

THE
RELIGIOUS
SCIENCE
MONTHLY

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THINKING
THROUGH

by

ERNEST S. HOLMES



Subscription Price \$2.50

Single Copies 25¢

Institute of Religious Science

and School of Philosophy, Inc.

A Nonsectarian College of Metaphysics

ERNEST S. HOLMES, Dean



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Primarily, The Institute of Religious Science and School of Philosophy, Inc., is an institution of learning that in no way competes with any established church or doctrine, existing solely for the purpose of enlightenment on Religious Science and its application to the greatest of all Arts—that of Life itself.

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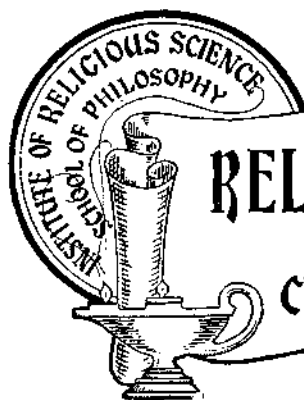
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RELIGIOUS SCIENCE

A magazine of
Christian Philosophy

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Published Monthly by the Institute of Religious Science and School of Philosophy, Inc., at
2511 Wilshire Boulevard, Los Angeles, California

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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.

SERVICE ANNOUNCEMENTS

THE NEW SERIES OF LESSONS

On page 9 will be found the first of a series of twelve monthly lessons in the principles and practice of Religious Science, which are being presented by the Institute of Religious Science. The lessons will enable readers of the "Religious Science Monthly" to gain a comprehensive knowledge of the law embodied in mental action.

THE DAILY READINGS

These readings are selected from the official text book of the Institute of Religious Science, "The Science of Mind," by Ernest S. Holmes. They will enable the student to intelligently prepare his consciousness so that the greatest good may be gained from the meditation of the day.

The readings are designated as follows: (¶ 1 - Page 32 ¶ 1 - Page 33.)

Explanation: Read paragraph 1 on page 32 and paragraph 1 on page 33. Paragraphs are always considered as that portion of text appearing under a sub-heading, one or more of which will be found on each page. The reading should continue to the end of the designated paragraph only.

THE UNIFIED TREATMENT

That all may be unified in the same treatment concept for a definite period of time thereby gaining the stupendous impetus of the co-ordinated power of one-pointedness, and definiteness, henceforth, a general treatment will be prominently printed in the Religious Science Monthly. The treatment for this month will be found on page 19.

Treatment constitutes the losing, or setting forth into the realm of creative mind, definite word concepts backed up by faith, belief and honest conviction that the expressed concept is the Truth. The treatments published in our monthly will always be the Truth. The faith, belief and conviction, however, must be evoked by the person using the treatment. A conscientious application of the Daily Reading and Daily Meditation service now offered in this magazine will bring about this state of conviction: the readings, fulfilling the requirements of the reason; the meditations, raising the consciousness to that plane of poise and naturalness from which most effective treatments issue. The words of the treatment are to be expressed definitely and calmly, following the act of meditation. The treatment is to be repeated each day during the month.

NEXT MONTH

In the July issue there will appear the first of an additional series of lessons that should prove of special interest to many students of the Religious Science Monthly. This course of instruction is designed especially for children. It will prove most interesting to mothers who are desirous of emplanting the basic principles of metaphysics in their children's consciousness.

The RELIGIOUS SCIENCE Monthly

Vol. 1

JUNE, 1928

No. 9

EDITORIAL



CHRISTIAN D. LARSON, speaking at the Institute of Religious Science recently, said, "To think your own selected, designed thoughts—no matter what the circumstances—when you can do that your life—your destiny—is in your own hands."

When we can do that! Yes, when! Now, most of us are swayed by every passing wind of circumstance. What a magnificent task it is to actually control one's thinking. Try it for just one hour and see how difficult it is not to think destructively. Endeavor to entertain no thoughts of worry, fear, doubt, suspicion, anger, hate. Mr. Larson continues, "Thoughts teem through the mind, thousands each day we live. Perhaps one out of a hundred of these may be termed constructive. It is only the person who is fortunate enough to have evolved a higher consciousness, who is free from the practice of destructive thinking. Is it surprising that we see the world filled to brimming over with the objectification of these false ideas? Take up the morning newspaper and you will find the situation summed up in a most conclusive manner. Now none of us want to be sick, poor or unhappy and the way out is one of those seemingly simple things, which are so very difficult to do. Stop thinking destructively and concentrate on those ideas which are productive of good in any of its manifestations."

Concentrate—another Herculean task in this day when life moves so swiftly, yet it has been done by every man who has reached the pinnacle of success. If we would really give our attention to this task of controlling our thoughts—if we would concentrate on the good and discard from our consciousness all destructive ideas, we should unfailingly bring into our experience only that which is desirable. This, then would seem to be a task worthy of anyone's attention.

Mr. Larson said, "If we could concentrate up to one hundred per cent, instead of the five per cent, which is about as much as most of us can do, we would become conscious of amazing power and we could do wonderful things, because we could place this power—direct it."

THINKING THROUGH

"SUBCONSCIOUS RECEPTIVITY AND OBJECTIVE PURPOSEFULNESS"

By ERNEST S. HOLMES



I WAS stimulated to speak on this topic through reading an article called "Machinery," by Henry Ford in last month's "Forum." He states that he believes we are surrounded by ideas,—that we have always been surrounded by ideas, and that if we were receptive to them we should be able to find out anything that we wish to know. But, he says, thinking is the hardest thing in the world. If you can develop a thinker you can develop a man who can do what he wishes to do, have what he wishes to have and be what he wishes to be. This is true.

We are surrounded by ideas, we are surrounded by an Infinite Mind, which, should we become receptive to It, could acquaint us with anything and everything. I would like, however, to differentiate between the thought of being surrounded by ideas and the thought of being surrounded by an Infinite Mind. There is a difference. Ideas are the product of mind, hence mind is the father of ideas. There could not be a thought without a thinker or an art without an artist. I believe that we are surrounded both by ideas and the mind which conceives them. Hence I would carry the thought a little farther in order to get a deeper meaning from it. We are surrounded by an Infinite Intelligence which we think of as the Mind of God. This Infinite Intelligence we do not conceive of in Its entirety. We touch It only in spots. It is the potential storehouse of all possible knowledge which was, and is, and is to be. This must be true if we are dealing with the Mind of God. But this Infinite Mind, so far as we are concerned, is contacted by us only where our interest lies. While it is the cause of all that is and is the ultimate of all, it is open to us only where our own thought is receptive to It. So an inventor draws from it inventive genius; a painter, the inspiration to paint. The thing he draws from this Mind is, of course, poured through the avenues of his own consciousness and interpreted as his own objective act. In this way we have an individualization of a Universal Spirit.

Now we are striking into the very root of all philosophic thought. How is it that the eternal God, the Infinite Mind, the One back of everything, can differentiate, particularize or personify Itself in numberless ways without chang-

MEDITATION FOR FRIDAY, JUNE 1st

*My thought is creative. I work in conscious union with
Nature and Her forces. I AM.*

ing the nature of the One. If we go into our garden where there are a dozen varieties of plants we shall see that from one creative soil, by one law in that soil, a dozen different kinds of plants are grown. All have their root in the one soil. If then, we realize that the Spirit operates in the same way in the physical world we shall have the question answered; "how is it that God manifests Himself through so many people?" We are all different; no two are the same; each has a unique place in the universe; each is a special product of the Almighty Mind; each lives in It, by It, and without It no one could live. Each individual life is rooted in the well-spring of this Eternal Existence and each draws from It that which he can receive. Each contacts It through his own mentality in some particular way and consequently draws from It individualized expression; an expression which satisfies himself, which expresses his own life. We are all surrounded by this Infinite Mind and by Divine Ideas. For instance, we are surrounded by the idea of beauty. If we were to make our minds receptive to this beauty we should become beautiful. There is a difference between that which is beautiful and that which is pretty. Look long in the face of Abraham Lincoln or of Emerson, they certainly are not pretty, but, they seem beautiful. You will find here a subtle beauty, a something which will strike you as beautiful beyond anything that is simply pretty. Whoever dwells upon beauty tends to become beautiful, there will be a grace and charm expressing itself through him which no one can fail to recognize and appreciate.

So, if a man makes himself receptive to the idea of love he becomes lovable; and to the degree that he embodies love he is love; and this is the love of God, the universal love flowing through him. This is why people who love are loved. It does not pay to hate. Hate is a human idea; Love is a divine verity. Whoever makes himself receptive to the ideas of peace, poise and calm, whoever calls upon these divine realities, finds that they flow through him, and he becomes peaceful, poised and calm. He has mental equilibrium and balance. Try this some day when you feel distraught, discouraged, agitated and irritated. Sit down with yourself, for there is a self within you that is real, no one will ever enter here but yourself; it is you. Therefore, sit with yourself, that you may meet your other self; that the inner self may talk to the outer self, speak to it and call it peace, if it is peace you need. Say—"Perfect me within me"—just as though you were talking to a person,—or—"My peace within me, which is perfect, come forth and express through me;"—and musing on this, meditating upon it, being receptive to it, not forcing, not coercing, but allowing—you will find that the physical body will relax. Your agitation will disappear. Confidence and trust will follow. Poise, equilibrium and balance will be

MEDITATION FOR SATURDAY, THE 2nd

My brain is an instrument for my use. The thinker is greater than his thoughts. Mind is eternal.

gained and you will have gone a step farther towards opening up a permanent avenue through which peace and poise can flow through you.

So we might say of all the Divine Ideas: life, joy, love, poise, peace, harmony, and anything which stands for the idea we desire to embody. We are dealing with the creative intelligence of the universe. It is the mind and the intelligence back of all thought and the united intelligence of the human race does not equal, approach nor approximate it. It is that without which there could be *no human thinking*. Hence we find here a limitless possibility. If you are an inventor and do not quite grasp the idea which you wish to utilize in your invention, what are you to do? Just look within yourself for the answer. Now say, "Creative, inventive genius within me,—the knower,—let that which you know about this particular thing be known to me." Make your words specific and direct.

When the Infinite Mind flows through the individual consciousness, by intuition, it comes to the surface of the conscious mind and becomes an actual experience. Truth comes from the inner self to the outer self, from God, the Universal Spirit, to God the manifest man; for every man is a direct manifestation of God.

There is something within each which may be consciously called upon. There is nothing too small or too great for the Infinite Mind. Listen! Be receptive! Believe absolutely! Be convinced! The man with a purpose in life is always consciously or unconsciously holding this purpose up to the divine influx, thus causing an outpouring of divine wisdom through his own individual mind. I think that every great man who ever lived has done this. He may not have known or believed that he was doing it, but I think that every man who was ever a success in any branch of life has used this power. It makes no difference whether we say ideas come from God or from man, for when we get back to the man who is made in the image of God we cannot separate him from God. God, the Universal Spirit individualizes Himself in man, the particular spirit,—man is a personification of the Infinite Spirit.

Suppose you wish to know how to accomplish something. You think back until you realize the truth about the universe. It is *One and not two*. It is a perfect *One*. No part ever disrupts the *Whole*, neither can the *Whole* create discord in any of Its creations, because it is *One*. That which is a perfect unit is in perfect harmony. Feel then that It expresses Itself directly in this thing which you do. It is your guiding star in this particular enterprise. "Go not thou in search of him but to thyself repair. Wait thou within the silence dim and thou shalt find him there." There is a side to us which lies

MEDITATION FOR SUNDAY, THE 3rd

My body is operated upon by my thought.

open to the Infinite but the Infinite can become the finite only as It pours itself through the finite mind and its thinking apparatus. The knowledge of the infinite wisdom can become human knowledge and human knowingness only in such degree as the human furnishes a channel through which the Infinite may flow. The greatest men who ever lived have recognized this fact. They have consciously expected it, consciously accepted it, consciously received it, and there came a time when they consciously felt it flowing through them.

If we need divine guidance, if we do not know what to do and have no conscious concept; we should consciously call for one, saying, "Perfect Spirit within, which cannot be mistaken, acquaint my mind." Take a meditation like this: "Let the Infinite Intelligence within me acquaint my mind, tell me what to do; that the intelligence within me may come forth into personal expression." This is the practical thing to do. But bring it through. Do not leave it up in the air. Here is the difference between a dreamer and the practical man. The dreamer is always floating around in the clouds. The practical man keeps his thought in the clouds and his feet on earth. In this way he brings heaven down to earth through himself. This is always necessary. Let us keep the dream side open as it is the beautiful side of our natures. It is the meditative, contemplative side. It is the subtle thing which feels itself merged with the universe and at one with all good. As this inner self is in connection with the outer self it causes a flow of intelligence—stimulating the mind and brain to purposefulness, to creative genius, to executive ability. There is something about every one of us, even in the practical everyday and workaday world which longs for this soft, silent presence. If we spend our entire time in objective things and never get back to that higher self we become weary. It seems as though we are piling brick upon brick only to see them fall again and crumble about us in ruin. The toiler dies in a day unless the dreamer refreshes and invigorates him with that divine influx which comes from the inner self which never tires,—“fed by the deep eternal fires.”

There is a side to everyone which is entirely open to the Infinite. But when the Spirit comes and brings Its gifts through the Law of Divine Love, which is ever pouring itself upon humanity, blind though we be and unseeing,—It can only give us what we will take. The taking is mental because it is a thing of conscious concept. If I persist in saying "Life cannot give me that which is good," it cannot, for Life must interpret itself through human intelligence.

Let the unhappy man call upon joy. It is indwelling. That joy which is interpreted through the music of the spheres. That joy which sings in the dark

MEDITATION FOR MONDAY, THE 4th

God made me and made me perfect, therefore every organ in my body represents a perfect idea.

and whirls in the wind and dances in the sunlight. The joy of the eternal *sense* of completion which must be inherent in the Divine Mind. Let us open our consciousness to the influx of joy and say, "Joy, joy, come to me. Enrapture my soul. Let my soul lay open to joy, that joy in me shall interpret itself through me as it does through all nature." As Lowell tells us:

"And what is so rare as a day in June?
Then, if ever come perfect days;
Then heaven tries earth if it be in tune,
And over it softly her warm ear lays;
Every clod feels a stir of might,
An instinct within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in the grass and flowers."

Suppose we should call upon that joy which climbs to a soul in the grass and the flowers. This joy is within us. Joy and happiness. It is not right to be unhappy. It is wrong to be sad and depressed. If there is a *sin* this is a *sin*.

Let the man who is sad and depressed call upon that well-spring of joy within his own life that it may overflow in him and he will be radiant. One cannot long be depressed when he contacts the Divine Mind. It will surge through him with such a vital sense of satisfaction that he can hardly contain himself. And the man who is always tired. Why is he always tired? Not because he is physically weak. It is because he is in mental conflict with life. Mind rests in action. The Spirit is never weary. God does not have to sleep. Let the man who is always tired and depleted in vitality call upon the vital force within him. He is surrounded by it. Now he wishes to interpret it as life energy. "Perfect life, complete life within me" (not somewhere else), let that within me which is life, force, power, vitality, *come forth*. Sense it. Feel it. Listen to it. Receive it. Expect it. Take it. It is.

"Tis heaven alone that is given away,
Tis only God may be had for the asking."

We wish, in this movement of Religious Science, to develop a people who believe what they affirm, a body of people who believe they are surrounded by a Divine Intelligence and that It guides them. Believe that you are surrounded by an Infinite Intelligence which knows. All learning is some faint glimmering of this Infinite Mind which already knows. Learning is necessary.

MEDITATION FOR TUESDAY, THE 5th

*Sickness is the result of thought. By changing my thought
and knowing my body is perfect I heal myself.*

We believe in it as we believe in all the sciences and arts. Why? Because they are all conscious efforts to open the mind and the human intellect to the influx of these Divine Ideas, whether through art, science, religion, or philosophy, it matters not. They are but different expressions for letting the Eternal Mind come through some concrete channel of human endeavor. We are to develop a mentality that is no longer afraid. There is nothing to be afraid of but yourself. You will never meet anything in life outside of your own mind which can frighten or harm; you will never meet anything outside the confines of your own consciousness. We are to live happily, in peace, with spontaneous joy, knowing that right is might and in the long run it always is. There are temporary disillusionings, there are temporary moments of dissatisfaction, but in the long run the man who trusts the universe will find that he is rewarded definitely by that universe in which he trusts.

We are to be ourselves but are to realize that through the individual soul the Infinite thinks and goes forth anew into creative art, and living. Whatever you do is important if it is a constructive thing. If it is making a loaf of bread, what is more important? If it is sweeping the floor;—if it is writing a sermon—or building a house? Nothing is more important than the thing you are doing if it is constructive and produces happiness, peace and joy. This is all that is essential. This is all that is necessary. And this is all that ought to be. What will bring peace, happiness and joy is all I am interested in. This may sound selfish but it is not. When one realizes the unity of the whole he knows that the greater happiness he expresses, the more happiness is brought forth through him, the more good he does, the closer he is to Divine Reality.

As this individualization of Spirit takes place it permeates the finite consciousness, it saturates the human personality with the essence of Its own being and radiates a power and reality that is sublime. "Call upon me and I will answer." "Onlook the Deity and the Deity will onlook thee." "Act as though I am and I will be." *God—in man, as man—is man.* Be receptive to your own nature and let that nature flow into your everyday living.

* * * * *

¶ New arts, new sciences, new religions, better governments and a higher civilization wait on man's thought. All the pent-up energy of life and all the possibility of human activity works through man's imagination and will. The time is ready. The place is where we are now, and it is done unto all as they really believe and act.

MEDITATION FOR WEDNESDAY, THE 6th

I am a Perfect Idea and am not receptive to any suggestion which does not contribute to my ultimate welfare.



POEM OF THE MONTH



Worship

By HELEN VAN SLYKE

*I worship the Indwelling Spirit,
I worship the God within me,
"Spirit moved on the face of the waters,"
So God worships Himself within me.*

*I go to the House of Worship.
Yea! In mountain, and field, and tree,
In the blossom by the wayside,
In the forest, and in the sea.*

*I go to the House of Worship,—
In the man I meet by the way.
Is he sick and poor and disheartened?
Then here will I worship today.*

*I'll show him the Indwelling Spirit,—
Reveal the Self to his eye.
Here is my House of Worship,—
Let the Priest and Levite pass by.*

*"Lord, when saw we Thee sick and in prison,—
When ministered unto Thee?"
"Who giveth a cup of cold water
Hath given unto me."*

*For God goes forth in creation,—
The Word dwells in you and in me,
So I worship the Indwelling Spirit,—
'Tis only His House that we see.*

MEDITATION FOR THURSDAY, THE 7th

*The Universal Law of Mind is Impersonal and responds to my thought,
creating for me conditions of health and prosperity or their opposites.*

TWELVE LESSONS

in the

Principles and Practice of Religious Science



IN offering this short course of study, we are endeavoring to put in a clear, concise, and readable form, the basic principles of Religious Science. In accordance with our plan of presentation each lesson will bring out one point and will endeavor to make that point plain. This means that each lesson must be considered as part of the whole and not as an independent unit. Since the course is designedly brief, it follows that the subject matter has been much boiled down. Hence it is most important that each and all lessons be carefully thought out, for, as every thinking student knows, it is only as we make a thing our own that we can use it or profit by it. With these facts in mind you will find that as you more fully realize the significance of these principles, you will be building up a comprehensive understanding, a conviction that is self-demonstrating, a belief that is both satisfying and inspiring.

WHAT IS RELIGIOUS SCIENCE? Without attempting any literal or extended definition at this point, it may be said briefly that Religious Science is the science of more abundant livingness. Perhaps it might be called a science of happiness, since it makes for the perfect expression of the individual and at the same time promotes harmony and joy for all. More exactly, Religious Science is the science of believing in the Greater Self, in that perfect principle within you, which principle is God.

Note particularly this aspect of "believing," for it logically implies that Religious Science may be expected to give positive grounds for belief—belief in a more abundant life, a more satisfying happiness, a greater expression. But obviously one cannot believe in these things unless they are already being experienced or unless there is conclusive and absolutely convincing proof that they can be deliberately and definitely brought into one's life. Another point to be noted is that Religious Science is always referred to and generally accepted as a science, which is just another way of saying that it is "knowledge reduced to law and embodied in system." This also is very significant, for it means that we shall find, first, that certain laws have been discovered and proven, and second, that they are provable by anyone who has an understanding of them.

MEDITATION FOR FRIDAY, THE 8th

By right thinking I can bring into my experience better conditions.

There is a Law which does unto me according to my belief.

METHOD OF LESSON PROCEDURE. If Religious Science is to give us a better understanding of the Greater Self, it is obviously desirable to be first sure we understand pertinent facts about the nature of the self as we know it now. And as our type name, Homo Sapiens, suggests, such an inquiry will have to do largely with our thinking, knowing processes. This study will lead easily and naturally to others that will more directly open up a bigger understanding of our relation to the Reality of Being. In short, the subject matter to be covered in these lessons, is, first, a consideration of our thinking processes, i. e., how the mind works and what is the result of its activity, and second, a consideration of the Actuating Principle back of this activity. Such a progression ensures a solid understanding, and if each lesson be made your own, you will soon find that you not only have a more positive belief in life, health, and happiness, but that the conditions that make for these things are actually being brought into your experience.

LESSON I.

Mind and the Nervous System

In taking up our study of how the mind works we shall begin with the three basic psychological principles, (1) the correlation of mind and the nervous system, (2) the tendency to the reinstatement of thoughts, (3) the selection of thoughts according to the strength of the impulse. A working knowledge of these principles will greatly facilitate mental demonstration, as well as make for a firm metaphysical understanding.

WHAT IS MEANT BY MIND. The numerous definitions of mind may be more or less put into two classes: Those that describe it as the thinking or knowing faculty, or perhaps as a continuous series of mental states, and those that call it "that which" does the thinking or knowing. Using the first we would have to postulate the "thinker" who uses this faculty, hence we will simplify our thought by adopting the second where mind is the thinker. As one authority says, "What we mean by mind is that which perceives, thinks, feels, wills, and desires." The principal characteristic to be noted of the mind is that it is absolutely intangible. It defies location, examination, even understanding. In short, it can only be described or conceived in terms of what it does. Its activities, processes, and phenomena are all we know, or rather, are the bases of all we know about it. Yet so marvelous are these that the more they are understood, the more the Thinker back of them will be appreciated.

MEDITATION FOR SATURDAY, THE 9th

There is a Science of Mind. By knowing that Mind receives the impress of my thought I can make it my servant.

MIND AND THE NERVOUS SYSTEM. In taking up the definite correlations between mental processes and nerve activity it must be kept in mind that the one is not the other. The mind thinks, not the brain, of course. Yet thinking is accompanied by special activities in the brain, and by studying these we put our understanding of mind on a very practical basis.

THE PHYSICAL COMPONENTS OF THE NERVOUS SYSTEM. That great intricate network of nerves, which is centered in the brain and extends to all parts of the body, is made up of some 11,000,000,000 cells. In the cerebrum and cerebellum alone there are over 6,000,000,000, which, by the way, is five or six times the number of people occupying the earth. These cells are called neurones and each is composed of a cell-body with an elongation at each end. In the more fully developed neurones these elongations extend into end-fibres somewhat like roots on a plant. Most neurones are, of course, microscopic, but they vary in length from a fraction of a millimeter to two or more feet. Each is intricately connected with numerous others, so that together they more or less resemble a great system of cords. These again form specific units, the three more important being the cerebrum, the cerebellum, and the spinal cord.

THE ACTION OF THE NEURONE. Neurones are of three kinds, sensory, motor, associating. As their names imply, the sensory carry in impressions, the motor carry out impressions, and the associating serve to connect these. Whether there is actual contact between the end fibres of the neurones does not appear to be known. Neither can it be said whether the action that takes place within a neurone when an impulse is being transmitted is physical, chemical, electrical, or what its nature is. But these matters do not affect the fact that every mental activity does cause a corresponding action along a definite line of neurones. The important part of this action is at the point of crossing over from one neurone to another.

THE ACTION OF THE SYNAPSE. This point of connection between the end-fibres of nerve cells is called the synapse, and the current follows the path where the synapses offer the least resistance, this depending on the amount of use or disuse. In other words, the nerve current simply takes the easier pathway; it goes by way of synapses that have been most used in response to the given stimulus. A still more important fact is that "as the impulse becomes stronger more and more difficult synapses will be crossed." "Difficult synapse" may be taken to mean a junction between neurones that has not been used much, or perhaps not at all, as must be the case in "learning." One more important consideration is that the impulse always tends to continue to the

MEDITATION FOR SUNDAY, THE 10th

*Through the medium of thought I can erase disease, for it is
a false condition.*

point of motor response. This is very obvious in muscular responses, but it is equally true when the action is to the forming of ideas which may not get expression for some time. Summing up, we may say that the direction of the transmission of an impulse from neurone to neurone depends on (1) the relative resistance occurring at the synapses, this being determined by use, and (2) the strength of the impulse. The other fact to be remembered is that the nerve current tends to continue to the point of expression.

NEURONE HABITS AND IDEAS. In tracing the transmission of an impulse along a path of neurones as outlined above it must not be taken to imply that these are the only active ones during a given transmission. Such is far from the case, for while the greatest activity will be along the line of response, there will also be great masses of neurones in greater or less activity, and these all contribute to the total nerve action. This "associated" activity is due, of course, to the fact that the same or similar stimuli have been experienced before with the result that there is a lessened resistance at the synapses. This disposition of the synapses, this after-effect of a nerve current, is the basis of all ideation. It is obviously the explanation of memory and is also fundamental to imagination and reasoning. A lessened resistance at the synapse gives an "association" between neurones, and they form a habit of acting together, thus producing a marvelous system of percepts, concepts, ideas. Indeed, most of our thinking is carried on by habits of neurones.

SELECTION OF IDEAS DETERMINED BY THE STRENGTH OF THE IMPULSE. Important and wonderful as is the part played in thought by habit, it is, nevertheless, only half of the story. The action of the neurones, it will be remembered, is also subject to another determining factor, namely, the "strength of the impulse." Objectively this depends mainly on the intensity and duration of the stimulus, but external attention is so modified by mental states that the strength of the impulse may be truly said to come mostly from the inside. Technically it is the "meaning" that gives strength to an impulse. In other words, we must keep in mind that the organism acts as a whole. Thus it's the attitude, purpose, and desire that really make an impulse strong or weak. This is most readily observed in watching how variously a given condition affects a person on different occasions, and also how variously different people are affected by the same occasion. What we see depends on what we are looking for. What we hear depends on our attention, on our attitude. What we think is gauged by our purposes and aims. What we do is set by the emotional urge within us. Habit determines the disposition of the synapses, but it's the strength of the impulse that finally decides what connections shall

MEDITATION FOR MONDAY, THE 11th

My thoughts operate through the medium of a Universal Mind. This Mind is the mental medium between all people.

be made. "Strength of impulse" does not necessarily mean emotion, for we take emotion to be a strong "feeling" and "feeling" is due to the nervous system being affected as a whole. Thus an impulse might be strong and yet have no emotional content, as when we correct our knowledge about something to correspond with later, more convincing information. Yet, of course, very often a strong impulse will also be emotional. To sum up, we may say that a luke-warm attitude (i. e., not positive) sends the impulse more or less by way of synapses that are in the habit of connecting, regardless of whether this is in line with the purpose; whereas a strong impulse goes by way of synapses that are necessary to the end purposed, and this, regardless of habit.

EXPRESSION OF IDEAS. Having now considered (1) the disposition of synapses to cause a reinstatement of thoughts and (2) the strength of the impulse as determining the selection of thoughts, it remains to more fully realize the significance of the third characteristic of a nerve impulse, namely, that it tends to "act itself out." This is axiomatic, for such is the nature of all forms of energy. Hence we need simply note how it does this when in the form of an idea. In the first place the current will, of course, tend to follow the easy pathways, and if it is of sufficient strength it will cross more and more difficult synapses. This brings us to our present consideration and we see that the expression of an idea depends on (1) the difficulty encountered at the synapses and (2) the strength of the impulse. In other words, if the resistance at the synapses is at a minimum, and if the impulse is strong, i. e., if there is absolute conviction, why obviously the energy will go a long way. On the other hand, if the resistance at the synapses is great, i. e., if they have not been used much, and if the impulse was not very strong in the first place, obviously the nerve energy will be expended before it reaches motor action. This does not mean that the impulse was ineffective, for it was good to the exact amount that it lessened the resistance at the synapses, thus making it that much easier for the next impulse to reach expression. As a corollary to these conditions of expression in ideation, it must be mentioned that the expression may be held up according to the purpose in the impulse or it may be converted into a contrary or altered action by a subsequent nerve current. These conditions are all vital, but be sure to remember that ideas are self-expressing. Thoughts act themselves out, they are self-acting. Whoever truly appreciates and accepts this fact will certainly find life much easier. Think it over. Read this lesson again that you may be better prepared for other facts that will be considered when the extent of thought action is further taken up.

MEDITATION FOR TUESDAY, THE 12th

All things that really exist are a manifestation of the Thought of God.

Unity is expressed in multiplicity. The many live in the One.

SUMMARY. Mind is that subtle life essence within us. Mind is the thinker back of our thinking. It is intangible, inscrutable. All we know about it is based on a study of its activities, processes, and phenomena. In taking up the definite correlation between thinking and the nervous system, three important principles have been brought out, (1) the tendency to the reinstatement of thoughts, due to habits formed at the synapses, (2) the selection of thoughts according to the strength of the impulse, (3) the self-expression of thoughts. In every-day language it might be said, that most of our thinking is by habit, that new thoughts are established when there is a strong enough impression or desire, and further, that thoughts work themselves out into expression. Or as we are particularly concerned with belief, we may say, (1) our present beliefs tend to continue, (2) they will be changed whenever new convictions and desires are strong enough, (3) whatever our beliefs, they act themselves out into expression. These conclusions are far-reaching, but they will not be further stressed at this point, as the following lessons will add so vitally to them.

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THE FATHER'S HAND

My little boy oft rides with me
 And plays that he is driving, too;
 His chubby hands with mine I feel
 Upon the auto steering-wheel,
 And ever we go safely through.
 If dangers threaten, sudden, grim,
 And fears our very hearts congeal,
 My boy smiles up into my face
 And says with childhood's artless grace:
 "My daddy's hand is on the wheel!"
 Oh, precious faith of tender years!
 Would it were ours when cares beset!
 When, on the sea or on the land,
 To learn to trust the guiding hand;
 And trust and trust—and ne'er forget!
 Our heavenly Father bideth near;
 His constant presence we may feel.
 Or on the land or on the sea,
 No harm can come to you and me—
 The Father's hand is on the wheel!
 —Odell T. Fellows.

MEDITATION FOR WEDNESDAY, THE 13th

**Creation is the Thought of God coming into expression. There must always
 be a manifestation of Divine Ideas else God would be unexpressed.**

THE SPIRITUAL MIND

By ALLAN M. WILSON

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

—Romans, 12:2.



ANY people have a horror of becoming or being thought to have become spiritual. They believe that to be spiritually minded is to emulate the mythical "Man of Sorrows,"—as if Jesus, with his transcendent realization of the Eternal Manifestation of Good and Beauty, could have been burdened with the puerile tragedies of a misguided world.

The old conception of the spiritual man envisioned him as slight of figure, long of face, sad of eye, immune to the joyful expression of Life, and, probably, suffering from malnutrition and timid emotions. Even those who have adopted in some measure the new order of thought, look upon that man only as spiritual whose attention is seemingly devoted at all times to a contemplation of the Absolute, ignoring the every-day activities about him.

But we, who have come to know that all natural expression of Life and all natural activity of Man are the expression and activity of the One Life, do not believe it necessary or desirable to withdraw from the world in order that we may live in the spiritual atmosphere of existence. We know that the Creative Life would not have manifested Man on this earth and would not have placed within his soul the Divine Urge to bring himself and his environment to its present stage, unless such development were in harmony with the Divine Purpose. Our economic, social and political system would not have been possible, had it not been involved in potentiality within Man from the beginning. This system has resulted in the greatest freedom and opportunity for the pursuit of happiness in the history of civilization; therefore it is natural to the present stage of our unfoldment and should be entered into fully and freely by every person. If we cannot find happiness on this plane, what assurance have we that we shall ever experience it?

To discover the secret of true happiness and completion, however, we need not and, in fact, we must not succumb to the race belief,—a belief founded upon duality and a physical concept of Life,—as we partake of the pleasures and activities of the world. He who believes in the necessity or reality of failure,

MEDITATION FOR THURSDAY, THE 14th

Man partakes of the Divine Nature and is therefore three-fold in his nature; conscious mind, subconscious mind and body.

poverty, sorrow, luck and unhappiness, cannot escape such experience in greater or less measure. So long as he believes a thing, it will be true to him, although it may have no existence in the Creative Plan. This law is as immutable as the Law of the Medes and Persians, and no one possesses a divine card of exemption. The standpoint from which we view Life will be exactly reflected in the manner in which Life views us. Whatever we conceive this plane of Being to be, so it will be so far as we are concerned. If our beliefs be shaded with negative conceptions, we can never prove them to be untrue by objective observation, for the objective experience is the result of the subjective acceptance.

In utter disregard of the beliefs, prejudices and false conclusions of mortal mind, beneath the sordid exterior of their apparent manifestations, lies the shining figure of Life itself,—perfect, complete and undisturbed. The ineffable joy of Completion in all Life's creations can never be seen by finite mind. The finite mind must be renewed, it must become the spiritual mind, before Reality can be perceived or experienced. Finite mind is the mind of Death, the mind that attributes reality to that which can never be true. The spiritual mind is the mind of Immortality, the only mind that can enjoy peace, happiness, abundance and harmony. But the finite mind and the spiritual mind are not two minds; they are one and inseparable. For the only difference between the two is in the manner in which Man uses his one mind, which is the One Mind of the Eternal Life. Every man has his choice: he can conceive all things in a self-created mortal significance, or he can view them in their true spiritual aspect. When a man chooses to adopt a belief in duality, he may be said to possess a finite or mortal mind; but when he elects to see all as a manifestation of the Perfect Creative Source, his mind has become spiritual. His mind is the same as before, his Essential-Life has not changed, he has not become another person, he has not been saved by grace; but he has shifted the basis of his thought from falsity to that of Reality, he has awakened to the truth of his complete spiritual existence. He now knows that he is a permanent, indestructible, self-conscious, spiritual Being. He is spiritually minded, because he is using his mind and shaping his thoughts in their true significance.

Is the spiritual mind a desirable development for the man or woman engrossed in the activities of the world? Is the spiritual conception of the manifest and unmanifest Universe a practical idea? Pragmatism is the only type of philosophy which attracts the serious attention of the mass of humanity, so unless we can indicate a measure of practical, concrete value in the development of the spiritual mind, we have done little toward increasing the amount of hap-

MEDITATION FOR FRIDAY, THE 15th

Habits are formed by conscious ideas fallen into subjective mind, and carried to their logical conclusions.

piness in the world. It is to be expected that whatever teaching emphasizes the spiritual side of Life will be subject to a certain amount of derision, but those who have developed, even to a small degree, the spiritual consciousness of Reality know that it is the most practical quality possible to the human soul. For it is only the man who lives in a consciousness of his spiritual inheritance, who knows true happiness, harmony and abundance.

Man, using his mind in its mortal significance only, and forming his thoughts and creating his conceptions of himself and his environment in accordance with that phase of consciousness, will believe himself to be but a physical being, subject to the varying ills and sorrows of mankind, and his environment to be established in the main by forces outside his control. His belief will objectify, his body and his environment will exactly correspond to his concepts, and he will have only that portion of health, happiness and success which the race accords the average man. Surely, a system of thought which teaches that Man can control his Life and surroundings, and proves that teaching, both by abstract argument and by observable demonstration, is worth studying and worth applying. Religious Science is that system of thought. It asks no abandonment of reason, it makes no appeal to blind faith, but it does state, as a self-evident requirement of its successful application, that the individual must renew his mind, that he must resolutely change the trend of his thoughts from the finite or mortal to the spiritual or infinite. This does not mean that he must do something weird, unnatural or supernatural. He must simply cease to conceive and perceive all things, including his own Being, in their physical or mortal significance, and begin to see the Spirit in all things and to believe only in the existence and manifestation of Good and Harmony.

The individual who is able to recognize the need of a spiritual mind and who possesses a desire for the true concept of Reality, also possesses the power for its development. Since the acquisition of a spiritual consciousness is desirable, there must be a definite manner in which it can be created. The spiritual mind is the one which, objectively and subjectively, accepts only the Good and believes only in what is True. Therefore, the way to develop it is to cast from out the deepest recesses of the subjective mind, all traces of negative conceptions and false ideas. This can be done consciously and with the direct intention of supplanting all that is untrue with what is consistent with Reality. The act of doing so is termed a mental treatment and is a definite, scientific act of consciousness. The mind which is filled with thoughts of peace and harmony has no place for thoughts of discord and unhappiness. The false ideas will disappear in the light of Truth as the fog is dispelled by the

MEDITATION FOR SATURDAY, THE 16th

God is Spirit or Self-Knowingness; God is Law, Mind, the Holy Ghost; and God is result, effect, body. Father, Son, and Holy Ghost.

rising sun. In a sense, every mental treatment is directed to the development of a spiritual consciousness in one or more of its aspects.

If a man or woman believes only in the Good and the True with whole-souled acceptance, the objective experience will be in harmony with the Good and the True, regardless of his or her age, location, or "previous condition of servitude" to misconceptions. However, an individual may have an intellectual perception of the Truth of Religious Science, and yet experience many things which are at variance with it. This is because he fails to apply his abstract conception to the concrete aspects of his life, and because he fails to devote definite time and effort to so impressing his mind with the Truth.

Each individual should spend a definite period each day in an adjustment of his mind, by contemplation of and meditation on the Eternal Verities of Life, until he discards from his consciousness every sense of discord, inharmony or lack, and until his mind becomes imbued with a realization of Truth, Love, Harmony and Abundance. And when he ceases his meditation or mental treatment, he must carry its spirit with him into all activities. He should learn to look upon all things and all people as manifestations of the One Life and as being one with him. He must see the good in everything—in all nature, in all persons, in all incidents and occasions. He must see the beauty of the Creative Life in the verdant hills and valleys, and in the bare streets of the city. He must hear the voice of the Infinite in the rustling of the leaves and the quiet swish of the waves,—and in the strident voice of the evangelist. He must meet and touch every fellow man with the consciousness of conversing with God. He must recognize the perfect manifestation of The One in varied forms and conditions, each true to its natural stage of unfoldment; the Eternal Spirit reproducing Its Essence in and through all,—and all with a purpose which has as its object only the increase of life in and to everyone. To the man who can keep his thoughts in alignment with Reality, who can see that every part of God's creation is expressing its portion of the Divine Nature,—to that man shall be given a spiritual mind and a capacity to enjoy Life, both here and hereafter, in an ever-increasing degree far transcending anything of which he has ever dreamed.

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¶ Those who take life for granted and trust that all will be well with them seldom have occasion to be disappointed. Life honors our confidence in it and returns to each, in the long run, just what belongs to him.

MEDITATION FOR SUNDAY, THE 17th

Man is a center of God-consciousness.

Treatment to be Used During JUNE

FOR HEALTH:

*The absolute perfection of
God life is now revealed and
made manifest in my life.*

FOR PROSPERITY:

*By virtue of my divine exist-
ence—infinite good is my
expression and continuous
prosperity is the result.*

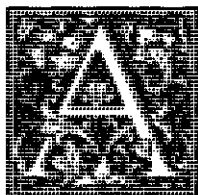


MEDITATION FOR MONDAY, THE 18th

*Man draws forth from Subjective Mind whatever he thinks into it.
It is done unto us according to our belief.*

THE MESSAGE OF SELF-EXPRESSION

By EMILY G. MARSHALL



Through these lessons we have endeavored to point out the salient fact that there is only one thing absolutely necessary to progress in Truth and that is to keep continually connected up with the One within—the Greater One within you—the One Knower, knowing Which, all things are known. Man has seemed to have forgotten, thus the opportunity is offered to him again and again to remember—to re-embody his own Essential Self—the Inherent Nature of his own true Being. The poignant longing of the soul to recognize It's Self in the Fullness and Majesty and Glory of the Father within is spoken of in every Scripture known to man.

It appears that a definite cleansing process is required that the Spirit may flow freely through into outward manifestation. We may liken the mind to a channel. If there are any obstructions in that channel, how can the Spirit bring into outward form that which It Is—Perfect?

The Axioms are a most effective way to get rid of these incrustations, and for the student who will faithfully stay with the words themselves, the time of his awakening into his own heritage is perceptibly shortened. The meaning or the spirit of the words will quicken into an actual fire and then the burning acts as an acid-eating substance automatically removing all superstition and false belief from the mind of the individual.

The Axiom for this month is Purity and reads: SINCE THE SELF IS ALL THERE IS, THERE IS NOTHING INTO WHICH OR BY WHICH IT CAN BE ADULTERATED, THEREFORE, IT MUST BE THAT THE SELF IS PURITY.

Let us examine this word "purity": The dictionary definition states that to be pure means a thing not connected with or aided by anything else—free from mixture—holy—immaculate—innocent—unadulterated. For example: pure sugar is not contaminated with any other substance foreign to its own constituency. It is absolutely pure.

The child sees all as pure until its attention is called to the opposite. This child consciousness is an innocence that does not even know that it is innocent—then the sophistication period is duly entered upon when the mind is educated from without and the good and evil get into the picture with such an

MEDITATION FOR TUESDAY, the 19th

The Word, or Thought, is the starting point of all creation,—God's Word in the Great World, and man's word in the small world.

enormity that before one realizes it, he is entertaining the foreign substance much more frequently than his own pure nature. Through hard knocks and suffering, so it appears, one at last repents, or turns back, and finally asks for *understanding* above all things. This delivers to the first step of the innocence-born-of-wisdom state of consciousness. In this consciousness, one never condemns—one never sees evil anywhere—one knows that it is all a driving back process whereby the works of God may be made manifest. To the pure in heart, all things are pure.

"When thine eye is single, thy whole body also is full of light." If one has but the one motive enthroned in his heart, namely, that the sole purpose of any experience with any individual is that a nearer and more intimate relation with the God within may be definitely realized. Oh, the joy of the awakening to this definite at-one-ment with the Father—truly one's joy is full, complete and perfect! Nothing on the outside really disturbs. This does not mean a dull resignation, but rather a joyful acquiescence, which state in itself permits the signs to flow in abundantly. You cannot keep them away, try as hard as you will. However, one regards these signs from an entirely different viewpoint—more with the non-attachment idea. Thus a loosing and letting go of everything follows, that God may be All in All, and in His Allness, man finds his health, his wealth, his love and great happiness and is able to "bear witness" as never before. A transmutation transpires which is so glorious that the human mind stands in awe and worships and adores. This is a purity that knows there is only One and the commandment reads: "Thou canst not commit adultery" rather than: "Thou shalt not commit adultery." No idea of license is inferred by this perception. The Truth student will be particularly careful to obey every law of the land until he automatically transcends in his own consciousness all idea of wrong. Mr. Conscience then has but a short time to live. No longer will one be in bondage to any idea that can make a coward of him, as the saying goes, "for conscience doth make cowards of us all." Never condemn another and above all do not condemn yourself. Condemnation is death and gets one nowhere. Rather, start a new beginning each morning consecrating and dedicating the words spoken out of your mouth as the Word of God; the thoughts, thought as the Thought of God—the deeds done as the Works of God.

No regrets—no blaming of others or one's self but a constant marching on and on, one step at a time up the rugged path to the mountain top, where the golden ball of light and perfect understanding awaits each and every one who pushes on, in spite of every obstacle. No one is favored more than another. It is for each one of us after we have done the cleansing work.

MEDITATION FOR WEDNESDAY, THE 20th

Matter is the stuff which enables thought to take form. It is in a constant state of flow and change, but is as indestructible as God Himself.

Aristotle said: "Goodness is enoughness" and goodness, virtue and purity are synonymous, therefore, tuning in to the One God over all, in all and around all, we may all dip into the inexhaustible reservoir and draw out unthinkable riches from the very heart of the kingdom of wealth.

If we say that God Is All There Is and believe these words, we are forced to admit that He knows both good and evil but in the difference that He knows them for just what they are—a drama of life enacted by the individual himself. The power of choice was given to man. "Choose ye this day whom ye shall serve." If your part in the drama is not to your entire satisfaction, it is your privilege to ask the Director for another role.

To see God is to understand God, therefore, see God shining through the eyes of every one you contact just for today and watch the glorious reaction to such a God-given practice. It will repay one a thousand fold. Use the self-evident truths about yourself and convince your own mind that you know what you are talking about. If you have done this work, one does not have to proclaim from the house-tops. BE IT! and go on your way rejoicing!

Blessed are the pure in heart,
 For they shall see their God.
 Who sees but Good in All and All as Good;
 No tainted tincture; No otherness or defilation;
 Only the One Purified Immaculate Idea
 Born of a Virgin Mind with essence untrammelled
 Unadulterated and Holy.
 Like the mirror with its surface
 Untouched by grime or mire,
 So is the mind of him who sees but One,
 No other can defile his pristine glory,
 No other to disturb or mar
 His child-like trust and faith
 In Him Who knoweth well your need
 And as the seed, watered with devotion and pure love,
 Bursts into One free expression of the Eternal plan,
 So man doth break the bonds that bind and
 Keep him from his Own Essential Realm.

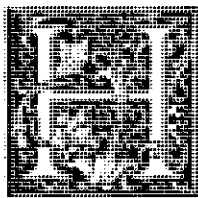
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MEDITATION FOR THURSDAY, THE 21st

Whatever is held in consciousness until it becomes a part of the subjective side of thought MUST take place in the world of affairs.

SPINOZA—PRINCE OF PHILOSOPHERS

By ERNEST R. TRATTNER



who one age stones another age enthrones—and so it is with the name and fame of Benedict Spinoza the Hebrew-Dutch philosopher of Amsterdam and one of the most brilliant minds that ever undertook to fathom the depths of the knowledge of Reality. In the history of human thought he stands without a peer as a fearless and uncompromising champion for Truth.

At the tender age of twenty-three Spinoza was ruthlessly excommunicated from his people—for such was the intolerant spirit of the age which could not understand him. But today, monuments are built in his memory for he was not only an original thinker, a great philosopher but he was one of the foremost spiritual giants of the race. No finer tribute was ever paid to this genius than that which Ernest Renan made when he unveiled the Spinoza monument in Amsterdam—"The truths which Science reveals always surpass the dreams it destroys."

Using his sight to eke out a living as a lens-polisher, Spinoza used his insight for Philosophy. And such was the high quality of his thinking that Heinrich Heine—himself no mean intellect—declared "All our modern philosophers, though often perhaps unconsciously, see through the glasses which Benedict Spinoza ground." Goethe said that Spinoza was one of the overpowering influences of his life. Matthew Arnold, Coleridge, George Eliot, Flaubert and Shelley were profoundly influenced by him.

It is particularly to the student of mental science that a knowledge of Spinoza proves of inestimable value. Even a bowing acquaintance with his thought is enough to open vast vistas of understanding. For here was a man who knew Reality with the intuition of a prophet, the accuracy of a mathematician, and the tenderness of a saint. To those who are on the highroad of Life, Spinoza once greeted, becomes a bosom companion—one who already has traveled o'er the ways that lead to everlasting joy.

Where does this man begin in this thinking? He starts out—as every student of mental science must start—with God. "Some begin from created things and some from the human mind. I begin from God." God is the only reality—he is the only Being that really is. Therefore, God is the all-in-all, or the

MEDITATION FOR FRIDAY, THE 22nd

Universal Subjective Mind is the Medium through which healing and demonstration take place.

ALL-ONE. It is no wonder that Novalis, who studied Spinoza, described him as "The God-intoxicated man."

Not only is God the only reality to Spinoza but He is also the one and only substance. God is the self-existent totality of being;—consequently substance is self-existent and self-conceived and it "does not need a prior conception of anything else." In other words, All that is, is. God grasps all things in one timeless pulse of thought.

Now what about man? According to Spinoza man is nothing apart from God—true being consists in our membership in Him. Therefore, Spinoza says, "The greatest good is the knowledge the mind has with the whole of Nature." Or, take this very simple and direct statement: "The more the mind knows, the better it understands its forces and the order of nature; the more it understands its forces or strength, the better it will be able to direct itself and lay down rules for itself; and the more it understands the order of nature, the more easily it will be able to liberate itself from useless things; this is the whole method."

Spinoza's philosophy is frequently called pantheistic, and because of his impersonal conception of God it is regarded as cold and "fatalistic." This is an erroneous idea based upon an insufficient knowledge of his writings. There is, of course, a crude type of pantheism with which Spinoza's thought should not be confounded. Rather than call him pantheistic we should use the term "*pan EN theistic*" to describe his attitude of mind. A pantheist is one who identifies God with the physical world—whereas a panentheist sees God as the only being that really is. In other words, the physical world has no existence on its own account. It is only a manifestation of God seen from a finite point of view.

The opposition between Spinoza's ethical teaching and that of pantheism proper makes clear the fact that his philosophy does not rest on negation, the denial of life and its values. Man is not asked to rid himself of this world or find his highest consummation in disappearance. "Spinoza's system rests throughout on *affirmation*. Human values are not denied but set in their place. It is not that nothing human is valuable but that everything else is as well. The result is an optimism which cries aloud for more and more activity, the 'transition from less to greater perfection' which is accompanied by joy. It is an error to suppose that the doctrine of the omnipresence of God stultifies human action. Human action is encouraged and stimulated by the knowledge that it is God's strength which is working within us. The 'immanent causality' of the *Ethics*, whatever else it may involve, is a reaffirmation of the

MEDITATION FOR SATURDAY, THE 23rd

The Law absolutely accepts us at our own valuation. "As a man thinketh in his heart so is he."

individual essence, and everything alike, by the very fact of its existence, persists in that essence. The joy then which is the accompaniment of activity suffuses the whole of nature; and the motto 'to act well and to rejoice' holds as well of the whole creation as of man."—(From "The Legacy of Israel.")

¶ Instead of robbing man of incentive because free-will is taken away, the Spinozan view rightly understood is far from brutal fatalism. In fact, the world is brutal only as long as we do not understand it and it is fatal where things are capricious. Spinoza insisted that man has a firm will and not a "free" will. Or, to put the same thoughts in slightly different words, Prof. Joseph Ratner in his "Philosophy of Spinoza," says, "There is no fatalism in Spinoza's system. . . Such a system is necessarily one according to which the universe does not faithfully observe an immutable order, does not obey certain fixed and eternal laws. Nothing is as fatal as an accident; no universe as fatalistic as an accidental universe. There is no fatalism in Spinoza's system because there are no accidents in Spinoza's universe. All things are necessarily determined by immutable laws, and man, who is an integral part of the universe, is necessarily without 'free will.' "

To the student of religious science it is good to know that here was a man who—for the first time—brought Religion and Science together! Spinoza was the first modern scientific Philosopher; and, by many, he is considered the only thoroughly modern and scientific ethicist that ever lived. Prof. Ratner further avers, "The great religious significance of Spinoza's doctrine of the intellectual love of God is that it establishes religion upon knowledge and not upon ignorance. The virtue of the mind is clearly and distinctly to understand, not ignorantly believe. There is no conflict between science and religion; religion is based on science. There is only a conflict between religion and superstition."

On studying Spinoza the student of mental science and the Bible sees in this man the age-old oracle of Wisdom. In his twenty-first Epistle, the lens-polisher himself writes these revealing words:

"I say, All is God; all lives and moves in God. . . I might even venture to say that my view is the same as that entertained by the Hebrews of old."

This Spinozan vision of the allness of God, once declared William James, is natively Hebraic. So it is; for Spinoza unquestionably derived it from the traditions of his people who gave to the world its most exalted prophets in times gone by.

As a final word in this all too brief sketch I am happy to call the attention

MEDITATION FOR SUNDAY, THE 24th

*There is only One Subjective Mind, and you and I use it as we
breathe the one atmosphere.*

of the student to a most significant passage in the fourth chapter of Spinoza's *Ethics*. It comes with amazing strength and freshness—particularly when we remember that it was written in the darkness of the seventeenth century. "No deity," runs the passage, "nor any one save the envious, is pleased by my want of power or inconvenience, nor counts as virtuous our tears, sobs, fears, and other signs of weakness; on the contrary, the more we enjoy, the more we pass to a greater perfection, that is, the more we necessarily participate in the divine nature."

* * * * *

DIVINE AND MAN MADE LAW

By GILBERT A. McELROY



HIS is not a lawyer's "brief" or an attempt to justify wrongful acts of attorneys or courts, but rather an outline of existing conditions. "Wrongful acts" do not necessarily mean wilful or malicious acts, but rather those acts which bring about or result in inequities, violations of the immutable law of cause and effect; inharmony. These inequities may be the result of legislative acts or of precedents wrongly but conscientiously applied.

¶ For the purposes of this article we will divide "law" into two classes: First, The Immutable Law of cause and effect; second, Man-made Law.

The immutable God-made law of cause and effect has always been, is now, and always will be, changeless. It is harmonious, creative, constructive.

To the extent that "man-made" statutory laws bring about harmony, they approach the immutable law and become constructive and depart from the destructive. "Man-made" laws may be credited with assisting in bringing about prosperity, but so-called prosperity is not necessarily a constructive force.

¶ Laws, whether "immutable" or "man-made," have the same general purpose: to help and protect the law-abiding and punish the transgressor. The principal difference is that the punishment of the transgressor of the immutable law is always an absolute certainty, and it matters not what immutable law is violated; e. g.: the law of gravitation, electricity, compensation, dietetics, etc., etc. We intend to obey the immutable laws, and even try to think we do obey them, and harmony (which includes happiness, health, financial success, etc.) does not follow. The failure has nothing to do with the immutable law, but lies entirely within our own thoughts.

MEDITATION FOR MONDAY, THE 25th

Whatever goes into the subjective state of thought tends to return again as some condition.

In this day we hear many criticisms regarding the quantity and quality of our "man-made" laws, and we find the quantity constantly increasing and the quality constantly becoming more intolerable. The last session of our California Legislature passed nine hundred eighty-three Acts and Resolutions, all of which now constitute the statutory law in this state. Could we communicate these facts to Moses, he would read his Ten Commandments of one sentence each, some containing only four words, and probably turn over in his grave. Imagine Moses wrestling with our modern traffic laws!

Moses found after he had written his ten short laws that it was necessary to exemplify them and made many rules of conduct which were enforced in a drastic manner. Jesus modified the more drastic laws of Moses. In the time of Jesus there were conditions and complications which did not exist in the time of Moses. The world progressed. Conditions became constantly more complicated, necessitating more and more detailed rules and regulations which eventually became statutory laws. This increase is a necessity, and the quantity of the new statutes, ordinances, etc., is a wild and undigested effort to try to keep these statutes and ordinances abreast with our so-called "civilization and modern achievements."

The Legislature meets, and proposed legislation, aggregating thousands of proposed bills, are submitted. The Legislature adjourns for a few days to give the members an opportunity to digest this volume of hastily and crudely prepared bills which they must pass upon and from which must be selected the statutes passed by the Legislature. Then follows a few weeks of nerve-wrecking agitation, trades and combinations, and out of this pandemonium the poor, harassed and generally conscientious members of the Legislature pass laws, which are inflicted upon their fellow-citizens. One man, learned in the law, estimated that it would take a well-qualified lawyer ten years of constant and diligent work to master the twenty-four hundred and three pages of acts and resolutions passed by the 1927 Legislature of the State of California.

¶ Many statutes are beautiful from a theoretical standpoint, but the simple fact that many of these are fundamentally amended at every session of the Legislature should be conclusive proof that there is something which at least needs investigation regarding our law-making system. We are not advocating that these statutes should necessarily be done away with. As both our so-called "civilization" and our "modern achievements" become more complicated and involved, the laws relating to these matters are likewise more complicated and involved. The modern business man realizes that when he gets into quantity production he must systematize and employ the best experts available. Why

MEDITATION FOR TUESDAY, THE 26th

The spirit of Christ is the spirit which constructively uses the Law. The spirit of Antichrist is the destructive use of the Law.

can we not, like the modern successful merchant, employ methods and men that are capable of handling and systematizing the making of our laws? At the present time we send to our legislature, boys just out of school, farmers, merchants, and sometimes lawyers, expecting them to try to produce efficiency, and nothing but a chaos of laws can possibly result. The only wonder is that they are not much worse. These are existing conditions which anyone may criticize. And what is the remedy?

The time will come when the lawyer will be ineligible to the legislative branch of the government. The general public by majority vote will determine the class of legislation to be enacted, and upon the lawyers and courts, banded together as one unit, will fall the duty of providing the form of law to be enacted. Experts in the legislative branch of the government will then mold the material thus acquired into reasonable statutes. True liberty will be achieved under equitable legislation when the public "elects the laws" instead of electing politicians to determine what they think the laws should be.

When we reach this point we shall find that our statutory laws are exemplifications of the immutable law of cause and effect, and in so far as our statutory law follows this immutable law they will become just and equitable and constructive. As these written statutory laws conflict, or are not in accord with the immutable law, just to that extent will they be destructive, and if not changed will eventually end in disaster.

What is civilization? Did civilization not commence with one simple little rule, "Do unto others as you would have others do unto you?" Are not all of our man-made statutes and judicial interpretations of them an exemplification of this little rule? But in applying this little rule are we not apt to overlook the real foundation back of this one little rule? OUR THOUGHTS. "As ye have thought, ye have already done." The vibration has gone out and although it may not reach the other fellow because he is tuned against it, or at least not "tuned in" to the vibration, and so it does not materially affect him, it has affected you, and the consequences are on your head, in your own consciousness. The first and simplest law is to keep our thoughts right. Face the bright, glorious, sunshine and the shadow is behind us. To face the shadow means turning our back on light, life, and happiness. Almost invariably the simplest things are the most difficult things to do. Do we desire the immutable and man-made laws to work with us and for us? If so, then comply with them and they become our servants. "It is done unto you as ye believe." Keep your thoughts right and work to bring together the man-made laws and the immutable law.

* * * * *

MEDITATION FOR WEDNESDAY, THE 27th

We may consciously change the currents of subjectivity with the conscious thought. This is what mental treatment does.

OPEN SESAME

By L. B. CROZIER



ANY premise which we establish for the purpose of arriving at a definite conclusion, must be permeated with the fundamental principles of an axiomatic truth in order to insure a correct solution.

This thought habit prevents our accepting conclusions built upon false concepts, while at the same time the beneficial habit of thinking thus formed by submitting our thought processes to the standards of Truth, broadens, deepens and develops our spiritual capacities.

Our faculty of Realization, which is essential to what we term "Spiritual Growth," becomes sensitized, so that it automatically sounds a warning through the channels of Intelligence, against concepts and impressions we may receive that are not in harmony with Truth.

There is only one thing in the world, that in the final analysis, is the sum of all Life's various expressions and manifestations,—that is "Truth," or "That Which Is."

The great underlying law, through which truth expresses itself in manifold forms is the law of cause and effect.

The various manifestations of causation we experience and see around us, are but the effects of Spirit, set in motion, through the medium of this law, or truth, expressing itself through agencies of form, upon the varying planes of intelligence possessed by the channels or mediums, through which cause finds an outlet to reproduce itself.

It is axiomatic then that impression must precede expression. Our capacity for expression consequently is limited only by our capacity for impression.

The fundamental principles of the law of cause and effect are simple, but infinite in their scope. It seems complex, only when our manifestations are prompted by concepts for which we have no mental equivalent. Law acting upon these false thought concepts set in motion, produces their counterpart in effects of discord, confusion and unhappiness. Such concepts are but shadows, not substance. We term (incorrectly), such effects "Evil" when in fact they are but misuse of the one great law, which law when properly contacted corrects the error.

The law is blameless, it operates on all thoughts set in motion, regardless of

MEDITATION FOR THURSDAY, THE 28th

I can make myself immune to all false suggestion and receptive only to that which I wish to experience. I guard my thought.

their nature. With thoughts as with growing things, it produces the flowers of beauty as well as the poisonous weed. Yes, the rain truly "falls on the just and the unjust alike." Intelligent selection of thought produces harmony of effect.

Concepts reflect through the mirror of the mind, their own image and counterpart. Man's intelligence is capable of classifying them and placing them in their proper positions on the "scale of things as they are." Intelligence enables him to re-mould his concepts in conformity with the standards of Truth upon the plane of his intelligence at the point where it contacts Truth. Then he "sees not through a mirror, darkly" but "face to face." He beholds not the shadow but the substance.

The true concept, vitalized by spirit, illumined with its light, fired with truth's desire to reproduce itself (spirit impregnating the soul with itself), is an immaculate conception whose created product is permeated with its own qualities of beauty, symmetry, harmony and happiness.

We can only reproduce that for which we possess a mental equivalent. An architect who but yesterday conceived of himself as mediocre, may today become an illumined genius. The germ of his genius is ever present—when he makes the connection with truth he produces a vitalized concept. Lo! inanimate bricks, mortar, steel and wood take form and shout their underlying vital idea to the world in the form of a building. The musician composes a masterpiece which seems to bring us in touch with the Infinite. The brush of the artist becomes a magic wand. In the ecstasy of creating spiritualized ideas the consciousness climbs until the capacity of impression is reached and the mental equivalent reproduced.

* * * * *

¶ To know that behind all experience is the mechanics of a never-failing medium of creative exactitude—so wonderfully capable that the task of creating the universe failed to tax its capacity, is the true recognition of the power with which we deal when we think. Let this recognition dwell constantly in our consciousness and the outgrowth will be a reverence and an awe for thought that will go far in disciplining our use of it. Thought—truly is the most precious gift bestowed upon man. Without it, his universe would cease to exist. Is it not wise then to utilize any and all discoveries that guide us in its application?

He who thinks, is privileged indeed, but he who thinks wisely is master of all.

MEDITATION FOR FRIDAY, THE 29th

Universal Subjective Mind receives the impress of my thought and acts upon it. I call the result a blessing or a curse.



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

— F O S T E R —



STOP—YOUR STRAINED EXERTION—it is the obstruction in your channel of receptivity.

* * * * *

THOUGHT IS THE NATIVE AIR of the mind; so if you wish to change the climate in which you find yourself, arrange a new set of ideas in which to live and vibrate.

* * * * *

REMEMBER—THAT YOU ARE “never less alone than when alone,” and make the most of your solitude.

* * * * *

AS EACH DAY SLIPS QUIETLY AWAY and takes its place on our rosary of yesterdays, it should represent the record of a life plan that merits approbation;—decide now, how best to employ and direct your vital reserves, emphasize your own initiative ability and focus on practical definiteness.

* * * * *

TOO MANY ARE BLINDED by dust arising from the drifting, sifting sands of memory; when one should find only rest in the clear stream of reflection, a tributary of the river of truth.

* * * * *

A CONTINUOUS EFFECT cannot be produced without the proper continuity of thought.

* * * * *

IN PREPARING YOUR MENTAL DOCUMENT, prior to making a special application, and resting your case in Divine Law,—be sure that every point in your tapestry of desire is well covered, then wait with patience and expectancy, the operation of the Law of Just Judgment, for a decision in your favor. This is scientific and effective.

* * * * *

EACH INDIVIDUAL IS COMPLETE; each must gain his knowledge from his own point of view.

* * * * *

MEDITATION FOR SATURDAY, THE 30th

It is a belief in separation from Good which binds and limits. Realization of my unity with Good frees me.



STATEMENT OF BEING

GOD MADE MAN IN HIS IMAGE AND LIKENESS—PERFECT—AND GAVE HIM DOMINION.

I AM THAT WONDERFUL CHILD OF GOD, MADE PERFECT AND GIVEN DOMINION.

THE SONS OF GOD ARE FULL OF WISDOM AND POWER.

THE DAUGHTERS OF THE KING ARE ALL GLORIOUS WITHIN.

MY BODY IS THE TEMPLE OF THE HOLY SPIRIT, PURE AND CLEAN AND HOLY.

MY MIND IS ONE WITH THE MIND OF GOD—KEEN—ACTIVE—ALERT. SUPERIOR—POWERFUL—BRILLIANT.

I THINK THE RIGHT THING, AT THE RIGHT TIME, IN THE RIGHT PLACE.

I SAY THE RIGHT THING, AT THE RIGHT TIME, IN THE RIGHT PLACE.

I DO THE RIGHT THING, AT THE RIGHT TIME, IN THE RIGHT PLACE.

I AM DIVINELY GUIDED, GUARDED AND PROTECTED.

I GIVE TO THE WORLD THE BEST I HAVE, AND EACH DAY I GROW IN WISDOM AND KNOWLEDGE, IN FAVOR WITH GOD AND MAN.

I AM GOD'S PERFECT CHILD.

I HAVE DOMINION OVER ALL THINGS.

I ACHIEVE MUCH.

* * * * *

NOTE.—This statement of being has been used with remarkable results among children from three to sixteen years of age. We ask mothers to teach it to their little ones—have them repeat the statement several times each day. You will be amazed to see how truth reveals itself to the child mind.

We shall be pleased to hear the results of your work. Write Mabel A. Langdon, Supt., care of the Institute of Religious Science and School of Philosophy.

DOROTHY DOUBT'S ADVENTURES

By ETHEL WINTON



BETTINA had given Dorothy a beautiful canary and it was Dorothy's delight to care for him; to keep his cups filled with food and water, and to put his little bath tub in the cage every morning, so that she could watch him splash and preen himself while she was at breakfast. He became very tame and would step on Dorothy's finger when she opened the door of the cage, and snuggle contentedly in her hand, or, if there were no strangers about, he loved to sit on her shoulder.

Mother did not especially care for canaries and she often wished Bettina had brought some other gift for Dorothy. She did not wish to spoil Dorothy's pleasure in her pet, so she did not express what she felt, but often as she swept up the seeds from beneath Dickie's cage she felt like giving him a shaking—he was so noisy and untidy. She would sometimes stand and look at him and think, "You're a little pest, that's what you are! I wish you were back in Florida where you came from."

One morning Dorothy came running down to breakfast and as usual her first thought was of Dickie. As she took the cloth off his cage, she listened for the dear little chirp he always gave when she waked him, but there was no Dickie to say good-morning; the cage was empty. Dorothy cried out and Mother, alarmed, hurried into the dining room to see what had happened..

"Oh, Mother, Dickie is gone," cried Dorothy, as she flung herself, sobbing, into her mother's arms. As Mother tried to comfort her little girl, she recalled the many unkind things she had thought about Dickie, and she recalled what a really dear little bird he had been. Her heart ached for Dorothy and she would have been glad to welcome Dickie back.

"Mother, I don't see how he could have got out," sobbed Dorothy. "I suppose I didn't shut the cage door when I put him back last night, but how did he get out of the house?"

"Perhaps he flew out of the door while Daddy went down to the gate for the newspaper," said Mother. "Dorothy, I am so sorry Dickie is gone. I can't help feeling that it is somehow my fault. I allowed myself to be annoyed with him—perhaps that is why he went away."

"Why, Mother, I'm so glad you said that," Dorothy replied as she wiped her eyes. "Of course, if thoughts sent him away—wrong thoughts—right thoughts will bring him back again." She drew her mother to a chair, saying, "Come, let us know that Dickie is, first of all, safe. We know there is no danger any place in God's universe. And then, we know the truth about Dickie's being

just where he should be, because God doesn't permit anything to be out of place, so that Dickie, we know, cannot be lost. Mother, you will not worry, will you? Because if we just keep knowing the truth, Dickie will come back to us. Bettina says all we have to do is to know the truth. I am sure everything will be all right."

"But, Dorothy—we might just look in the garden, don't you think—?" asked Mother.

"No, we are not going to search for Dickie, we would never find him that way, but if you don't mind, Mother, I'll leave the back door open so that he can get in—when he comes."

As Dorothy opened the door she was greeted by a glorious trill. There, swinging on the trumpet vine, was Dickie, and when he saw Dorothy, he flew down to her shoulder and fluttered his wings in the way he had when he was happy. Then and there Mother resolved never again to entertain unkind thoughts about any living creature.

* * * * *

MEDITATION

By ERNEST S. HOLMES

"BY VIRTUE OF MY DIVINE INHERITANCE I
CONTROL MY EXPERIENCE."

MEDITATION is an office of the mind for the purpose of opening the mentality to an influx of divine wisdom. It is an endeavor to communicate with the indwelling and overdwelling Spirit of the universe which knows all things, creates all things, and controls all things through Its own perfect law. As we come into conscious unity and harmony with this Universal Spirit we are prospered, healed, and made happy. It is when we are in discord, or out of right relationship to this universal Presence, that we suffer. All ills to which the human flesh is heir are the direct results of ignorance, and ignorance, in its turn, is the lack of appreciation of the unity between God and man.

When the mind is illumined, that is, when that inner part of us which thinks, knows, wills and feels, is illumined by the Spirit, then we think correctly; and when we think correctly we will act accordingly. Everything comes from the invisible into the visible. It is possible by meditation to call upon a center within us which will answer any particular need, provided we focus our attention upon that need, as we call upon this center.

When we take the thought, "By virtue of my divine inheritance I control my experience," let us realize that it is by virtue of our divine inheritance, by virtue of that Eternal Spirit operating through us, that we live. It is not by power nor by might nor by willing, but by knowing that we live and achieve.

When we know rightly we will act correctly. "By virtue of my divine inheritance I control my experience;" by virtue of the fact that the self-existent God, the Eternal Mind and Intelligence behind all things is my Mind, that I can control, and by virtue of my divine inheritance I control my experience. Why? Because it is not I but the Eternal Spirit operating through me. Now we must feel this. In meditation there must first be a conscious letting go of all objective facts. Release every fact and experience from consciousness. Let go and become receptive to reality. But this receptivity is a positive receptivity. It is as though the mind lifts itself, that it may more clearly view a spiritual vista. The mind opens itself consciously and says to the inner and deeper self: "Think through me; act through me; will, purpose and execute through me; be in me the great executor, the all-knowing, the all-wise, the Infinite Spirit within me, who by virtue of my divine inheritance controls all my acts."

* * * * *

THE LAST SUPPER

By HELEN VAN SLYKE



ABOUT the time Columbus discovered America one of the world's masterpieces was being painted in Milan, Italy, by Leonardo da Vinci. Leonardo, who had already attracted favorable attention to himself in Florence, went to Milan at the invitation of the Duke of Milan, and soon after his arrival was commissioned to paint a scene of the Last Supper in the refectory of the Dominican monastery of Santa Maria delle Grazie. Most of the painters of the day had painted this scene, many of them depicting Judas alone on one side of the table while the other apostles were grouped about Jesus on the other side of the table. Leonardo worked long and earnestly on the cartoons for his picture and at length arrived at the arrangement which made the picture a triumph of grouping, and perhaps the outstanding example of perfect balance and perspective.

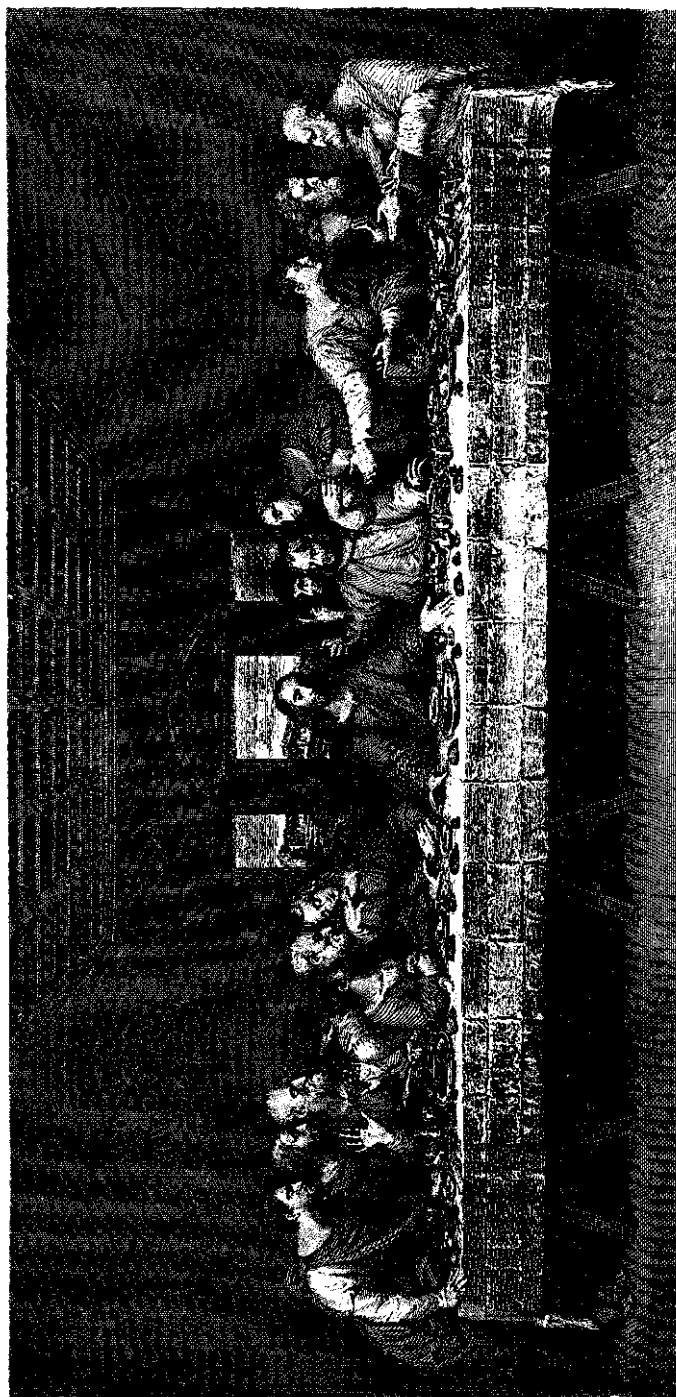
The picture occupies one end of the large room and so perfect is the perspective that the sides of the room seem to run right into it, so that the picture actually creates the impression of lengthening the room. The figures are grouped around the end of the table and along the side furthest from the spectator. The figure of Christ occupies the center and we are told that the right eye of the Savior is the exact center of the picture. Through three windows at the rear we gain a view of the landscape beyond, and the middle window frames the head and shoulders of Jesus. The Lord has just announced "One of you shall betray me," and the apostles, startled, show their consternation in various ways. The balance of the picture is perfectly maintained by the grouping of the apostles in four groups of three figures, each

group connected to the next by a natural and beautiful gesture. The group at the left of the picture is composed of Bartholomew, James the Minor, and Andrew. Next is Peter who has impulsively seized a knife. Judas is the only one in the picture whose face is in darkness. He is clutching his money bag and is shown knocking over the salt. Perhaps that is where the superstition in regard to spilled salt originated. His left hand is withdrawn as he was about to dip it into "the sop" with Jesus. St. John is seated on the Savior's right. In the next group Thomas is shown with up-raised finger. Next is James the Major over whose shoulder Philip leans as though saying, "Lord, thou knowest I am not he." In the group on the right we have Matthew with outstretched arm, Thaddeus, and Simon. The picture is worthy of study for the beauty of the hands alone.

Unfortunately Leonardo experimented with oils instead of using the accepted fresco, and within a short time of its completion the colors had already begun to fade and flake off. It was painted in what is called "tempera," oil mixed with egg. The lime in the wall acted unfavorably upon the paint so that it is doubtful if today any of the original paint remains. It has been renewed and retouched many times. The medium Leonardo employed enabled him to achieve much more beautiful color effects than the customary method for murals but unfortunately it was not lasting. It is difficult for us to understand how the monks could have permitted the picture to be still further defaced by cutting a door through the wall upon which it is painted, that they might the more easily reach the kitchen. They seem to have shown less appreciation than did Napoleon when he stabled his horses in the room, for we are told that he gave orders that the picture was not to be injured.

Leonardo was engaged on the picture for more than two years and the monks grew impatient. The Prior complained to the Duke that for long periods Leonardo was idle. Leonardo replied, "An artist sometimes does his best work when his hands are idle." He said he had been at a loss for a model for the face of Judas, "but," said he, "in order to speed up the work I will look no further,—the Prior shall be Judas." After making many unsuccessful attempts to show Jesus with eyes looking straight forward he was compelled to paint the eyes downcast, and is said never to have completely finished the face.

Each apostle is said to typify a worthy human characteristic. The only contribution which the Savior could not use were the greed and deceit of Judas, and when these qualities were exposed they destroyed themselves. Jesus represents the perfect man. We are not one-sided creatures but Centers of God-Consciousness, possessed, at least in embryo, of the various traits, talents, and abilities represented by the apostles, and which are combined in the Perfect Man. "Be ye therefore perfect even as your Father in Heaven is perfect," and "Let that same mind be in you which was also in Christ Jesus."



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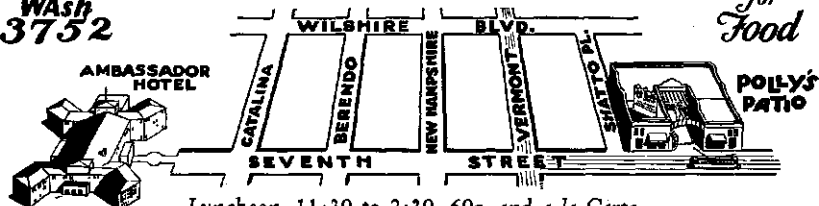
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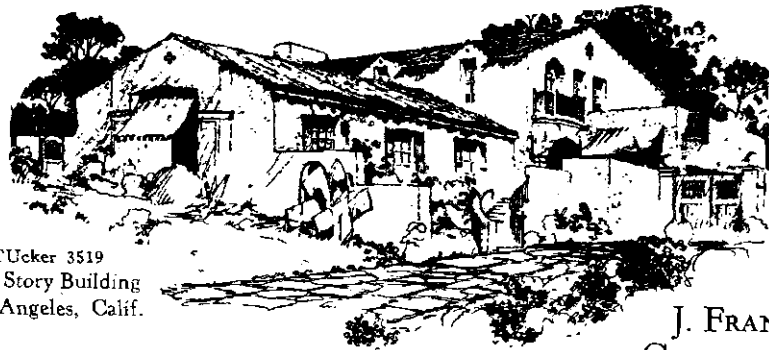
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I believe in God, the Living Spirit Almighty; One, Indestructible, Absolute and Self-Existent Cause. This One manifests Itself in and through all creation but is not absorbed by Its creation. The manifest universe is the body of God; it is the logical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

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