

THE  
RELIGIOUS  
SCIENCE  
MONTHLY

---

JANUARY  
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FEATURED THIS ISSUE

*"Greetings  
to the Dawn"*

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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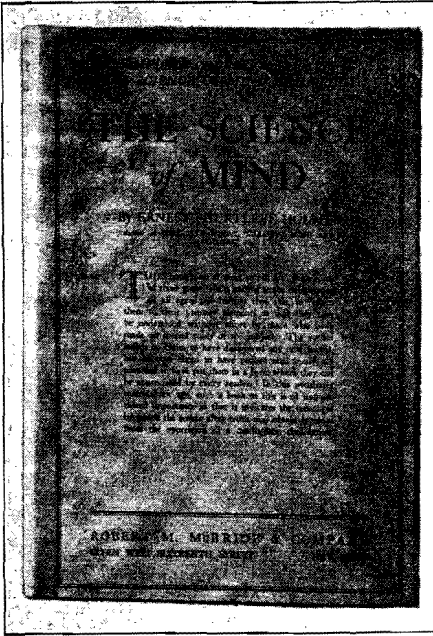
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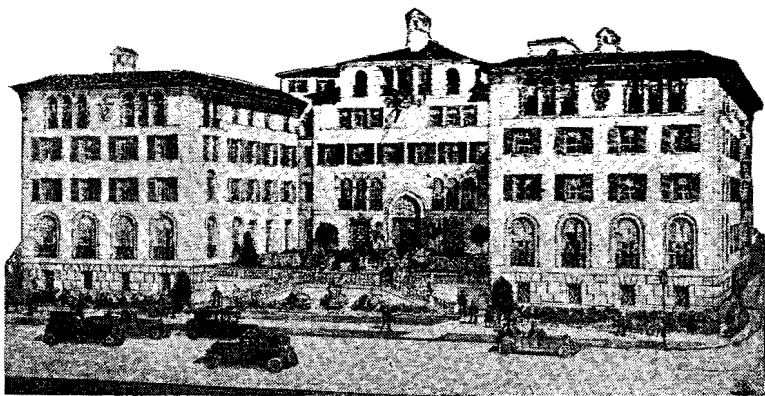
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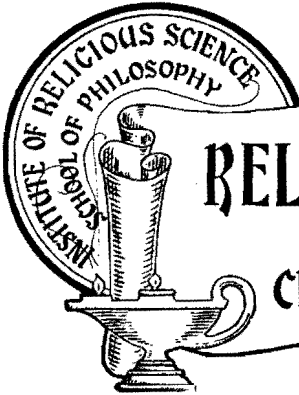


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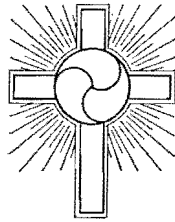
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THE daily meditations printed herein are those used by The Institute of Religious Science, at the noon-time Silences, conducted each day between twelve and twelve-thirty. All are invited to join in the meditation wherever they may happen to be at this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



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# The RELIGIOUS SCIENCE Monthly

Vol. 1

JANUARY, 1928

No. 4

## EDITORIAL



**LEISURE:** People speak of it as something much to be desired. What does it mean to us? Liberty to spend time according to one's choice— or unoccupied time in which to be idle. If the latter, life will revise our ideas for us, if the former, we may know that we have learned to value achievement rather than ease.

There was a very pertinent cartoon in a newspaper recently. The picture was divided in the middle; on one side were a silly, fatuous woman and her husband who said, "I made money enough in that deal I closed yesterday so that I shall never have to work again." The other half of the cartoon pictured an adobe of poverty: a work-worn woman, ragged children and the man of the family. He said, "I didn't get that job—it looks as though I would never work again."

¶ It seems impossible that the family last described should be the more fortunate of the two, yet looking ahead for both groups, we know that idleness causes degeneration, disease, and is generally mischievous; the second group will be obliged to use all its faculties in the struggle for existence—and growth is the result of the use of all our faculties. Man from the beginning of his life on this planet, has been driven to labor by the whip of necessity; he will remain under this necessity until he learns to labor for the joy of work well done.

The idle man in the picture, probably by taking advantage of someone else, has escaped the necessity for labor—he is elated, but he and his family will almost inevitably deteriorate. The poor man seeks employment only to bring necessities to his family—not because he loves labor. Both these men fail to understand the importance of labor in the normal human life. If one could work at the urge of his own creative desire, as artists work, how great the privilege—how much greater than the freedom which will surely merge into boredom and dis-ease for the idle man.

Leisure is indeed to be desired—leisure in which to live life to its fullest—time in which to savor the full flavor of existence, but work enough to provide the necessary contrast.

# GREETINGS TO THE DAWN

By ERNEST S. HOLMES

*My thought goes forth to meet the dawn.  
It goes forth to greet the face of Him  
Who dwells in the midst of Eternity.  
It is not afraid, but travels afar in company with unseen forces  
of Life, and unnumbered hosts of the Invisible.  
I stand in the center of the Universe and behold Him Who  
inhabits the endless ages.  
Mighty thoughts rush out to greet Thee  
and Thy Presence encompasses All.*



Our thought goes forth to view what the future holds in store and we contemplate its possibilities, building our expectations upon past experiences we may more or less accurately prophesy the new age. That a new age is being ushered in no thinking or observant person can doubt. The signs of the times and the revolution of thought which the world is undergoing, economically, religiously, politically and internationally, furnish positive evidence that the human race is on the verge of a new experience.

Human evolution, which is the unfolding of the inner life through the personality of man, is an eternal progress in an ever widening circle. Always the future is a logical outcome of the past; and the present, suspended between the past and future, is a tendency linking events into one sequential whole. Standing before the portals of a new year, meditating upon the past and anticipating the future, we may well pause and ask ourselves what tendency our life is taking.

To the student of Religious Science the past has been a vehicle conveying the soul to an eternal future of enlarging possibilities, brighter outlooks, and broader ranges of experience. We carry no corpses with us but let the dead past bury its dead; having learned by experience lessons both hard and easy, we consciously let go of all unpleasant memories and seek to forgive and to forget. Whatever of sorrow or grief may have been endured, it is enough that the lesson is learned; it is enough that we have progressed, for this is the eternal mandate of Mind. We should carry into the future only that which is ennobling, inspiring and constructive.

If the past has taught anything it has taught the futility of trying to run the universe with the feeble intelligence of finite minds. Again and again we are

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brought back to the fundamental proposition that the universe is self-existent and is run by the propulsive action of its own untiring energy. Perhaps the greatest lesson which we have to learn is the lesson of faith; faith in the good, the true and the beautiful. While the sun sets on falsehood and the night closes in on mortal strife, that which is true endures forever.

The temple of Faith must be entered through the gateway of understanding; on either side of this gateway stand the pillars of love and reason, symbolizing the out-pouring of Spirit and the government of Law.

Faith is not a blind belief, its language is not a child crying in the night; it is the voice of truth shouting in the wilderness of human superstition and proclaiming its own intuitional perceptions.

True faith is built on the foundation of immutable law and through love, carries with it the atmosphere of eternal givingness; while reason justifies itself and establishes the mind on the only certain foundation, the Truth which is, is ever self-evident to those who perceive it.

Reading the pages of human evolution we watch the gradual ascent of man from his first unconscious, upward glance to the state wherein he now lives and we note that it has been a continual progression, a consistent growth, a slow, steady but certain advancement. Nature has not forced herself upon man but she has attended his way, ready and willing to do his bidding whenever and wherever he has understood her laws. Things undreamed of in prehistoric times are today an essential part of everyday life, this through the agency of natural forces, unknown to our ancestors. Despite crime, pestilence, famine, tidal wave and flood, despite human avarice, greed, lust, and cupidity the world has progressed; and, judging the future by the past, it will still continue to progress. The world is today more unified, more compassionate, more solicitous for the welfare of the human being than at any period in history. Life is easier and all have greater opportunities than ever before. It seems as though there were an urge behind all things forever pushing onward and upward and the path of human experience is unquestionably leading to the gateway of good.

Having learned the lesson of the past, having forgotten its failures, its doubts and its fears, let us carry with us into the future only that which is abiding, that upon which the sunshine of eternal truth can never decline.

Man is on the pathway of experience, ever ascending, ever progressing, ever unfolding, ever increasing in knowledge and wisdom. Man is an individualized center of God-consciousness and the Divine Urge, inherent in all things, is the cause of his progress. As we cannot compute the infinity of numbers, so we cannot fully anticipate the possibilities of man. This possibility becomes a probability only as we allow the Divine currents to flow through us, the eternal mind to inspire us and the eternal loving kindness to stimulate our actions.

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True religion is as essential to the spiritual nature of man as food is to his physical well being. No man lives who is not religious. The religion of the future will be one of faith, because it will be based upon a scientific understanding of the subtle laws of mind and Spirit which govern all things. Passing through the gateway of love, guided by reason, we enter the temple of Faith and meet a new experience; the true relationship of man with the Creator, the unity of all life.

The future religion will be free from fear, superstition and doubt and will ask no man where God may be found. For the "secret place of the Most High" will be revealed in the inner sanctuary of man's own heart, and the eternal God will sit enthroned in his own mind. We can know no God external to that power of perception by which alone we are conscious of anything. God must be interpreted to man through man's own nature. Who would know God, must be as God, for He who inhabits eternity finds His objective dwelling in His own creation. Standing before the altar of receptivity in the temple of Faith one learns that he is an integral part of the universe and that it would not be complete without him. That native faith within, which we call intuition, is the direct impartation of Divine Wisdom through us; who can doubt its gentle urges, or misunderstand its meaning. The Divine face is witnessed by all and in the silent moments of contemplation one merges with the whole and no longer guesses, but knows.

The temple of Faith is built on an elevation higher than the range of finite vision. We must climb if we would view the length and breadth of reality. The Infinite will not be finite, therefore the finite must expand and it is for this purpose that we study the laws of mental science.

\* \* \* \* \*

*¶ Deep scientific research and profundity of thought have been necessary for the development of religion as a science; now we must simplify our language and hasten the explanation.*

\* \* \* \* \*

### THE POWER OF THE WORD

*I control my mental household and conquer all fear and doubt.*

*I conquer my mental household and cast out all fear and doubt.*

*Let my Word cast out all sense of fear and doubt and let my thoughts be lifted unto Him Who lives Within.*

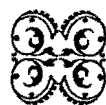
*My Word has dissolved all fear within me, and has cast out all doubt.*

*My Word shall guard my thought and make me receive only that which is Good and Perfect.*

*I control my life.*



POEM OF THE MONTH



THE EVER-PRESENT NOW

By HELEN VAN SLYKE

I'm a child upon the High-way  
    And my back is toward the Past;  
I'm alive in the glowing Present,  
    And no shadow is o'er me cast.

For at High-noon there is no shadow,  
    Or if one there seem to be—  
I'm between the Sun and the shadow  
    and the Sun sees only me.

I'm not looking toward the Future  
    For I'm traveling with the Sun,  
And I know that what seems Tomorrow  
    Will be Today when today is done.

And I know if a Word must be spoken  
    The idea in Mind was born,  
And that Now is the living Present  
    My lips shall give it form.

Substance is ever-present;  
    Each day the manna fell;  
Gold was found in the fish's mouth—  
    God is—and all is well.

The Love that would find expression  
    Is a magnet in itself  
Drawing ever the object  
    Upon which to lavish Love's wealth.

And so I live in the Present,  
    And the Light is on my brow,  
For I travel always with the Sun  
    In the ever-present Now.

# GOD IS ALL

By MARIE DEAL



HERE is but one Power and one Presence, God, the Good, all powerful and ever present. We are one with this great Universal Power, we are the individualized part of this great Universal Presence.

We are the Perfect Expression of Perfect Life now. Jesus said, "I and the Father are One" and "All that the Father hath is mine." When we fully realize our unity with the Great Whole, then will we be able to claim for ourselves, "All that the Father hath," which expresses Life, Love, Peace, Power, Plenty and abundance of all Good, here and now.

Emerson tells us that "Spiritual Power is far greater than any material power, for thought rules the world." Thoughts are things and according to our thoughts are things manifested, be they constructive or destructive.

Truth is defined as that which is and also as the eternal principle of right, then, when these eternal principles of right are recognized, we will automatically be free from all discordant conditions, be they mental, physical or financial. When once his Truth is established in consciousness and we sense our oneness with It, then will we experience a bigger and a broader vision, a better and a fuller life for, "Truth unfoldeth forever."

We are surrounded by an atmosphere of Love, we are guided and governed by this great impulse of Love. "Love casteth out all fear," for fear cannot abide where true Love reigneth. Love never faileth, for Love is the fulfilling of the law and Love is Life. Love is the basic principle of mental healing, so let us fill our consciousness with the Love of God until our whole being is flooded with It, then when we approach this Indwelling Presence (by sensing our unity with It) our problems must and will be solved, for "Love never Faileth." It blesses, It heals, It sustains us, now and forever.

The Life of God is my Life,  
Self-existent and Immortal.  
The Truth of God is my Truth,  
Unconditional and Eternal.  
The Love of God is my Love  
Complete and Perfect now.

\* \* \* \* \*

¶ *The reflection of the warmth that we give, is the glow that we receive.*

# REFLECTIONS

By J. FARRELL MACDONALD



HOUSE divided against itself will fall. Nothing truer was ever uttered by man, however, let us go into conference, each with himself, and under the test of analysis find out how this axiom works—whose house it is—what is the nature of the divider.

In my own conference the “house” is interpreted as myself physical and mental, material and spiritual, relative and absolute, finite and infinite, seemingly contradictory—oppositional, yet all contained in the ultimate “I.” Clearly then if I am to be divided the division must be in separation of the physical from the mental, the material from the spiritual, the relative from the absolute and the finite from the infinite—in short, matter from Spirit.

Thinkers, students, logicians and philosophers have attempted to accomplish this separation all down through the ages and have inevitably buried themselves in the tumbling ruins of the “house” that fell.

In conversation with one of these dividers, a purist of the most pronounced type, who disposed of matter lightly but firmly, the questionable habits of men came under the fire of his criticism and he told me that I should give up smoking. But I enjoy smoking and there is nothing that I care to do that would take its place. It would surely hurt me taking that stuff into my lungs. Didn't he tell me that Matter is not substance, is unreal, ergo non-existent? He did. Well smoke is Matter, is it not? It is. And Matter is not because it has none of the attributes of that which is, am I right? That is correct.

Then smoke being Matter cannot hurt me for I am, and it is not logical to suppose that That which is not can in any way affect That which is.

It was suggested that I did not quite get the meaning. Nothing has any more power than I give it and if smoking affects me it is the direct result of the evil influence which I allow it to exert upon me.

But I give it no power over me, in fact I make it serve me as a source of pleasure and in any case, I was told to have no fear and I would be ever safe from harm. Smoke is nothing—I fear it not—it has no power over me—therefore it cannot hurt me.

Oh, well, of course if I am trying to be a law unto myself then there is nothing more to be said.

That is just what I am trying to work out. I am working it out from the statement “God is all in all,” which I believe implicitly.



The fact that Matter is—is axiomatic because it stands the acid test of logical, philosophical and metaphysical reasoning. As a brief example—I know that I am—for I sense myself in relation to all things. I am perfectly conscious of my existence and I am aware of the effect of that existence upon other beings, conscious or unconscious. I am conscious of my fellow being and know that he in turn is conscious of me for he certainly reacts to my presence and opinions, as I am aware of when I listen to him.

I see, feel, and hear sounds issuing from that which I have been led to believe is he. I see that upon which he is standing and feel the same thing under my feet. That which is nothing in one place, for he denies Matter, and is something in another, for I affirm it, is an illogical and most unthinkable conclusion. I affirm Matter because I see in it a seething mass of Atomic Intelligence fulfilling its mission, obeying without question, volition or choice the immutable laws governing its existence. I sense with keen pleasure the fact that I as a conscious, self knowing being am in the possession of volition, choice, and even the ability to question—which for years I used when reason failed to find a satisfactory conclusion, and with these infinite attributes am empowered to use or misuse the unconscious or subjective entities, being recompensed for the former and either paying the price or being in debt for the latter.

I realize and know that, according to the statement—"God is all in all"—and let me add—"Through all"—all that is, is part of God—is one with God—is God, Good. The perfect whole is composed of perfect parts, in perfect co-ordination for if all the working parts are not perfect they grind each upon the other and in the end disintegration results, followed by confusion and chaos.

CHAOS—instantly my mind returns to the disposal of "Matter as unreal—non-intelligent—non-existent," would it not be better to substitute the word Chaos for the word Matter? Then we would have an axiomatic Truth. Matter and Cosmos are in a great sense synonymous for without Matter the Cosmos would be unexpressed. Then since there is no Truth in Matter it is a lie and does not exist. We have then in its place only Chaos. If Chaos exists then Nothing exists, etc., and so could I go on until I had reasoned my very being out of existence and find that I am a formless nothing, writing Nothing in the midst of Nothing. It is impossible to know of Chaos because there is nothing to know. We cannot even partially know it for it has no parts. Then it must forever remain the unknowable. This statement I make regardless of the fact that the Ancient Philosophers called the Infinite the Unknowable—regardless also of the fact that many great thinkers of the present make the same tremendous mistake.

If the Infinite is unknowable then I am an unprogressive dead point of existence in Cosmic futility, eternally condemned to stagnant ignorance with no

yesterday and no tomorrow, no definition, no aim, no goal. I would still be the unicellular organism from which, because I began to know the so-called unknowable, incentive and progress rescued me, a being with perhaps one principle,—cohesion;—impulseless;—ergless.

Does not the very motive of our existence deny the unknowableness of the Infinite, our insatiable thirst for knowledge, our eager search for higher things mental and physical, our seemingly endless discoveries of new attributes of power with each one of which comes the realization of greater potentials further on?

The all encompassing faculties of the human mind are patent to every thinker, who, on a clear night, looks into the eternity of space and realizes that his gaze is going on and on into infinite distance, past worlds—planets—systems—universes much greater than our own; that by the proper exercise of his divine prerogative,—imagination, he can project himself into that never ending sequence and mathematically prove his intuitive conclusions with the aid of his discoveries already perfected. He looks—he sees, then finally knows and with each period of knowledge he knows more of the infinite.

It is not the finite man that knows. What is it? It is the all encompassing Spirit within, the Erg if you wish, from which sprang all life. The Knower contemplating Himself, partially unknown perhaps, but never the unknowable gazing into a hollow infinity of Stygian blackness.

IT IS I AND ALL THAT I AM AND I AM CRYING NOT IN THE WILDERNESS BUT STRAIGHT INTO THE HEART OF THE INFINITE KNOWABLENESS—GOD.

\* \* \* \* \*

## A PRAYER

By CLARENCE MAYER

*Almighty and ever present Father-Mother God!  
Thou art not afar off for Thou art indeed within.  
I am conscious of my unity with Thee.  
I cannot separate myself from Thee if I would.  
Because Thou art, I am.  
I was not born, neither can I die for I AM.  
I know neither past nor future since I AM.  
I am an eternal being and dwell in perfect harmony.  
Thy Wisdom is my wisdom.  
Thy Intelligence is my intelligence.  
Thy Judgement is my judgement, I cannot err.  
Thy Abundance is my abundance, all sufficient.  
Thy Contemplation is my contemplation.  
I am filled with joy and love.  
My gratitude for life is unbounded.*

# DISCRIMINATION

A MENTAL FACULTY

By HELEN M. STARK



CAREFUL analysis will disclose a three fold nature within us. It is due to the action of a power that is capable of producing three totally different effects through the human organism, effects which are so closely linked together that we seldom take the pains to determine which is the predominating cause that lies behind our conduct on any given occasion.

As we study the nature and operation of these apparently different types of force we see that while they do arise from a common source in the mind, or soul, or higher self, and are likely to greatly influence each other, they do work through specialized organs, and may in times of great excitement move without apparent reference to each other. We do know however, that at the source the three are derived from the one divine power and that it is the channel, or instrument through which the force is applied, which to some extent differentiates it, colors it, changes its external appearance and gives to it the triune aspect. Perhaps it is on account of this triplicity that we are said to be made in the image of God, Himself an inexplicable and mystic trinity.

This threefold tide of divine life which flows through us gives us the power to act, to feel and to think. Roughly classified, we may say that the muscular system and the nerves form the organ of action, the heart seems to be the center of feeling or emotion and intuition, which is probably a higher octave of emotion and the brain is the instrument of thought. Health, sanity, growth, and the attainment of the highest culture, require that we use these faculties to the uttermost and that we so coordinate them that they serve, guide, and check each other. Every action should be planned by thought and illuminated by love. Action, emotion and thought should ever be linked in a trinity, serving each other; linked in purpose and aim, seeking service, purity and truth.

William James, American psychologist, a truly great man, discusses these three primary capacities inherent in the human mind, and declares that it is most unwise to allow unequal advantage to any one of the three in the formation of character, for surely unbalance and unhappiness will follow this course of unwisdom.

It is a matter of common observation that very emotional people are seldom accurate, in fact they are addicted to a sort of untruthfulness that is bred in mental vagueness, imperfect observation, and defective memory, and all this is due to the turmoil of feeling through which they survey the world. Mentally overdeveloped people are usually deficient in sympathy and have little regard for the feelings of others because they lack understanding. The very active person who must always be doing something strenuously, making changes,

tearing down and building up again, simply for the sake of activity, sometimes reminds us of the proverbial bull in the china shop.

All good emotions have one outstanding characteristic; they tend to draw together, they work toward unity, they are phases of love. And a good emotion made habitual becomes a virtue. Right mental action leads to good judgement; to discrimination. It gives power to analyze, classify, weigh and measure. It seeks to learn nature's laws, to know God's standard of excellence and to bring all things to this bar of justice. Between these two; a loving generous heart, and a keen, penetrating and analytical mind there may seem to be a natural and incurable antagonism. The heart in tolerance and love will accept all and pronounce it good. The mind must render judgement in accord with the evidence. How may we still this conflict when it arises in reference to someone near to us whose conduct has an influence upon ourselves? It can be done only by finding the harmonizing center which lies behind these diverse aspects of the personality; that conception of unity which lies within the higher self. From this vantage point we learn that we love our brothers upon the path, not because of what they do, feel, or think, but on account of the spiritual affinities between us, the very nature of which is love.

In specific cases of love the strength, beauty and endurance is due to these three things; physical bodies so in tune with each other that they offer small impediment to the intercourse between the souls within them and the existence of complimentary qualities which increase the realization of the larger life. When conflict arises between these two the understanding heart keeps clear the pathway of love, but the mind has the right to say; "I do not agree, I believe you are wrong in certain particulars. Let me tell you what I think about this matter." Then follows constructive criticism and advice. Every one wants advice—wants to discuss his plans. Every spiritual teacher knows this to be a fact. Many come to him, opening the secret doors of heart and mind, accepting criticism and even condemnation. They are honestly striving to obtain another's point of view and to find a better way. They can come to him in this receptive state of mind because he is impersonal, because his mind is free from the disconcerting effects of emotion in connection with the case in hand, and because he is actuated by comprehending love and a desire for truth. His disinterested service proves this. Few people can do this without careful training. The untrained mind is in bondage to the lower nature and it instinctively calls for reinforcement from the feelings. The fierce fires of the passions are required to stir it into motion. This is natural since the latent thought power in unevolved man is called into activity to satisfy the demands of the desire nature. Man began to think that he might more fully gratify his desires and better provide for the needs of his physical body.

Follow the trend of a discussion between two average people, it is usually downward. It starts off as a pure intellectual diversion; in a statement of

principles, or opinions, and as an intellectual exercise it is valuable even though the ideas expressed be in no way profound. This cool attitude of intellectuality may not last long, the feelings are soon stirred, thought loses clarity, and personal prejudices intrude. Each wishes to convince the other, not in the interests of truth, but for the sake of personal conquest. The discussion has become an argument, and arguments have been known to deteriorate into quarrels.

True cooperation exists only when complementary forces unite to supplant each other. Three persons trying to do the same thing in the same way at the same time and not in cooperation, merely interfere with each other, and lost time, lost motion and lost temper is the usual harvest. The untrained man brings feeling, action and whatever thought capacity he may possess into play all at once, bearing on the same point without forethought, method or system; the result is a riot, mob-madness. There is noise, heat, dust and a little bitter schooling of experience.

This is preeminently the age of intellectual growth. We sometimes call this the "man-made world" because it is dominated by the masculine quality of mind. The typical male human works most naturally and easily through the cerebro-spinal system while the typical female works most easily through the sympathetic nervous system. This accounts for the difference in point of view and in the difference in attack. Since this is the age for the development of the intellect, all should strive to perfect it, women as well as men. And it would not be wise in the supposed interests of brotherliness and tolerance to stultify the discrimination that we do possess, and it is not necessary since love and understanding make a perfect background for the most discriminating intelligence that man has evolved, or that he ever shall evolve.

In time we shall come to a stage when the soul is strong enough to use the complete, fully developed mechanism of consciousness in which action, feeling, thought, intuition, and the highest aspects of spirit shall each serve as needed, each being a capability of the perfected human, androgynous man.

\* \* \* \* \*

**RIGHT ABOUT FACE!** Now is the time to do it. Let us turn our backs sharply on the old destructive way of thinking and, with determination, begin to guard every thought—nip out any sign of a destructive one the minute it dares to show itself and cultivate and encourage all the right ideas that come out way. No more grumbling, mind you, but a cheerful disregard of things as they are until we can better them. With the goal of ultimate perfection in sight it is possible to ignore the petty annoyances of every day. And persevere—never mind if you stumble by the way—just keep on and soon the path will grow smoother. Don't let's hesitate—don't look back—**RIGHT ABOUT FACE!**

## THE MODERN HELL

*Happiness Is Man's Greatest Requisite, Friendship His Greatest Joy*

By REGINALD CAVIN ARMOR

**H**ELL. For centuries the very mention of this word has made people tremble; for years, power seeking leaders have used it to keep an ignorant, and superstitious people in subjection to their power. They have painted the blackest, the most heinous picture that a warped and morbid mind could conceive, and called it hell. People have been afraid to move, afraid to think or use their own volition, for fear of displeasing the Deity (or certain representatives of that Deity). "Yea, verily," if they were to deviate one iota from the tenets and rules laid down for them, they were in danger of being subjected forever to the most excruciating pain and tortures one can imagine—everlasting fire.

But thanks to God, in the midst of this black age of superstition, there came one who had an insight into truth, love in his heart, and a courage of his convictions great enough to inject into the old law of "an eye for an eye and a tooth for a tooth," the doctrine of love and human kindness. We are greatly indebted to our philosophers of both ancient and modern times whose wisdom has taught that hideous perdition has no place in a loving Deity's scheme of things.

So the old order changeth; for just as surely as the light of love and truth is turned on the false it disappears into nothingness. Hence, today, we who are truth seekers, pride ourselves, and rightly, that we are no longer hypnotised by any belief in damnation. We have broken these bonds. We no longer believe that a God Whose laws are so exact, manifestations so wonderful, and Whose creation is so perfect, could prepare such a place in which to confine His highest idea for some small infraction of His law.

But truth seekers, in the process of reasoning, find themselves still confronted with a situation which appears as damnable as the old idea of eternal punishment, for they are face to face with human suffering, unhappiness, misery, disease, poverty and fear, which are all imps of the modern hell.

But just as surely as we have eliminated the old belief in hell just so surely can we eliminate these modern imps, and in the same manner. Our intelligence tells us that living in this modern hell is not the logical, natural or normal life of man.

Our great teacher has told us, "to consider the lilies, they toil not neither do they spin," but God clothes them in splendor. Also he said that unless we become as little children we cannot enter the Kingdom of Heaven. Children do not worry about having friends, yet they have them. They do not know

where the next meal is coming from, yet it is provided. If we look about us we shall see that God, in His great wisdom, has provided generously for all His creations, and that nature is abundant in all her manifestations.

We are partakers of the Divine Gifts; but, being individuals and having freedom of choice, we are oftentimes bound by this very liberty. The soul is on the pathway of experience and has lost its way—the smooth even path, and is traveling a rough and hilly one. Here the imps lurk, seeking to waylay us at every step. These imps are thoughts of discouragement, fear of poverty and sickness, an uncertainty of the hereafter and a sense of loneliness. We must combat each separately, and eradicate it from our lives forever.

This is done by using two very effective, though oftentimes forgotten, weapons; they are the searchlights of reason and truth, whose rays are death to all the bogey creatures of the dark, and to all that is false. To know happiness we must become happy within, and the light of truth enables us to do this. When we become happy within, the world takes on a new light, and conditions immediately become brighter. When we know and think the truth we are attracted to better things and greater opportunities come our way. Friends will be attracted to us as though we were irresistible magnets, magnetized with the power of love and understanding.

We must be on guard at the door of our thought for when we relax our vigilant guardianship the little imps creep in. They become bolder and bolder until finally, if we do not drive them away, they will completely monopolize and becloud our sunshine. They will convince us that we are poor, weak and miserable mortals, that we are friendless, alone, forlorn and sick. Indeed we are no longer the creative force in our own lives, no longer the master of our own affairs. We are controlled by the imps of the modern hell and are suffering the torments of the damned, just as great as those pictured to us of old.

¶ But with the light of our new and greater understanding we know that life is what we make it. We do not believe in an unalterable fate. Man, the highest creation of God, in the visible world, is made in His Image and Likeness. God is creative in His universe, forming worlds and keeping them in their respective places. "He caused the sun to shine by day and the moon by night." He does this by the power of His word. Man, therefore, partaking of the Divine Nature, is creative in his life and affairs; he causes the sun to shine by day and the moon by night, in his own life. He causes the sunshine of happiness to radiate by day, and the moonbeams of peace and contentment to shine by night.

Filled with peace and joy, with friends at our side, we find the path smoother and the hills less steep. With lifted head, no longer dwelling on the lower things, we see only the good, the higher and the more desirable. We are, indeed, overcoming the imps that seek to waylay us. We are putting them



away from us as we did the old ideas; and, while we realize that it is no easy job, we are not discouraged, for we are now guiding our own footsteps, and in the right direction. We do not struggle for we know that we have the full co-operation of truth and the truth is doing the work for us.

With a sense of inner elation we realize that we are leaving the modern hell behind. With upraised eyes we see, though dimly, the shining goal, the true heaven where we shall become masters of life; where we shall bask in the sunshine of happiness by day, in the moonbeams of peace and contentment by night; where we shall, indeed, be true sons of the Most High, partaking of the rich blessings which He showers upon the highest of His visible creation, Man.

*Man, raise up thy head.  
Why grovest thou  
Here in the dust?  
Hast thou not heard,  
Hast thou not read?  
If not, hear now,  
For learn thou must.  
Thou art God's masterpiece,  
His work of art.*

\* \* \* \* \*

## CONTEMPLATION

By HELEN VAN SLYKE

**B**Y Contemplation the mind unites with Mind and receives a concept of Truth.

By Concentration this concept is brought to a focal point and blossoms forth as a definite thought, or Meditation. Perhaps here is another instance of the Trinity which runs through all things.

Contemplation has the idea of uniting in one place while the mind is sustained in a receptive attitude. Con—together; templum—temple, place where man contacts or touches God. Concentration conveys the idea of centralizing power. Con—together; centro—in a center.

By a definite mental process, that is, by deciding how one will contemplate the Truth, (what channel will be opened up to It), one can predetermine what sort of meditation will result—whether it will deal with life, health, wisdom, peace, plenty, or any attributes of God-Consciousness.

We hear a great deal these days about “going into the silence.” It is quite possible that as much harm as good can result from this practice. What one really does is to become subjective—subjective to anything that comes along, mentally speaking.

Now the subjective mind is easily fooled—it takes any idea as truth, for being subjective it cannot differentiate between the false and the true. If the matter stopped there no harm would be done, but subjective mind is not only receptive but creative. This is the reason that thoughts become things. Subjective mind is analogous to the soil which receives any seed dropped into it and sets about producing a plant. From this we see why it is dangerous to “go into the silence” unless we have decided what seed we are going to plant after we “get in.” To simply become subjective is to lay ourselves open to any seed the mental wind blows our way—and we learn from actual experience that the seeds of weeds are much more likely to be blown about than the seeds of worthwhile plants. Many think that to “go into the silence” is to reach the height of spirituality—it can just as easily be the acme of foolishness. We were given our objective minds that we might decide what sort of seeds we shall plant.

Do not allow yourself to burrow into subjective mind without a purpose any more than you would burrow into the ground without a purpose. If you have in mind a definite thought which you wish to “plant” in subjective mind do so and “come out.” If you seek the answer to a problem make some such statement as this, “The answer to my problem is already known to the Infinite Mind and will now be made known to me.” Then maintain a receptive attitude—somewhat as though you had put in a long-distance “call” on the telephone and “central” says “when I get your number I will call you.”

The question might naturally arise “Is Infinite Mind subjective?” Yes. “Then how could subjective mind receive any seed but a good one?” The answer is that the soil does not differentiate between the seeds of wheat and tares—but man values wheat more than tares.

By contemplation you are “gathering your wits together” around a certain idea. By concentration you gather power to a point on this idea, and a definite meditation, or phrasing of words best suited to express the idea, is the result. In other words the objective mind says “I will be receptive to thoughts along a certain line, the real meaning of peace, for example.” By holding the mind thus receptive, (the will doing the holding and not allowing the mind to wander) concentration or drawing to a center on this idea of peace is the result. (Concentration is thus seen to be an orderly and natural drawing together without mental strain, and not a screwing-up of nervous energy, as many think). The wording of the idea is the resultant meditation. Then what does one do with the meditation? By repeating it many times it is planted as a seed in subjective mind and a plant or definite result is the out-come. It is somewhat like gathering rain-water in cisterns that we may sprinkle the ground in dry weather. The sun draws the moisture up again and returns it to us as more rain-water. Thus the purpose of all is served—“all” being but different expressions of the One.

## NEW YEAR

By IDA MAY SKINNER

*We greet the glad New Year, because it is  
So full for us of possibilities.  
'Tis like a book with pages fair and white,  
Waiting for the message we shall write  
With ever potent thought and word and deed,  
A record for the world to read.*

*A year of days lie ready to our hand,  
In which to live and love and understand.  
In which to manifest the powers  
Of mind and spirit which are ours.  
To feel the Truth within us stir,  
To build a Godly character.  
To realize life's unity and bless  
The world from out our tenderness.*

*So we turn each waiting page, and then—  
Within God's wisdom dip the pen,  
And in that fount of Spirit find  
Life's source in Universal Mind.  
Then write upon Our New Year scroll  
An epic of our inmost soul.*

*And when this glad New Year is past,  
Each daily page fulfilled at last,  
When from the lessons it has taught,  
We've gained the wisdom we have sought;  
Then may we know with vision clear  
How best to live another year.  
And from the progress made in this,  
Fill each New Year with Happiness.*

# Daily Meditations for the

## **SUNDAY the 1st—**

On this, the first day of the year, I awaken anew to the idea that the Spirit of God within me is ageless.

## **MONDAY the 2nd—**

I begin the labors of the next twelve months knowing that my affairs are in His hands, and that all He does prospers.

## **TUESDAY the 3rd—**

There is no moment in all Eternity better than this moment. Now am I awake to Life, Love, and Power within me.

## **WEDNESDAY the 4th—**

The Christ within me healeth me of all my dis-eases.

## **THURSDAY the 5th—**

The answer to my problem is already known in Divine Mind, and that answer will now be made known to me.

## **FRIDAY the 6th—**

The Power of God within me is my sure foundation. In Thee do I put my trust.

## **SATURDAY the 7th—**

The spirit of God within me has projected a perfect pattern for every part of my body.

## **SUNDAY the 8th—**

I am a center of God-consciousness. Infinite Wisdom is specialized by the individual.

## **MONDAY the 9th—**

I am conscious only of harmonious action in all I say, do or think.

## **TUESDAY the 10th—**

I have no will apart from Thine, for all Thy ways are perfect.

## **WEDNESDAY the 11th—**

I see in others only those qualities which I wish to establish in myself.

## **THURSDAY the 12th—**

Perception is God's voice through instruments for the common good.

## **FRIDAY the 13th—**

I look to that Perfect Day when all troubles, unsustained by the world, will be as far away as Arabs in the desert.

## **SATURDAY the 14th—**

Today I enter into a new life. Infinite Supply meets me. The Father hath is now mine.

## **SUNDAY the 15th—**

Peace, Infinite Peace, stillness of Spirit, is mine. "I am you."

## **MONDAY the 16th—**

Glorious attainment of all day's activities. Everlasting good to me.

## **TUESDAY the 17th—**

My thoughts are strengthened in perfection in the Everlasting.

## **WEDNESDAY the 18th—**

Truth, and the self-sufficiency, inhibits fear from touching me.

## **THURSDAY the 19th—**

The Spirit of Truth is entering into activity the wealth, and joy.

## **FRIDAY the 20th—**

No-thing in the outward world. All power comes from within.

## **SATURDAY the 21st—**

God, Good, is my life. Everlasting peace is mine.

# *e Month of January 1928*

h—  
vision. My eyes are perfect  
ne perfect vision.

t One within, and lo, my  
by consciousness, steal  
night.

h—  
fuller Consciousness that  
every demand. All that  
ine.

is now mine. I rest in the  
"My Peace I leave with

comes to me through to-  
ry day brings additional

ayed on the Infinite Per-  
esent now.

18th—  
istent peace thereof, pro-  
ing me.

h—  
within me is now quicken-  
aw of increase—of health,

r world can harm me as  
within.

t—  
ure foundation. "Under-  
ting Arms."

## **SUNDAY the 22nd—**

I am a center of God-Love, drawing Love to  
me, and seeing only Love in those I meet.

## **MONDAY the 23d—**

Life more Abundant is filling me, and thrilling  
me. I awaken to a fuller consciousness of Life.

## **TUESDAY the 24th—**

I give thanks that I have awakened to the  
Creative Power of my own thought.

## **WEDNESDAY the 25th—**

All the wonders of Creation speak to me of  
Infinite Life, Love and Intelligence. "The  
heavens declare the Glory of God."

## **THURSDAY the 26th—**

I have the opulent thought. There is Infinite  
Supply. My every need is met.

## **FRIDAY the 27th—**

I am Divinely guided and guarded. By my  
powers of initiative I specialize the qualities of  
the All-Good.

## **SATURDAY the 28th—**

Hearing is Spiritual, and my ears are perfect  
instruments for perfect hearing.

## **SUNDAY the 29th—**

Nothing can impede my Spiritual Progress. My  
feet carry me Today along the path-way of  
Truth.

## **MONDAY the 30th—**


I contemplate as an accomplished thing that  
which I wish to call into my experience.

## **TUESDAY the 31st—**

I sense the One Presence everywhere—in all  
people and all things. "The Universe is the  
Body of God."

## POISE VERSUS HASTE

By HENRI DEKRUIF

 HERE is time enough to do everything that really needs to be done. Why the haste? The eternal spirit does not require more of you or me than is commensurate with our capacity and time to perform. The work that has back of it a necessity, be it our necessity, or the necessity of some one else, or a spiritual necessity that may not declare its ultimate purpose for the time being—for that work there is time, and calm, and intelligence sufficient to proceed. If interruptions occur in the work, be prepared to brush them aside graciously, maintaining the poise.

In this perfect state of poise the channels of thought will be opened to the impulses of the Over Soul of which Emerson writes. The mind thus clarified will produce ideas and action spontaneously and with the least amount of lost motion. A minimum of lost motion automatically yields a maximum of speed. And as one approaches the completion of the particular job upon which he is working, he will usually discover that some of the other things which seemed to crowd in upon him, have either been postponed, or cancelled, or found to be unimportant, and often superfluous to his, or anybody's real necessity. Haste begets confusion, confusion begets delays and nervousness, nervousness begets inharmony and physical disorders. In the eternal consciousness there is no hurry, therefore this consciousness creates and evolves with the greatest ease, assurance, efficiency, and speed.

\* \* \* \* \*

## LEAVES OF LIGHT

By HENRY E. SWENSON

*Like leaves that fall and fall  
When Autumn comes,  
'Tis so our thoughts  
That serve no more  
Drop softly by the way,  
And new ones come to take their place  
And for a time hold sway.*

*With watchful care we seek and sift  
'Till words of truth alone shall be,  
And these hold firm like leaves of light  
On that eternal tree.  
Their glow shall warm with waves of love,  
Their light make bright the entire way,  
And then in truth we all shall see  
Eternal ones, forever free.*



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

— F O S T E R —



Great prophets, the illumined ones of all time, prove the existence of another state of consciousness; to a lesser degree we all, thru spiritual intuition or natural faith sense this potential something, the basis of all religions, the foundation stone of Life.

\* \* \* \* \*

The painting of an artist is a glimpse into the soul of the man, the realization of an idea; a musician gives us the harmony he is listening to, the rhythm of his inner world, the theme of Reality, the symphony of Life, the melody of the Universe.

\* \* \* \* \*

Try to become luminous, few people are; this is not a matter of form or feature but is a beauty of soul we rarely contact. When met, it is instantly recognized and never forgotten. I call these rare blessed people the "shiny ones;" watch for them, they make life worth while, their beam of Truth is a ray of Divine Love.

\* \* \* \* \*

Those who are properly inspired are consciously listening to the voice of Life, and catching it's full meaning.

\* \* \* \* \*

Looking thru Life's shop window, we make our own selections, placing our own value on the things we desire, learning thru experience the difference between tinsel and trash and substantiality.

\* \* \* \* \*

When the intellect learns to control the emotions, we shall not be chaotic in our actions. The intellect should decide to what the emotions are to respond.

\* \* \* \* \*

The morbid thoughts of our yesterdays and the fears of the tomorrows steal the happiness of our todays. Live suspended in the moment.

\* \* \* \* \*

A THOUGHT TO CARRY THROUGHOUT THE YEAR, that will enable one to overcome the sensation of suffocation caused by living in a circle of self, will recommend,—

Pick up your morning paper; select a world problem; take it into your concentration; realize that every receptive soul in that country or condition will receive the benefit of your mental work. This will give you a sense of the bigness of things, of the thread of life running thru all, fill you with a great interest in things and humanity and will make your own difficulties seem infinitesimal. This is a great world when we recognize its abundant and inexhaustible supply.

—FOSTER.



## THE MESSAGE OF SELF-EXPRESSION

By EMILY G. MARSHALL

*Just One Eternal Sameness  
With no more effort fraught  
No change takes place;  
This is the Grace—  
The everflowing rhythmic Swell  
Beginning none and ending naught—*



RUTH is changeless—there is nothing into which or by which It can be changed. The Self, always and forever One can never be changed in spite of the many changes we apparently throw over It. All that any Truth teaching really does is to uncover or discover That which was always there, perfect and complete. However, we surely do live in a world of changing conditions and get caught in them too, and suffer accordingly. Now supposing some one came along and told you that by spending a little time each day with a definite practice that in six month's time you could put an end to these changes troubling you in your experience, do you think you would avail yourself of such an opportunity? It is a subtle working of the mind that absolutely refuses to believe such statements at first. Not until one has suffered enough, so it seems, does one take a suggestion of this sort seriously.

We are all more or less of the Thomas mind—the doubter, but we do recall what the Master said after showing him the wounds—"Blessed are they that have not seen and yet have believed." John 20:29.

How long are we going to tarry by the wayside? How long are we going to allow ourselves to be buffeted by the winds of chance—to be pawns on the checker board waiting to be moved by the will of another? Why will ye not hear? "The works were finished from the foundation of the world." Heb. 4:3. It is accounted that there was a beginning and in that beginning God created the heaven and the earth; that He passed through six days building His creation—His world, until finally at the end of the sixth day, He saw that His work was finished, complete "good and very good." Then the story goes on to relate that He rested on the seventh day and blessed that day and sanctified it. Have we ever placed any significance in our own personal lives in connection with these events? If we believed in reincarnation, we might live one hundred thousand lives hoping to realize joy, satisfaction and completion by means of outside sources, people or things and always we would be thrown back, disappointed, disrupted and in utter despair.

The Axiom for this month is Unchangeableness: "Since the Self is All there Is, there can be nothing into which or by which it can be changed, therefore, it

must be that the Self is Unchangeableness." The perceptions derived from faithful meditation on this Axiom are Permanency, Stability, Immutability, Steadfastness, Constancy, Security, Loyalty, Invariableness, Unalterableness. It delivers to the student what is called the Sabbath Day consciousness: no change in All or One—Immutable, permanent, fixed—the Day of Rest proclaims the Sabbath Day—with no more toil nor care for him who dares to understand with apperception clear That All is finished—The Works are done—There's nothing more to do—It was ever so from the beginning. Does this mean that we are to sit down, fold our hands and wait for something to happen? Oh no! On the contrary, it indicates a rest in activity nothing short of unthinkable to the human comprehension—this activity to be that one nearest to the desire of the heart. The only thing that keeps us out of this bliss consciousness can best be expressed in Paul's words: "they entered not in (to this Day of Rest consciousness) because of unbelief."

Everyone will have maya, or experience, or cause and effect to handle more or less until final liberation. It is said that it is much more wonderful to escape from our creations of the past than to create new ones. The question arises in the mind: "How did we ever get into this experience?" The answer is: by our own belief in it. If one has the belief thoroughly enthroned that they have a flesh and blood body composed of matter and subject to all kinds of laws pertaining thereto, the belief is bound to go through every change relative to the nature of itself. What is the constitution of anything? The law governing it. So we say that the whole affair of human experience is one of belief. When you know how you got into it, this will prove a great step toward finding the way out. When you change your belief, for that is the only thing to change, your whole experience will change according to the intensity of that belief.

¶ In the Upanishads we have: "In the world of many he who sees That One in this ever changing world; he who sees Him Who never changes as the Soul of his own soul, his existence, his Self, he is free; he is blessed; he has reached the Goal."

The chief value of the Axiom of Unchangeableness is that it proves immortality in the flesh. There being no change to take place in the finished perfection, evolution is discredited in the higher sense. Evolution can only function in the realm of cause and effect.

If one wishes to change his experience he must know that by connecting up with the One within, the work is already done there, and the outer signs must inevitably follow. In this way he makes it a permanent healing.

Is it not true that our own experience is the most interesting to each one of us? This phase in the past has been called "selfishness" but in this new idea it is named "Self-Isness." To realize and be honestly at one with The Self is to be the most unselfish person imaginable. This one lives to "let his light so shine" that others in his world will reflect only the good which is fundamentally es-

tablished there. To know Thy Self is to know all others as That Self, perfect in the All. It is the nature of the image to reflect itself. If man is the image of the Father and it is related that he is, then he is reflecting the Father to the degree in which he is manifesting in the constitutional nature of the Self or the God within. In another way: man is God conscious at the point in which he is actually representing Him in his outer experience. If you stand in front of the mirror and see yourself in the mirror, are you really in the mirror? Of course not. What is in the mirror? A picture or a representation of and about you. Actually nothing is in the mirror. That which wishes to see itself is before it. Seeing is understanding. "Oh I see" you will often hear one remark when they are simply stating that they understand the point in question. The Wise have always recommended their students to the mirror instruction as an invaluable way in which to learn the Truth about the Self. Truth is a living reflection. You can only keep It in the perception of Its nothingness. What is the nature of the reflection. Really nothing. However, Truth and the reflection of Truth are one and the same thing. Just as long as the Truth reflects Itself in you. You are an eternal Being. To know that you are an eternal Being and cannot undergo any change whatever and that you are permanently established, certainly does deliver a sense of peace and rest unthinkable. Edward Carpenter says: "Thought quietly laid aside."

"There remaineth therefore, a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Heb. 4:9-10. This rest means a letting the God Power within do the work—an entire submission to His will—stating exactly what we wish to do and then leaving it with him. A definite letting go and a faith that just knows, as the child who asks the mother for his bread and jam with no doubt whatever of the granting of his request. Let us all become as the little child—enter into our Day of Rest—our heaven here on earth—and dwell in the house of the perfect law of our Being forever. How wonderful it would be to start a community with this perception established! What a glorious work for humanity would be accomplished! For every one who has set out on this quest there is nothing but love, success and happiness ahead, with a life teeming full of joyful activity.

Established is Thy Kingdom  
 In the heart of man,  
 And the key concealed  
 Where only he who can  
 Perceive the Cosmic Substance  
 Dares to venture in—  
 Knowing all as nothing,  
 This the magic pass-word,  
 Nothing real and binding—  
 This the eternal mystery.

# THE WONDERFUL TREE

By C. WARREN TEMPLE



NE morning while traveling in the Holy Land, I took out my diary to record the events of the preceeding day. I had visited Mt. Siani, where in St. Catherine's monastery, in the Holy of Holies I had seen a wonderful ikon, which impressed me greatly. This was a picture about five by six feet in size, painted, it is said, by a monk in the seventh century. In the foreground lay the body of David; from his breast grew a tree, which showed the geneology of Jesus; each branch held the portrait of one of the forebears, from the Shepherd King, to the illumined figure of Jesus the Christ at its pinnacle.

In closing the diary I happened to glance at the date and to my surprise, saw that it was December twentieth. I had promised myself to be in Bethlehem for the celebration and I knew that it would be necessary to start at once as a long and tiresome journey over the precipitous Judean Hills lay before me. My Arab guide and young Nubian slave packed our effects on Jezebel, my faithful donkey, and we started, passing through Usdom (ancient Sodom) and along the rugged shores of the Dead Sea. This is a desolate country indeed; tradition has it that here were the cities of Sodom and Gomorrah, destroyed by the Lord because of their wickedness. The ruins are said to have been turned into salt, and it is a fact that here are solid mountains of salt; one lone column is said to commemorate Lot's wife. We passed Masada, the plateau where the Israelites made their last stand against the Romans, terminating in one of the most tragic events in the history of the Jews. Eleazar, the leader of the Jews, seeing that they must fall into the hands of the Romans, ordered his followers to plunge their daggers into the hearts of their dear ones and then into their own breasts. He was obeyed and the Romans, when they had scaled the heights, found but one living person. An old woman succeeded in hiding and it was from her that the tragic story made its way into history.

We camped and were refreshed at the spring of Engedi; from which David may have drunk, when he was hiding from Saul; and hurried on. About three o'clock Christmas morning we arrived at the Shepherd's Field just outside of Bethlehem. Here, as on that night two thousand years ago, the shepherds were watching their flocks, under the soft light of the Judean stars. Footsore and weary we drew near a group gathered about a fire. One of the shepherds, seeing us approaching, exclaimed, "Can these be wise men from the East, heralding some great event!" Small wonder that our appearance gave rise to speculation, for we were an oddly assorted trio; the gaunt old shiek in his flowing Arab garments, the Nubian youth, and myself turbaned and bearded in the costume I adopted while traveling unfrequented paths, where foreigners

of prosperous aspect are none too safe. Finding that we were but travelers, come to Bethlehem for the celebration on the morrow, the shepherds shared their coffee with us. I told them the reason for our coming and to my surprise found that they knew the story of Christ's birth even better than I did and they repeated it with Arabic embellishments which gave it added charm. They believe that for each child born a new star comes into the firmament and that a shooting star announces the return of a soul to Allah. When a King or Messiah is born a great star appears.

Refreshed by the coffee, we thanked the shepherds and continued on our way into the town. Caravans and groups of Arabs were crowding through the narrow streets and in the market place the people were sleeping beside their camels, whose burdens of grain, charcoal and produce were still unloaded. I gave up all thought of sleep preferring to spend my time taking in the many interesting and picturesque sights.

As I wandered along a narrow street I was attracted by a commotion in a little group of people. Drawing near, I learned the cause. A woman had just presented her husband with a son and there, in the street, on a pallet of straw I saw the happy mother and the new born babe, its tiny head protruding from the folds of her garments. The father was receiving the congratulations of his friends and was highly elated when informed by some of the older men that they had found a new star in the heavens. "Surely," they said, "Allah has decreed for this child a wonderful destiny, for his star is large and bright. Possibly Mohammed is reborn!" The tradition is that Mohammed will come again and the Arabs are constantly expecting this event. Mohammed taught, that as man advances he will have truth presented to him, from time to time, in the form that will be in keeping with his mental unfoldment. Presents of baksheesh were given for the babe and the scene brought vividly to my imagination that other night when Joseph and Mary arrived in the crowded little town and could find no better lodging than a manger.

My reveries were interrupted by an increasing babel; it was morning, and the natives were going about the business which had brought them to Bethlehem. To most of them the anniversary of the birth of Jesus was a matter of indifference. Spirals of smoke began to ascend from the little fires about which the women were preparing the morning meal. Throngs were pressing into the market place and brisk trading began, accompanied by much vociferous shouting. Men moved about or sat on their heels, Oriental fashion, busily spinning yarn in the midst of all the clamor. A bunch of wool is held under the arm and is spun upon a distaff. Near me the sale of a donkey was in progress, the buyer a fellaheen, or peasant, the seller a shrewd animal dealer of the city, who would loudly proclaim the good qualities of the donkey and then whisper the low price in the peasant's ear, kissing him each time to prove his love for him. The bargain was finally closed but the doubtful expression on the peasant's face,

as he led the animal away, indicated that he at least suspected that he had got the worst of it.

About noon I went to the Church of the Nativity, to enter which one must stoop very low as the doorway is only about three feet high. All must kneel who enter there. You will be told that this was done to keep the Arab horsemen from riding into the sacred place, but I can see another reason. Is it not that we must bow our heads humbly before we can come into this place of worship?

I passed through the chapel and down a winding stair to the manger, which is beautifully decorated with tapestries and before which lamps are kept perpetually burning. On the floor in front of the manger is a star, made of brass fastened with silver nails, called the Star of Bethlehem. Incense filled the air and a constant stream of people entered, all stooping to kiss the star before the manger. The Roman Catholics came in a procession led by the Bishop of Jerusalem in his purple robes, followed by priests, monks, nuns and choir boys swinging censers.

Crouched in a niche over the entrance to the chapel, I watched the crowds come and go. Before my mind's eye rose the painting in the chapel at Mt. Siani—the wonderful tree growing from the body of David. This was surely the true Christmas tree and the symbol seemed peculiarly fitting. The flame lighted in the heart of David burned steadily on in the succeeding generations, until in Jesus it burst full-orbed into the Light which has ignited all the little twinkling candles on the Christmas trees of all the children in the world.

\* \* \* \* \*

#### WHAT COULD BE CLOSER TO US THAN OUR OWN THOUGHTS?

Why then the hesitancy to use them as anything other than reflex agents to effects—effects which we often are not so keen about anyway. Look out for that man who has discovered that he is the thinker—not the mere record of thought being played on the phonograph of experience; he who has learned that he too can place a record in this thinking machine, thus robbing experience of that exclusive privilege. This man has made the greatest discovery of the age as far as he is concerned. His score in life's game henceforth isn't going to be controlled by the law of averages. He isn't even going to be interested in precedent of any description. He now knows that despite what has gone before, that disregarding all evidence to the contrary, he can and will control his thought along the lines he desires. Why? Well, it matters not so much how he makes his discovery, but the efficacy of his new policy has caused him to sit up and take notice, and intentionally or otherwise, he has learned that his mental attitude induced by this regulated thought control, puts not only an entirely different aspect on the things in his life but seemingly has had something to do with the smoothness with which everything has been running since he started his new game. This man is a power unto himself consciously operated.



## JUNIOR DEPARTMENT

MABEL A. LANGDON, Supt.



**M**ANY hundreds of years ago, there were, in the village of Bethlehem in the land of Judea, shepherds watching their flocks by night, and suddenly, an angel appeared and said, "Behold, I bring you good tidings of great joy which shall be to all people—for unto you is born this day, in the city of David, a Savior who is Christ the Lord."

Then suddenly, there appeared with the angel, a multitude of the heavenly host, praising God and saying, "Glory to God in the highest and on the Earth, peace and good will toward men."

So Jesus, the Christ was born and each year, as time goes on, we make more and more elaborate plans to celebrate His Birthday—far greater plans than we make to celebrate our own birthdays. Think of the whole world setting aside a day of joy, of gladness, of good cheer—think of the business men all over the land planning months ahead for this day of givingness—think of the huge cargoes of merchandise plying over the vast Atlantic and the great Pacific, all that we might be able to give the choicest of gifts to our loved ones and to those less fortunate—All this, after two thousand years, because a little babe was born in the little town of Bethlehem—A wonderful child of God who came to teach that God and Man are One—that God is Love and that within each one of us is the Spirit of God which we call the Christ—All that we have to do is to open the door of our hearts that the Christ Child may be born in us—God in us who can do all things through us. When Jesus was only twelve years old he announced this glorious truth, "The Father and I are one."

Later he began teaching people how to live. He said, "A new commandment give I unto you—Love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself." So simple that a child of six can understand, yet how few men of sixty have proven it all the way.

He said, "Follow me, make my words your words and you shall do even greater works than I have done." Let us think much about these things and let us acknowledge the Christ in us, saying over and over again—

*Christ in me is radiant health  
Christ in me is peace and poise  
Christ in me is instant wisdom  
Christ in me is Love Divine*



## DOROTHY DOUBT'S ADVENTURES

BY ETHEL WINTON

**D**OROTHY was so troubled by what mother said in reply to her question about heaven that she decided to go at once and consult with Bettina. Bettina's ideas were always so satisfying; she was so positive about everything, while mother often seemed not to know quite what to answer.

The butler who came to open the door, said that Bettina was out, but Dorothy asked if she might wait for her in the sun room, and the old colored man smilingly bowed her in. Dorothy loved everything about Bettina's beautiful home, especially this room, for here Bettina had been allowed to express her own ideas and the room was filled with the fragrance of flowers and the song of birds. Dorothy sat down by the fountain and as she looked about, she thought how much nicer this was than the Kingdom of Heaven mother had described. She really couldn't believe that mother had been quite correct about heaven. Two cool hands placed over her eyes announced the arrival of Bettina, who had come in quietly through the garden door.

"Dorothy, you look as solemn as an owl," she exclaimed! "What has happened?"

"Well, Bettina, I am so dreadfully disappointed; I have just found out what heaven is like and I don't want to go there,—but what can I do? The place where they burn people must be worse—."

"Why Dorothy, what are you talking about?"

"I just asked mother about heaven and she said it was a place where the streets were paved with gold and everyone played on harps or stood around singing all day long. And Bettina, you know I've no ear for music—even Madam Elise gave me up after three lessons! I would just die—oh dear, I would be dead already, wouldn't I—well, I just couldn't stay in a place like heaven!"

Bettina laughed merrily. "Dorothy, you are funny," she said. "Of course heaven isn't a place you go to when you die. People thought that ages ago and your dear mother has just accepted the idea, I am sure, without ever stopping to think about it for herself."

Half an hour later Dorothy was skipping home, the smile restored to her little round face. She ran to find her mother who was engaged just then in the kitchen. "Mother," she exclaimed, "I have found out about heaven. Bettina says——."

"Goodness, child, I can't listen now; I must get these shelves arranged and it is already time to make the desert for dinner. Tell me later, dear."

"Oh, mother, it's so important!"

"I know that dear, but these things simply have to be put away. Please hand me those glasses."

Dorothy sighed as she obeyed. Mother was always so busy she never seemed to have time to talk things over. But that night when she had tucked Dorothy into bed, mother pulled up a chair and sat down. "Now dear," she said, "would you like to tell me what Bettina said about heaven?"

The sandman fled back into the shadows, as Dorothy eagerly replied, "Oh, yes, Mother, if I can only remember. Bettina says it isn't a place we go to after we die—she says it is within each one of us, right now, just as Jesus tried to make people see. If we are good and happy and well we don't have to wait to go there, for the kingdom of heaven is in our own hearts. If we are naughty or sick or unhappy, we know we are outside the kingdom but the wonderful thing is that we can get inside by just thinking very hard about the things that are good and beautiful and not seeing anything that is ugly. Bettina says mistakes are ugly and so are sickness and unhappiness. She says they don't belong to us really; only the things that are good and beautiful are really ours, because we are children of God and so we are perfect, as He is perfect.


"Darling, I believe Bettina is right," said mother. "I had never stopped to think about it, but I suppose that old idea of heaven was just symbolic. Gold and harmony and freedom from care are all good things in themselves, aren't they? Just as the colors of our flag are symbolic of the qualities we wish to express in our nation, so this old idea of heaven must have been the ideal people had, of a dwelling place. Well, little daughter, let us try to find our Kingdom of Heaven right here and now, within our own hearts, so that we may reflect it in our lives."

\* \* \* \* \*

Our lives are like plants which are forever putting out new leaves of ideas, bearing flowers of endeavor and the fruit of experience. We know that the soil in which life is rooted contains all the necessary ingredients to produce anything from a tiny weed to a stately tree, but the plant, according to its kind, can only receive what it can take up from the soil. Of course the soil is never overtaxed; the plant is limited by the possibilities contained within the seed. While plants cannot unfold beyond the concept contained within the seed which has produced them, they are limited by the concept just as man is limited. But here man differs from the plant in that he has volition of thought—by thought the concept is produced. Man's task then is to enlarge his concepts. How to do this? Through imagination—through love—through the desire to accomplish and to expand his faculties; the same desire for expression and unfoldment that is the urge behind the growth of the plant, only on a higher level of consciousness.

## PROCESS OF THOUGHT CREATION

By IVY CRANE SHELHAMER

NASMUCH as man is One with the Whole, he must be One with the Law of the Whole. Consequently, the individual subjective mind must be a point in the Universal Mind where personality maintains its individualized expression of Spirit. Creative thought, then, is man's Divine endowment.

Hypnosis has been the means of proving the amenable nature of subjectivity. Also, that it is incapable of inductive reasoning. The deductive reasonings are always just, logical, syllogistically perfect.

Subjective mind never argues nor contradicts. It accepts without question and acts upon the thought. In fact, its normal characteristic is its *perpetual action in accordance with some sort of suggestion*. It receives the impress of thought and is immediately set in motion. Having the power of spontaneous movement without self-consciousness, it moves along a specific course in line with the suggestion received, unless a counter-suggestion is presented to it. This neutral force which lacks the power to initiate but has brought into existence every thing in the Universe that has form, has aptly been called the Universal Ear, listening to everything man has to say or think.

Man consciously or unconsciously impregnates the Universal Soul by the projection of his thought, and his conditions are the result. Thought sets the mold which builds conditions.

It is comforting to know that unconscious misuse of the Law in the past, can never make it change its native mode of action. Man has but to reverse the cause, if experiencing disease, lack and sorrow, and the effects will be reversed also.

Man does not actually create; he simply uses the Creative Law. If he has been using the impersonal force to his disadvantage, he has within him the power to break the old mold and make a new one.

So in using this great force, any unhappy circumstance, delay, or obstruction lies in the operator, never in the Law. *It is not a reluctant power; it never denies*. Man's limitations are due to his inability to perceive. The only bondage he can ever know is that which he mentally creates; the only limit, that of his own mental horizon.

Given *definite intention*, Subjective Mind will work on by the law of growth to perfect outward manifestation *unless it receives from the one commanding it a countermand* (doubt, suspense, fear).

The attitude of the Unseen Power towards man is in exact proportion to his attitude towards it. All that man needs to awaken and expand is his own self-knowingness; all that he needs to concern himself about is his relationship to the Universe. The Power will recognize him as he recognizes it and will become to him *in exact proportion to his acknowledgment*.

A gradual development of reciprocal expansion will evolve into an intimate companionship between the Universal Mind and the individual mind. Perfect blending of objective and subjective faculties makes a perfect individual and brings control of the whole individual world.

The first step, in the release from bondage of habits, is the determination to picture the Universal Mind as the ideal of all that man could wish it to be, together with the attempt to reproduce this ideal. It can then be looked upon as an ever-present supporter. As this realization develops, the inherent intelligence of the Power will make itself more and more perceptible *within* as a means of perceiving Truth far beyond any statement of it that could be formulated by intellectual investigation. Similarly, in thinking of it as a great power devoted to supplying all needs, this character will be impressed upon it. With the desire to draw some particular benefit, the same rule holds good. Beyond all this, the desire for something still greater and more enduring (abandonment of the finite self in gladness and delight to the perfect will and the perfect love and the perfect good, thus permitting God to manifest in His world) will also be fulfilled. This endowment with the Higher Power which Christs the human soul provides a channel through which the harmonizing love of God flows forth as a blessing to all with whom it comes into contact.

Although impersonal, Universal Mind has an intelligence which is Infinite compared to the power of intelligence exhibited by mankind. It is this intelligence which enables the Law to receive the impress of thought and *devise precisely the right means for bringing the expressed desire into perfect fulfillment*. We need not question the specific means which will be employed in any case.

The necessity of picturing the fulfillment of desires as *already accomplished* on the spiritual plane is most important. Thought forms the idea in the Absolute, thus giving shape to the desire. It is fulfilled, thereby, on the spiritual plane and we have but to wait for its fulfillment in the visible and concrete.

In thinking of the desired thing as already in actual existence in the spiritual world, thus operating upon the plane of the Absolute where *time is not*, we create a nucleus which immediately begins to exercise an attractive force, gathering its corresponding parts until ready to manifest on the plane of the objective and relative. All existing forms had their beginning in the spiritual world in this manner.

Subconscious Mind does not exact gratitude from the individual. The act of expressing gratitude is of value to us in that it keeps us from dissatisfied thought; keeps us from falling into the mistake of thinking of supply as limited. The reaction of gratitude upon the individual mind produces faith, unshaken adherence, belief; and *as we believe, so is it done.*


The natural impulse that we call instinct in animals is a phase of Omniscience. Instinctive knowledge or feeling in man, which is the same quality only more highly developed, we call intuition. It is the Indwelling Presence revealing to man the Realities of Being.

Troward calls the Subjective Mind the silent power of evolution. Inasmuch as involution must precede evolution, and Life becomes conscious of us as we become conscious of It, this is readily seen to be true. Evolution is the result of intelligence; of the unfoldment of man's consciousness; *not the cause of it.*

\* \* \* \* \*

## THE WAY OUT

By FRANK A. BUTLER

OU long to escape from your enslavement to circumstances and your meaningless wretched life? If you are willing to burn all your bridges of human dependence behind you, and to look unreservedly to an unseen power for guidance through the apparently impassable territory, you will immediately become aware of increasing strength and a strange and wonderful stillness of Peace.

You are wondering if there can be a way out for you! Things have been getting worse and worse. You are at your final extremity. You are indeed fortunate. You have been painfully driven to the place where Divine Love can help you. You, yourself, caused the pain. You did not understand. You have been depending upon people and things—but now, you have been knocked down into final helplessness. Again I say, this is indeed fortunate. At last God can show you that he can help you. You will find him so wonderfully near and precious, and his Law of Life so amazing and yet, so simple and natural in its operation.

Listen friend—your way out may be briefly suggested by several key words. These words represent attitudes, convictions or appreciations of Truth which you must constantly keep so clearly and strongly before you and within you until they become a part of your mentality and character.

First:—SINCERITY. You must be true to yourself. Your best must reign. Your most secret desire and thought must be God's harmony. You must neutralize negative, unclean, destructive or unbrotherly thoughts at once.

Never flirt with them—never pay them tribute. Kill them out at once with their opposites which alone are real. Deny a hearing to these thoughts that threaten your sincerity, and instantly plant their opposites there in that identical spot. Nourish these true thoughts by rejoicing in them and knowing their truth. Unless you are sincere, you can never find your way out. You must be sincere.

VISION:—You must know where you are going. You must keep your attention fixed upon your spiritual objective. As you do this, false claims upon your interest and affection will cease knocking for admission into your life. They will dissipate into their native nothingness. No unreality of sin can survive in your life except as you offer it shelter and consideration. The “expulsive power of a new affection” created by your vision of life, truth and love, will be both your safeguard and inspiration. Let your vision be what you will, just so long as it is higher than the clouds and fears of earthly experience. It may be the Christ Spirit—your Spiritual Self—your program of activity—but, whatever it is, fix your attention upon it and keep moving toward it constantly.

FEARLESSNESS:—If you fear, you cannot find your way out. Remember this, there is nothing worth fearing, for God is all there is. Other claims are false. They are pretensions. Challenge them fearlessly and they are not there. We, ourselves, have made the false claims, and we, alone, can destroy them. Do this, you can, as you retain the vision of reality. Do not fear lack, affirm supply as your birthright regardless of circumstances. Do not fear your physical symptoms. Know that your life is in God and assert it. Do not fear anything or anyone. If you do, you are sure to have reason to. If you do not, your faith will be amply vindicated.

JOY:—“The Joy of the Lord is your strength.” If you consistently apply the principles suggested by these ‘key words,’ you will certainly have a feeling of joy and gratitude. Things will have commenced to come your way. Instead of mental and moral defeat you will have become “the captain of your soul.” Give expression freely to this joy, radiate it, share it with others. It will become an act of worship to you. All the world will seem your friend, and it has been all the time, but you see it now for the first time. Rejoice—you will have reason to do so.

You yourself will determine whether or not you will travel this way. It is not easy at first, it may be very difficult, but you can win. When you have found the way out, you will be infinitely happy, and life will begin to open up for you in wonderful ways.

\* \* \* \* \*

¶ *The unique position of the Practitioner might well be likened to that of the missing link, between things material and spiritual.*

# QUESTIONS AND ANSWERS

## SUGGESTIONS FOR TREATMENTS

*Truth, as defined by Webster, is a statement corresponding to reality; a fact, as the object of correct belief. On this page the writer, in so far as his understanding permits, endeavors merely to suggest lines of thought correlated with spiritual truth.*

*Those desiring help may write the Questions and Answers Dept., and the answer will be printed at the earliest opportunity. All letters must be signed, but the identity of the writer will be known only to the editor of this page.*

\* \* \* \* \*

QUESTION: Have been seeking employment for over four months without success. Evidently have not the right understanding. Will you please give me some idea how to work, that I may make the demonstration.

ANSWER: The specific exactitude with which the principle of mind obeys the thought given to it, is too often disregarded. Unintentionally and unconsciously to be sure, but invariably this is the cause of failure to demonstrate the results desired. Speaking strictly from the treatment point of view—which must always be the direct definite expression of the thing you wish manifested—one would not seek employment; one would know that he was employed. One would not state that he evidently had not the right understanding but that he did have the right understanding. Announcement, backed by a conviction that the words announced are literally the thing announced, constitutes the most direct method of demonstration.

TREATMENT: *I am—therefore I exist—therefore I must be and know that I am, employed in my Father's business. Harmonious activity is expressed by my very existence and nothing can operate within or through me to hinder this my Divine expression. No fear within me—no lack within me. Joy and bountiful blessings alone manifest through me.*

---

QUESTION: Am deeply interested in the condition of a friend who has suffered for the past several years with arthritis. I am very desirous of trying to help my friend by mental treatment. Will you advise line of constructive thought to be used.

ANSWER: All conditions can be met through the realm of mind, for they themselves are but mental aspects made manifest. Successful treatment of any condition depends upon specific elimination of the thought complex which has given rise to the manifestation. The above mentioned manifestation assumes the physical effect of restricted and faulty circulation. Hence, it would seem intelligent to attempt to establish the true concept of circulation, that is, circula-

tion in its broadest sense—that of life's forces—that of Divine attributes. This done successfully the consciousness assumes that sublime state of Freedom wherein Fear cannot exist.

*TREATMENT: Perfect circulation of good alone manifests in God's creations. Man cannot be afraid of that which he is, because that which he is, is perfect—complete—lacking in no way complete enjoyment of Divine harmony.*

---

*QUESTION: I am a sincere believer in the science of mind and seem to be able to demonstrate over the big problems of life but I am frequently dismayed to find myself being subjected to so called minor physical claims, such as headaches and slight digestive disturbances. Can you explain this?*

*ANSWER: Often the student of mental science, once having arrived at a conviction of the definiteness and efficacy of it, will, in the beginning, focus his efforts on the major problems he has been contending with. This is as it should be but the thought of the whole, the singleness of the One, and the complete perfection of It should never be omitted from mental work. This will fortify one's consciousness and prevent acceptance of any small disturbances of every day existence which are invariably the cause of the so-called minor physical claims. Irritability and lack of poise are the portals through which these claims find their way into the consciousness.*

*TREATMENT: Infinite Life within me is complete in its harmonious expression of itself, there being nothing else for it to express but itself—my consciousness which is its consciousness, accepts the integrity of the Universe and knows that Harmony and Love alone exist. Peace within me always.*

\* \* \* \* \*

**¶** *To be poised and balanced in the Law is peace.  
The Law is a cold fact, the Spirit is a living presence.  
One's experience is limited by his mental horizon.  
Purity is Truth unadulterated by false thinking.*





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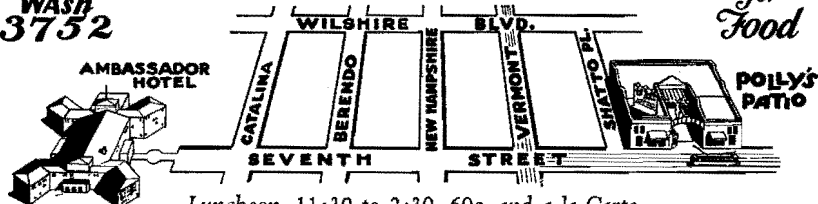
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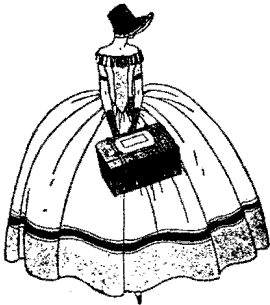
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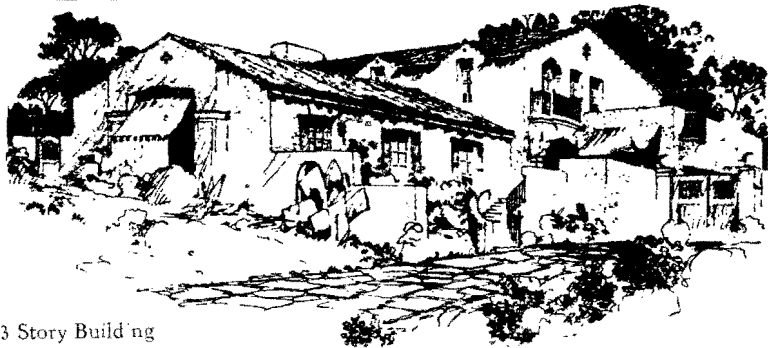
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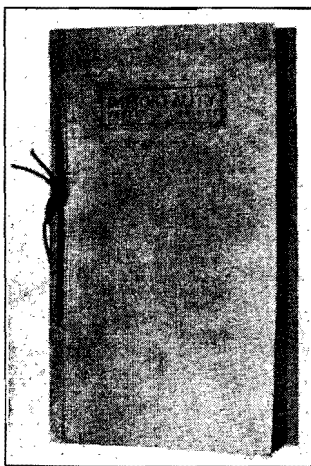
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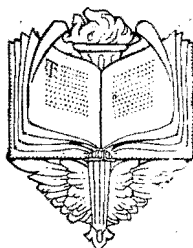


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