

THE
RELIGIOUS
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MONTHLY

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THE
FINAL FACT

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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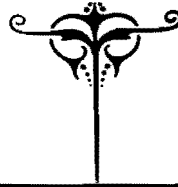
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E. W. WINTON
Editor

AUGUSTA RUNDEL
Associate Editor

JOSEPHINE HOLMES
Assistant Editor

HELEN VAN SLYKE
Associate Editor

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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.

THE INSTITUTE OF RELIGIOUS SCIENCE AND SCHOOL OF PHILOSOPHY, INC., IS A NON-PROFIT ORGANIZATION EXISTING SOLELY FOR THE WELFARE OF HUMANITY. ALL FUNDS COLLECTED BY IT ARE DEVOTED EXCLUSIVELY TO THE PROPAGATION OF ITS EDUCATIONAL SERVICE.

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THE NEW LESSON SERIES IN CHILD TRAINING

The first of a series, combining a course of study for children, with suggestions for child training will be found on page 26 of this issue of The Religious Science Monthly. All dutiful parents or teachers will find in these lessons a constructive, progressive outline of Metaphysical Principle that should be a source of real help in the all-important task of moulding the thought acceptance of our younger friends along Truth lines. Each lesson, of necessity dual in character, will contain: in the first part, analytical and explanatory facts for the parent or teacher's consideration, and in the second part, the subject matter of the lesson proper for the child's consideration. This course of instruction, presented by the Institute of Religious Science, constitutes another definite step in line with its policy of creating an unusual service medium out of this magazine.

HOW BEST TO USE MAGAZINE SERVICE

Apart from general study of its self-explanatory content, the schedule of "Self Help Service" now being extended through the medium of The Religious Science Monthly will be conducive of most complete results if the daily outline of study, meditation and treatment is conscientiously and consistently adhered to. The following procedure is suggested: First, study the Daily Reading selections from the text book, then devote at least ten minutes to the Meditation of the day, and, following this, take the Treatment Thought for the month, and, in absolute silence, with the body and mind completely relaxed, repeat the words of the treatment deliberately and with authority, with a deep sense of knowing that these words are the absolute Truth,—that you are announcing this Truth about yourself to yourself, and that, never again, will anything within yourself make the mistake of refuting or disclaiming one tiny point specified by the words of the treatment. Try, if possible, to conduct this daily schedule of mental practice some time between 10 a. m. and 12:30 p. m., so that you will more directly gain the spiritual cooperation of the Healing Group working during this interval at the Institute's headquarters. If impractical to take the time at this interval, do so at any other time. The important thing is to maintain the daily practice.

The RELIGIOUS SCIENCE Monthly

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JULY, 1928

No. 10

EDITORIAL



ADDU KRISHNAMURTI, the young Hindu of whom so much is being said, arouses our interest, as students of Religious Science, not because of any claim made for him, but rather in order that we may discern the truth which he expresses. He himself says, "Each must find that which he seeks, according to his evolution—according to his stage of thought and feeling. But we can all have the same vision, we can see the same beauty though our lips may translate it into words which convey different meanings. What then is this vision? It is the Truth." Truth, according to Krishnamurti, is the harmonious understanding of life. His message, particularly appropriate for this individualistic age, is directed to the three aspects or parts of the trinity in man,—and he sets a goal for each. For the mind, a realization of unity and the development of our own individual uniqueness; for the emotions, detached affection—affection that is not self-seeking, which takes in everything that lives and yet asks nothing in return; for the body, efficiency, responsiveness and beauty. He points out that humanity is like a mosaic and that each man should be himself utterly in order that he may give his own pure color to his part of the mosaic. He says that the world problem after all is no more than the individual problem and that if every man develops his own character to perfection—brings out the God-like qualities inherent in himself—there will be no world problem, no social problem, no wars and no poverty. "Belief without understanding," says Krishnamurti, "is the stagnation of the mind. To understand, one must have three things, a mind free from prejudice; a mind in intelligent revolt and a mind that is simple." Those who listened to Krishnamurti with the expectation of hearing something startlingly new were disappointed. But in this very fact lies the young man's greatest promise, for if his teaching is to embody Truth, it will of necessity coincide with the universality of its nature.

The FINAL FACT

By ERNEST S. HOLMES



THE trouble with the dreamer is that his dream is always floating around in the air and seldom comes to earth, while the man who is entirely practical and matter-of-fact seldom has an ideal behind what he is doing; consequently he travels a narrow path without arriving at those great philosophical conclusions which are so necessary to the evolution of the soul. We need a practical idealism. We need both the dream and the practical experience. If we should consider electricity, suppose its existence, indeed, know and understand it but never consciously use it, its existence would remain only a theory. It would not be an actual fact in experience. If, on the other hand, we suppose, in the universe, an eternal Spirit which is goodness, love and wisdom, but never realize that this God incarnates in our own soul, we shall feel separated from the source of our being. In some way we must sense that the final fact is the present fact, else we shall be separating life from living, reality from what it does, energy from that which moves and the Universal Mind from our own thinking.

It is necessary, in the demonstration of Religious Science, that we realize our unity with the Universal Mind from which all things proceed. We hear much about the fourth dimension, but careful thought will show that the fourth dimension is Spirit or really the first dimension, from which length, breadth and thickness emanate. The dimensional world emanates from the undimensional, which is potential with the possibility of all dimensions. The first dimension is Spirit. The dimensional world proceeds from It. The world in which we live is a manifestation of It. Now we know that everything which happens in time begins and ends. This is the movement of the play of life upon itself. Time is a measure of experience in a unitary whole. A sequence of events is necessary to the Infinite Whole, since expression is necessary to God. Everything which begins—ends, but it is evident that behind that which begins and ends there is a beginningless and endless something, for the beginning and ending of things keeps on going. If, with the beginning of things, the final fact began, and with the ending of things—it ended, then the final fact would have been obliterated long since. Things begin and end in a duration of time, yet that which is behind the duration, behind the transitory, remains final and permanent. Spirit Itself never moves, yet everything moves within It. If the Spirit is a universal Presence filling all space, then there

MEDITATION FOR SUNDAY, JULY 1st

Nothing lies hidden to that Mind within me which knoweth all.

is no place for It to move to. It cannot move from one place to another, because It is already everywhere. The Spirit does not move about from place to place, for all places are now in the Spirit, hence the Spirit does not move but everything moves in It. There is something in the inner consciousness of man, which, in the movement of fleeting events and passing incidents, still senses a permanency, an immovableness, a final something, within which all things move.

What do we mean when we say God? The intelligent life principle running through everything, behind everything, the Self-existent, from which all creation flows; yourself, myself, the mineral, animal and vegetable kingdoms, the human and the divine, worlds which we see and worlds which we know exist; the final fact of all. But what is the final fact of our own being? There must be a relationship between the final fact and the finite fact, between God and man, the Father and the Son. Upon some conception of a unity between the finite and the Infinite rests the possibility of the greater realization of life. What is the final fact of my own being? Here I am. I weigh one hundred and sixty-five pounds. I have a body with its many functions and organs. But is this the final fact? The physical body is worth only a few cents as far as its chemical analysis is concerned. (Is this consistent with the cost of a funeral?) The body cannot be the final fact. Well, then, is my thought the final fact? I cannot claim this, for I once thought differently from the way I think today. I had many thoughts yesterday; I have some right now, and will think more tomorrow. It is evident that thinking is not final, any more than body. The body is not a final fact for when the thinker leaves the body it disintegrates. It is evident something has gone, else it would keep on functioning. Thought isn't a final fact because I think today and tomorrow I will think again. If I discard the body and the thinking which I have done so far, what will I have left? The thinker. This must be the final fact; the thinker who is more than the body and greater than the thoughts which he thinks. The final fact is a principle of intelligence within us which enables us to think. Now what is this? Where did it come from? It doesn't seem to have come. I do not remember when it came. I cannot conceive that it will ever go. For, while we conceive of a beginning, we are conceiving with an intelligence prior to that beginning. I can conceive of myself in a transition, but it is impossible for me, or for anyone, to conceive of himself as non-existent.

If we eliminate everything else, we shall find the final fact of man is the spirit within him, the thing which knows, the thread of intelligent life in him, running through all of his experiences and existence. This is the final fact of man.

MEDITATION FOR MONDAY, THE 2nd

*Because God Is,—I am, hence the Law assures my
Peace and Glory.*

The final fact of God and the final fact of man, is the life principle running through all. Man can conceive of the life principle of God only as his own life. He cannot conceive of his life as separate from, or other than the life principle of God. That is why we say, in Religious Science, "God in man, as man, is man." We shall find that the final fact of God and man is one. It is the ultimate, the beginning and the end. Life, itself, neither evolves nor moves, but everything moves within life. For instance,—look back,—give one fleeting glimpse over your experiences in this world. You were a child; you went to school; you went to college; you married; you failed; you succeeded. In this thought process what are you doing? You are running back on one line of life, to which are attached many experiences; one immovable something around which everything in your experience has moved and revolved. The spirit of man no more moves than the spirit of God. Why? Because the spirit of God is the spirit of man. The final and ultimate fact,—that which was and is to be,—is pure Spirit or absolute intelligence,—whether we call it the intelligence of God or of man, it is one intelligence.

All creation, planets, cabbages, people, things, all are offsprings of this final fact and exist by virtue of it, while it exists by virtue of Itself. Nothing comes before God. The Final Cause is an intelligent principle filling all space, flowing through everything, manifesting Itself in everything, becoming everything, and is both the cause, the medium and the effect of all things, ourselves included. It is us. It is difficult for the finite mind to grasp the idea that God, or the Truth, is the cause of everything, but has no cause for Its own being. The final fact is the cause of all that happens, and makes everything out of Itself by becoming the thing that it makes. This is what we must understand if we are to realize the potential possibility of our own mind; if we are to realize the possibility of demonstrating the principles in which we believe. We must sense that the final fact is supreme, absolute, unconditioned and complete within Itself. Since it is complete within Itself, whenever it desires self-expression, it expresses, since there is nothing to stop it. It cannot express anything contrary to its own nature. God cannot express evil. Evil is self-destructive. God is self-sustaining. Hence God cannot conceive evil or utilize it.

It is difficult for us to conceive a law so stupendous that it makes things out of itself, but this is what we must suppose. And we must realize that this law cannot be violated, for, it is based upon the immutable principle and integrity of the universe. Only those who think straight, in the long run, have real power. Only that consciousness which is in accord with reality, can, in the long run, attain. Nature has wrapped herself in a mantel of protection which

MEDITATION FOR TUESDAY, THE 3rd

***My realization of Divinity within and around me is constant and
I rest securely in its Peace.***

no man may violate. If we are to enter we shall do so only by partaking of her own nature. This is why it is said that man must enter by the straight and narrow gate. We must come in harmony, in peace, in love, with receptivity, with enthusiastic expectancy, knowing that there is nothing in the universe which desires to harm us. We are to conceive a law sufficiently intelligent to receive our thought, sufficiently powerful to execute it. It is the invisible and universal Soul or Over-Soul of our own selves. It is the Parent Mind, the "Ancient of Days," and it knows everything; which was, and is, and is to be. To this immutable law we come in quiet confidence, yet, with a divine authority, because of our union with the eternal Consciousness.

This law is a form of energy just like any other law, and we are to consciously use it. And if we realize that the final fact of our life transcends even our own thinking, we shall see that nothing which we have ever done can hinder us from using this perfect law. We are greater than our own thought, else, when we think, this would be the end of us. The thinker is greater than his thought,—more than his acts. Hence we are to come to the law, not carrying all our burdens and doubts and fears, but with freedom, in joy and gladness, knowing, as our thought cooperates with the universal wholeness, that it demands the attention of the law.

Law is always automatic. Law is always mechanical. It may be set in motion through spontaneity, but once set in motion it becomes mechanical. Conscious volition may set the law in motion, but the law has no will but to obey. Consciousness is the first essence of spontaneity and the final fact of our life is the ability to choose, to think, to know, and to will. We are to come then to this divine law with conscious knowledge that it may be, and is, definitely used.

Now, just how would one use this law which is the servant of the Spirit? Since the final fact of all life is the thread of intelligence running through everything it follows that the way to use the law would be to intelligently use it, and this is why we teach Mental Science. Mental Science is the necessary correspondent to spiritual consciousness. Mental Science is the way you use your spiritual consciousness. Spiritual consciousness is the thing with which we conceive,—the knower, the thinker. Your spiritual consciousness uses the mechanical law of mind. The law of mind is just as mechanical as the law of electricity. Many people are superstitious about what they call Divine Principle and think they are manipulating God when they give a treatment. They are not. They are using a law. It responds and corresponds because this is its nature. Whoever plants a seed will get a plant, provided he complies with the law. The best results can be obtained only through love,

MEDITATION FOR WEDNESDAY, THE 4th

Infinite Freedom within my life prevents my bondage to any law of mistake.

wisdom, peace, gratitude and poise because this is the way the law works. When you come to the law, believe that it is; that you are surrounded by something which receives the impress of your thought and acts upon it. It flows through the channels of our receptivity and supplies us, when we intelligently know it is going to operate. Its distribution is through thought. Its generation is in consciousness. By conscious concept it is distributed, but it must flow through the avenues of intelligent consciousness or concept. Hence the Science of Mind is a handmaiden, and necessary to the spiritual consciousness.

In Religious Science we teach that there is an absolute Spirit of Intelligence which may consciously guide us, tell us how to think, and then a universal law which must correspond because this is its nature. We do not have to inject power into it to make it work. It works because it is spontaneous, but it cannot work beyond our concept of it; until we believe, it cannot flow through our thought. Our beliefs and our receptivity, our spiritual consciousness, our faith and understanding constitutes that which generates the power—our thought and desire distributes it automatically, as a definite law of cause and effect. A mental treatment then, or a spiritual treatment, is first the conscious recognition of the Universal Spirit; next a conscious recognition of a universal law reacting to our thought; next consciously thinking constructively rather than destructively; consciously knowing that by such thought we definitely set in motion an actual law which has the power, within itself, to bring those conditions about.

If these things are true, then such a study and such a scientific application constitutes the most valuable asset the world has ever known. And so we come to realize that the final and ultimate fact is the first fact and the present fact and the living fact of our own lives. No one knows what might happen if a body of people should arise who absolutely accepted these thoughts and lived as though they were true. They would provide the greatest object lesson the world has ever seen. Why has this not happened? Because the average person looks through a knot-hole, mentally speaking, and gets such a limited glimpse of truth that he doesn't include enough. Hence he is confined to the particular knot-hole to which his vision is ignorantly glued.

The truth knows no door. It enters every man's door. It is always in every man's consciousness. Awaken the self to the self. Reveal man to himself. Tell him the highest God and the innermost God is one God and that the wellsprings of salvation spring eternally from his own bosom and you will find that he will follow the light. Let us proclaim this to the world. There is a power within you which is greater than any condition which you can ever

MEDITATION FOR THURSDAY, THE 5th

*There is that within me which reasons correctly because it knows
all as it really is.*

contact. There is a something within you which knows no obstruction, no obstacle. There is something within you which transcends because it is the final fact of creation, the Almighty indwelling your own soul.

* * * * *

TWELVE LESSONS

in the

Principles and Practice of Religious Science

LESSON II

Mind and Physical Reaction



N Lesson I we described mind as the thinker back of our thinking. We recognized it as intangible and indeed unknowable except through its activities, processes, and phenomena. And we began our study of these by considering three basic psychological principles which were brought out by a study of the nervous system. We saw (1) that there is a definite tendency toward the reinstatement of thoughts due to a lessened resistance at the synapse through use, (2) that a strong impulse—that is, a conviction—goes by way of neurones that are necessary to the end proposed regardless of synapse habits, and (3) that a nerve impulse tends to continue to the point of expression. Obviously these are the conditions with which we have to work; they are, moreover, basic material for further study. Thus, in taking up the subject of “Mind and Physical Reaction” we may well begin by extending our understanding of the self-acting nature of a nerve impulse.

THE LAW OF ACTION. Due to the fact that neurones can carry an impulse in only one direction, that is, from sensory to associating to motor neurones, the nerve current will always result in some degree of action. This continuous circuit from sensory to motor neurones is called the nerve current “arc”—activity at one end must produce activity at the other, and it matters not how involved the passage, it still will be found that every incoming nerve current always causes action. This is known as the “law of action” and it is interesting to note that it is the logical outcome of the one-way structure of the nervous system, plus the natural law of all energy to extend itself. Simple,

MEDITATION FOR FRIDAY, THE 6th

My every act is directed and guided in expressions of peace, health, happiness and harmony.

obvious, and inevitable as this principle is, it will, nevertheless, be time well spent to consider two or three examples.

REFLEX ACTION. The motor activity end of the "arc" is seen easiest perhaps in a simple reflex such as the following. The door bell is given a sudden loud ring. We jump. Speaking "nervously," what has happened is as follows. Air vibrations set up by the ringing of the bell impinged on sensory neurones in the ear, producing there, a nerve current which was transmitted to associating neurones, thence over motor neurones to the muscles. This caused a slight combustion of stored-up fats and carbohydrates, resulting in a general muscular reaction which we described as "jumping." This is a very simple example of the law of action. Let us consider further.

HOW A DIRECT IDEA ACTS ITSELF OUT. Continuing with our example—we answered the door, having learned through experience that the ringing of the bell means that some one is there. The nerve current would still be described as passing over sensory, associating, and motor neurones, the only difference being that, instead of making the quickest possible association as in a reflex, it now continued on to the cerebrum and, following associating neurones there, finally reached motor neurones that caused the action of going to the door and opening it. We still could say that the nerve current is acting itself out, but because it now has become a conscious act, we express it better by saying that the idea is acting itself out. In other words we must recognize ideas as subject to the law of action; the end of the "arc" is their expression.

HOW A TRANSFERRED IDEA ACTS ITSELF OUT. But suppose we do not answer the door? Well, it is still an idea acting itself out, an idea to not answer the door but to continue with what we are doing. As was brought out in Lesson I, we have "transferred" the impulse. We also might have "held it up," as would have been the case had we decided to answer the door *after* finishing what we were doing at the time the bell rang. This ability to modify our ideas is supremely necessary for economy of movement, which is the prime factor of progress. We might truly say this faculty is vital. Just suppose we could not change our purpose, but had to carry out our every idea (which we have learned is the natural tendency).

HOW A COMPOUND IDEA ACTS ITSELF OUT. Our example so far has been of ideas that obviously called for action. Let us consider the following. Suppose that upon opening the door we found our caller to be a friend who had come over to show us a just-bought, beautiful little water-color. To see it was to enjoy it, and to enjoy it was to talk about it. But was that the

MEDITATION FOR SATURDAY, THE 7th

The perfection of the Spirit of God now reflects through my Mind.

total resultant action? Not at all. Perhaps the following week it made us buy some picture; perhaps it made us generally more observant of water-colors; in any event, it helped build up an appreciation of beauty, it definitely strengthened the "habit" of perceiving beauty. And since the habit of perceiving beauty is simply a carried over idea, it is obvious that by the law of action it would result in an increased tendency to create or at least to *seek* beauty, whether in things, places, or people. We would not necessarily be conscious of such seeking having any connection with the little water-color, but understanding the habit tendency of the synapse (Lesson I) and now the "law of action," we see that it must be so. Actions resulting from carried over ideas are usually described as "ideo-motor" acts to distinguish them from sensori-motor acts such as we have been considering prior to this point. They are no different except that they come from a thought process, as a result of reasoning or kindred action, and are without any *immediate* external connection.

HOW AN INHIBITED IDEA ACTS ITSELF OUT. Suppose that upon seeing the little water-color, we wanted it. It was an original and we wanted just that particular one, but seeing how fond our friend was of it, we knew we could not have it, but still we kept on wanting it. Now, had we transferred the impulse of wanting that very picture to an idea of finding another just as fine, all would have been well—the energy could then have acted itself out that way. But because we did not do that, but simply kept on wanting what we could not have, the energy was not only held up but it was held up in conflict. This is what is called an inhibition. Obviously it would not be very pleasant, but more than that—something must happen. The law of action permits of no half "arc." Just what the resultant action would be in this particular case, we will not attempt to say. But the idea of "wanting" and the idea of "can't have" would make a new idea of "want but can't have," which in turn would likely result in an idea of "not being able," or rather a sense of not being able.

Conceivably this would act itself out in some form of sickness, which is obviously a "not being able." In other words, the impulse traveling over associating neurones continued on over motor neurones that lead, not to voluntary muscles, but to internal, involuntary muscles, glands, or other structures which are, of course, controlled by motor neurones to make them work. This is roughly the theory of psycho-analysis, which is a highly developed science of discerning such conflicts or complexes. For our present purpose the interesting thing to note is that an inhibited idea is automatically corrected as soon as it is recognized as such. Thus, seeing that the idea of "want but can't have"

MEDITATION FOR SUNDAY, THE 8th

My discovery is complete for God concealeth not from Himself.

would naturally result in an idea of "not being able" and its corresponding activity, who would not decide to transfer or at least delay the impulse?

HOW A NEW IDEA ACTS ITSELF OUT. As was said in Lesson I, most of our thinking is carried on by habits of the neurones, hence most of our actions are of the habitual kind; even our new acts are largely made up of habitual movements. Yet by the law of action this need not necessarily be so, as is shown by the experiment of simply wanting to wake up, say three hours earlier than usual. This is a common phenomenon, and those who cannot do this will recognize from our study that the reason they cannot is that their thought of doing so has always been more or less a thought that maybe they could not or would not. However, since so many can do this, we may cite it as illustrative of the law of action working without the aid of the habit response. It can work the first time we try it and it can work for any hour we set. This is an instance where there is very little emotional content, yet it perfectly shows the working of the law of action. Many examples of absolutely new action are also to be seen in instances of high emotional states where the impulse to such action is very strong.

FOR EVERY IDEA A RESULTANT ACTION. These examples naturally have been made very simple so as to bring out more clearly the principle involved, yet understanding the law of action, we see that it must needs hold in all cases. For every idea there is a resultant action. Or to quote a recent standard academic text book (Prof. Adams: *Ways of the Mind*), "every idea causes some form of movement." Stated in detail we would say every idea either "acts itself out" then and there, or the action is held up or transferred. In other words, ideas execute themselves, but they do so subject to the habit tendency of thoughts, they do so according to the strength of the impulse. In passing it should be called to attention that our ability to modify our ideas often obscures their self-expressing nature, hence we must keep in mind the nerve current "arc" of the law of action. How absolutely every idea impels us to its execution is well brought out in "absent-minded" stories. Here the incoming impulse is not transferred to fit altered conditions, but continues on to its fulfillment, hence the story of the man who asked for cream, but upon being passed the gravy, absent-mindedly poured that in his coffee. Unless the law of action is understood, accepted, and incorporated in one's system of thought, much of what follows may appear to be without grounds. But if we grant that the incoming nerve current must result in action, then we shall find many things explained.

FOR EVERY IDEA A CORRESPONDING ACTION. The aim of this lesson has been to bring out the inevitability of action following an idea,

MEDITATION FOR MONDAY, THE 9th

God with me—as me—establishes my dominion over all seeming imperfections.

and if the principle has been made plain, it may have raised a question as to instances where the action does not appear to be a working out of the idea. This is important, but it does not mean that the principle is at fault. Reconsidering the basis, we recall that the action of the nerve current is that it tends to take the habitual pathway which of course would ordinarily be the end proposed. However, if there is not a pathway made to the end proposed, then it will make a new one, providing the impulse is strong enough. In either case the resultant action will be corresponding action unless the impulse was not strong enough, in which case the synapse resistance to that action will have been lessened so that it can come through on a repeated impulse or it will strengthen another similar impulse and in that manner ultimately produce action.

This is obviously one reason for an apparent difference between the idea and the action. The new idea does not show in action until it is more firmly set than the old thought habit. But if we grasp the certainty of its manifesting, then we are pretty sure to make the impulse strong and resultant action will be swift and sure. From this we can see that not knowing what is taking place it must often happen that people give up an idea, that is, change it to a "not" idea, perhaps just before its fulfillment.

Another cause that makes our action seem foreign to our thought is that our ideas reinforce each other, making a compound idea, which would of course work out in specific effects, the thought-cause of which would, therefore, be very difficult to trace. Similarly, we may have an idea to do a certain thing, but part of the time we think we can't or perhaps our thinking we can is accompanied by mental reservations, which would naturally produce action other than that consciously intended.

A third reason for an apparent difference between the thought and the result is that we do not carefully enough examine our thought. Thus it appears that an idea is not being acted out when in reality it is being done perfectly. Viewed from this angle, we see that the people who only think they can sing, are acting out *their* idea of good singing, cooks who only think they can cook, are demonstrating *their* idea of a good meal. It is not that the law does not work, but it is that it works so perfectly! It is a wonderful principle, but it behooves us to examine our ideas, it behooves us to get bigger ideas.

THE MOTIVE POWER OF DESIRE. From the law of action we see that every idea sooner or later results in movement; moreover, by the same law it must be that certain ideas have more motive power than others, and admittedly the greatest incentive to action is desire. What we desire we think about, plan for, get ideas on, picture as being, and consciously and unconsciously

MEDITATION FOR TUESDAY, THE 10th

No part of my consciousness is willing to receive that which does not coincide with Truth.

work for. No wonder Woodrow Wilson said that we live in our visions, we live in the things that we propose. Desire is creative. Desire is cause, which, set in motion, naturally evolves its effect. Desire, movement, fulfillment! Understanding the law of action, we may know that our desire for the good, will in some measure, mean the expression of the good. Everybody desires to get along, everybody desires to express their ability, to be well, to be happy, to progress. Let's foster these desires, knowing that it is the nature of all ideas to be self-expressing. And in case we have any inhibited negative desires, let's right now transfer that energy by consciously desiring our whole energy to be expressed constructively. Let's be done with thinking "there is no use." What desire can show its motive power with such a companion thought? Desire is creative, desire is the most potent principle of creation. Yet anyone who understands the law of action knows that it does not mean we simply sit around desiring. Far from it, we know that as soon as we desire there is a definite movement within us to the fulfillment of that desire, hence we are expectant, we are ready to act, and perhaps when we are least consciously thinking about it, we will actually be taking the right step. We are not anxious, and we do not wear ourselves out willing things to be thus and so. Why waste our energy that way when it is the nature of ideas to execute themselves? But rather, we act with ease, in peace, and with a sense of sureness. Relying on principle, we know that we will do the right thing, and we will not hinder the solution of our problem by dwelling on specific means, knowing full well that in that way we might habituate the synapse connections in such a way as to prevent their action in accordance with the purpose. It is our nature to think, to desire, and it is the nature of our thoughts to spontaneously evolve themselves.

LIFE, OUR GREATEST DESIRE. Who doubts the motive power of desire has but to consider the desires we are born with, instincts, as we usually call them. Admittedly these are self-executing. They seem to be more so than other impulses simply because they are less subject to our choice, yet we find that in varying degrees even these may be transferred, held up, and inhibited. There is no need of our considering these individually for they all subserve the one all-inclusive desire for life and for life more abundant. This is very significant, for if desire is motive power, if desire, movement, fulfillment is the law, then it really means that life is its own fulfillment. The desire for life, like all desires, is self-executing. The desire for more abundant life is born with us. Progress is our nature, the energy necessary for its realization is within us. Hence if we are not experiencing this it must be due to thinking there is some reason it can't be so. In other words, not having known or

MEDITATION FOR WEDNESDAY, THE 11th

The Infinite Mind within me now directs and executes all my affairs in perfect harmony.

fully realized that ideas act themselves out, we would naturally have set the gauge low, we would have unconsciously interposed many hindrances. But the truth is that life, ever-increasing life, is our nature, and an understanding of the conditions and the working of the law of action should help us to express it in greater measure.

PRACTICAL APPLICATION. Summing up, it may be said that the practical application of this lesson would consist of the following steps:

First, realize the actuality of the law of action. It is real and it is working all the time. We need to be familiar with it, to know its conditions, to know its principle. For every idea there is a resultant action. Desire, movement, fulfillment!

Second, realize the inborn impulse to life, to life more abundant. This inner desire to express life, this Divine Urge, if you please, is the very center and core of our being. It is *the* supreme desire and its motive power is dynamic.

Third, realize that inhibition is due to not knowing the law of action and to not realizing the motive power in that inborn desire for ever-increasing life. If we thoroughly understand these two facts we will be in a good way to get rid of many inhibitions that are hindering the fullest expression of a worthwhile life.

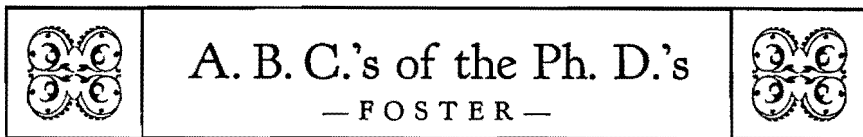
Fourth, recognize that the three above principles when realized will make a new idea, which by the law of action will execute itself. In other words, the combined force of all three ideas, forming a new and virile idea, will set about immediately to produce a purposeful line of action.

IN CONCLUSION. In this lesson we have only considered the possibilities coming from our own endeavors, leaving entirely for another lesson those other things that seem to so limit our sphere of activities—other people's ideas, our conditions, the circumstances by which we are confronted. These will make a worth-while study, but for the present, think about the law that ideas act themselves, think about the life urge within you to health, to progress, to happiness; think about these things working *themselves* out. And what is the result? Why, we are making a new habit tendency, we are becoming more aware of the self-executing nature of the inner desire for life more abundant. To use a metaphysical expression, we are building a "consciousness" of greater livingness. In conclusion, let us keep in mind that while we have been discussing the self-acting nature of ideas and desires, yet we must not lose sight of the fact that all thought is itself a result, a product of mind, an activity of mind. It is, as it were, the means to the end, it is the secondary creative principle; mind is the first cause, mind is the real creator.

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MEDITATION FOR THURSDAY, THE 12th

I now know that the nature of my being is that of Perfect Life.



THIS IS NOT A LITTLE MENTAL TRICK we are teaching; it is a scientific study based upon pure reason, gathered from the international thought of all time. The possibility of the individual use of this system of right thinking, must not be just summed up, it must be studied, for it has a technique as definite as has the study of music, and rules that are mathematically correct.

* * * * *

USE A CONSISTENTLY CONSTRUCTIVE program of thought, until your ideas are automatically in line with harmony.

* * * * *

GO TO YOUR MEDITATION for the purpose of spiritual growth, soul culture and intuitive perception; and you will sense and be receptive to Wisdom and Understanding.

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WE ARE ENTERING AN ERA of individualized philosophy; never in the history of the world were there so many thinking people.

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CLEAR THE MENTAL FIELD; get your ideas together; they are worth while, valuable tools; use them, vitalize your effort; above all, realize your "livingness";—you—a small perfect center in the great whole.

* * * * *

ELIMINATE ALL SENSE OF FRICTION in dealing with people; all sense of burden, personal responsibility, false idea of duty, and the desire to regulate some one's else life,—these are among the most difficult rules to apply in this Game of Experience.

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BE IN LINE WITH PROGRESS;—form a new organization in your mental world; guard against encroachment of the worry demon, by taking an intense interest in life, people, religion, science and affairs.

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THE GOAL—OR PEACE OF MIND,—is reached by different roads; some arrive by pure intuition, others through analytical reasoning,—but to the rest of humanity who have not yet attained, it is just good to know that This State is on the itinerary.

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MEDITATION FOR FRIDAY, THE 13th

Mind receives the impress of my thought and acts upon it. If I argue toward a belief in health I will be healed.

THE VALUE OF EXPERIENCE

By HELEN M. STARK



IN that world of reality wherein abides the soul, the coin of the realm is wisdom. It has been minted from the refined gold of experience and is worth full well its cost in pain, in toil and in disillusionment. During the early stages of evolution men do not value experience as such, they seek to satisfy appetites, or to possess things; they want excitement and change of scene without regard to moral considerations or to the value of the reactions produced within themselves and they remain almost wholly oblivious to the underlying causes which produce the events of their lives.

¶ Later, as knowledge of the world and its many forms of pleasure come to man, and as his imagination develops, he begins to enjoy a wider range of experience, but still he does not make use of much discrimination and selection. All that comes is grist for his mill. He knows so little about life that whichever way he turns there will he find a situation which will stimulate him and call out latent faculties. Later, usually under the influence of a prophet or holy man, he begins to set aside certain acts as prescribed, at first because of a mysterious taboo, or the command of a diety. Still later these and other acts are discouraged because they are believed to be inimical to the welfare of the tribe or of the individual.

The morality of a healthy people in a state of wholesome growth will be seen to have a close relationship to their stage in social evolution and to the conditions in which they live, such as climate, means of sustenance, and the character of the neighboring tribes. A degenerate people will tolerate conduct wholly unworthy of the evolutionary stage which their mental power indicates that they have reached and will practice perversions of the basic principles of life which could arise only in a sadly diseased group mind.

Morality may be defined as man's subconscious effort to conform to the law of his growth, to meet the need of his soul for experience which is in harmony with its state of unfoldment. This accounts for the fact that morality has not an absolute standard among the various peoples of the world. It is relative because men differ in their consciousness and in their realization of life and truth. The truly moral man strives to attain to the highest ideal of ethics that he can comprehend, the range of these ideals is infinite, from the lowest type of humanity on this globe to the supernal heights above us.

MEDITATION FOR SATURDAY, THE 14th

*I am convinced that I am an expression of the One Life, therefore,
I am complete and perfect now.*

In an absolute sense, then there is no such thing as evil, an act may be evil for me, because I, at my stage, ought to know better, but for one less wise in the ways of life it may not be evil, but it may be a mistake and bring pain and grief to the doer. If so, he will learn from the experience and not repeat that act, thus his mind opens and he is richer even though he has paid for wisdom in pain.

The mass moves slowly, but as each individual reaches the point where discrimination and choice become possible for him he may greatly hasten his own unfoldment and become at last the master of life, a graduate from the school of this world, ready to enter higher ranges of being. He may now practice the art of selection and say, "I choose to do this that I may study my own reactions, I believe that I need the experience that will be the outcome of this action." Or even more wisely he may say, "I shall not do that thing because there is no experience in it that will be of value to me. I shall attempt to do something that will be more difficult for me, something new, something that involves higher ideals than I have ever succeeded in living by before. By doing so I shall awaken powers that still lie sleeping within me and so I shall expand my consciousness and enter into a life more abundant."

Of course, our range of choice is somewhat limited at the best; we come into this world with a temperament, heredity and environment, and with certain plus or minus qualities which to a great extent determine our course, but as we grow in strength, we find ourselves more and more able to shape affairs as we would have them and we believe that the evolved man is able to rule circumstances if he wishes to do so. Men of less power are not able to mould the outer world to their desires, but they can indeed rule the inner citadel, they may assume the defense of self-possession and they need never yield to depression, sadness or fear, no matter what happens. Such a man lives secure in the spiritual realm within his own heart and no harm can touch him.

The attitude of the enlightened man toward the outer circumstances of his life will be one of tolerant and philosophic understanding. He will know that there is a purpose and a lesson and an opportunity for victory in every event that comes to him, that there is a divine guidance which shapes our course through life. Life is like a game of cards. The skill and honor lies in playing the cards we have to the best advantage and in observing the rules of the game. There are many good cards in the deck, but no one can have all of them; the very nature of the game requires that each player have only a few at one time. We are expected to give attention to the cards we have in hand and to miss no advantage that may rightfully be ours.

MEDITATION FOR SUNDAY, THE 15th
My choice of thought is Divinely guided.

If we regard every condition of life in this way we shall see that all experience is useful, and that certain combinations of circumstances preclude other circumstances, but that each is to be carefully utilized as it comes to us, that we may miss no fruit from the great variety that is borne on the tree of life.

¶ Edward Carpenter says:

“Do not hurry; have faith,

Remember that if you become famous, you can never share the lot of those who pass by unnoticed from the cradle to the grave, nor take part in the last heroism of their daily lives,

If you seek and encompass wealth and ease, the divine outlook of poverty cannot be yours—nor shall you feel all your days the loving and constraining touch of Nature and Necessity.

If you are successful in all you do, you cannot also battle magnificently against odds.

If you have fortune and good health, and a loving wife and children, you cannot also be of those who are happy without these things.”

To the wise man, life becomes a school of many grades and he resolves to learn its lessons as fast as he can. He has no time nor taste to repeat the adventures that belong to youth. He will not spend his energy on things that are unworthy of him as a member of one of the advanced classes. He is hastening to graduate from this branch of the Cosmic School and to become master of this phase of the Divine life.

When we have reached this stage of enlightenment there is a possibility of a sort of vicarious experience. By a profound sympathy we may so enter into the lives of those about us that we actually share with them the fruit of their sorrow and of their joy. We will be able to truly say, “I know how you feel, I understand why you acted so, I can see the meaning and the principle which has brought all this to be.” The same result may come from a true understanding of art. Profound contemplation of a work of art may bring about a change within us. Truth unveils herself and speaks some word of power to us and we can never be again as we had been. We may have seen a great play, or read a great book, which has left an indelible mark upon us. It may, through the soul of the artist still lingering in it, be more potent to move us than any mere personal experience we have ever had. To be sure, it is true that we must some time have had similar experience to that mirrored in the work of art or it would be foreign to us, but the statement of a truth by an artist may carry us farther into the mystery of being than we have ever been before.

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MEDITATION FOR MONDAY, THE 16th

Divine Principle is now bringing to me all that is good.



POEM OF THE MONTH



GOD IS NOT DEAD

By HELEN VAN SLYKE

*It can come again,—
That joy you thought was past;
It can come again,—
Joy is! Hold fast!*

*It can come again,—
The peace you thought had fled;
It can come again,—
God is not dead!*

*It can come again,—
The wealth you say has vanished,—
When pennies rolled away
Abundance was not banished.*

*It can come again,—
The health that once was yours;
Life is! And when it flows through you
Good health endures.*

*It can come again,—
The love you thought had died;
Behold! In brighter garments
Love walks now by thy side!*

*It can come again,—
The confidence that once you knew;
Eternal Wisdom still abides
From which thy wisdom grew.*

*It can come again,—
That eagerness to greet the day;
The good ye wish is God's desire,
And God passeth not away!*

MEDITATION FOR TUESDAY, THE 17th

***There is nothing that can prevent Good from constantly
manifesting in my life.***

Treatment to be Used During JULY

FOR HEALTH

*Wrapped within the all pervading perfection of God—
this life of mine now is peaceful, helpful and Joyful.*

FOR PROSPERITY

*The spirit within me prospers
me in everything I do, say or
think.*



MEDITATION FOR WEDNESDAY, THE 18th
My belief in the Presence of God is with me always.

CREATIVE IMAGINATION

By ALLAN M. WILSON



THAT we are living in a Universe in which all manifestation, all creation and all change are governed by automatic and immutable laws, no reasonable person can doubt. And if one's analysis is carried to its logical conclusion, there can be no denial of the proposition that the beginning of all things, the primal creative impulse, must be the non-casual and spontaneous action of an Intelligent Something. This Intelligent Something is what we term the Spirit or Mind and its spontaneous action is known as thought or conception. Thought or conception, therefore, must be the directing agency to the one universal Law, the action of which, in response to the thought, results in the manifest Universe. The Law, being subject to Mind, we call the Law of Mind, and, since it comes directly after the initiative force of thought, it must both include and transcend all lesser laws.

This Mental Law, or Divine Principle, is inherent in the nature of Being. It governs the action of all manifestation and creation from the heavenly spheres to the electron; it controls the appearance of life in the smallest atom and in the largest organism. It is not a law different from the laws which man has discovered and utilized in the course of his development,—all these laws are varying, but not variable, expressions of the one law which permeates, guides and supports all manifestation. Neither is it the volitional aspect of the One; it cannot give instructions to itself. This Law is, in a sense, an infinite potentiality, becoming active only when given direction by the self-knowing Spirit or Mind. This is true whether the initial impulse be given by the Spirit in Its universal aspect or by the Spirit as Man. The creative sequence is the same in both cases: First, there is the impulse given by the implantation within the Law of an idea or direction; then the Law accepts that impulse exactly as it has been given and proceeds to act upon it; and, finally, there appears the objective manifestation corresponding to the idea of the Spirit or Mind. Both the Law and the manifestation are subjective; neither can refuse the Word of Spirit. It is only the Spirit, and this Spirit is within everyone, which can choose which thoughts or conceptions It wishes to entertain and have objectified by the Law.

The directing, or specializing, impulse of Mind is the First Cause of all things; it is not the product of prior causation. The creative impulse is the spontaneous mental action of Spirit in Its knowing, conceiving, imaging fac-

MEDITATION FOR THURSDAY, THE 19th

*God knows me as Perfect and Complete, therefore, I express
perfection and completion. ..*

ulty,—and it is the same in nature and power whether it produces a universal creation or an individual creation. Thought, the action of Mind upon Itself, is and necessarily must be the Word from which all has come into being. It follows that man't thought or imagination, since Man is Mind, is constantly directing the action of the Infinite Law toward himself and that every individual uses the Mental Law every moment of his life whether he knows it or not. The slightest concept of a person, unless neutralized by another concept of an opposite character, will objectify in that person's experience. The Law is acting in some manner through us and to us, both when we give conscious direction to it in a mental treatment or meditation and when we merely think or image without attention to the action of the Law upon our thought or mental image.

By mental imagery, the process of creation which is termed imagination, is not meant merely mental pictures which, when objectified, may be perceived by the eye, but also all functions of the mind,—sensation, perception, conception and thought. A mental image is the first element in all creation and in every specialization of the Law, and it preceeds all action by ourselves and in our individual worlds of objective experience. Imagination, therefore, may well be considered to be the First Cause of all that happens to us and the only thing which we can build as we choose, since the action of the Law and the consequent objective result are automatic and can be changed or hindered only by inaugurating a new causative sequence through conscious or subconscious mental imagery.

Creative imagination, or the conscious use of thought and concept as directions to the Law, would seem, therefore, to be a mental faculty the development and use of which it will profit anyone to study. If, as must be true, the quality of our imagination determines the experience which we shall enjoy or suffer, it is of the greatest importance that we use it correctly and in accordance with our highest understanding of the Truth. We must learn to use it in only a constructive manner,—one in harmony with Good, so that our experiences will be pleasurable. This should not be difficult. Each of us is the creator of his mental images and concepts, the Thinker behind each thought. Since the creator is greater than that which he creates, he must have the faculty or ability to choose what mental images he will maintain and what he will discard.

How shall he do this? By daily placing before his consciousness the image of himself as he would wish to be; by seeing, sensing and conceiving of his environment and experiences as reflecting the greatest good, harmony and abundance he is capable of understanding. Then, to prove his reliance upon his God-given power of creative imagination, he should proceed to act, speak

MEDITATION FOR FRIDAY, THE 20th

We live in a Universe of Love as well as in a Universe of Law. God creates by self contemplation and man does likewise.

and think as though all that he has created in his mental world is true in the objective.

If we would enjoy a life filled with abundance, governed by harmony and sparkling with the zest of joy and happiness, our imagination must first contain those qualities. What we first enjoy in imagination, accepting the mental imagery as present fact, we shall inevitably enjoy in our outward life. The Law which "heareth in secret" will reward you openly. The imagination of many persons is a very weak, drab, uninteresting thing; that it is so is proven by both their conversation and experiences. If we do not seem to have the ability to enjoy life in imagination, if we cannot conceive the present existence in our mentalities of those conditions which we desire, at least we can be certain that the potential power to do so lies within us, for we are all individualizations of the One Power-to-conceive, and this power will, if we believe that it will, flood us with such a transcendent realization of our Infinite Being that our conscious expression of life will be completely transformed. This influx of Divine understanding quickens and augments our mental imagery; and our enlarged concepts, being the directive force to an Infinite Law of creation, will bring to us more and more of those things and conditions which make life enjoyable.

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GIVING

What are the watchwords of success?

I ask.

My life is just an awful mess,

A task!

From day to day I struggle, fight—

For what?

Each time I think I have it right,

It's not.

Hold up a minute there, I'll make

A bet,

That you have tried too hard to take,

To get!

Why not try giving some, instead

Of none.

That's the real answer when all's said

And done.

By H. K. CHEESEMAN

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MEDITATION FOR SATURDAY, THE 21st

***There is nothing within me which can limit my perception
of Perfection.***

THE MESSAGE OF SELF-EXPRESSION

By EMILY G. MARSHALL



KNOWLEDGE is power, and power, in this instruction, as we have drawn the conclusion from our axiomatic argument on the subject, objectifies itself in outward form as being just what IT IS and nothing other. In the classification of data on knowledge, the actual, personal experience of any concept is the only real evidence of its truth, to the individual.

One may take the experience, or the word of another, as a lead to follow, but this line of data is only secondary in its importance to the unfoldment of the consciousness of the seeker. It is not in the word, however, wherein the secret lies, but rather in the spirit of that word in relation to its position in one's on-going. Words are of themselves in the nature of empty receptacles waiting to be filled with a certain meaning or significance, so that each spoken word filled with pregnant feeling reveals, to the student, a concept of his sonship nothing short of the immaculate idea or vision.

On the Eastern coast we have many lighthouses, placed on dangerous spots, in order to light the mariner on his way to his particular destination. They are also placed there in order to prevent the ship from going on the rocks. The light is trimmed, filled and watched carefully by the lighthouse keepers, who are trusty men placed there by the government. The lighthouses are kept in supplies by lightships,—lightship tenders they are called—and periodically the wants of the keepers of the light are met by these dispensers of the goods from the land.

Symbolically, each one of us is a keeper of a light,—a light of our own environment; a light in the darkened areas of our own consciousness. As that light is kept clean, trimmed, well oiled with wisdom and understanding, the perfect reflection is able to shine through, thus preventing many a shipwreck for the other one who sees your light.

"In Him was life and the life was the light of men." Your light is your wisdom, your knowing power, your understanding of the All Powerful One within you, from which Source your needs are all cared for. Why do we still keep on beating our souls against the bars of the cage? Why do we not stop kicking at the pricks and listen in? Why do we not look for It where it really is? Whether we like to hear it or not, it is the truth that each one is arbiter of his own destiny, and this applies especially to the student of Truth. The one who is really seeking will turn around, repent, and take account of

MEDITATION FOR SUNDAY, THE 22nd

I now perceive that my body is a perfect Spiritual Idea.

his own stock of knowledge, daily starting a new beginning, the new day, at the end of which he notes the victory over some obstacle in the passage to his own freedom.

Use the axe at the root of the mundane tree, stating over and over again your own innate nature, the Self within you, perfect, finished, complete. All the wisdom, intelligence, light, understanding and knowledge there is, gathered together into one focal point,—the Center of you,—that point in your consciousness aware of Itself in Its own nature, able to announce Itself as the I Am in outward form. Now, *what you are*, nobody can say, but *that you are*, because of your very existence, is the one basic fact, or permanent foundation upon which you are able to build a substantial super-structure.

Let us examine our Axiom for this month—Intelligence:

SINCE THE SELF IS ALL THERE IS, AND SINCE I AM ABLE TO ANNOUNCE MYSELF IN THE WORDS: "I KNOW," IT MUST THEREFORE BE THAT THE SELF IS INTELLIGENCE.

The word intellect means "choose into" (int, within; elect, choose). Choosing the within as our basis of wisdom, intelligence and understanding, reverses the value of knowledge acquired from without. Our Scriptures tell us that only the "elect" shall be redeemed.

Solomon said: "The heart of him that hath understanding seeketh knowledge." We are told that out of the heart are the issues of life. Will Levington Comfort says: "In the calm of the Soul lies knowledge. From the tranquility of the heart comes power."

One of these days, we will just naturally stop chasing rainbows and begin to place the value within our own scope of understanding. In the vernacular of the small boy, we will get down to brass tacks.

Solomon said: "Commit thy works unto the Lord and thy thoughts shall be established." Guard well the door to every single thought throughout the day, and permit only those things made up of the constructive thoughts to gain foot-hold in our outer lives.

Become enthusiastic in your Truth work. Someone has said that enthusiasm is the breath of genius. This enthusiasm does not mean hyper-emotionalism, way-up-in-the-clouds one day and down-in-the-depths for two or three succeeding days, but rather a persistent steadfastness; having caught but the faintest glimpse of the way out, the finder never says die, never gives up for one second his intense longing for the fuller realization each day. Console

MEDITATION FOR MONDAY, THE 23rd

There is nothing new or old that can hinder my Original Perfection.

yourself (no matter where you are on the ladder of time and place in your unfoldment) that no one has actually attained perfection in our world today. We will admit that many are striving, but how many have actually arrived? Solomon was surely a wise man and his Chronicles are well worth perusal, if not actual study, for the student to meditate upon earnestly and thoughtfully. It is related that he went up into the mountains—mountains are always symbols of high consciousness—and he carried his burnt offerings (his understanding) with him and placed them at the feet of his Lord, (the law of his own nature, or perfection). The story goes on to say that in the night his God came to him and said: "Ask what I shall give thee,"—and the king asked for wisdom, for knowledge, for greater understanding to rule his people. Recall that his people were his own ideas coming to be redeemed. This pleased his God so much that:

"God said to Solomon: Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: Wisdom and knowledge is granted unto thee; And I will give thee riches, and wealth and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like."—Second Book of Chronicles I—11-12.

¶ It is the same story of seeking first the kingdom within,—your own place in consciousness just where you are—opening it up to a higher conception of the Way It Is with every thought, word, and deed registered. Jesus said: "Watch ye therefore, and pray always"; "pray without ceasing." Be most observant; praise every condition into its deepest value in your own life; bless everything, everybody everywhere, with whom you come in contact, stopping all the outward turbulent, despairing cry and holding fast to the only place you can possibly get help,—the God within you. Once finding Him within yourself, you will always recognize Him in your neighbor. You will hear the words, "Love one another," as never before. Love the ONE within yourself first with such a love that the "another" will reveal himself to you as your neighbor, and only then will your understanding, your knowledge, your wisdom, your light, your substance, your riches, follow in rapid succession.

Then Consciousness steps forth Intelligence is fraught with understanding;
Salutes Its SELF Volition takes the Throne,
Announces Truth—I KNOW! For All Ideas are known
 By this perception—ONE!

* * * * *

MEDITATION FOR TUESDAY, THE 24th

I am receptive only to that which is Good, True and Perfect.

TWELVE LESSONS

in the

SCIENCE OF CHILD TRAINING

INTRODUCTION



THE parent or teacher who is favored with the blessed opportunity of training the mind of the very young child is first of all confronted with the fact that the child consciousness does not possess the objective reasoning faculty—thus making it impossible to impart knowledge to the baby mind via the objective or explanatory route. At first thought this undeveloped faculty seemingly presents an insurmountable obstacle in the path of the parents' desire to be of assistance. In reality, however, the impartation of correct concepts to the embryonic consciousness of the little one is much easier and is conducive of far more efficient and enduring results at this time than it is later on when the child begins to actually reason for itself.

BABYHOOD

The infant, from the time of birth, and possibly up to the age of four, receives practically all its impressions and convictions from the subjective side of consciousness. It does this of necessity because its objective reasoning faculties have not as yet been exercised sufficiently to develop any degree of self dependence upon them. It is at this stage of undeveloped objectivity (self reliance) that parents, if they but realize it, are able to so definitely implant concepts of Truth—standards of fearlessness and power—within the budding consciousness of the little one, that they will remain as life-long convictions and tend to mould the entire structure of the child's characteristics throughout the balance of his experience here.

The wise parent with any knowledge of the Science of Mind at all will realize that definite mental work in the nature of suggestive and perceptive realizations should be made the daily practice for the infant until it grows old enough to talk. During this first period of infancy, realizing that the child receives practically all his impressions subjectively, the fact must be faced that the mental environment surrounding the child is accepted by him just as readily as is definite mental treatment. Hence it is that real care and intelligence should be exercised in surrounding an infant with wholesome, harmonious and constructive family conditions. True peace, love and wisdom, silently absorbed

MEDITATION FOR WEDNESDAY, THE 25th
The Perfect Intelligence within me guides my every action.

by the infant consciousness through contact or association alone, during the first few years of its existence, will do more than most of us are willing to believe in producing a matured consciousness free from fear and other false beliefs.

The chief point to be emphasized is that the child is not only going to accept what we teach it objectively, but also what we *subject* it to through the natures and thoughts of those coming directly in contact with it during the first tender years of its undeveloped objective reasoning life.

INFANCY

Immediately following the period of Babyhood, or let us say that period between the ages of four and fourteen, a period of development in consciousness during which objective reasoning is being established, the imaginative faculty is the ruling factor. The child is imaginative because his objective faculty has not as yet centered the mind on specific conclusions to the exclusion of all others, and thus, finding itself unhampered in its expression, the mind of the child follows freely the line of least resistance. An infinitude of impressions itself, it is never at a loss for material to feed itself upon. Hence it is that we notice the child mind expressing itself in a constant stream of, what, to our objective senses, seems to be imaginative fancy. The truth being that it is mind's nature to be active constantly, and the child mind, in lieu of outer authority or incentive from an objective aspect of itself, as yet undeveloped, is merely giving free rein to its inner impressions,—*subjective ones*. The field then is a highly receptive one,—it but awaits orders. By virtue of its very nature, it cannot refuse to believe what is given to it. This being true, the child then will believe absolutely what you tell him. If left entirely alone, he would believe that which would approximate the average of the sum total of all the world's opinions up to date.

To digress for the sake of interesting conjecture,—what sort of a man would a child develop into were it possible to seclude him entirely from the objective thought of the world so that, from infancy to maturity, he had no opportunity of taking on beliefs other than those he came into this existence with. To postulate the resultant outcome justly, we would, of necessity, still grant the expedient of experience to our subject, an impossibility naturally, if we were to separate him entirely from objective thought,—but nevertheless, what would be the outcome? Your uncontaminated man would merely present an average type embodying the predominant beliefs of the age, with this one exception—he would be what would be termed a genius in some one line of

MEDITATION FOR THURSDAY, THE 26th

The Infinitude of Perfection is now creating Limitless Good for me.

achievement. That characteristic, that individual expression for which his existence had been postulated would have had free rein in its development and would blazon itself forth among the established standards of men as supernatural. From the point of view of good or bad, if one wishes to differentiate a relativity, what would he be? Without doubt, he would express a preponderance of what man calls good. For good is but a greater degree of Truth, and what is in accordance with Truth as an existence in subjectivity, is a permanent reality, unchangeable and eternally effective.

No other period of life than infancy, therefore, offers such a fascinating study from the psychological point of view. Now it is that the beauty and wonder of the natural unimpaired incentives of Mind surge through into outer expression. Now it is that prejudices, fears and habits of belief have not as yet been definitely accepted by the objective reasoning faculty of the child, and we see,—if we look understandingly,—occasional glimpses of pure, unadulterated expression of cosmic reality surging outward through these natural channels; channels as yet unrestricted by education. As always, there was true wisdom in the great Philosopher's statement, "Suffer them to come unto me . . . for of such is the kingdom of heaven." During this period that which the child really IS, is expressing itself. Here we have the privilege of witnessing the closest contact with God-expression; that expression more naturally divorced from artificialities than can be seen elsewhere in man's domain. An understanding of Religious Science causes one to realize however, that the consciousness with which the child is born (the race consciousness) contains within itself, not only what are called God-like convictions, but also many others which do not come in this category,—that accumulation of mistaken ones arrived at by man from time immemorial. Now the subjective consciousness is purely deductive, that is, it does not possess the ability to differentiate, hence it is that any or all convictions contained within it may make their way to the surface, so to speak, and seek outer expression or acceptance through the mind that has not as yet developed an objective resistant faculty. Here it is then that the office of the parent or teacher assumes its paramount position. At this stage, wise guidance and Truth instruction are in justice due the child mind, and, if the parent but realized it, every natural tendency of the mental make up of the child is at this time in the most ideal state to accept and cooperate in the establishment of thought habits.

At this time then, because of the state of rare susceptibility and non-resistant acceptiveness of the infant mind, plant the Truth concepts and begin the weeding out process on destructive race tendencies. As grown-ups, we all realize that our chief task in learning today is unlearning yesterday's mis-

MEDITATION FOR FRIDAY, THE 27th

The Spirit within man is God. The Law is subject to the Spirit.

taken habits of thought. Just because the mind of the child is preponderantly subjective is the reason it is so vitally in need of the guidance of wisdom if the child is to be assisted to reach man's estate free from the usual limitations. Good, or the Truth will undoubtedly triumph ultimately, but the process of attainment may be speeded up for the child if it has the advantage of Truth guidance from the very beginning. Who of us would not have welcomed the opportunity of going through life minus the fears, inhibitions and foolish prejudices established during infancy. This, then, is the privilege and the duty of the parent or teacher toward the unfolding consciousness with which he comes in contact; to shield it from the acceptance of anything unlike Truth and to implant within it the realization of the all-pervading perfection of God and His universe.

LESSON ONE

EXPLANATION

Since the lessons herewith to be presented are for the child in the embryonic objective conscious stage, and since it is known that during this stage the imaginative faculty is the ruling one, they will be expressed in narrative form, allegorical, if you please, for in the final analysis all expression of Truth, as comprehended by man, would have to come under the allegorical heading,—at best, man's words being but symbols for that which they represent. In the story following, an attempt is being made to instill the conviction of Unity, or, the thought that God is all there is. Logically the story of creation offers itself as a most suitable starting point. The narrative presented will be a continuous one divided into twelve monthly installments (lesson stories). In this first lesson the parent or teacher is requested to impress the mind of the child with the thought that, inasmuch as God created all out of Himself, they themselves, are to realize that everything about them, including themselves, must partake of God qualities and that inasmuch as they do, they then are constantly to see and recognize and believe and understand that everything is perfect, beautiful and good. It is a helpful practice to have the little one put God (good) into every-thing they see or do, watching to see how their imaginative faculty interprets the meaning of God in all the respective little incidents of their daily lives. Above all else, see to it that God means happiness, joy and fearlessness to them. Try so definitely to make them understand that because God has created all, there is absolutely nothing to fear, and that

MEDITATION FOR SATURDAY, THE 28th

The Spirit of God within me constantly inspires me to greater achievement.

because of the very nature of this creation, there can be nothing but happiness. Joy and happiness should be the keystone of all child guidance. It will be established through a whole-hearted acceptance of the integrity of life and the universe. The parent or teacher must first have his own conviction on this point before he can hope to impart it to his charge. In the "Lesson Story" the symbol of "God playing" is intentionally emphasized in the desire to create the impression that His world is the scene of Joy and not sorrow. Lest children misconstrue the idea of a "Game," see to it that they understand that God's game of Life and its activity is truly the only reality there is. That our game (activities in life) are too often just the make-believe kind (when not in accordance with Truth), but that God Plays, that is, that the existence of creation concurrently with its innate nature, is the paramount reality of all time.



FOR THE CHILDREN

FIRST

LESSON STORY

LONG, long ago, at a time when everything began, God decided to play a game, and this Game was called "Creation," meaning, the act of building that which had not before been formed. Now, at this time there wasn't a thing in existence but God, so God hadn't anybody or anything to play this game with but Himself. But, being God, he knew that He could make whatever He wanted, and since He had decided to just play and be happy, He set out to create all those things He could think of that would cause Him the most Joy, making out of Himself—since there wasn't anything else—each and every wonderful toy He desired to bring into the game. So you see, He first fashioned the world and all the things in it, putting His marvelous strength and power into all the living forms that it held; giving to each living thing His loving care, His beauty and His perfection and arranging all out of different parts of Himself so that nothing ever could go wrong and spoil His happiness,—and then, when He saw what delight He was getting from His game, He was so pleased that He decided never, never, to stop playing it. He was so sure that this was His best way of being happy.

God thought to Himself, "Mountains are wonderful, I will make a mountain." So He put some of His nobility into them. But the mountain was barren, so He clothed its rocky slopes with a bit of His Life in the form of trees,

MEDITATION FOR SUNDAY, THE 29th

The all-pervading presence of Divine Wisdom liberates me.

and with some of His Purity, capped it with snow so that it would be poured down into the valleys and keep everything fresh and beautiful. Then God thought of birds to live in the branches of the trees, and of animals to play in the sunny glades. His Purity was so great that He had to fashion streams that came from the snow into rivers which He spread over all the meadows at the foot of the mountains. He painted His Love into the blue of the sky, the white fleecy clouds and the green of the foliage; but something still was needed to use up more of the beauty God felt within His heart, and so He thought of flowers. Yellow, red and blue, the flowers came crowding together and, fringing the edge of the river, saw themselves reflected in the water and, happy in their loveliness, held up their faces for the kiss of the sunshine which God had really fashioned out of His own smiling Joy at all the beauty and glory of His own game.

Into the meadow came the birds, the beasts and all the little creatures God created—reptiles, butterflies, bugs and beetles, and they all basked in God's smile and were happy. God was more than pleased, too, but He thought, "I must make something that can more fully enjoy this beautiful place. The beasts and the birds do not see all the wonder of these flowers, these trees,—they don't realize how perfect it all is,—the fragrance of my Purity; the song of my Joy; the color of my Happiness; the beauty of my Form. No, I must make something else. Something that would *know as I know, and be happy as I am happy.*" God pondered. What could He create which, in addition to feeling, seeing, tasting, smelling and hearing,—all the living things He had made could do that,—what could He make that, like Himself, would be able to grasp the whole of this perfection? Why,—*something more completely like Himself*,—that was it. Something that, in addition to feeling, seeing, tasting, smelling and hearing, would have the power to *know that they were like Him*. And so,—HE CREATED A CHILD!

* * * * *

DOROTHY DOUBT'S ADVENTURES

By ETHEL WINTON



RUDGING home from school one day, Dorothy was startled to hear her father's voice call her name. There he was in a station taxi on his way home in the middle of the afternoon. Dorothy wondered what could have happened. She knew that Daddy, for ten years, had hardly missed an hour from his duties as teller in one of the big banks in the city. As she snuggled down beside him, Father explained that he had a bad headache, and Dorothy saw that he looked white and ill.

MEDITATION FOR MONDAY, THE 30th
There is nothing within me that denies my Good.

When they arrived at home, Mother whisked Daddy upstairs and Dorothy heard her shut the door of her room. Half an hour later Dorothy discovered Mother huddled up in a corner of the davenport, and she was actually crying. Dorothy sat down beside her and took her hand and soon Mother dried her eyes and drew Dorothy close to her. "Darling," she said, "what would Bettina say if someone accused you of taking something that did not belong to you?" "Why, Mother, of course she would tell them they were mistaken." "Yes, but suppose they didn't believe her and she couldn't prove that you had not taken this thing. What would she do then?" Dorothy sat for a little while lost in thought, then she said, "Mother, she would declare the truth about it, first of all, and then she would not care what anybody else thought about it." "Oh dear," sighed Mother, "I don't understand. But, Dorothy, something very unfortunate has happened to your father—I think I must tell you about it. Several people have suspected him of knowing something about the loss of valuable papers. Daddy is very unhappy because he feels that these people should have had complete confidence in him. Do you think, 'knowing the truth' as you call it, would help?" "Of course, Mother. Let us sit here quietly and just see what God knows about it."

Silence reigned in the room until Dorothy spoke. "Now, in the first place," she said, "nothing can really be lost in God's world, and then, there isn't anybody to suspect Daddy of doing anything wrong, because you see, Mother, God is all there is and this must mean that everybody that lives is perfect and beautiful and trustful, just as God surely must have made them. Now, all we have to do is to know that this IS the way it is, so while we sit here, let us know that *God is in all, and through all, all the time.*"

Father came down to dinner, but Dorothy noticed that he didn't have his usual appetite. While they were at the table Father was called to the phone. He came back looking puzzled. "That was Carter, the president of the board," he said to Mother. "He is at the golf club, but said he would be right over." "Oh, Frank!" Mother exclaimed, "I am sure something good has happened." "He was very pleasant," Father replied. "Maybe they have found the bonds."

¶ Half an hour later Mr. Carter arrived and talked for a long time with Father. When he had gone, Father came leaping up stairs three steps at a time, and his face was shining with happiness. "Frank," cried Mother, "Is it all right, have they found the bonds?" "Yes, and I should say it is all right," answered Father, as he gathered his dear ones into his arms. "Old Carter behaved handsomely. He said it was against his wishes that I was questioned at all, but that the detectives insisted. He meant to talk to me immediately after the meeting, but couldn't find me. Carter said the situation

MEDITATION FOR TUESDAY, THE 31st

God is All, therefore the Divine Nature is my nature.

had made him realize what a valuable employee I really am, and he is going to get me a raise. Hurrah!"

As he set Dorothy back on her feet after the bear-hug he gave her, Father noticed the happy glances she was exchanging with Mother. "Well, Miss," he asked, "are you the cat that swallowed the canary? You look like it." "No," replied Dorothy, "but Mother and I swallowed a great big dose of Truth and it makes us feel just as good."

* * * * *

ANALYSIS OF THE STATEMENT OF BEING

By MABEL A. LANGDON



OD made man in His image and likeness, perfect, and gave him dominion.

What is God?

God is Spirit—The essence, the substance out of which everything is made. God is all the good in all the world. All Good. All Life. All Wisdom. All Power.

What am I?

I am an intelligent being, or person, made by God, with the power to create. Within me is the *Great Life of God*. Within me is the *Great Love of God*. Within me is the *Great Wisdom of God*. I am Good—Very Good. Good for something. Good for Much. Within me is the power to do all things. It is my part of God.

I may be a three-year-old, building a house of blocks; I may be six, writing my first alphabet; I may be older, writing a poem—building an aeroplane—making a dress—constructing a bridge or taking my part in the drama. I look over what I have done today, deeply grateful that I have the power within me to do so much. I call my imagination into play, and I wonder what my work would look like if I had done it *twice as well*. The block house would be more attractive; the penmanship would have a finer shading; the poem a deeper meaning. The plane would probably soar to heights unexpected; the dress would be a "creation"; the bridge would withstand any disaster. I, myself, would become a Great Actor on the stage called Life.

I know that within me is a great power and I can do great things.

All wisdom and all power is mine today.

Truly, the father and I are one.



MEDITATION

"I Am Filled With Joy"

By ERNEST S. HOLMES

LET us remind ourselves that the spirit incarnated within each of us is the Universal Spirit which is God,—the eternal Father,—the parent Mind, and that this Spirit incarnated in each is a bond of unity existing between all. That thing which enables us to recognize each other is the universal Spirit in each, recognizing Itself through all, and calling Itself by name when It speaks to any of us. The spirit within is joyous, for it is God, the Living Spirit Almighty.

With this thought of Reality in mind, we can recognize a spontaneous joy and happiness welling up from within.

The whole world is seeking peace, joy and happiness, which condition can be brought about only through an inner realization of a unity with good and the certainty of the soul. While there may be nothing in rational science which can guarantee the certainty of the soul, there is something within which enables us to sense that the soul is a thing other than the life which we live. That it is born of eternal day and made in the image of God, to traverse the heavenly way. Everything in life cannot be rationalized. For instance, the most obvious fact which confronts us in life is that we live, and yet by no rational explanation whatsoever can one explain *why* he lives.

The ultimate verities of life are self-existent and have no reason for being other than that they *are*, they do not *explain* themselves, they *announce* themselves. And it is only when we come into conscious union, cooperation and affiliation with that spiritual consciousness indwelling our own soul and which we feel overdwells the universe that we come into a state of peace, and only as we come into a state of peace can we come to a place of joy. We wish a joy which cannot be taken from us, which no circumstance or condition can alter, a joy which seems to be in league with the music of the spheres and joined with the invisible forces of life; knows its own being and is safe in that knowledge. When we say "joy in me" or "I am filled with joy," then let us realize that this joy with which we are filled is the result of the eternal Presence flowing through everything, flowing through our own lives; that this joy comes from a fountain of life within our own souls which can never be quenched; that there is something within us, eternal, immutable, unconquerable, and because of this eternal divinity indwelling our own souls we are filled with joy.

THE GLEANERS



PERHAPS no other artist has so completely painted his own life into his pictures as has Jean-Francois Millet. He was a peasant, born near Cherbourg, France, in 1814, of generations of peasants. Being the eldest of eight children much of the hardest work fell to him, and long, weary hours were put in in the fields, ploughing, sowing, reaping, digging.

At noon, while the others rested, he occupied himself drawing pictures of the sheep, the cattle, and the peasants. His artistic ability was soon recognized, and at a great sacrifice his father took him, at the age of eighteen, to study art in Cherbourg. Just two months later the father died and the boy returned home determined to again take up the life of drudgery in the fields. This his mother and grandmother would not permit, reminding him that it was his father's great desire that he be given every opportunity possible to develop his talent. Thus persuaded, he returned to Cherbourg, where he studied art for two years. At the conclusion of that time the Town Council voted him a pension that he might complete his studies in Paris. Hither he went, but he never was able to adapt himself to city life, and he suffered much from loneliness and homesickness. The promised pension was irregular, and before long ceased altogether. Millet was now forced to earn his living by painting sign-boards, and small pictures, which sold for as little as five francs.

On one of his infrequent visits home he married a girl of very fragile health, and returned with her to Paris. She lived but three years after their marriage. A year later he married the second time. Several children were born, and life became a real struggle. In 1849, no longer able to endure the city life which he loathed, and the terrible hardships which poverty there entailed, he moved to the little village of Barbizon near the forest of Fontainebleau. Here he could once more breathe the free air, paint the sheep, and the fields, and the peasants he loved,—here he felt at home, and here it was that he did his greatest work.

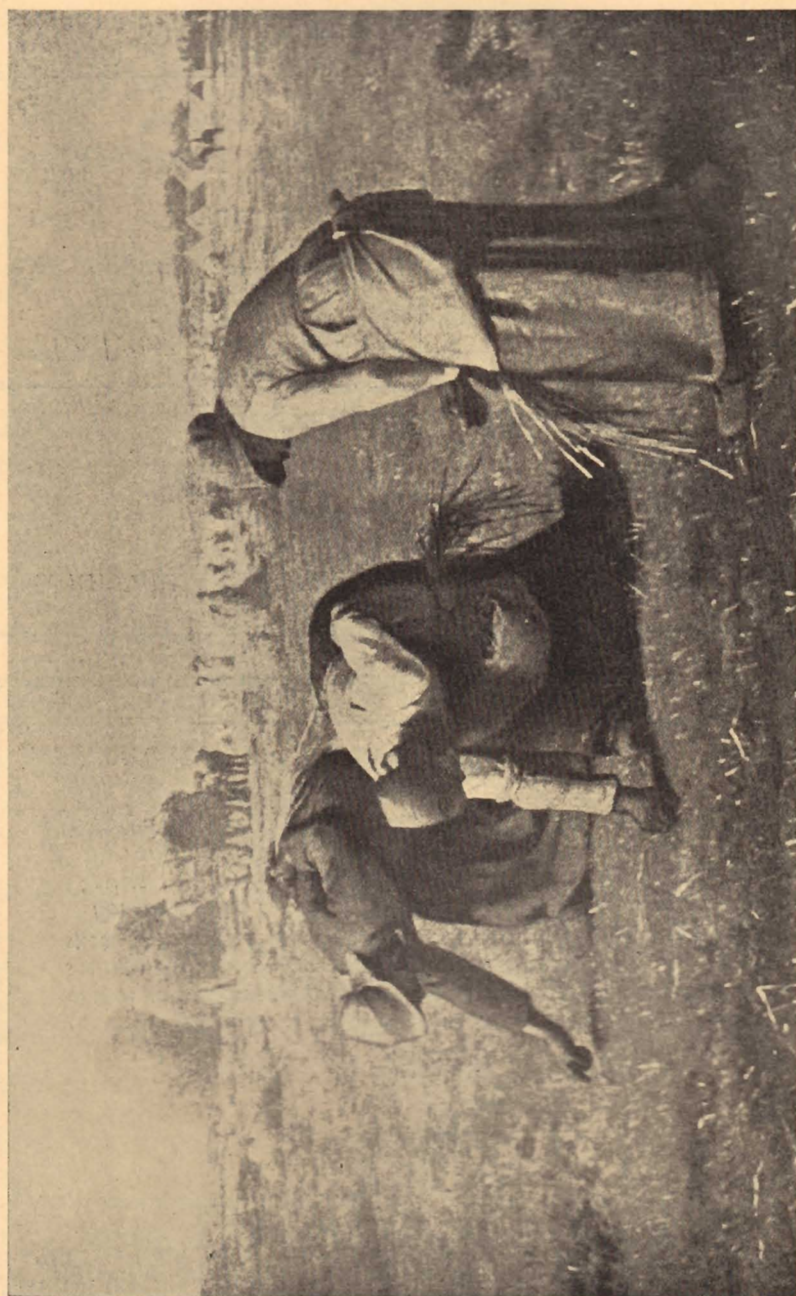
Those who believe that only the ideally beautiful should be depicted in art, or those who go a step further and say that a picture or a statue which does not present to the eye the ideally beautiful is not art, find little to admire in the works of Millet. There is an old maxim which says, "Nothing is beautiful but truth," and we may believe that it was this sentiment which actuated Millet. He depicted nature and life as he saw it, and he saw it through melancholy eyes. "I find no joy in nature," said he, "though I often find peace." Although his technique has been surpassed by many, and his colors do not

enrapture, he was a true artist in his ability to make the spectator see what he saw and feel as he felt. In composition he was a master. He never for a moment forgot the picture as a whole. Every line, every fold of a garment, every branch of a tree, is there because it has something to contribute to the picture as a unit. He is never carried away by detail (in this he might almost be considered the forerunner of the futurist style of painting), and this is probably the principal reason one always "breathes" in his pictures. No one has surpassed him in his ability to render air,—his figures, his cattle, his trees, are all bathed in air.

All of Millet's best points as an artist are most completely set forth in the picture entitled "The Gleaners." The subject, dating back, as it does, to Bible times, is appealing. For centuries a curse is supposed to have rested on any land-owner who "went over" his fields, after the reaping, and likewise he had a right to expect a blessing if he permitted "gleaning." So the gleaners were not only expected but welcomed. Some consider that the three figures in Millet's picture typify Youth, Maturity, and Old Age, beginning with the figure on the left,—the idea conveyed being that the peasants spent their whole lifetime in the fields. Others believe that the figures in the foreground are incidentals, that the lines of their bodies lead the eye to the background, which they consider the real picture. I do not believe that this is consistent with what we know of Millet's character and love of truth, (he named the picture *The Gleaners*), nor with his method of considering a picture as a unit of composition.

I doubt if Millet intended to wring our hearts by the contemplation of back-breaking toil. This was life as he knew and accepted it,—he was not a reformer. But whether he intended it or not, there is for every thoughtful observer a lesson in this picture. Although there is abundance, as typified by the stacked-up grain; these women accept as their lot only the little that someone else has left. They are not conscious of Infinite Supply, but with eyes downcast see only the ground, and the grain of wheat which lies at their feet. There is no acceptance in their hearts of the idea of Plenty,—they are earth-bound figures, even the head of the one most nearly erect being below the horizon-line. This is the use they have made of the Law,—their "demonstration" is perfect, as it must always be in the case of every one of us. Too many of us have a gleaner's consciousness of lack, drudgery, and privation. Let's straighten up, take a long breath, and become landlords (masters of the land,—the result of the use of the Law). Too long have we all been gleaners.

* * * * *



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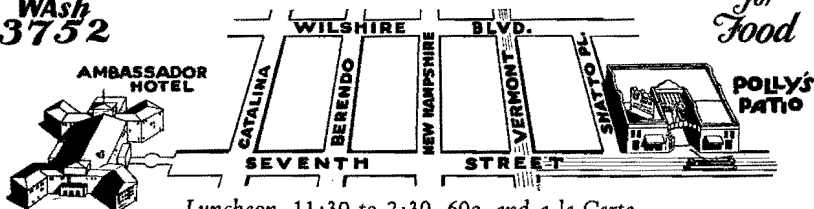
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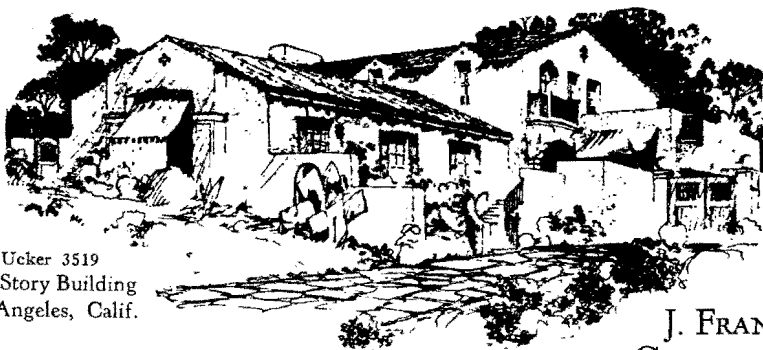
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