever on that pinnacle of experience. The Master discreetly led them down to the level of every day life and taught them how to profit by moments of exultation.

How to actually attain the ability to realize Truth is something no teacher has been able to impart. But the possibility of this attainment lies within the reach of all. Every statement of Truth may be a help (thus every teacher may be of

*(Continued to page 15)*

## **MEDITATION FOR FRIDAY, THE 10th**

***I have the ability to reach out and grasp new ideas of Truth. My hands and arms are perfect instruments.***

## THE POWER OF PRIVATE OPINION

By ALLAN M. WILSON



THE power of public opinion is a well recognized force in human affairs, a power which often reduces the well laid plans of rulers to naught and shapes the destinies of peoples and nations. Private or personal opinion, however, is an even greater power for good or ill in the life and experience of the individual, and erroneous opinions are invariably the cause of blighting his hopes of happiness and prosperity. A man's real opinions are the law of his life—all that he is, all that he has, all that happens to him, can be traced directly to his opinions and are the exact evolution of those opinions to their logical conclusions.

The man who begins to wonder about the real nature of the universe and the real causes underlying situations, conditions, events and natural phenomena that come under his observation, has started upward on the pathway of discovery of his own nature and of the nature of Reality. Possibly he is seeking Truth for Truth's own sake, but more than likely his seeking is the result of a desire to experience more of what he considers to be pleasurable or is the result of a series of apparent misfortunes having befallen him or someone close to him.

If he is a reasonable man, he cannot accept the age-old theory that his misfortunes are the visitations of a Divine Providence whose ways are inscrutable, whose purposes must forever remain hidden to mortal eyes and who, in some mysterious way, must be propitiated if one is to experience good and escape evil. Being a reasonable man, he has observed and knows that all that happens and all that is, is but the working out of the law of cause and effect, that all natural phenomena are the effect of causes which he knows exist but which he can never see. He knows that there never was and never will be a Causeless Effect nor an Effectless Cause, and that just to the extent that he knows the cause of a given phenomenon and the laws governing it, so can he govern the occurrence of that phenomenon.

Proceeding on that assumption and carrying the laws of cause and effect into his own life, the reasonable man argues that everything that he is and everything that happens to him *must* be the result of causes and not of blind chance. He feels that if he can but arrive at a knowledge of these causes he can control his body and conditions and so arrive at the complete possession of happiness, peace, health, harmony and plenty. His observation of natural laws shows him that if he transgresses them, *i. e.*, works or applies them wrongly or without

**MEDITATION FOR SATURDAY, THE 11th**

*Vision is Spiritual. I permit this perfect vision to see through my eyes.*



a knowledge of their inherent natures and modes of operation, he often suffers or gets a result directly opposed to the one desired. Applying this rule to a higher law which he but dimly perceives but knows must exist since every effect must have its corresponding cause, he knows that if he suffers poverty, illness or discord of any nature, it must be due to a transgression of this higher law.

He does not ascribe this seeming transgression to willfulness nor to violations of any moral code, but to ignorance and misinformation alone, because he knows that natural laws are neither good nor bad, that they operate with no regard for the purpose to which they are applied and that they serve the good man and the bad man alike. So it is with this higher law, for this man has been good, kind and industrious but none of these virtues have availed against the apparent onslaughts of misfortune.

In attempting to discover the manner in which the law of his life is being transgressed, he soon decides that it is being done within himself, for no matter how energetically he works outwardly, no matter what careful methods he pursues in the objective world, discordant situations and conditions continue to confront him. He has already found that transgressions of all natural laws are the result of ignorance, therefore his transgression of the higher law is a thing of the mind. Now the only function, in the last analysis, of his mind, *i. e.*, of himself, is the formation of concepts and these concepts are his opinions—opinions about himself, his nature, life, the world about him, the universe—in short, his opinions about Reality and his own relation to the Universe. Therefore, it is an inescapable conclusion to the reasonable man that all that he appears to be and all that he appears to experience is but the reflection of his opinions.

Man's opinions are the cause of all that he experiences and, to *him*, the universe and all that it contains is but the incarnation of his conception or opinion of what it is. His opinions not only color his surroundings, they actually shape them so far as he is concerned—not the opinions he *thinks* he holds, but the opinions he really holds, the ones that are a "part of him."

From where do man's opinions come, in what manner are they arrived at and why do they not conform to actual Reality and Truth? The great majority of men have no conception of the real source of their opinions nor why they hold many of them. Most of them are prejudiced and entirely unreliable, and are largely the result of the suggestion of other and equally deluded persons. Many are accepted without an attempt at analysis of their truth or falsity. The only opinions that are true, and only the true ones are worth holding, are those based upon and consistent with what the ultimate reality of the universe must be.

#### **MEDITATION FOR SUNDAY, THE 12th**

*The emancipating Spirit of God within me is my Saviour.*

We cannot arrive at our opinions from observation solely if we are to arrive at truth. This is the method of truth seeking used by the materialist and it cannot bring to him a knowledge or realization of ultimate reality. What we see is the reflection of our opinions, and to take our opinions from what we see is to travel in a circle from which no escape is possible. We must find some other method if we are to find the truth about ourselves and about the universe and so escape the bonds of ignorance which have so limited us in the past.

It is an inevitable conclusion to the reasonable man that all our happiness or misery, health or disease, harmony or discord, peace or confusion, abundance or lack, are experienced as a result of our opinion regarding ultimate reality and the extent to which we logically apply this opinion in arriving at corollary opinions about ourselves, our surroundings and our experiences. To experience that which really exists, therefore, we must unhesitatingly deny all that is inconsistent with ultimate reality. Then, if reality is good we will experience good, if it is evil we will experience evil, and if it is partly good and partly evil we will experience a mixture of the two.

The sole problem of man, therefore, is to discover what is ultimate reality. What we would like to hold as our opinion of reality is that it is peace, harmony, happiness and an abundance of all that we conceive of as being pleasurable, and that their opposites are merely suppositional, without form or void, and without *real* existence, manifestation or appearance. Is this consistent with Reality? We can only know by receiving a direct influx of Truth, an intuitive knowledge of Reality, or by pursuing the more laborious, perhaps, but none the less certain method of ascertaining what *must* be the nature of Reality by the use of our reasoning faculties. In doing so, we must realize that knowledge acquired through the senses is apt to be distorted and very limited in its scope. We hear, see, smell or touch but an infinitesimal part of what really exists. That which appears evil or discordant to us is either existant only in our own mentalities or it is but a small portion of something greater which we do not now perceive and which is in itself neither evil nor discordant.

What man needs is to know more, to see more. We need a higher and more comprehensive conception of Reality. We must realize that the Universe is a unit, indivisible and indestructible, that there is and can be but one Universal Power which comprehends all other powers and is always harmonious and never operative against Itself, that if there were two Powers they would eventually either absorb and neutralize each other with resultant nothingness or an eternal chaos would be the order of the Universe, and that, since the Universe is a unit, all that exists in it exists in its entirety throughout that unit. The

#### MEDITATION FOR MONDAY, THE 13th

*God is Life, and I am One with God,—therefore I am Life, "birthless and deathless and changeless."*

Universe cannot be divided against itself and is, therefore, always harmonious and peaceful. This, then, must be the true Reality and anything that appears to contradict it has no place in it. Whatever appears to be discordant must either not exist at all except in the opinion of the person beholding it, because nothing exists outside the Universe and that which exists in it cannot be discordant, or it does exist and is harmonious and would appear so to us if we but could perceive it in its entirety. Any other conclusion cannot be held by any one who has become firm in his opinion that Reality is Harmony, Peace and Perfection.

Arguing to himself thus, the reasonable man will then apply his opinion of Reality to his present surroundings and experiences, denying all that appears to be inconsistent with his new-found conception and, in its place, substituting convictions of peace, harmony and abundance. To the extent that he then experiences peace, harmony and abundance will he have accepted the truth of his opinion. The opinion of Reality and Truth must possess not only his intellect but also his soul before his experiences will reflect it.

Nothing will really change but his opinions. The Truth never changes—Reality is the same throughout eternity. If we see more we will automatically be more and experience more. Our opinions can never alter Reality but they do alter what we see of it and how much we have of it to use and enjoy. That is why a great teacher once said that our prayers (meaning our opinions and beliefs, not our beseechings) are answered before we ask. Reality is always here and we have but to perceive it. Change your opinions and your opinions will change your life.

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## REALIZATION

(Continued from page 11)

assistance) but the ultimate attainment is an individual triumph. No person exists who has not attained some goal or accomplished some measure of success, but it was not accomplished without careful thought and planning first, last and all the time. Is it then at all surprising that spiritual realization can only result from diligent effort?

If one is sincerely desirous of understanding, one must be willing to take time for reflection and meditation. He who runs may read, but realization comes only within the quiet of the sacred precincts of ones own soul. "The horn of plenty flows only into the bowl of receptivity." Meditation upon any such thought as "Infinite Intelligence and wisdom dwell within me" or any other statement of Truth brings one unflinchingly to that state of consciousness which will heal.

### **MEDITATION FOR TUESDAY, THE 14th**

*My affairs are in the hands of Him who guides the planets in their course,—thus it is that they are controlled by Perfect Intelligence.*



## POEM OF THE MONTH



### THE KING AND THE KINGDOM

By HELEN VAN SLYKE

*The King of a mighty country  
Wearied of pomp and show,  
And within himself he devised a plan  
To travel incognito.*

*So he slipped off his crown and his kingly robes,  
And he donned the gardner's smock,  
And he said, "I'll be a shepherd too  
And on yonder mountain tend my flock.*

*"And oh, I must be a merchant  
And a sailor gone to sea,  
A grandsire sitting by the fire,  
And the babe upon his knee.*

*A captain and a house-wife,  
A school-boy and his book,  
A fisherman and the fish he caught  
And the joyous, babbling brook.*

*The trees, the grass, the buttercups,  
Their dresses, too, I must try,  
The earth, the lowing cattle  
And the white cloud drifting by."*

*Thus the King became the Kingdom,  
And he needs must love it all.  
For the Kingdom was the King himself  
And there was no great or small.*

# REFLECTIONS

By J. FARRELL MACDONALD



THE infinitives—to dream, to imagine, to investigate, to think—what God-like prerogatives—they cannot be taken from man. And the greatest of these is to think. I lie back in my chair and invite relaxation, for I have been told that this is the best way to induce thought. But wait—to think is to evolve—to evolve is to produce—to produce is to progress and progress is action. Something is wrong. It must be that relaxation is purely suppositional. I have become physically quiescent that I may hurl myself into intense mental activity and the thoughts crowd in on me so fast that it is with difficulty I hold them back, place them in order, then survey them with an effort at discernment. Relaxation, then, is a misnomer, for if I relax to think I can conceive of an abundant laxity, an active inertia, a white black, a plenary void, or to put it exactly—"up rolled an empty taxi and out stepped Macdonald!"

Man naturally seeks order so I arrange my thoughts and find that to begin I select that subject which is more elusive than all others, hence the most fascinating—SELF.

Because I recognize and know myself to be and sense all other things comparatively I am forced to the conclusion, by a process of reasoning the writing of which in this publication space forbids, that I occupy the center of Cosmic activity as does every sentient and self-knowing being.

COSMOS—Order—Harmony—Any self-inclusive system characterized by order and harmony. The universe conceived as an orderly and harmonious system—contrasted with Chaos.

To go back to the first step of man from infinite involution—the Vortex whose divine given impetus gathered to itself the necessary component parts to round out the idea of Spirit, gorged, glutted and sated itself with potentials from the inexhaustible supply at its command, slipped into the loop of Time and began its march toward its inevitable goal—realization—reality—self, and something looked upon it and was glad.

That last look, as It started on It's most recent re-ordination, surcharged the Entity, as it ever had, with the Potential of all potentials—Happiness—which, receiving last it had always attained at last, one early, another late but always the great Potential came back to it's infinite starting point unimpaired, for infinite qualities, like their Infinite Possessor, can neither be increased nor dimin-

## MEDITATION FOR WEDNESDAY, THE 15th

*I look within to find "that peace of God which passeth all understanding."  
I am grounded in the Truth and shall not be moved.*

ished, remaining ever the same whether humanly realized or not, immutable, imperishable, Divine.

Happiness then is not the product of—not the result of—but is co-existent with Order and Harmony and the ultimate goal of all the efforts of man can be accurately summed up under the heading “How to be happy, though human.”

¶ Various and strange are the methods used to solve this so-called problem. Some try to attain the result through personal power and under this head would come Egotism, Domination, Arrogance, Conceit, Intolerance, *i. e.*, setting oneself up as a savant, a know-all, imposing one’s superiority on and over others less vigorous; asserting a false authority and allowing no one the right to give his or her opinion; admitting oneself to be just what the Doctor ordered; being annoyed at not only the presence but the very existence of the neighbor; “every one is out of step but me.”

The suppositional opposite of Happiness is Misery. If Happiness is infinite, then Misery must be finite, must have a beginning and an end. Is there not, then, for the miserable some happiness in the thought that the miserable experience whatever its nature, will at some time end? Right here let me relate how the first thin ray of understanding came to me. Many years ago, having decided that my call was to the clergy of a certain orthodox faith, I studied with that end in view. This was the beginning of my real search for Self and, colliding head-on with that well-known orthodox wall, superstition, I backed away and tried other paths. My wanderings from one to another all down the line, led me into many serious situations sometimes known as “jams,” “tight places,” “fixes,” or what you will. Some were financial, some social, poverty—suspicion—conflict, mental and physical. When at the bottom of any or all of these sloughs or sumps, so low that my being was reflected in the stagnant pool of despair, the thought would come to me, “Well, some day I will look back at this incident and laugh.” From that very instant the situation would improve and in a short time I would be on my feet again and the search was renewed. This occurred so often that at last it broke through my armour-plate skull and I began dimly to discern Law. Pursuing this lead I started to investigate and reached the conclusion that I had been treating myself metaphysically, using the system that is known as Non-Resistance. Then it became clear to me that I had been fighting Chimeras. I had no opponents other than those I created. It follows that if I could create a Chimera I could also destroy it and the battle was over.

I did not intend to “give a testimony” here because I don’t believe in such things having never written a letter to myself, but I can’t help but feel that

**MEDITATION FOR THURSDAY, THE 16th**

***I know and speak only the Truth, and the Truth alone can be spoken to me.***



considerable happiness has come to me and mine and as Happiness is the subject of my reflection I wanted to tell you how it started.

To question the fact that no matter how happy we are, there is in store for us a happiness that is infinitely greater would be like the rustic who, upon seeing a giraffe for the first time, looked upon it for a few minutes and then with a grunt walked away saying, "Aw heck, there ain't no sich animal." By this I do not mean to infer that we can never be perfectly happy, for I hold that it is extremely possible and probable that many will reach that stage where it will cease to occur to them whether or not they are happy. What could be more ideal. After all the only reason we name things is to distinguish them from others, generally their opposites whether real or suppositional. When that stage is reached wherein the mind will have forgotten the name of the suppositional opposite of happiness we will have found Self and the union of Self with Self will have been accomplished so gently that the exact time or place will forever be a mystery. We will cease the hypocritical "O Thou, God," calling, as it were, to attract the attention of some blasé Deity afar off, but will realize the full meaning of that eternal truth, "I am that I am," and from the depths of the soul cry out, "Thou, God, art that I and I am that Thou."

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## THE MESSAGE OF SELF-EXPRESSION

By EMILY G. MARSHALL

*All in the Eternal Now!*

*Immortal Presence—All There Is!*



**T**RUTH is Eternal! The Self is Eternal! Truth and the Self are One. Truth and the Self are One Now! Why not accept this statement in your mind? Why put it off into the future? In absolute logic, this cannot be done, for the moment a word is expressed it has gone into the past, and the future and the past melt into the ever-present now. The Self within never functioned or never will function for one second in the realm of time or space. These latter are given to man for the purpose of ecstasy—for his joy—his to play with and command. It is said that the two thieves who hung on the crosses on either side of Jesus were time and space. However, recall that the Master said to them: "Today shalt thou be with me in Paradise."

The Self being One and forever the same is changeless. Every change that is noted is one of appearance only—apparent solely to the one in experience.

### **MEDITATION FOR FRIDAY, THE 17th**

*Let this, my word, be the law of elimination to all thought of hindrance or delay. I now receive all God.*

There can be no changes called birth, maturity, old age or death, neither can there be a beginning or an ending. Birthless and deathless and ageless the Spirit. We can keep on dealing with these ideas thousands of years but one day the soul will awaken to the fact that it is an eternal being simply playing with laws of its own making.

Oh the unspeakable joy of waking up to this realization! Such a tremendous sense of relief that comes to the individual! No more sighing—no more crying—no more sin, sickness, disease or death. The conscious recognition of the eternal state of one's Being does away with all sense of limitation.

No wonder the Father brought out the best that He had for the beloved Son who had returned to his home—who had come back to his real estate—his own essential nature—the true likeness and image. One can easily picture the happy rejoicing—the bringing forth of the best robe, the most beautiful estimate that could be conceived of in texture—the ring on his finger—the symbol of completion—at-one-ment, and the fatted calf—the Allness to satisfy every craving of the heart.

This is all for you, personally awaiting but your attention to a realization that you are essentially made in His Image and His Likeness. In the heart of each one is buried that precious seed of immortality—called in the Eastern teachings "the Sacred Sama," and so beautifully described in the Chinese classic "The Cup of Jade."

In these lessons of Self-Expression we are building an axiomatic consciousness. This is a self-evident, incontrovertible experience of Being just what you are. It may also be called a Christ consciousness. The axiomatic premise is founded on sound reason. I Am announces Itself and right here connects up with the words of the Master: "I Am the Way—No man cometh unto the Father but by me." The I Am proceeds, using the deductive line of reasoning, by way of arguments to prove to the mind just what It Is in relation to Totality—Allness—to the Indivisibility of Its own nature—to Its Unchangeableness—Immutability, as well as Its established perception of Immortality. This is where we are to date and the Axiom of Eternity is as follows: "Since the Self is unchangeable, there can be no changes called beginning, duration or ending, birth, maturity, old-age or death, therefore, it must be that the Self is Eternity."

The ideas of cause and effect—time and space—good and evil and the thousand and one pairs of opposites are beginning to crumble and tumble around your head and you begin to feel as Mark Twain expresses it: "like an empty thought hanging in eternity." All are ideas in your own consciousness but not forgetting for one moment that you are the controller of every one of them. You are the conceiver of every concept which approaches you but back of you is the

#### **MEDITATION FOR SATURDAY, THE 18th**

*My profession is the activity of the Great Mind working through me.*

*My thought is illumined by the All-Knowing One.*

One Power Who conceives the All. Turn on this Light. Wherever there is Light, right there you find the Power. What this Light is, is not known. It's use proves Itself to you as one of the most stupendous assets that man can claim as his own.

The axioms prove that you are an immortal Being now! One of the Students of Plotinus approached him with the question: "What shall I do to be immortal?" His answer was: "Be immortal." Right here let it be suggested that within the question the answer is always found.

The Master Jesus said: "I am the resurrection and the life, he that believeth on me though he were dead, yet shall he live." He also said: "Before Abraham was, I Am." Are you not becoming suspicious that something is keeping you out of your divine inheritance—your own immortal consciousness. Some one has said that suspicion is the first glimmering of intelligence of who you are.

¶ The perception derived from the faithful study of the Axiom of Eternity is Presence. One will find their God wherever they are looking, for He is ever-present. "Now are we the sons of God"—not yesterday or tomorrow but at this very instant. Is it not strange how we evade the very thing which we desire more than life itself?

Everyone—everywhere seeking for the same thing but where are they looking? It might be called to one's attention in hundreds of ways either through books—teachers—nature—and after all it is your own recognition which finds it in all these. There comes the time, however, when you know by actual experience that it is all within you and only you can bring it out. You yourself must go in search for It where It really is. He placed the key within man's heart—the key which opens the door to immortality. Curious too, the same key opens the door to heaven or hell. The power of choice of an idea. Think on these things! You are the one to choose! "Choose ye this day whom ye shall serve."

¶ Supposing some one should step up from behind you and say: "You are perfect now! Your body is perfect now! Your mind is perfect now! Your affairs are perfect now." Even the most advanced student's reply is invariably this: "Yes, some day this will be true, but not just yet." This is one of the most subtle points to be overcome. We are forever putting off the perfection idea. It is pushed off into the future rather than in the now state of being. How long are we going to stop under the self-hypnosis idea of imperfection? One teacher has expressed it: "forever getting ready to get ready—to get ready—and so on indefinitely."

It is most certainly true that consciousness bears witness to itself exactly where it is at any given moment. What do you imagine would happen if we should assume the consciousness of immortality for one month's time? I mean without

#### **MEDITATION FOR SUNDAY, THE 19th**

*The Spirit of Life within me is God.*

any doubt whatsoever as to its being actually true. The experiment would at least prove of great interest to you.

Play the game founded and grounded on the rock of reason until the day dawns when the problems are no longer of any consequence—no more than the part of tragedy taken by an actor. When the play is over he is himself again and goes forth to study another character.

Awake! Arise! Shine and reveal the Glory of your own immortal Self—your Lord—and know once and for all that you eternally are.

Announce to yourself: Creator—Preserver—Destroyer I Am! Omnipotent One—All Powerful Identity with Myself! At One with the Principle back of, in and over all animate and inanimate objects. Immortal Spirit All There Is—Presence expressed in the Now—The Eternal One I Am—Immortality manifests Itself in the Here—No other sphere to awaken to. Job says: "In my flesh I shall see God."

## TWO MEDITATIONS ON IMMORTALITY

"Lazarus come forth!"

Remove the carious rags,  
Estimates that no more belong  
When once is heard the eternal song.  
No grave-clothes binding limbs of man,  
No rotting pinions, stresses, strains nor sham  
Bar the Way to Life Eternal.

"Arise and shine!"

Leave your bed of roses;  
Go forth and find that which was lost,  
All is but gain, count not the cost;  
Aught else is fruitless in your world,  
Shake out the folds from banner furled.  
Claim your Sonship! Life Immortal!

\* \* \* \* \*

☞ Mental Science, which is the Science of Mind and Spirit, makes a tremendous claim when it states that it can free the individual from the bondage of sickness, poverty and unhappiness; but it makes this statement without hesitation and without qualification; it does not retract from that claim and it never will. It does, however, carefully set forth the conditions under which it operates, and the laws governing Life; warning man that, unless he understands these conditions and obeys these laws, he will not receive full benefit from the Science of Mind.

### MEDITATION FOR MONDAY, THE 20th

*My affairs are managed by Love and directed by Wisdom, and they cannot fail to prosper and expand.*

# THE INSTITUTE OF RELIGIOUS SCIENCE

## A Retrospective and Perspective View

By ANNA C. HOLMES



**I**N the intermediate period between the passing of the old year and the advent of the new, we fell into a retrospective mood and in this state of mind reviewed the activities and growth of the Institute. Beginning the last month of 1925, with Sunday services at the Ambassador Theatre and a few weeks later with lectures at the Trinity Auditorium building, starting with a nucleus so small as to attract little notice, gradually drawing to its center those interested in this Science, the work has had a most gratifying development. The expansion has come in a desirable way, from the inside out, from a small group of earnest, thoughtful people, desirous of learning the Truth, through the friends whom they have attracted, to its present proportions.

¶ This reminds us of the theory of the vortex ring, such a ring being once formed, its motion is perpetual, when two such rings approach each other they unite into a whole and go on multiplying indefinitely.

Early in the year of (1927) a group of seriously interested business men, got together for the purpose of organizing the work as a non-profit corporation, realizing that a thing of this nature soon reaches its zenith as an individual effort and must, in order to achieve the greatest good, become a community interest. These men with clear insight and prophetic vision organized the work as an educational institution, and an invitation was given to those interested to become a part of it. This invitation was accepted by hundreds; many have joined since, and during the coming year we expect that many others will apply for memberships. As an organized educational institution with the united interest and support of many, it soon seemed advisable to find larger quarters. The Board found the rooms now in use to be the best for the purpose and they have proved to be both pleasant and convenient.

The Men's Club formed soon after the work was organized, has increased rapidly in numbers, there are at the present more than a hundred who meet twice a month, for study and practice. In the knowledge gained in the Science of Mind and how to use it, many have been able to solve their problems. This club has been the means of promoting sociability and interest in the work and in each other as fellow travelers on the pathway of life and many tell of the spiritual uplift received as they listen to the testimonies of those who have been helped.

Classes have been formed, one of which was for the purpose of giving that

### **MEDITATION FOR TUESDAY, THE 21st**

*I refuse to be discouraged by apparent failure. I perceive the fallacy of all inharmonious conditions.*

course of instruction which would enable the student to become a practitioner if he so desired; this class will be given during the winter months of each year. There are also two short courses in the fundamentals of mental science given each year.

Healing Circles have been formed, consisting of six groups, each under a different leader. One of these groups meets each day from ten until twelve; those who send in their names asking for help are treated; no one sending in a name need feel that his confidence will be violated, as neither name nor nature of help is mentioned outside the group; all are regarded as friends. Each day at the noon hour, the group for that day assembles in the outer room where anyone who wishes may come and receive treatment; if one is not able to be present he may take the meditation given in the Religious Science Monthly for that day and tune in. Many splendid testimonies of help received from the work of these groups have been sent in. Those who do this work, cheerfully give their time to this service.

A Sunday School has been organized and efficient work has been done. There is, in this department, an able corps of teachers and we look for an increase in members during the coming year.

A Woman's Club has been formed and some very interesting meetings held. This club holds much promise for the future.

One of the achievements of the year has been the founding of The Religious Science Monthly, destined, we believe, to have a large circulation. Many are buying copies and sending them to friends in various states and countries. This opens up channels through which much good will flow, much help be given, as the contributors strive to express the Truth through the written word.

Hardly had we time to face about when Miss 1928 came dancing in. Looking into her cheery face, we saw in perspective many things; increase in numbers, in interest and in efficiency; we saw a page from which many mistakes have been erased and we thought of these lines.



"He took my book all stained and blotted  
And gave me a new one all unspotted  
And into my sad eyes smiled,  
Do better now my child."

So many things we saw that we will not enumerate them, but greatest and best of all, as we peeped over her shoulder we saw just behind her a building of our own, equipped with everything necessary to carry on the work so efficiently that greater numbers may be reached, and over the door of this building, these words of the Master, "When ye ask, believe that ye have already received and ye shall receive."

#### **MEDITATION FOR WEDNESDAY, THE 22nd**

*The Spirit within me is free. I am a separate and distinct entity, in  
bondage to no man, no country, and no thing.*



	<h2 style="margin: 0;">A. B. C.'s of the Ph. D.s</h2> <p style="margin: 0;">— F O S T E R —</p>	
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Discouragement is the surest weapon of evil; the most destructive attitude toward life. Resolve to be happy, vital and successful.

\* \* \* \* \*

To try to solve the riddle of life and develop spiritual receptivity, have read early Atlantean lore, Comparative Religions, have eaten pure food and tried strong drink, wandered through Occult Chemistry and Color Vibration, only to find it all leading to a desire to discover the Law of Life manifesting through man and bringing him to a workable understanding of his unlimited possibilities; this law we now know to be the positive energy back of a thought, working as exactly as the law of wireless or radio, and the riddle is understood as we sense the unity underlying all things.

\* \* \* \* \*

Happiness is a state of mind and ours for the choosing; learn to master the science of joy.

\* \* \* \* \*

Radiant sincerity is the expression of real soul-force.

\* \* \* \* \*

Our supply is equal to our receptivity; our understanding is our allowance; our harmony is our demonstration.

\* \* \* \* \*

In the secret depths of each soul, is located the well of understanding, supplied through the channel of receptivity.

\* \* \* \* \*

In giving a treatment realize that your thought is a force and that you are using a natural law. Feel that you are a scientist working in your individual laboratory, directing a constructive energy.

\* \* \* \* \*

In this vast universe, we have people and things, all moving about, all nature expressing Life, these are the symbols and sacramentals that we in the study of Religious Science accept as the manifestation of a natural Divine Law upon which we have based our faith and work, thanking God that this religion of Mind is non-sectarian and has no geographical limits.



# JUDGE NOT

AN ADDRESS DELIVERED BY ERNEST S. HOLMES AT  
EBELL CLUB AUDITORIUM, LOS ANGELES, CALIFORNIA

December 4th, 1927.



VERY wise man once said, "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured to you again." Such a statement as this could have come only from one who had a deep insight into that universal law of cause and effect which balances everything and which sees that, in the long run, everyone receives his just due. This law Emerson called the High Chancellor of God. This law of cause and effect is the law of perfect balance, of logical sequence and of inevitable consequence. Whatever a man sows he must also reap. If he has sown in ignorance he must reap in ignorance; if he has sown with understanding he will reap in a like manner.

All of the great spiritual teachers have announced this law and its inevitable consequence. In the teachings of Buddha and the East this is known as the Karmic Law and Buddha clearly taught that this Law could not be transcended, but must be worked out. Jesus also taught the Karmic Law but under another name and with this difference, that through right action, that is by reversing one's order of thought, desire and purpose, and thereby establishing an harmonious relationship with the universe one can transcend, neutralize or overcome his previous actions. In theology this is known as the remission of sins or Divine forgiveness. It is said that this concept of Divine forgiveness is what caused Saint Augustine to espouse the cause of Christianity.

The ethics and morals of Buddhism are as sublime as those of Jesus, but the idea in, the Buddhistic philosophy, that man can never transcend or overcome his Karmic Law naturally produced, in the psychology of the Eastern mind, a state of apathy and inaction, which is a logical result of the belief that one must forever suffer from his previous mistakes. This state of inaction is today evident in those countries where the Buddhistic philosophy is adhered to.

The Christian philosophy, teaching as it does the possibility of transcending one's mistakes, produces a psychology of optimism and hopefulness which finds its logical correspondent in action, progress, and a more rapid evolution of the individual soul. This spirit is apparent among those peoples who espouse the cause of Christianity.

But the Christian philosophy clearly teaches that the law of cause and effect is immutable and that every man's action produces an effect in his life which

**MEDITATION FOR THURSDAY, THE 23rd**

*My affairs are managed by Love and directed by Wisdom, and they  
cannot fail to prosper and expand.*

he must ultimately experience unless he transcends the law already set in motion. Such a concept as this supposes that we are surrounded by a universal law which is entirely impartial and which returns to the thinker the logical effect of his actions. Man, being a free agent in this law, whether consciously or in ignorance, is continuously setting it in motion to some definite end; therefore it is true that he must reap what he has sown.

With the above stated idea in mind let us analyze the meaning of the saying, "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged; and with what measure ye mete, it shall be measured to you again." This means that life must return to us a manifestation of our motives, thoughts and desires, whether these motives, thoughts and desires were originally intended for ourselves or otherwise. It means that the thought of judgment, criticism and condemnation, in the long run, operates against the one who sets it in motion. It is doubtless necessary to the well-being of society that our civil laws be enforced, else in our present state of evolution there would be no protection from those who seek to destroy society, but personal condemnation can be entirely eliminated. People who are filled with personal condemnation have a very limited outlook on life and are greatly to be pitied, for they are mental maniacs; their souls are sick. And, while we should be very careful never to receive their condemnation, we should look upon them with charity.

We must learn that every soul in its struggle to scale the heights of spiritual perception must, on the way, express itself at the level of its own evolution, its own mental horizon. A careful study of psychology shows that those who continually condemn are either bound by the morbidity and intolerance of a false religion and a narrow philosophy or else they are suffering from an inferiority complex.

Ultimately all people will see that the universe rests on the shoulders of Love, that God is Love, and that all the errors of man are the result of ignorance of his own true nature. The happy outlook on life is always constructive and the understanding heart is filled with sympathy and helpfulness to all. An evolved soul judges no one, condemns no one, but realizes that we are all on the road of experience, seeking the same goal, and that each must ultimately find his home is Heaven.

One of our scientific writers in the realm of spiritual psychology tells of an experiment which some friends of his conducted with two rose bushes. Going out each morning they condemned one bush and praised the other; saying to one, "You are a miserable, worthless little plant," and to the other, "You are beautiful and growing magnificently," with the result that in a short time the poor little mistreated bush shriveled up and passed out of existence, while the

#### **MEDITATION FOR FRIDAY, THE 24th**

*I am a Center of God-Activity. All my affairs prosper because I am in accord with Divine Harmony.*

other bloomed and flowered in beauty and abundance. Is it any wonder that Luther Burbank who so loved his plants could produce such marvelous effects with them? Is it any wonder that a mother who is continuously condemning her children finds them irritable and hard to manage, while the mother who thinks of them as being harmonious and happy is lifting up their little souls to the light, thus helping them to reflect the Divine Reality.

Could we know the action of our thought, and clearly see its effects, we would never again condemn anyone but would look upon all with love. The wife who keeps her home in an atmosphere of cheer and who never allows herself to be morbid or fearful will generally find that her husband will swim the ocean, crawl through the desert and scale the mountain tops to be with her.

If we better understood the action of thought we should understand why it is that the man who says, "The world is against me, no one understands me, no one appreciates me," makes it impossible for good to come to him.

People who are successful are those who look upon life with radiant expression, with cheerful enthusiasm and receptive minds. They do not say, "everything is wrong and everyone is against me," they feel that everything is for them. We may hear them say, "conditions are temporarily wrong but they are straightening out," or "things are not just as they should be but everything will come out all right in the end." This does not mean that they are saying things are right when they are wrong; it means that all successful people have an inner conviction that things are fundamentally right with the world.

The critical, condemning, judging type have a sour look, a dyspeptic countenance and an unhealthy atmosphere. Healthy, happy, normal people find such mentalities distasteful and shun them; in so doing they act wisely.

The world is no longer attracted to a religion or a philosophy of pessimism. It may have served a purpose in its day and may have done well, but its day has passed into oblivion. People are weary of being damned; they are damned if they will be damned any longer. In the long run nothing judges us but the immutable law of cause and effect. Whoever deserves punishment will receive it and whoever merits reward will find that it is brought by the hand of the Almighty and delivered to him. There is a direct law which responds to the law of condemnation and a direct law responding to the attitude of praise and appreciation. It is, of course, the same law used in different ways.

The person who's thought continually rests upon his bodily condition will never be physically well. Nature has intelligently provided for all the automatic functions of the body and the less the average person knows about his body, other than that it is harmonious, the healthier body he generally has. This is

#### **MEDITATION FOR SATURDAY, THE 25th**

*I am one with Perfect Action. Nothing within me hinders this  
Action from flowing through me.*

a fact which can easily be verified by observation. The man who knows little about how his food digests seldom has trouble with digestion. When we figure this out and realize that digestion was, before we were aware of the fact, we shall see that the only thing hindering it is our attitude of condemnation toward it. This is true of every organ in the body. A perfectly well man never wonders whether his heart or any other organ is working correctly, while the average habitual invalid is perfectly conscious of everything that is wrong. The invalid should stop condemning his body, indeed, he should forget it entirely and learning to live in a happy frame of mind, he will soon find that the physical instrument responds and becomes harmonious.

There is a law common to all people which responds to every man's belief in life at the level of that belief. No man can be happy who lives in a continuous state of condemnation of people, conditions and things. Undoubtedly the times are often out of joint but no one was born to set them right. We must learn to praise and not condemn. We have no right to judge people. The student of Truth will not allow himself to listen to gossip or unkind criticism. He will never get together with disgruntled souls for the purpose of helping them to broadcast putrid comments, unpleasant remarks and unkind criticisms. If people knew what they were doing to themselves through such actions, they would as soon take a hammer and beat their own heads with it.

It takes every person exactly twenty-four hours out of each day, and it would take longer if there were more hours, to mind his own business. We should take a broad gauged, good natured outlook upon life and stay with it.

The psychological attitude of condemnation is very deeply rooted in the subjective mind and even the Bible, which we all consider to be the most wonderful book in existence, makes the mistake of saying that man is born in sin and conceived in iniquity. However, this is a lie and here as in every place, the intellect must decide what the emotions are to respond to.

Those who have made a thorough study of the analysis of the soul are aware of the fact that poisonous secretions in the body are often the result of religious morbidity; all of these religious morbidities arise from some form of false judgment. The time has come to break the bondage of false statements. We are free souls and free spirits and, whatever God is, we are of a like nature, else we could not be. Because this is true our thought has creative power, and since our thought has creative power we must carefully choose what we are to think, for everything moves in circles.

We do not say there is no evil and evil cannot be done. We say, rather, that evil is not an entity but is a misuse of a power which of itself is perfectly good. We shall never know the nature of Good by dissecting the nature of the devil.

**MEDITATION FOR SUNDAY, THE 26th**  
*The Spirit within me is irresistible Harmony.*

Everything our thought rests upon is either retarded or quickened by the power of that thought. Everyone is a law unto himself under the great law of cause and effect governing all things.

When we constructively praise and creatively bless, life abounds with love, peace and joy. "There is no God dare wrong a worm." Let goodness shine forth. Let us learn to see in everyone an evolving Christ. Let us so live and think that we may retire at night in peace, knowing that no harm can come to the soul; that we may rise in the morning renewed in body and in mind, with a brighter outlook, a happier expectation and a clearer joy, looking upon all with love, condemning none and blessing even those who seek to injure us. Let us learn to be perfect even as that Divine being, residing in the heart of all things and over-shadowing eternity, must also be perfect.

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## MAN KNOW THYSELF

By HELEN M. STARK



**C**LASSIFYING roughly, and for the purposes of this article only, we may say that the range of evolution which lies within the scope of our investigation may be divided into three overlapping stages. Each of these stages is characterized by the unfoldment and the increasing use and control of one phase of consciousness. The lowest of these states of consciousness is that of instinct, the next is that of the use of an individual power of thinking, the use of logic, of concrete and abstract thought, and the third is the stage in which lower consciousness is illuminated by intuition, the inner vision, sometimes called cosmic consciousness.

In the lower kingdoms there exists a fund of wisdom which we call instinct, it seems to be a kind of mass intelligence and to inhere in a group consciousness, or group-soul of a species. We see it working in the strange concerted action of a herd, or flock of animals, a covey of birds, a school of fish and in all migratory habits, each group moving as though under the impulsion of a common purpose. What is called mob psychology is reminiscent of this instinct. This wisdom guides the little lives unfolding under its protection in all matters, the chief of which are self preservation, propagation of species and the tendency to draw near to man in curiosity, in emulation, and in the desire to serve and to revere. As the animal develops under training it advances slowly into the second stage.

One of the most mystical situations in the great drama of life on this planet is the meeting of men and animals, and the relations which grow out of the

### MEDITATION FOR MONDAY, THE 27th

*I now give thanks to my Inner Life for all its Marvelous Wonders—  
Supreme Joy floods my consciousness in this realization.*

domestication of animals. This interrelationship is part of the great plan. Mutual service is the keynote of growth and happiness for both. Man takes freely from his little brothers far below him on the path, and he owes them protection and training, but it is a trust too often evaded or betrayed. Poets and other inspired writers have often used this theme. Edward Carpenter, in "Toward Democracy," writes, "I saw deep in the eyes of the animals the human soul look out upon me. I saw where it was born deep down under feathers and fur, or condemned for a while to roam fourfooted among the brambles. I caught the mute glance of the prisoner and swore that I would be faithful. Thee my brother and sister I see and mistake not. Do not be afraid. Dwelling thus and thus for a while, fulfilling thy appointed time—thou too shalt come to thyself at last. Come nigh little bird with your half-stretched quivering wings—within you I behold choirs of angels and the Lord himself in vista."

Arthur Machen in "The Terror" tells a story of rebellion against unworthy man. In this tale certain animals believing that man has failed and that he is fallen from his true position resolve to destroy him. They understand that he is meant by the Creator to be a link in the chain of spiritual attainment, wiser than the animals and a little lower than the angels. But he has become selfish and arrogant, he has lost the light. He is a tyrant, but a despicable one because he is himself the victim of uncounted fears. He, they declare, has a spiritual faculty not yet evolved in themselves and on account of this should be a torch bearer in their world, but he has denied his own divinity, has proclaimed himself one who lives by logic and not by inspiration, has closed his eyes to the light which he should now walk by. He has, they declare, wiped the oil of his spiritual anointment from his breast with his own hands and he is no longer fit to live and so they arise to destroy him. Donn Byrne in a lighter and more poetic way deals with the same theme in his short story, "The Parliament At Thebes."

Domestic animals are in a stage of transition, to a great extent they have put away the instinctive life and have come into man's world. They are developing the power of thought, they are separating themselves from the animal oversoul and are becoming individual. Well loved and well trained domestic animals develop personality and all that it signifies at an astonishing rate. Those who love and understand these little ones see pathos in the strangeness of their lives as they make this transition. There is bewilderment and confusion as they leave behind them the law of the tribe and strive to live by thought, by love and by service to man, that wonderful being. Maeterlinck says that no dog could be an atheist. A dog knows that there is a God and that God is his master.

#### **MEDITATION FOR TUESDAY, THE 28th**

*The Harmonious action of the Great Whole operates through me  
now and at all times.*

A very great spiritual teacher was once asked by a pupil, "What shall we do in order that we enter into the larger life, fulfill our destiny and inherit the kingdom of heaven?" The answer came quickly, "Come out of your world into ours!" That is what the domestic animal is doing. The dog, the cat, the horse, the elephant, these are disciples, unconsciously pledged to seek, to realize and to embody that which is beyond them, and above them, a whole lap of the spiral path higher, we are striving, more consciously and more definitely to do the same thing.

Progress on this evolutionary path is marked by ever increasing power to build a more complex nervous system. The object being to create an instrument of consciousness, which by means of this nervous system shall actually be permeated throughout by brain matter. The ganglia, strung upon the nerves like beads upon a thread, are composed of the same delicate tissues that form the brain itself, and they function in a like manner. Under drastic need and intensive culture they multiply rapidly. For example the finger tips of the blind man who reads by the Braille system of touch will soon show little pads of brain matter just under the skin where the faculty of perception has been forced to build a new organ.

Man, whose body was made "out of the dust of the earth," received through that inbreathing of his Creator an inflow of spirit higher than the animal soul had contained or ever could contain, and under the impetus of this he set out upon the laborious, painful, passionate, human pilgrimage. His elementary human consciousness is founded upon the instinctive intelligence and many of his faculties are an inheritance by evolution. But from now on, greater pressure from within—due to his own divine nature—his growth, slow though it seem to be, is more rapid than it has been at any point below the human. He is constantly brought into situations which arouse his latent faculties. He begins to associate ideas and to be prompted to action by memory and anticipation instead of only by the need or the desire of the moment. This growth of thought power tends to make man more ruthless and cruel than the beasts. It produces a deliberate and far-reaching selfishness, which is indeed the root of individuality, but which is productive of all that is ugly in human life. Man has so far departed from the wisdom of the animals that he can voluntarily harm or injure his mate. He is the only being that will kill the female of his species, and such an act is usually due to a thwarted sense of ownership. Uxoricide, if conceivable to an animal, would be considered the supreme act of perversion and blasphemy. Could the gentle beasts of the fields, or the strong, ferocious ones of the jungle become aware of this monstrosity, they would indeed arise and exterminate man.

#### **MEDITATION FOR WEDNESDAY, THE 29th**

*The Seal of Approval is upon me, and I am not condemned by the thought or the act of man.*



According to Kipling "the female of the species is more deadly than the male." She has reason to be. She fights to protect her young, or to protect herself as an actual or as a potential mother. The female is more precious than the male in the judgment of nature on account of her biological importance. Her part in procreation is more hazardous, requires more of the life forces and much more time. Because there is a super-abundance of males, nature prompts him to undertake hazardous pursuits. He joyously enters into battle on slight pretext. He fights to prove that he is cock-of-the-walk, to find favor in the eyes of the female. Later he fights for material wealth, for markets, for boundries of dubious political worth. No female, save a mythological Amazon would declare war to win such trivialities. But it is through such efforts that man developes strength, endurance and fearlessness. He is able when the occasion arises to fight for and defend things that are worth while and by such activities and their results the whole human family is enriched as these qualities are, by inheritance and through race consciousness transmitted to the group. As growth proceeds new qualities come into activity, due to the constant beat of the law of cause and effect, action and reaction. Pain, "that watch-dog of the invisible shepherd who tends the human flock" causes a refinement of the body. This calls down a finer power and opens a wider vision, tending to make the body receptive to still finer forces. Range after range of experience is made available. Higher octaves of expression, new note and overtone, new form, new color and finer rhythm. All these come into human life as we build better bodies and animate them with a greater flood of the divine efflatus. Today man is opening still higher powers. Intuition leads him into an understanding of the laws of the higher life. He is beginning to realize that he stands upon a stairway, that there are steps below and many steps above. Through the mist above his head he dimly sees the shining doorway of a temple—and he lifts a trembling hand to knock. Much of the unrest, the indecision, the shifting standards of values, and much even of the prevalent nervous disorders are due to the stress of the transition period. As man comes better to know himself, to plumb the depths and search the heights of his own being, he shall find instruments ready and awaiting his use. Man needs only by aspiration and consecration to lift himself to the level of nature's finer forces and a new world will open to him. But he must know himself and trust himself.

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¶ The answer to the question, "Why did not God make us free and compel that freedom?" is apparent when we realize that even God could not do this. A freedom under compulsion would produce a freedom that would ultimately amount to the very worst kind of bondage. There is no such thing as compulsory freedom; for God Himself could do nothing that would violate His own nature.



## I AM HAPPINESS

By MABEL A. LANGDON



ALL want happiness, all may have happiness now, for happiness is a state of mind. We control our environment by controlling our mind. It must be absolute control. We must be ever on the alert to cast aside all thoughts of fear, worry, anxiety; all thoughts of doubt, criticism and condemnation. We must so control our mind that we "think no evil, see no evil, hear no evil."

We have a lad among us who always wants to be shown; and blessed are they who desire to be shown, for when they see, they believe. This lad says that when some one says something about you that's just mean—real mean—thinking good doesn't work—you just have to fight. Let us reason this out. If someone says something about me that is mean, and true, he is really my friend, for he has shown me a fault that needs correcting and I go on my way to better things. If he says something mean about me that is not true, what does it matter? It is always my reaction that determines my state of mind. I have made up my mind that I am greater than anything that can come to me; nothing can disturb my peace of mind.

It is a New Year, time for new things, and how we do love something new! New playthings, new clothes, new books, new friends! Today a new day, that is mine to enjoy. I am thankful for all blessings and I now seek to open new doors that I may enjoy new treasures. I desire new opportunities that I may accomplish something I have never done before. When I have a task to perform, I will announce the truth about myself. "My mind is keen, active, alert," then I will try to find a new and a better way of doing the task. I can always do better today than I did yesterday for I am daily growing in wisdom and understanding, in favor with God and man.

I will ask for new opportunities to help someone for I know that true happiness consists in making others happy, nothing can bring greater joy than giving the best I have. I will ask for new faith, new courage, new strength, to so control my thoughts, my words and my deeds that a happiness I have never known before will be mine this year. I now claim my divine birthright.

I am glad, happy, free, all good is mine today. And what is mine is thine, good measure, pressed down and running over.

## DOROTHY DOUBT'S ADVENTURES

By ETHEL WINTON



**N**OW that there was snow on the ground and the weather was so fine, Dorothy spent all the time she could spare with Irene. It was great fun to draw Irene over the garden paths, on the beautiful red sled Bettina had given her for Christmas.

Every afternoon, now, Irene took a little walk with Grandma Ogden to lean on, on one side, and Dorothy on the other. She was beginning to enjoy this, now that her legs were growing strong and she could step right out like other little girls.

One day, Dorothy arrived at a very awkward moment, for she met Irene's mother on the stairs and the tears were streaming down Mrs. Ogden's face. Dorothy heard her say to Grandma, "I've just telephoned to Mr. Binney—I am sure he's the meanest man in the world! He says he won't do one thing to the house and how are we going to manage to live through the winter with all those leaks in the roof?"

Dorothy hurried to Irene's room and found the little girl awaiting her. Walking down the stairs was still beyond Irene and since Dorothy knew that Grandma and Mrs. Ogden were so occupied, she suggested that Irene sit down and slide. This was accomplished with a great deal of smothered laughter. Dorothy brought the sled and soon she was running along the path with Irene in tow.

¶ Being given a ride on a sled is all very well, but Irene longed for the thrill of a swift ride down hill, such as Dorothy and the other children enjoyed. When Dorothy stopped at the end of the path, Irene said, "Do let us coast down to the gate just once, Dorothy—I'm sure the drive is steep enough!" "Oh, yes, that's just the trouble, its too steep—I'd never get you up again."

¶ "Well, it's Father's day to come home early. We can wait at the gate for him.

Dorothy hesitated, but Irene was so eager that she finally consented and drew the sled to the place where the drive began to drop steeply away. Then she ran behind and hopped up in back of Irene just as the sled began to descend swiftly. They went very fast and were having a glorious time, when suddenly, right in front of them appeared a big black horse. The horse reared and the sled shot right under him and turned over in a snow drift. Dorothy was thrown clear but Irene went into the drift head first and all you could see of her were her legs sticking up, like two funny bottles. Dorothy ran to her and the man who had been driving the horse got there almost as soon, and together they pulled Irene out. She was not hurt and in spite of having snow down her neck, she laughed and said she was all right.

"Good for you," said the man, "you are a brave little girl."

Dorothy remembered her manners and turning to the man, found that it was Mr. Binney. "Thank you very much Mr. Binney," she said. "This is Irene's first sled ride and I am certainly glad she didn't get hurt."

"So am I, indeed," said Mr. Binney heartily, "now how are you young ladies going to get back up the hill? Suppose I tie your sled to my carriage."

After Mr. Binney had gone into the house, Irene exclaimed, "What a nice man, don't you wish he belonged to us, Dorothy?"

"I have always liked him very much," Dorothy replied, "and so do all the children at school, but lots of people think he is awfully mean. Oh, Irene, let's play a game, let's just sit here quietly and know that Mr. Binney is kind and generous and that he wants to do everything he can to make people happy."

¶ "What do you suppose has happened, Frank," said Mother one evening, several weeks later. Mr. Doubt declaring that he hadn't the faintest idea, Mother continued, "Why, Mr. Binney has spent hundreds of dollars fixing up the old Peters place for the Ogdens!"

"They must be going to buy it," replied Father, "never knew old man Binney to lay out any money unless he was sure of a quick return."

"Well, I don't know," said Mother, "I was amazed to find everything so wonderfully improved. The grounds have even been put in order—you'd hardly recognize the place."

"Perhaps Dorothy can tell us something about it," said Father, turning to his little daughter, "have you heard any talk of the Ogdens buying the Peters place? I hope they will—we need neighbors like them."

"No, Daddy," replied Dorothy, "I don't think they are going to buy it just now."

"What's come over the man!" exclaimed Father.

"Dorothy," said Mother, "you know more than you've told us. Out with it."

¶ "Oh, Mother, I really don't know much about it, only one day when Mr. Binney called to see Mrs. Ogden, Irene and I knew the truth about him all the time he was in the house. After he had gone I asked Grandma Ogden if he had been nice and she said 'he couldn't have been nicer, he was most generous.' I guess he couldn't help being kind and generous, just as Irene and I knew that he really was."

\* \* \* \* \*

EDITOR'S NOTE: *At the request of Ernest S. Holmes, dean of the Institute of Religious Science, "Two Plus Two Equals Four," a narrative similar to the above story and by the same author has been published for the purpose of presenting the principles of metaphysics to children.*

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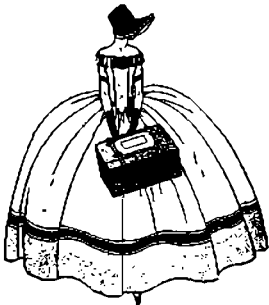
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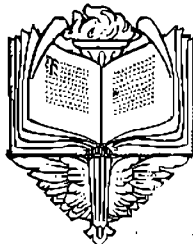


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## HAT WE BELIEVE



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.



