

RELIGIOUS SCIENCE MAGAZINE

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NOVEMBER - 1928

Read in This Issue

Science and Superstition

By ERNEST HOLMES

Helpful Thoughts *and*

Constructive Child Training

By CHRISTIAN D. LARSON

Introspection

By HAROLD DAVIS SPEAR

A Philosophy that Goes to Work Monday Morning

By HARRY EARNSHAW

Meditations for November

Pages 24 - 30

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NOVEMBER, 1928

Who seeks for Heaven alone to save his soul
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
Yet God will bring him where the blessed are.

—HENRY VAN DYKE.

Seriously Speaking

"Your work, *always*, take seriously; yourself, never."

This epigram may be stated as one of the principles of constructive thought and living.

It is a good starting point for the cure or improvement of any condition, be it physical, mental or financial.

What we have the ability to become conscious of, we can experience, but it is pretty hard to become conscious of anything worth while if we take ourselves too seriously.

Your work, always, take seriously; yourself, never.

A Definition

Reading an epigrammatic definition of Religious Science in the October number of this magazine, a woman, in one of those flashes of intuition, remarked:

"Religious Science is Right Living."

She was right. Religious Science IS right living.

What a Man Thinks About

What does a man think about as the milestones of life slip by?

At 75 years of age, E. W. Howe, the greatest country newspaper editor in America, has been writing his autobiography, and he now prizes most of all the opinion of the people of his own home town, who at various times have shown their regard for him as a man of character. Men always like to win the approval of their fellows. A man of character always wins approval.

Character marks the man. Bankers loan money on *character*. Character is the basis of all business and social confidence.

Abraham Lincoln said, "If you want to win a man to your cause, first get his confidence."

But you cannot do this without *character* for, as Emerson said, "*What you are thunders so loud, I cannot hear what you say!*"

One Man Could Write It

Mr. Howe in his autobiography speaks of philosophy, and he says:

"The philosophy of the ancients is finally so much like that of moderns that one man might have written it all in 1928. The experiences of mankind are so simple and so much alike that there is only one way to tell them."

Imagine calling life "simple!"

But it is simple, just the same. It is the *man* who has "sought out many inventions," to make life complex. And these are not *mechanical* but *mental* inventions.

Chesterton's Views

Gilbert K. Chesterton says, "The business world needs metaphysics to simplify it."

The "practical" man, says Chesterton, doesn't know his own mind, or, if he does know *what* he wants, he doesn't know *why* he wants it.

Yet we find there are lots of practical men in business who are good metaphysicians, whether they know it or not.

Men, as a rule, are better than their reputations.

Science and Superstition

By ERNEST S. HOLMES

SCIENCE is defined as "knowledge of facts, laws and proximate causes, gained and verified by exact observation and correct thinking."

Superstition is defined as, "a belief founded on irrational feelings" and as, "a belief in a religious system regarded (by others than the believer) as unreasonable."

Supernatural is defined as, "that which is outside the range of the accepted course of nature: that which transcends nature and includes the Creator."

Nature is defined as, "the system of natural existences, forces, changes, and events, regarded as distinguished from, or exclusive of, the supernatural."

WHAT THE SUPERNATURAL REALLY INCLUDES

From the above stated definitions we gather that science is that which we know something about, or have a definite knowledge of. Superstition is an unreasonable belief, especially in regard to religious convictions and our ideas of God. The supernatural is that which we do not understand or have any definite knowledge of, but might be that which includes the Creator, while nature means natural existence.

It appears from these definitions that the dictionary defines the supernatural from a superstitious standpoint, for it clearly states that the supernatural is outside the range of nature but includes the being of God. The definition is not scientific but superficial.

We are living in a scientific age; therefore in an age of a more or less exact knowledge of many things. But can we say that we have exact knowl-

edge of ultimate causes other than that gathered from their effects? *We do not see the cause of anything.* All that we do see is the effect of invisible causes.

Of course we have the right to assume a cause when we see an effect for there can be no effect without some cause from which it rises. If superstition is that which is outside the range of our accepted ideas of nature, but that which might include the Creator, then it follows that most of our ideas about the Creator must be superstitions.

We are daily confronted by a creation the cause of which no man sees. This cause is what we mean by the supernatural or that which transcends nature. And man has given to this cause the name of God or Spirit.

Now is it, or is it not, superstitious to believe in God or Spirit? Can the scientist call the religionist superstitious or can the religionist call the scientist superstitious? The religionist believes in a God higher and more powerful than the natural world as we now understand it. The scientist believes in a power which transcends nature but includes the Creator.

ROOM FOR BOTH SCIENTIST AND RELIGIONIST

Suppose we combine the beliefs of the scientist and the religionist and see what we will have. We will have the God above nature (which the scientist says we do not understand) and we shall have nature and natural causes which we understand only in part.

It would seem as though there were room for both the scientist and the religionist.

The religionist believes in God. The scientist also believes in God and

there need be no conflict between the two. But both the religionist and the scientist may easily become *superstitious*.

The religionist becomes superstitious when he believes that God works outside of nature or contrary to it, and the scientist is superstitious when he believes that there is any natural existence which is exclusive of the supernatural.

Religious Science teaches that the supernatural world is the spiritual world and that the spiritual world permeates the natural world.

One is the cause, the other an effect. Both are true and each is necessary if there is to be any creation.

Creation is a fact, therefore the Creator also must be a fact. By the Creator, we mean the Intelligent Principle running through everything.

How do we know that there is such an Intelligent Principle? Because we are intelligent enough to recognize Intelligence. The answer is simple but conclusive.

EXISTENCE OF GOD AN AXIOM OF PURE REASON

The dictionary defines God as "the one Supreme Being, self-existent and eternal: the infinite maker, sustainer, and ruler of the universe." It is an axiom of pure reason that there must be and is such an infinite power in the universe. God is an undivided whole, therefore, omnipresent. God, then, is not only above but is also in His creation. The natural is permeated with the supernatural; causes flow through and give rise to conditions.

God is not only above what He does; He is also in what He does.

The scientist, observing the natural world, is watching God at work. And as God always works through law (for this is His nature), the scientist

is studying a world of law which he is more or less able to understand.

Let us consider evolution, or, "the series of steps by which a germ or a rudimentary part becomes an adult organism or a fully developed part." We do not see that which evolves but its result, which is the thing evolving.

LAW THE RULE BY WHICH ACTIONS TAKE PLACE

Law is the rule by which certain actions take place; everything in the universe is governed by exact laws, otherwise the universe could not sustain itself. We do not see law, we see what it does and how it acts. *Law is a part of the invisible government of the universe.*

In dealing with facts and actions of every nature, we are dealing with law and in so far as we understand the law governing any fact or action, we understand the action. But we understand the actor only through the act. Causes are partly revealed and partly concealed. Any given cause is ascertained by a careful observation of its effects. In proving effects we establish causes; in understanding effects we penetrate the nature of causes.

It is certain that there can be no effect without a cause; it is just as certain that there can be no cause without some effect. Science deals with effects and in this way penetrates into causes. In the effect it is dealing with the natural world, in its idea of the cause it is dealing with the supernatural or spiritual world.

Religious Science takes into account both the cause and the effect. It affirms both; each in its place. It does not deny the one and affirm the other, but it does affirm that the one is the cause of the other.

We are living in a universe of spontaneous intelligence and of absolute law. Of this we are certain, since we, ourselves, have spontaneous

intelligence, but are, at the same time, subject to exact law.

But the question might be raised: "How can spontaneous intelligence be subject to exact laws?" The answer is that the nature of being is to be this way. This answer is both sensible and adequate. Law is necessary to the universe. It could not be run without law but the very fact that we can cognize law proves a spontaneous element in creation.

To believe in a God who transcends law is superstitious; to believe in a law which is outside the nature of intelligence is a mistake. To accept both is the truth. To accept an Infinite Intelligence in the universe is the only way to account for our own lives; to understand the law of life is to enter into the nature of this intelligence. We must accept God as both Life and Law.

THE SCIENTIST WHO CALLS UPON GOD

God is self-existent as life and as law. God did not make God; hence God did not make law. God did not make God; hence God did not make life. God, life, law, are co-existent and co-eternal. God as life, expresses Himself through law. This law, being an invariable part of the universe, can be relied upon.

It would be superstitious to suppose that by prayer we cause God to change His laws or the way they work. God is Law and cannot contradict His own nature. But, if God is Intelligence as well as Law, it would be a mistake to suppose that this Intelligence cannot respond to our intelligence. This would not be supernatural but divinely natural.

When the scientist calls upon the intelligence within him to direct his thought he is calling upon God, for the Spirit is everywhere present in Its entirety. The scientist who is truly

religious will always surpass the one who discounts the possibility of thinking God's thoughts after Him.

To suppose that God condemns some and helps others is superstitious. To suppose that God is ready to help all is both scientific and sensible. It is the nature of God to express Himself. This we know because it is true of our own nature. Whenever our minds are receptive to the Divine Influx there is a flowing of God through us, according to exact law. To deny this Divine Inflow is to deny our own natures and shut the door to our own possibilities.

When the scientist thinks he affirms intelligence; when he discovers how things work, he affirms law. Intelligence is spontaneous, law is automatic. God works through law, therefore all law is of the nature of truth and reality, whether it be the law of evolution, of chemical affinity or of gravity; or whether it be *the most subtle law we know of, the law of mental action and reaction.*

There is no law known but the student of Religious Science can affirm it to be a part of the Divine Nature. We do not deny law but that which contradicts law. We affirm law and intelligence as necessary to creation and we affirm creation as the result of law and intelligence.

CEASING TO EXIST AN IMPOSSIBLE BELIEF

To suppose that God is Life and that Life can produce death is to contradict the principle of Life. God can no more be conscious of death than that which is can be conscious of that which is not. Life cannot produce death. We live and are of the nature of Life, therefore we cannot die. We may appear to die and even go through the experience called death but that we really die, or cease to exist, is impossible.

Good cannot produce evil. Good can produce only that which is of the nature of goodness. Evil has no father in the Principle of Being. To say that God can produce evil is equal to saying that God is evil. A house divided against itself cannot stand and if the universe had an element of destruction in it, this element would be self-destructive and would, therefore, destroy the universe.

Abundance cannot produce limitation nor can freedom give birth to bondage. Perfection cannot create imperfection nor completion create incompleteness. That which to us appears incomplete and imperfect is the result of an incomplete and an imperfect understanding of reality. We are but children in evolution.

If God is already perfect, free, deathless and complete, it would be impossible for this Perfection to cognize anything less than Itself. We do not change the nature of reality through prayer and it would be superstitious to suppose that we do or can. But, through prayer and meditation, we enter into the nature of reality and partake of this nature. Not that God changes but that we change our attitude toward God.

WINDS OF CHANCE DO NOT BLOW IN SHADOW OF THE ALMIGHTY

The scientist does not pray that the principle of his science may be true but that he may enter into an understanding of a principle which is already true. As he enters in he partakes. The religionist should not pray for God to be God, but that he may enter into the Divine Nature.

It is superstitious to suppose that prayer can change the nature of reality. It cannot. The nature of reality is immutable law and order. When we stand in the shadow of the Almighty we shall no longer be blown by the winds of chance.

The universe is governed by law, and for anyone to tell us that it cannot respond to us in a personal way is a great mistake. There is a warm responsiveness from the universe to all who contact it in the right way. But this is always Its way. Not our way but the way of Truth.

EXPERIENCE PLENTY BY ENTERING LAW OF ABUNDANCE

We cannot pray to the Principle of Perfection to feed and cloth us and in so doing alter Its exact laws of cause and effect. What we can do is to enter into the Law of Abundance, then we shall experience plenty, while the nature of God will remain unchanged.

To suppose that God picks out some to do His work and withholds good from others is a mistake. To know that God loves all and lives in every day is reasonable. There is no special dispensation of providence as there is no special creation. All is law and all is order and everything is divine when rightly understood.

Burdens

What was it troubled me a year ago?

I cannot quite remember;

That was a year ago, you know.

So shall it be with the burden of
today;

A year from now it will have
vanished;

Vanished quite away.

The soul in man will not bear burdens
long;

It is too wise;—Ah, then! I'll
humor it

With the burden of a song.

Helen Van Slyke.

A Philosophy that Goes to Work Every Monday Morning

By HARRY A. EARNSHAW

THE business man and his wife are hungry for a spiritual concept of the universe brought down to date, a practical, working philosophy that is operable in either the servant problem or the formation of an industrial merger.

The church that recognizes all this, the preacher that translates his message into terms of the plain people who each week come before him, must needs build larger and larger auditoriums.

A RATIONAL PHILOSOPHY THAT IS NOT UNFAMILIAR

In the meantime, the business man—which, being interpreted, means every man—is turning to some form of religious science. The confusion of terms, the long words, the nomenclature, at first tend to irritate him. He usually shifts through several cults or forms or organizations. But under whatever flag he elects finally to enlist (or whether he enlist formally at all) he discovers that the fundamentals of Religious Science come nearest to squaring with the practical affairs of his everyday life. He discovers that a rational philosophy, so new to him by specific name, is, after all, not unfamiliar. He regards his own business life, and thrills to recognize the same principles in this so-called religion that he has been unconsciously using in the successful conduct of his business.

He analyzes the work of his best salesman and he learns a thing he never could understand before, i. e., why sales are made. Even his failures become understandable. He sees why

HERE," says Mr. Earnshaw in this article, "is a creed, philosophy, religion, belief that not only sounds good on Sunday, but "clicks" on Monday. Here is explained the mystery of enthusiasm. The business man learns that thoughts are things, as real and tangible as iron billets; that words—the trumpets of thought—have power. Beneath . . . the whole complex structure we call "business" is the greatest thing and the strongest thing in the world—Love!"

history records no instance of a permanently successful business founded upon fraud and disservice. The age-old platitude that "Honesty is the Best Policy" blazes out as if it were set in Neon letters. He has always known it, but now he understands why.

He learns for the first time why advertising pays: he understands how the gesture of advertising sets in motion certain forces, which operate both objectively and reflexively. Now he understands a hitherto inexplicable phenomenon: that when a manufacturer announces to the public that his merchandise is better, somehow the manufacturer and every one of his employees, unconsciously and consciously set about actually to make it better! And it does become better.

Here, in short, is a creed, philosophy, religion, belief—call it whatever you like—that not only sounds good on Sunday, but “clicks” on Monday. Here is explained the mystery of enthusiasm. This tells you why a smile upon the face of the president of a big corporation puts a girdle of good feeling round the earth. The business man learns that thoughts are things, as real and tangible as iron billets; that words—the trumpets of thought—have power. Before them fortresses fall. Beneath sugar, transportation, oil, industry, agriculture, commerce, beneath the whole bewildering complex structure we call “business” is, the greatest thing and the strongest thing in the world—Love!

THE DIFFERENCES IN OLD AND NEW IDEAS

Most men and women, after a lifetime of Sunday School and church, emerge with some such views as these: I am a sinner, born into sin, and condemned not only to suffering here below, but to eternal punishment hereafter. Jesus Christ, the Son of God, came to earth some 2,000 years ago, to atone for my sins and to save me from the wrath of the Almighty. It doesn't matter how steeped in sin I am, all I have to do is believe, and I will be saved, plucked from eternal fires, elevated to a state of everlasting bliss. I am not expected to be happy on this earth. I am to earn my living by the sweat of my brow. I am to be patient, and a martyr. Poverty is ennobling, and it is easier to walk a mile for a Camel than for a rich man to enter the kingdom of heaven. God is Away Off There Some Place. He is a very stern God, and also very busy, but if I pray persistently and eloquently enough, He will stop everything else He is doing, and confer special benefits upon me, particularly if I can make Him think I have

“reformed” and honestly do not intend to sin any more.

How different is the rational and scientific “religion” or philosophy! Instead of a dim heroic figure situated somewhere far off in space, his new philosophy shows the business man a God that is everywhere, including *here*, beside him. A God that pervades everything, including the counting room and the private office. A God not in the form of a heathen idol, to be stirred by incense, and placated with burnt offerings, but penetrating to every form, present in the very air, active in every cell of body and brain. A God that is omniscient, omnipotent, ubiquitous. In short, a God so large, so powerful, so pervasive, that He fills every nook and cranny of the Universe, pulsates in each atom of mineral, plant, animal and human matter, and is, in fact, no isolable entity, but the central fact of all that is.

The business man thus grasps at least the edges of the great truth of the Divine Principle. As one who, having traveled afar, comes home again to old familiar things, so does a man slip gratefully into his new conception, to find it strangely old, delightfully reassuring, comfortably grouping about him and clinging to his form as a forgotten suit of clothes drapes around its long-absent owner.

COSTS, PROFITS AND TOIL IN A DIFFERENT ASPECT

The objective world of costs and profits, of toil and application, assumes a different aspect. Seventy years is no longer a man's measuring stick. Life is seen to be continuous. So-called “success” or “failure” all one in the slow, sure, upward spiral from semi-divinity to full Godhood.

There is one moment in the life of every man of startling splendor and breathless delight, when he realizes

that he is part of God, therefore—in a sense overwhelmingly significant—that *he is God!* In him, about him, ready to his hand, instantly the plan of his innermost thought, is all the power that is in the giant surges of the sea, the resistless sweep of the hurricane, the devastating thrust of the thunderbolt, the gigantic tremblings of the earth.

Let the business man touch with the tips of his fingers only the hem of Truth, and the problems of Monday morning will melt as the mists of night vanish in the sunlight. His shoulders will no longer droop under the heavy burdens of a personal responsibility.

EVERYTHING IMPOSSIBLE UNTIL IT SUCCEEDS

What does God care about a "lost" order? No order that God wanted could ever be lost.

What does God know about "competition?" Could any salesman "compete" with God?

What is impossible to God?

"Every man," says Emerson, "is an impossibility, until he is born; everything impossible, until we see a success. The ardors of piety agree at last with the coldest skepticism,—that nothing is of us or our works, that all is of God. Nature will not spare us the smallest leaf of laurel. All writing comes by the grace of God, and all doing and having. I would gladly be moral, and keep due metes and bounds, which I dearly love . . . but . . . I can see nothing at last, in success or failure, than more or less vital force supplied from the Eternal."

Let any successful business man look back over his life, and see how little of his success he can honestly attribute to his own inherent virtue, or ability, or vision, or energy! To whatever extent he was virtuous, he merely partook of the Divine Nature.

His talents, native or acquired, were but tiny channels into which trickled a minute quantity from the Divine Stream. His foresight was but the hand of God drawing the curtain a trifle aside. His energies were but the whirring of a motor through which seeped a microscopic emanation from the Limitless Source of all energy.

For myself, I am no longer trying to run my business. On my office door is painted *President*, but I acknowledge no more ultimate responsibility than my secretary or office "boy." I have learned this about life—that though I may have somewhat to do with living, I have nothing to do with life. I know that the coalition of circumstances will thwart in a single instant the best-laid plan of the smartest man who ever lived. I know that intellect and scholarship, experience and training, are mowed down by the Law as relentlessly as their antonyms. I know no man so cunning that he can circumvent a given Cause and substitute a different effect. I know that no human courage can withstand the bludgeoning of a violated Divine Principle.

WEALTH CREATED IN MIND WILL OBJECTIFY

I am letting God run my business. If I am honest, he will send me customers. If I create legitimate material wealth in my own mind, the Divine Mind will objectify it, and it will become mine.

COMPETITION

An intelligent man will never think of competition.

It is a delusion.

There could be no thought of monopoly unless there were first a thought of competition.

—ERNEST S. HOLMES

I have no competitors. The business they enjoy, if legitimately it is theirs, I want them to keep. If I steal from them, I take to myself a thing that will terribly injure if not destroy me. I do not want, nor do I need, my neighbor's good fortune; I want only mine own.

From whence, in fact, did he derive his good fortune: Did he create it? He did not. He attracted it, induced it, tapped an infinite reservoir and drew it out. Let him prosper, even to fatness; there is plenty left—enough not merely for me but for a billion others after me. *I cannot exhaust God's storehouses.* The God who could create the uncountable planets that fill the limitless spaces of the Universe, surely can provide for me.

It works, this Monday morning philosophy. It is as practical as a flat-top desk or a plate of ham and eggs. It will bring in orders. It will increase bank balances. It will put seven-league boots on an ordinary pair of legs. It will cure a headache or find the error in a trial balance. It will overcome weariness and discouragement.

I challenge any business man to ponder and at least tentatively accept this philosophy of Religious Science—or let him call it by whatever handle he prefers. I say, let him align his purpose and his life squarely with the Divine Principle.

Having done so, let him say, in a manner, 'From this point on it will not be I who doeth these things, but the Father who worketh in me.' Then let him—as it were—lie back and watch what follows. Let him keep track of and count the "coincidences" which will follow in swift and bewildering succession.

After a period, let him check up his bank account, and compare it with what he had before he began the experiment.

I know whereof I speak: I have found a philosophy that goes to work with me every Monday morning.

I am not ashamed of all this, nor do I care for all the jeers and snickers in the world. This do I believe, and to this belief have I consistently dedicated my life and my living, and I care not who knows it. Upon the wall of my private office I have hung a framed card, with this meditation:

MY BUSINESS

My business is directed by Divine Intelligence.
The All-Knowing Mind knows what to do and how to do it.
I do not hinder, but let It operate in my affairs.
It prospers and directs me and controls my life.
My affairs are managed by Love, and directed by
Wisdom, and they cannot fail to prosper and expand.
My affairs are in His hands.

All men are eternal beings on the pathway of eternal progress.

* * * *

Work, practice, use and live the new philosophy of constructive thinking.

* * * *

"IT CAN BE DONE" is a powerful affirmation.

* * * *

To enthusiasm there are no limitations.

Helpful Thoughts Spoken in Brief

By CHRISTIAN D. LARSEN

To be perfect is to be all that you can be now; and the new science of mind *can* teach you how.

* * *

It is well said, that the thoughtless man tries to *foretell* his own future, while the wise man *creates* his own future.

* * *

Fire your soul with the urge to know more; and there will be increase in knowledge—which means increase in power—the power to be and to do.

* * *

There is a vast difference between affirming the reality of that which is good, and actually becoming conscious of that which is good.

* * *

What we do not know today, we may know tomorrow, or in the near future, if we continue to grow in consciousness and understanding.

* * *

What an amazing civilization we should have upon this planet, if we all would be, in every way, all that we *can* be now. And the glory of it is that we can.

* * *

We may accomplish anything when the mind becomes sufficiently brilliant and sufficiently powerful; and any mind can continue to grow in brilliancy and power—to any conceivable degree.

* * *

Someone has said: "*When you begin to lose interest in life, the undertaker will begin to gain interest in you.*" And naturally, for he can see in you a good prospect—in his business.

Make your idealism dynamic. Do not merely sit quiet and look up your ideals; *be determined to go up to your ideals.* And to that determination give the full power of life and mind and soul.

* * *

Become tremendously interested in life, and you will add years, and even decades, to the length of your life. Have more and more to live for, and if you live rightly, you will live a long time—enjoying every hour to the full.

* * *

The best minds of the age are using less than ten per cent of their available powers; and the majority use less than five—many less than three. What a future we have—we who are learning to use, more and more, the wonderful powers we possess.

* * *

The thoughts you think of the other man will register in your own mind, and become active factors in your life. How vitally important then that we think only the very best of everything and everybody—including ourselves, *by all means.*

* * *

Any individual, through knowledge now available, can increase his success and achievement from fifty per cent up; and thousands can do better than that—far better. So why not take hold of this new knowledge, and power, and see how far we can go.

* * *

It is poor business to criticize the faults and the failures of the other man. *What we see, criticize or condemn in the other man, we tend to develop or produce in ourselves.* It is

far better, therefore, for all concerned, to praise his talents and achievements.

* * *

Teach these two great statements to the rising generation; in fact, proclaim them from the house-tops everywhere: "To be clean is to be strong." To be clean physically and mentally, of course. And the second: "The good live the longest, and accomplish the most."

* * *

It is a waste of time to speculate about the absolute. Improve continuously upon the relative, and you will get somewhere. In fact, you will continue to advance, so that you will, in time, have the consciousness and the mental range to begin to comprehend the absolute.

* * *

God is instantly available, for any desired purpose, to those—and to those only—who are in spiritual consciousness. But millions have overlooked or omitted the last half of the above statement. That is why this marvelous availability has not been proved in their personal experience.

* * *

You grow into the likeness, in mind, thought and character, of that which you think of the most. This is one of the great laws of the mind; and as we all can learn to determine what we are to think of the most, we have it in our power to determine, in every respect, what we are to become.

* * *

The talents and powers of your being will work for that which you expect, desire, believe in, look forward to, or look up to; provided, of course, that your expectations and desires are deep, positive and continuous. This is another great law in the mind; and illustrates, in simple fashion, how we can inspire *all* of our powers to work for what we have in view.

It can now be stated *as a positive fact*, that everyone *can* be well and *stay* well. We have the knowledge. We may feel deeply and absolutely convinced, therefore, on this point. And when we are thoroughly convinced that a certain thing can be done, and believe with the whole heart that it now is possible, it will be accomplished. What we believe and know to be possible—this the powers within us will work for, and make possible.

* * *

The powers within us are great enough to do anything we want done; but they work only for that which we believe and know, or that which we expect and desire. And we are justified in believing anything as possible; for in the presence of present knowledge—both scientific and metaphysical—we are compelled to admit that all things are possible. We may, therefore, with full confidence and absolute assurance, expect and desire the greatest good conceivable—for ourselves and everyone. Indeed, we may, and should, begin to believe, expect and desire as never before—even on a colossal scale.

* * *

It is not what we put on the body that determines our position in life, nor adds value to any aspect of personal existence. *These things are determined by what we put into the mind;* or, rather, what we *awaken* and *develop* in the mind. This does not mean that we may be reckless or indifferent about our personal appearance. The beautiful, as far as we know how, should be in evidence everywhere. But we all know that if people in general were just as eager to clothe the mind brilliantly as they are to clothe the body in the most attractive fashion—and just as eager to possess higher knowledge as they are to possess tangible things—we should

soon have a wonder race upon this planet. * * *

To remove an adverse desire, habit, appetite or tendency, the simplest and the most effective method is to begin to desire something else—especially in the opposite direction—and to make this new desire tremendous. We can easily lose material desires by devoting ourselves—with the soul on fire—to spiritual desires. And in like manner, our desires for lesser pleasures and lesser gratifications will entirely disappear. To become completely carried away, as it were, with superior pleasures and joys supreme, is to cause the lesser ones to appear commonplace—utterly useless—and we want them no more. And this is as it should be. The moment we feel ready for the superior, we should discard the commonplace—by creating an overwhelming desire for the superior.

* * *

Your welfare, your progress and your future will *not* be determined or furthered by what you take away from your physical life. Many ancient philosophies have taught this, and have acted upon the belief that it would be better for the soul if we deprived the body of everything but the barest necessities. Many accept this doctrine today, at least in part; and so they hope to gain spiritual power through fasting, or further “higher development” by reducing, more and more, such things as food, sleep, exercise, personal enjoyments, and so on. *But they are simply harking back to an ancient piece of folly.* We may, and should, take away from the body what is useless or detrimental—and that only. Then we should see how much we could give the mind. That is the secret to power, wisdom, mastery, development, attainment—how much we can give the mind.

* * *

“Whatsoever a man can imagine, that can he also accomplish.” An

amazing statement, but recognized by all leading thinkers as absolutely true. And the law through which our imaginations may become actualities can be simple stated: *The talents and the powers of the mind—the mighty forces within—will work, directly and ceaselessly, for that which we continue to image, picture, vision or imagine.* True, the vision must be vivid and brilliant—the more brilliant the better—and constantly before the mind. Also, what we imagine, for future development and achievement, must be in accord with the laws and the principles of life. But as these laws and principles stretch forth into infinity in every direction, this wonder faculty has the unlimited in which to exercise its power.

It is only necessary that imagination be *creative* and *constructive*—absolutely so—and you may give it full freedom to go any distance.

This then is our conclusion, that *whatever we become able to imagine—constructively, brilliantly and continuously—this, the power of the mind, will work for until it is produced, created or accomplished.* A stupendous situation—proving again that man can take his life into his own hands and make of it what he will.

THE ENERGY CALLED MIND

We have discovered a form of energy which we call mind, just as we have discovered a form of energy which we call electricity; and as we can use the energy of electricity by complying with its laws, so may we use mental energy. It responds directly to intelligence. It is intelligence. This understanding, coupled with the realization of a universal Spirit which can and will guide each to use this law correctly—this is the last step in evolution which we have taken.



THE TRANSFIGURATION

By Raphael

Interpretive Art Talk

By HELEN VAN SLYKE

RAPHAEL'S genius for design is perhaps shown to the best advantage in his representation of the Transfiguration. He has literally transferred the story of the event as given in Matthew from words to canvas, and his marvelous grouping of the figures contributes largely to the dramatic effect of the composition.

In the lower portion of the picture are shown nine of the apostles who are being importuned to heal the lunatic

boy, who is accompanied by his parents and friends.

The middle section of the picture is occupied by the recumbent figures of Peter, James and John.

The inspired and inspiring figure of the Master illumines the central part of the upper section. On His left is Moses with the tablets of the Law, and on His right is Elijah.

The two indistinct figures at the extreme left are St. Julian and St.

Lawrence, patron saints of the family of the donor, Cardinal Giulio de Medici, who commissioned the artist to paint the picture as an altar-piece.

Matthew's account of the Transfiguration tells us that after Jesus had taken Peter, James and John up into a mountain apart He was transfigured before them, and that there appeared with Him, Moses and Elijah. The disciples requested that they be permitted to build three tabernacles, one for Jesus, one for Moses, and one for Elijah, but when they looked again they saw Jesus only.

This symbolizes the three-fold nature of man, Spirit (Christ); Mind (Moses, the Law); and Body (Elijah, Prophecy predicted by Spirit's use of Law). The Abiding One is Spirit.

THE TRANSFIGURATION OF EVERY MAN

All the figures in the picture, considered in their relation one to the other and each to the whole, present an outline of the human head. The figures in the lower section represent the convolutions of the lower brain. The three disciples represent the objective-mind, an organ of the physical and yet able to perceive the existence of something higher. The Christ-element occupies the highest position and is represented by the pineal gland in the top of the head. Thus we see in the picture the Transfiguration of Every Man, raised from a condition of confusion caused by subjection to the lower physical elements, through the discerning agency of the conscious-mind, to a recognition of his Spiritual Being.

The disciples, unable to heal the lunatic boy, asked of Jesus the reason. The answer was, "This kind comes not out but by prayer and fasting."

Mental confusion can be transfigured into Christ-knowledge (knowing God) only by fasting from a belief in

existence in matter, and by prayer (conscious union of the self with the Self).

Rest

"Come unto me all ye that labor
And I will give you rest."
This is the Saviour's promise,
Fulfilled by faithful test.

Wearied by sorrow and suffering,
I flee to the Christ within.
His yoke is easy, His burden is light,
Unhampered by sense of sin.

I find here the truth of my Being,
A Being all-glorious and bright;
Forsaking the Darkness of Egypt
I walk in this Heavenly Light.

THINK HAPPINESS

To think happiness is to become happy. To think only health is to become well, and to feel only prosperity will make anyone become prosperous. Pay no attention whatsoever to those who deny this. It is true and you can prove it. This realization alone has power to save the world from itself. This and the realization that we are all one at the source, all rooted in one universal life and power, which is pure Spirit.

EVOLUTION IS CEASELESS

Back of evolution and all human endeavor there is a determined, calm, ceaseless and persistent pressure causing things to happen. When we do not let them happen through the natural process of evolution we are compelled to see them happening by the unnatural process of revolution. We see these outbursts of revolution in the life of the individual, the nation and the race itself. In revolution it is a bloody warfare. In evolution it is an irresistible pressure brought so close to the surface that it becomes the genius of the age, spoken through the tongues of those who rightly interpret it, thus revealing the race to itself.

A. B. C's of Philosophy

By H. FOSTER HOLMES

Truth is the pivot upon which philosophical thought revolves.

* * *

Character is the outward manifestation of an inner equilibrium.

* * *

Through the alchemy of creative fancy beauty is born into Art.

* * *

Your response to life, is the very essence of the matter, *take all*, but in the taking, *give all*.

* * *

In the new order of thought, fortitude and courage replace resignation and endurance.

* * *

Recollection should give us a perfect balance between the past and the future.

* * *

We have received no direct news from "Every Man's Land" for nearly two thousand years; but we are re-reading the old reports with grave attention and a new interest.

* * *

Peace is found in this time-space world, not in the mad rush and pressure of things but in the calm center of the Self, reached and maintained through understanding.

* * *

This is a prediction: Some day in the not far distant future, newsboys will be calling on the street corners, "All about the new discovery in the field of Mental Science,"—remember that the energy of thought is the most subtle force of which we have any knowledge.

* * *

It is a regrettable fact that the cases of physical healing, through the work of practitioners, cannot be card in-

dexed and published in a scientific bulletin, the evidence, positive proof of the exact nature and operation of the Science of Mind and Spiritual Chemistry.

* * *

Cultivate thoughtfulness—each act of kindness sets in motion the law of harmony, not alone in the lives of the individual giving and the one receiving, but also in the thought vibration of humanity; when this fact is established we will have a "Universal Peace Pact."

* * *

"The best restorative known and the shortest road to normalcy, lies in the development of our "spiritual muscles."

* * *

Meditation is the gateway to understanding.

* * *

As we stand on the Bridge of Reason, which spans the stream of human experience, we gain a bird's eye view of "Old Materiality," greeting and clasping the hand of Spirituality.

* * *

Imagination is the great developing factor in human affairs.

* * *

At last the clouds are lifting and mysticism is revealed in its true and noble beauty.

THE APEX OF EVOLUTION

Evolution has worked slowly, carefully, but steadily, age after age, preparing the individual for the realization of the incarnation of the divine in himself. The apex of unfoldment of consciousness comes, when man realizes that God is his life.

Introspection

By HAROLD DAVIS SPEAR

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

—Shakespeare in "Hamlet"

WE HAVE all read and heard the foregoing words many times, but how often have we stopped to analyze them and see the bigness of the truth therein contained?

While it is evident from the text that Shakespeare was referring to the individual "self," the injunction holds just as true when applied to THE SELF of each one of us, which is the portion of the Infinite Presence it is our privilege to embody.

BEING TRUE TO THE SELF A LARGE COMMISSION

"To thine own *self* be true,"—could we be given a more vital or larger commission to carry out? Never for a moment thinking, or being, anything but the superlative of all the God-given attributes with which we are endowed; never forgetting for an instant that the only God which we will ever know or contact is the God within us, OUR SELF; never losing sight of the realization that we alone are given the power and marvelous duty of nurturing this SELF until we shall express the complete fruition which was exemplified most perfectly, as far as history records, in the life of Jesus, the Christ.

Let us take a minute or two to study some of the attributes of the SELF. Many of you have been privileged, during the past year, to hear, as part of the Institute's activities, a wonderful teacher speak on Self-Expression, or to read her articles in this Magazine. In her lessons she has brought to us, an axiomatic form, the innate qualities of the SELF, and I

am going to present the list of attributes as given by this teacher:

| | |
|-------------------|---------------|
| Being. | Power. |
| Totality. | Divinity. |
| Indivisibility. | Purity. |
| Unchangeableness. | Intelligence. |
| Eternity. | Life. |
| Freedom. | Love. |

Perfection.

In my innocent ignorance I once attempted to add to this list, and was most kindly, but firmly, shown that the attributes which I thought I had discovered as missing were merely synonymous terms for one or another of the foregoing characteristics.

If you wish to give yourself some worth-while mental calisthenics, endeavor to think of some quality which you consider God to possess and if it is not covered by one of the foregoing list, you have found a quality of your OWN SELF, for remember, your SELF is the part of God assigned to you for your particular task of husbandry.

HOW THE SELF CONNECTS WITH SOURCE OF POWER

Let us for a moment consider just what these manifold characteristics mean to the individual. Let us take a homely example, familiar to all of us, through its daily application, in fact so familiar that we seldom give it thought.

We know of the existence of the high voltage lines which convey the electric current from the generators to the sub-stations, where through transformers and by means of a mul-

titude of switches the current is diverted to its innumerable consumers for many diversified uses; but how often, when we switch on an electric light, or connect up an electric appliance, do we stop to think of the central station which, with its operators ever on the alert to see that we have the current, makes it readily available to our use.

Here at the central station these operators stand ever watching the current indicators, ready at a moment's notice to increase the supply of current, should an unusual demand be put on the line, or throw into service another feed line should the one in use fail in its functions.

We may well liken this central station and its personnel to the SELF within each one of us; the main supply lines being our connection with the Universal SELF, although the connection between the Universal SELF and the Individual SELF is in reality self-contained, since the INDIVIDUAL SELF is a part of and contained within the UNIVERSAL SELF.

BRINGING THE INDIVIDUAL INTO ALIGNMENT

But the figure of speech holds good, just as truly, and we can go one step further in the comparison, for the switches at the command of the station operators are similar to the volitional, directional use made by the individual of the inexhaustible SELF.

The operator throws one switch and a lighting circuit is in use; another and power is available to run street cars; still another and the electric ovens to bake a city's supply of bread are put in service; and so on.

When the individual becomes conscious of this Infinite, Eternal and Inexhaustible SELF within, he contacts a source so stupendous that the con-

templation of it is almost overwhelming.

But we must be most careful of one thing. We must not for one moment confuse the individually personal self,—the self with the little "s"—with our GOD-CONTACTED UNIVERSAL SELF. Of a truth, our whole life problem is to bring the little individual self into alignment, or vibration or unison with the capitalized SELF, and then, when we have accomplished that, all our problems will have been solved.

A LESSON FROM CHEMISTRY APPLICABLE TO LIFE

I like to think of the SELF somewhat in this wise. I imagine a master chemist taking all of the known elements of nature and then making an absolute perfect mixture of them. The result is a crystal pure liquid and a delight to the eye. Then the chemist takes a test tube and fills it with some of this mixture and sets it aside for the student's use. Now it is up to the student to find out, by qualitative analysis, as they call it, just what the constituents are which compose his sample. When he has done this he has learned what is in the larger vessel which contains the original mixture, for since this mixture was a perfect one, the same elements will appear in each portion taken therefrom.

Of course this metaphor is very puerile, but it gives one a somewhat limited prospect of the perquisites of, or the relation of, the SELF to the Infinite Spirit, which is above, around and through us all and is none other than THE SELF.

We can gain yet a further practical illustration from the study of the chemical student in the laboratory.

Watch him as he starts with a test tube of the clear liquid held before his gaze. He takes a bottle of a clear

liquid, an alkaline solution, and adds a drop or two to his test tube and suddenly the tube is filled with a cloudy dark liquid. Making a note of this reaction, he takes another bottle from his shelf and drop by drop adds this to the cloudy solution, and then, with equal suddenness, the contents of the tube become clear again. He has added an acid reagent, which counteracted the alkaline properties first added and completely neutralized their powers.

In the laboratory of life, with the test tube of the SELF held before us, we can experiment likewise, adding first one thought and then another; watching our reaction to their entrance into our lives and noting the effects carefully. And, if we will carefully note, we will find this ever to be true: *Love is always the most powerful reagent, clearing up almost every dark and cloudy condition in our own and our brother's lives.*

Let us carry this word-picture just a step further. After the student has discovered just what the elements are which go to make up the Sample which is given him, his teacher tells him, by quantitative analysis, to find out just how much of each element there is in his sample.

EACH MUST ANALYZE HIS SELF ALONE

The quantitative analysis of the SELF is the problem which each person has to perform alone, unaided by other than the precepts laid down by the teachers who have gone before, and it is the only means by which we can ever know just what line of spiritual development we should set out upon.

For we must be conscious of a well-balanced SELF; a poised, free and powerful SELF,—our inheritance— if we are to function perfectly in every particular.

Can you imagine the flywheel of an immense engine functioning for many minutes if every portion of its great mass were not in perfect harmony in its vibrations and in perfect balance? The strain of the inequality would rend it into bits in a very few minutes and pieces would fly in all directions, bringing destruction in their wake.

We might carry these illustrations into any of the sciences but the lesson would always end with the same answer: *There must be the consciousness of the perfect balance WITHIN before the outer can function perfectly.*

THE PERSONAL SELF EVER ACTIVE

In Don Quixote, Cervantes puts these lines into the mouth of one of his characters: "Make it thy business to know thyself, which is the most difficult lesson in the world."

As the small boy would say, "He said a mouthful" for the personal self is never asleep at the switch. It is ever changing and if we are not active in its development it will retrograde just as rapidly, from lack of use and cultivation, as will the finest piece of machinery from lack of care and attention.

And this cultivation and nurturing is each individual's own and separate task.

We may have the finest seeds obtainable, the most perfect soil and the most ideal climatic conditions under the sun, but if we simply allow the seeds to stay in the container in which they were delivered to us we will never have a garden.

And even though we finally do plant the seeds and water them until they show above the ground, unless they are given constant and intelligent care we will never have satisfactory blooms or vegetables.

The dear, industrious individuals who have striven in their gardens this year, struggling against snails, slugs, cut worms, aphids, rust and what-not, know full well that the old saying of "Eternal vigilance is the price of liberty" is still true.

And the same is much more true with the garden of the Soul, OUR SELF. We must ever be watchful, and remember that it is only through abiding by the fundamental principles, which are ever the same, for they are universal, that we may progress.

LAW EXPRESSES DIFFERENTLY IN DIFFERENT PEOPLE

At the same time we should be careful and *non-critical* students of those with whom we daily contact, for it is the same law which works in and through all of us, and if we watch closely we can see it working in others and profit thereby.

But we must not for a moment suppose that the expression of the Law will take the same form in our being as it did in another's, for if we did so expect we should be denying the principle of Individuality, the first principle of manifested being.

If we notice someone who stands out preeminently, with a soul that lights and blesses all who contact it, we must realize that he or she has grown to this point of development by natural processes only, and it is only by careful study and meditation that we may hope to arrive at the same point on the road.

The development of the attributes of the SELF is the most interesting study we can ever undertake.

One of the first characteristics which we may note is the firmness and calmness with which the growth takes place.

Thoreau remarks "The great God is very calm withal. How superfluous is any excitement in his creatures."

It is this very calmness and silence which marks the perfection of the growth and development. Have you ever stood alone on a mountain top at night and listened to the silence; watched the progress of the earth's rotation on its axis as shown by the march of the stars across the heavens?

Is there any confusion or jostling; any sound of rough roads or friction; any indication of anything but perfect harmony and law?

The functioning of the attributes of the SELF is just as quiet and effortless.

The more nearly perfect a man-made machine is, the nearer perfect noiselessness and absence of friction must be obtained. And that perfect inter-relation of the parts is one of the evidences of one of the greatest attributes of the SELF—Freedom.

This Freedom, our individual liberty, comes only through the exercise of ALL of our powers; the being our natural selves and not trying to emulate another.

One thought we must ever keep before us—the SELF is ever endeavoring to express—that is its very nature, its individuality.

This desire, when manifest, takes a different form in each individual and this very uniqueness is the stamp or hallmark of the SELF, for it is the Infinite, manifesting Itself in the finite,—the "joy of heaven to earth come down." It but needs our conscious co-operation to come to perfect fruition.

EXPRESSION OF SELF THE WORK OF A LIFETIME

But this is not one day's, or one year's, mayhap not even one lifetime's harvest.

We must consciously and methodically work in the vineyard, pruning with a ruthless hand all but the branches which will produce the per-

fect fruit of the vine, and in due season will come the harvest.

And we must watch that in our labors we do not produce an unbalanced vine, which from the very overdevelopment of one of its members will bring ruin to its perfection by a shearing off of the branch through its own overweight or a shriveling of the stem through lack of the sap channels to carry the necessary life and growth-giving properties.

THE PORTALS OF THE LAND OF PEACE

When we come to a perfect realization of this desire of the SELF for expression and growth we shall arrive at the portals of the Land of Peace, for then we shall understand the Law of our own being and thereby understand the Law governing our neighbor, and reverence accordingly.

But the SELF, to express, must be given opportunity and consciously encouraged.

There can be no growth without action. Our muscles grow flabby and useless without use; should we lie in bed long enough we would lose the use of our limbs.

The whole universe is a manifestation of action and movement,—ceaseless vibration the scientists tell us. And this movement is a free movement, yet under perfect law.

Our knowledge of God comes only through his manifestations in Nature.

In the Upanishads God is referred to thus: "Knowledge, power and action are of His nature."

This means a free giving, not from sense of necessity; an expression of joyous fullness of love which creates and fructifies.

If such be the nature of the Supreme Being, we, of necessity, being parts of the whole must share this attribute and this must be our nature. We must therefore make every en-

deavor to bring this SELF into outward manifestation or expression.

The activity of the SELF appears in the outer expression—it is ever finished, complete and perfect within. And here is where the attribute of Love may manifest itself. *The perfect Love is the perfect expression of the SELF*, which, through its expression, gives and gives and gives, not because of, *but in spite of*, the personal self.

One of the Upanishads runs thus:

"That is the Great Real Self who, though without hands or feet, is the swiftest of approach; though without eyes or ears, sees and hears everything; though uncomprehended, comprehends everything knowable."

When we have attained to the Perfect Love, the love which would work harm to no one, *every action is one of freedom* and brings a consciousness well expressed in the Upanishad:

"From joy does spring all this creation, by joy is it maintained, towards joy does it proceed, and into joy does it enter."

What a joy and consolation comes to us when we realize that *in the development of the individual self we are truly co-operating with God*, the Giver and Maker, by the use of our part of the Universal Self.

MAN MAY CONSCIOUSLY SHAPE HIS COURSE

This is one of the sweetest thoughts which our Science of Mind brings to me.

I am not a mere mortal placed here on earth to act merely as an automaton, without volition or choice.

If I abide by the Law I can consciously shape my course and truly sense the Divine Will working through me and I can also help my neighbor, in a way.

There come times to all of us when we seem to be separated from our God

for the time being, but if we but turn within and commune with the SELF, clear out all of the illusions and shadows, the smoke of dead fires of passion and clouds of doubt, and, contacting that perfect changeless living spark of Divinity, with a childlike trust place the burden on the Heavenly Father's breast, we can go forth with head uplifted and songs of joy upon our lips.

THE SELF AS UNCHANGEABLENESS

And this SELF, being a part of the Infinite, to quote one of the Axioms of Reason, "There can be nothing into which or by which it can be changed, therefore, it must be that the SELF is Unchangeableness," and therefore the SELF must be immortal.

Can any sane mind imagine a creation, perfect and complete, working in perfect harmony in all of its parts at one moment and in the next continuing along and functioning perfectly with one of its parts removed?

Again I beg to quote from the Upanishads, those marvelous Hindu thoughts on all phases of the spiritual life. On Immortality we have the following:

"I know this Self to be the ALL, the Great SELF, all effulgence, transcending all darkness. Knowing this, one can transcend even death,—there is surely no other road out of this world."

David Starr Jordan very beautifully expressed an inspiring thought on Immortality in the following stanza:

"One little note in the Eternal Song,
The Perfect Singer hath made place
for me;
And no tone atom in earth's wondrous
throne
But shall be needful to Infinity."

The analogy of the scheme of existence to a Perfect Song, each soul being a note therein, is very appealing. There must be perfect harmony between the notes of a composition,

and the fault can lie in just one inharmonious tone,—one note incorrectly placed,—One individual consciousness out of balance or vibration.

Sometimes it seems that a more perfect realization of truths and conditions can be obtained through word-pictures than through just plain statements of cold facts.

In my consideration of the SELF there have come to me, at different times, metaphorical pictures which seemed to bring home to me a keener realization of the nature of the SELF than I had otherwise obtained, and I am going to pass one of these pictures on to you in the hope that it may bring home to you a little more perfect conception of the immensity and forcefulness of this SELF, which is given into our care for interpretation into an individual being.

THE SELF COMPARED TO THE OCEAN

In considering the SELF in its entirety I can think of nothing in the physical world which it so nearly resembles as the ocean.

Vastness almost inconceivable is there; ceaseless movement within, through the ever onward sweeping currents which weave in and through it producing the change and clarification necessary to avoid stagnation; these beneath the surface; while on the surface there is always constant motion produced by wind and tide.

These surface changes are the waves, great and small which are like the momentary emotions which stir, for the nonce, the surface or most easily affected characteristics of the SELF, but never sink far within to change vitally its innate nature.

These passing waves, which fling themselves on the shore with such a mighty crash, and splash around, and stir up the sand for a moment, and then are swallowed up by the Mother

Sea are, to me, like the sudden attempts of the SELF to break away from the Master Element, the GOD-HEAD, and establish its own realm of action.

But deep down within, where all is calm, are centered the forces which draw these flying minutiae back to the source of all force and action, where they are again revitalized and sent out on their daily duties.

The depths are always tranquil and poised; 'tis only the surface which can be wrought into a fury by the tempest.

And when the sense of separation weighs down upon us, we must realize that this SELF was put into us as a manifestation of God's overwhelming love, unchangeable and eternal, and this same love will by its own very nature draw us back into the SELF. For we cannot imagine a real separation of our SELF from the SUPREME SELF—in reality there never was nor ever can be—since should there be for one moment a real separation, however slight, just at that moment the whole plan of Creation, evidenced in the PERFECTION manifestation, would be wrecked through the lack of its own power to function properly.

This sense of separation is more likely to be brought to us through a crossing or entanglement in the paths which our human wills have laid out, than from any other cause.

The next time you feel that everything and everybody has gone ahead with the procession and left you behind, sit down and give a few moments to devout thought, and see if all your so-called grief is not the result of someone having figuratively stepped on your toes, or knocked down the beautiful castle of blocks which you had piled up for your own selfish edification.

I honestly believe that in 99% of the cases you will find that the whole thing resolves itself into a case of the outward nullification of some personal wish or plan on which you had set much store. And when you have solved the problem of the cause, though the solution is not necessary in the slightest degree, *repair to thy closet* (in other words commune with your SELF) and ask the Heavenly Father for divine guidance to a perfect realization that there is nothing or nobody or no condition which can limit, bind, oppose or obstruct the final beautiful fulfillment of the Perfect Law, which WAS before the foundations of the world were laid, and which is ever administered by Love, e'en though she comes in a guise ne'er seen before.

And so again I beg to admonish you, "To thine own SELF be true."

THANKSGIVING

I thank Thee, God-Within-Me,
That I have found Thy home;
I thank Thee, God-Within-Me,
I need no longer roam.

I journey to no unknown shore,
I cross no fearsome sea
To find the Temple of my God;
Thou art at home in me.

I thank Thee Thou art what I am
In essence and in Being;
There are not two, but only One—
Now, with Thine eyes, I'm seeing.

I thank Thee Thou dost speak the
word
Through human lips like mine;
I thank Thee that the barriers fall
Twixt human and Divine.

I thank Thee that in all mankind
I see the Christ appear;
Oh, God's Ideal, Beloved Son,
I thank Thee Thou art here!

—Helen Van Slyke.

Meditations for November

THE purpose of meditation—the metaphysical purpose—is to direct active attention, inwardly and with deep interest, upon some vital thought, some superior idea, some unfolding concept, some higher state of mind, some spiritual law or principle, or upon supreme reality—or upon the inner meaning of some specific statement of truth—with this object in view: To go farther into the understanding, the consciousness and the realization of that idea or concept to find, discern and know the truth, the light and the power that is present within that idea or concept. Also, to keep the eyesight upon the highest—with a deep spiritual desire to see more and more of the glory, the perfection and the goodness of the highest. Meditation should always be *active*; that is, there should be a deep, silent purpose to go farther and farther into the life, the essence and the spirit of that which receives our thought and attention. It should indeed be an actual journey, in thought into that upon which we stay the mind.

—CHRISTIAN D. LARSON.

THURSDAY, NOVEMBER 1

*There is only The One Life
and I am an incarnation of it.*

I am resolved no longer to think of my life as a span of a few short years. The Spirit within me is God, and God is Life. Therefore I am Life, as deathless as God Himself. In the consciousness of this recognition of Life I go forth today filled with the Joy of Living. The burden of age is banished for I am One with the Ageless One. I do not measure off my existence by minutes, months, or years. In the Now, the only time there is, I am filled and thrilled with the Joy of Living.

FRIDAY, NOVEMBER 2

*The Spirit of Truth within
me prompts me to say and do
the right thing at the right
time.*

I do not fear mistakes for I have a Guide who leads me along The

Right Way. Infinite Wisdom is made manifest through everything I say, do, or think. This is the Word I have spoken for myself. Therefore I enter upon the duties of Today knowing that all is well. The answer to my problem is already known to the Infinite Mind, and that information will now be made known to me. Thus does the *Spirit* of God within me impress (press into) the *Mind* of God (Subjective Mind) and the information I require is the result.

SATURDAY, NOVEMBER 3

*There is Infinite Supply
and it is made manifest
through all my affairs.*

The abundance of Nature proves to me that there is Limitless Supply. I cannot count the stars at night, nor the grains of sand beside the sea. Man alone limits himself and is poor. Verily "it is done unto us according to our belief." Therefore I choose to believe that there is Infinite Supply for Man as well as for Nature. To-

day I think the opulent thought. Today I form large mental moulds into which Infinite Supply may pour itself. I know that "all that the Father hath is mine," and I accept gladly and thankfully.

SUNDAY, NOVEMBER 4

I am conscious of my at-one-ment with the Father, and the condition called health is the result.

Both sickness and health are effects and not causes. Sickness is the result of believing that one is cut off from Good. Health results when there is either a conscious or unconscious feeling of Unity with Good. A healthy little child has an unconscious feeling of Unity with Good. Jesus said "Except ye become as a little child ye shall not enter in to the Kingdom of Heaven." Today I abandon myself with a child-like trust to the idea that I am at-one with all the Life, and Wisdom in the universe. There can be but one result—health of mind and body.

MONDAY, NOVEMBER 5

I am a center of God-Love.

Jesus said "A new commandment give I unto you, that ye love one another." The "old" commandment of Moses to the Children of Israel read thus, "Ye shall love the Lord thy God." I believe that man is a center of God-consciousness. "God is Love," therefore man must be a center of God-Love. I look for the Love in others,—thus do I honor God and obey both the "old" and the "new" commandments. Conscious of Love in myself and in others I am a magnet

for Love. I attract lovely situations and experiences.

TUESDAY, NOVEMBER 6

I live in the consciousness of the Ever-present Now. "Behold Now is the day of salvation."

The past is a memory, and the future but a dream. Now is all the time there is. I refuse longer to "drag about with me the monstrous corpse of the Past." I refuse to be frightened by the phantom of To-morrow. Today is All Eternity brought to a focal point. There is no moment in the world's history better than this moment. God is,—and I am. In the Hebrew language the name of Deity is never used with any other than the present tense. God announced Himself to Moses as "I Am," and when I say "I am" God proclaims Himself anew through my lips.

WEDNESDAY, NOVEMBER 7

I have spiritual perception; I have perfect eyesight; and I have prophetic vision.

"God is Spirit and they that worship Him must worship Him in Spirit and in Truth." I am a center of God-consciousness, therefore I have spiritual perception. I have the ability to see, to discern things spiritually, and to comprehend mentally. This ability finds its expression on the physical plane in perfect eyesight. There is the perfect generic pattern for the eye. The matter of which the eye is composed is in a constant state of flow and change. I dwell upon the perfect pattern. Today are my eyes made new.

THURSDAY, NOVEMBER 8

"There is a spirit of prophecy in man." Only the Good can come to me.

Coupled with the idea of spiritual discernment and perfect eyesight should be that of prophetic vision. Religious Science teaches that there is a Conscious Knowingness in man. This is the Spirit of God individualized. Religious Science teaches that the thoughts, the words, the ideas of this Conscious Knowingness fall into Subjective Mind, (the Mind of God) as a seed falls into the ground. Now just as I have the freedom to choose the seeds I plant in the soil so can I choose the mental seeds I sow in Subjective Mind, and may prophesy with equal assurance the plant that will be the logical outcome. I see, I understand, I know.

FRIDAY, NOVEMBER 9

Nothing can impede my spiritual progress. My feet are perfect instruments.

Moses was told by God that the children of Israel might go in and possess all that their eyes rested upon. Vision precedes advancement. "Without vision a people perish." The ability of man to follow where the eye leads is the spiritual prototype for the feet and limbs. Progress is the Law of Life. Our ability to progress from one point to another on this plane of existence depends on the feet and limbs (barring mechanical means). The generic pattern for feet is perfect,—matter is in a constant state of flow and change, and as I stop contemplating inefficient feet and direct my attention to the truth that nothing can impede my spiritual progress my feet become perfect instruments for progressing.

SATURDAY, NOVEMBER 10

There is Only the One Power in the Universe. I am a center of God-Power.

There is only the One Power in and through and back of all things. Power is not a blind, bursting force. Power is the ability inherent in an idea to project it into form. Having the ability to think, to entertain ideas, it follows that I am a center of God-power. In the thought when I think it is all the power necessary to make of that thought a thing. Therefore I relax, I rest in the blessed assurance that I do not have to *make* things happen,—all I need do is to *let* them happen. "Let that same mind be in you which was also in Christ Jesus."

SUNDAY, NOVEMBER 11

"The Peace of God which passeth all understanding" is my peace here and now.

If I am conscious that there is but the One Life and that I am an expression of It; that the Love and Wisdom and Power of God are mine to use today, then the Peace of God must be mine also. This is not primarily a condition that is discerned by the intellect but rather a sense that there is no opposition. In the highest sense of the word the peace of God does not know that it is Peace. It is conscious only of Itself,—no antagonism, no friction, no opposition. I am a center of God-Peace.

MONDAY, NOVEMBER 12

Today I consciously make use of the God-Power within me. I am free.

"Behold I stand at the door and knock, and if any man will hear my

voice and will open the door I will come in and will sup with him and he with me." It is a stupendous idea to realize that Infinite Power awaits man's recognition. It is only as we consciously call upon the Power of God within us that we are able to advance to new and better things. I am free to choose, and today I choose to "unlock that door" and usher into my consciousness the acceptance of the truth which Jesus discerned so plainly, namely that "The Father and I are One."

TUESDAY, NOVEMBER 13

I am pure Spirit, and I inherit only the qualities of the Spirit and they are all good.

I am resolved that I will cease mal-practicing myself by entertaining the thought that I inherit a tendency to any disease or undesirable habit. When the Jews reminded Jesus that they were children of Abraham He replied "Before Abraham was I am." And so today I remind myself that I am "made in the image and likeness of God, perfect." "Beloved now are we the sons of God, and joint-heirs with Christ." My spirit ante-dates my ancestors. Each day is my body renewed. Science has proved that not an atom is in the body today that was there eleven months ago. Inherited disease has no place in my consciousness.

WEDNESDAY, NOVEMBER 14

I have no false sense of responsibility. "What I must do is all that concerns me."

—Emerson.

Jesus said "I do not say that I will pray the Father for you, for the Father Himself loveth you." So much of the feeling of responsibility which

weighs us down comes from the fact that we believe others are inferior to ourselves. We feel that they are weaker, poorer, less efficient than we are. Today I slip off the load of false-responsibility. I know that every one with whom I come in contact is an incarnation of the One Life,—that the Spirit within them is God, All Wise, All Powerful. Thus shall I help every one upon whom my thought rests.

THURSDAY, NOVEMBER 15

The Power of God within me is equal to every emergency.

I have no "inferiority complex." I cannot truly say that I am weak, confused, or inefficient when I remember that the Spirit within me is an incarnation of the Most High. I am in direct and intimate contact with Infinite Wisdom and Power. My thought deals first hand with First Cause. When I conceive of a thing as finished and complete on the mental plane I am using the same Creative Power which brought the whole universe into existence. "There is no great nor small to the One who maketh all." I am now conscious of my at-onement with Infinite Life, Love and Wisdom.

FRIDAY, NOVEMBER 16

I know that Life is Life and cannot die. Thus do I experience immortality here and now.

It is a notable fact that the so-called Illumined Ones of all time have had very little to say about immortality. They have been so conscious of Life that the idea of death "found nothing in them." When we realize that all creation, ourselves included, is a man-

ifestation of God our thought will not be so largely taken up with a contemplation of death. Can you think of God as dying? No more can man die, for the Life of Man is God. "We shall be changed from glory unto glory" for progress is the Law of Life. "To be, or not to be" really means "shall I wear this garment or another very much like it?"

of the blood-stream, and the unimpeded action of all bodily functions. All my affairs manifest freedom. I am free to express, to grow, and to expand. My recognition of mental freedom results in my ability to progress, freely, easily and beautifully. I am free.

SATURDAY, NOVEMBER 17

*I see God in all creation.
The Universe is the Body of God.*

"Things" are the externalization of thought. This is in accordance with the Law of Creation. Accepting this as true, the star is the manifestation of God's thought of a star; the flower is the manifestation of God's thought of a flower. Thus do all things bear testimony of Him. All Creation is a record of Him. Just as a thinker pours himself into his thought and is not separate from it but is not absorbed by it, so does God pour Himself into His thought, is not separate from it, but is not absorbed by it. The thinker is greater than his thought.

SUNDAY, NOVEMBER 18

The Spirit within me is free. I am not bound, hindered nor coerced.

Today I throw off all mental shackles. My own thought has bound me and my own thought can free me. I am in bondage to no man and to no belief. I am free to choose. This thought of absolute freedom reacts favorably on my body, resulting in perfect relaxation, the free coursing

MONDAY, NOVEMBER 19

*I am a Center of God-Love,
and Love casts out all fear.*

Fear has no foundation in Truth. There is only the One Power and that One is not divided against Itself. Fear is born of a belief in duality, a belief in two powers instead of one. There is no power opposed to God. When I realize this I will cease fearing. We are told that God made all that was made and called it Good. Fear is the absence of a belief in Good. To fear is to cease to worship God. As I become conscious of my complete at-onement with God, fear vanishes into its native nothingness.

TUESDAY, NOVEMBER 20

All that I do prospers.

There is Only The One and I am that One as What I Am; therefore when I desire good for myself it is God prompting me to bring this good into my experience. Realizing that this is the Truth I know that the power of God is *for* me and *not* against me; therefore everything that I do prospers. The good which I experience robs no man. "What blesses one, blesses all." To the degree that I use the creative power of my thought to express prosperity the whole world will benefit,—for Life is a unit and is not divided against Itself.

WEDNESDAY, NOVEMBER 21

Life, Love, and Wisdom are expressed through me. Thus is my Father glorified.

We are admonished thus "Let thy light so shine that others seeing thy good works may glorify thy Father which is in Heaven." This does not mean that we are to "scatter our soul" by exhausting ourselves in good works for others. It means that as our own lives become a living manifestation that we have sensed our at-onement with Infinite Life, Love, and Wisdom others will be led to "go and do likewise." We cannot give to another, but each man giveth unto himself. This is the meaning of the parable of the Wise and Foolish Virgins. Each of us must find the oil in his own lamp.

THURSDAY, NOVEMBER 22

I am a blessing to all who come within the radius of my atmosphere.

Though we cannot give the oil from our lamp we can give of the light so that honest seekers may find their own oil. I shall help others to the degree that I am able to demonstrate health, prosperity, happiness and peace for myself. Enquiring souls will ask "What has wrought this change in you? You used to be sick, poor, and unhappy." And my answer shall be "I set my mind to working *for* me instead of against me. I lined my mentality up with the reality of my being, —which is, that I am made in the image and likeness of God."

FRIDAY, NOVEMBER 23

I am a Center of God-consciousness and can develop along many lines.

I will not permit myself to get into a mental rut. It was not fore-ordained

that I should be "a butcher, a baker, or a candle-stick maker" and that only. I am a Center of God-consciousness and God is the source of all that is; therefore I have within me (at least as a possibility) all gifts, all talents. Just because I am not Caruso does not mean that I cannot sing. The gift of Raphael is mine at least to some degree. My recognition of this truth opens up many avenues for self-expression. I know that it is the One Self expressing Itself through me.

SATURDAY, NOVEMBER 24

I have the opulent thought, "Unto him that hath shall be given."

"Unto him that hath shall be given, and from him that hath not shall be taken away even the little that he hath." "What a hard saying," we used to think. "How unfair to heap good on him that hath much, and take from him that hath little." Now we know this is according to the Law of Cause and Effect. If I say, think, feel, "There is abundance," the answer is "Yes." If I say, think, feel "There is not enough to go around," the answer is "Yes." It is up to me whether I plant the seed of Plenty or of Lack.

SUNDAY, NOVEMBER 25

I do not condemn and I do not accept condemnation.

"Judge not that ye be not judged, for with what judgment ye judge ye shall be judged and with what measure ye mete it shall be measured to you again." If we are conscious that there is only the One then we shall see all people as "our other selves." "To know all is to forgive all." "If I had been in his place"—Yes, If I had really been in his place I should

have done just as he did. *I* am responsible only for what *I* do, therefore *I* neither offer nor receive condemnation.

MONDAY, NOVEMBER 26

I forgive others, and I forgive myself.

To the extent that *I* refuse to forgive others *I* am holding the offense in consciousness, therefore it becomes my sin (mistake) and prevents me from enjoying a sense of at-onement with All Good. This is all the more true if *I* refuse to forgive myself because the self-condemnation concerns me more vitally—is with me more constantly. “Today is a new beginning—each day is the world made new.” *I* forgive others and *I* forgive myself and start today with a clean slate. “Thy sins are blotted out, and shall be remembered against thee no more forever.”

TUESDAY, NOVEMBER 27

I know that thoughts are seeds which bear fruit after their kind.

I no longer blame Fate, nor Chance, nor Luck for my misfortunes. *I* no longer believe that there is a God who delights in my suffering. *I* know that my thoughts and feelings fall into a mental soil (subjective mind) and that this soil not only receives the seeds but creates them into conditions. We do not blame the soil in our gardens for the kinds of plants that grow there. Let us be just as intelligent with the mental soil. “Stand porter at the door of thought, admitting only those conclusions which you wish to see manifested in your body or conditions.”

WEDNESDAY, NOVEMBER 28

My ears are opened that I may hear.

Man's physical ear is the instrument for catching vibrations. When we remember that man is an incarnation of God we see that the matter resolves itself into this, “God is attuned to catch his own vibrations.” When the One Life became individualized as Man it must have been necessary to have ears, else we would not all have them. The need projected a pattern for a suitable organ. This generic pattern is perfect and “draws its own correspondences,”—in other words, atoms of matter in the form of an ear. The atoms are renewed daily. Hearing is Spiritual and perfect.

THURSDAY, NOVEMBER 29

THANKSGIVING DAY

I am thankful that I have awakened to the truth of my being.

My heart is filled with Thanksgiving that having sought *I* have found,—found the Spirit of God enthroned in my own life, found the Creator in the creative power of my own thought. “Oh, how love *I* thy Law.” It is my Good Servant,—“the Servant of the Eternal Spirit throughout the ages.” My every need is met, my need for Life, Love and Wisdom, Power, Peace, Beauty and Joy. “Before they call *I* will answer and while they are yet speaking *I* will hear.” As *I* turn to meet the Father, the Father turns to meet me. *I* am thankful that it is so.

FRIDAY, NOVEMBER 30

Thanks-giving increases my creative power.

I speak my word for a desired good. In due time *I* experience that good.

The thanks giving which wells up in me makes this impress on Subjective Mind, "I have succeeded! I contacted the Law in just the right way to secure the thing for which my word was spoken." There is this effect; the next time I "speak my word" I have a subjective remembrance of success which tends to make the demonstration that much easier of accomplishment. In other words I have increased my Faith. "Now Faith without works is dead." My "demonstrations" are "the works."

Life's Mirror

By THERESA VAN PINSKER

As a mirror reflects whatever is in front of it, so likewise does the very subtle mirror, mind, reflect back into our experience whatever it is that we have placed in mind to be reflected.

Since this is a self-evident fact, if we do not like the picture we see, let us then intelligently and consciously remove the object that has caused the reflection.

When we arrange the furniture in the home, are we not careful to see that we place the mirrors where they will reflect the other objects in the room to the best advantage? Why are we not as careful with the furniture of our minds, which we know will be reflected back into our experience?

What is the furniture of the mind? Our thoughts! What is a thought? Webster defines thought as "A mental state characterized by a process of reflection." A definition that we may know since we find it in the dictionary, has been scientifically deduced, and is not just a metaphysical term.

So we see that it is to our thinking that we must look. What do we do when we see something reflected in

the mirror that we object to? We do not deny that we see it, we do not waste time criticizing ourselves because we placed it there. We simply remove it and put the object in its place that we do wish to see.

When we recognize the fact that whatever we may be experiencing in our lives, be it good or bad, is the reflection of our past thinking, we will begin to analyze just what particular thoughts reflected the particular things that we see, and if we see a picture we do not like, let us then not deny that we see it, but let us remove it. How? By consciously embodying the idea which we do wish to see pictured, knowing that conscious, orderly thinking for a definite purpose, matures that purpose into definite form, so we may be absolutely sure of our experiment.

No need to fight the old picture, but become so identified with the new one, that we are conscious of nothing else.

We are not concerned with where the darkness goes when we turn on the light.

Let us then replace the old destructive thoughts of failure with constructive thoughts of success; the thoughts of discord with thoughts of harmony; the thoughts of worry and fear, for fear is at the base of all worry, with thoughts of courage and strength.

Let us clothe ourselves in the knowledge that all power is ours, that our pictures are limited only by our thoughts.

We will then consciously mold the thought forms we wish to see mirrored in our daily lives.

There is a bloodless revolution of thought, intellect and consciousness taking place in the world today which is stupendous, immeasurable, the results of which no man can truly know or adequately estimate.

Questions and Answers

Answers by ERNEST HOLMES

NOTE—Requests for advice regarding the attainment of health and prosperity or the realization of harmony in home or business, will gladly be answered in this department or by mail by the Institute of Religious Science. In making inquiry regarding personal problems, please give your full name and address. Names will not be published. Write to Institute of Religious Science, 2511 Wilshire Boulevard, Los Angeles.

Maintaining the Affirmative

QUESTION—How may one control his thoughts always toward the affirmative? It seems all so easy until something comes along to disturb,—then it's "all off," and most difficult to get back again.—R. L. C.

ANSWER—It is not always easy to control one's thoughts in an affirmative way. Could we always do this our problems would be solved and we should have entered into complete freedom.

In mental treatment always resolve things into thoughts or states of consciousness; then proceed to neutralize the wrong mental attitude and to assume the correct one.

We can experience only that of which we are objectively or subjectively conscious. Both the objective and the subjective state must be clarified. Conscious mental work will do this if scientifically applied and persisted in.

When Doubt Persists

QUESTION—What should be the treatment when doubt persists in lurking in the mind?—S. A. L.

ANSWER—When doubt persists the treatment should definitely repudiate this doubt. Doubt is a subjective state and is the result of false experiences and false conclusions regarding life and our relationship to the Spirit of Wholeness.

Thoughts are things and mental attitudes assume the characteristics of entities until they are seen in their true light. When we recognize any

special doubt and consciously show ourselves why this particular doubt has no power, we dissolve it.

It may take both time and patience to dissolve certain doubts and fears but the reward is sure if the work is done scientifically. Allow the doubt to come into your conscious mind and then analyze it out of your mind. Do this until you see that there is no power in the doubt. It is neither person, place nor thing, has no power and cannot operate through you.

Now assume the opposite attitude and claim all confidence in yourself and in what you are trying to do. Rise above the doubt into a clear atmosphere of receptivity and agreement with the good you seek to manifest or have manifested to you.

A good method is to drop all argument from the mind and allow the thought to enter a field of peace and poise. Having gained this point calmly turn to the disturbed idea and state that it cannot enter your mentality. Do not fight or oppose it but stand above it and declare that it has no power to operate through you.

In treatment do not try to make things happen but try to sense that they are happening. There should be no strain attending scientific work but a calm sense of peace and assurance.

Business Change

QUESTION—If, in fact, a person's business is not prosperous, although he conscientiously, to the best of his knowledge, is endeavoring to follow the guidance of

Universal Mind and Wisdom, and if indications suggest a change of location, would it be the part of wisdom to try the change of location, rather than attempt to demonstrate a prosperous business in the old location?—I. R. S.

ANSWER—The way to demonstrate the above named proposition is to take the mental stand that, as an idea of Truth, man is always in his right place. This "right place" includes happiness, harmony and abundance, peace, poise and power.

Prosperity is a part of the natural order of the universe. We are as successful as our vision allows us to be. We should keep the mental vision above adversity and never allow the mind to agree that any place is outside the divine order.

If, in demonstrating this, a change in location is necessary the way will be opened without confusion and we shall enter the new field without hurry or worry. *We must wait until the change is thrust upon us or until the desire to act is dominant and becomes an irresistible tendency of our thought.*

Remember that a correct treatment is both cause and effect and will open the way and compel us to walk in that way. The words spoken into being, in treatment, provide the way and guide our steps aright if we have confidence in them.

Where Shall He Turn?

QUESTION—What should a man, 55 years old, do, who is now "broke?" Once a substantial man of affairs in matters pertaining to real estate and kindred thereto—has never been employed and now finds it impossible to secure a wage to sustain soul and body,—pending deals are not coming through. What should he do or in what direction should he turn?

ANSWER—First of all the person mentioned should repudiate all idea of, or belief in, age. The Spirit is Ageless and Eternal Being. The belief in age brings with it all the penalties im-

posed on such a thought. Whatever the world believes in regard to age flows into the condition of the one believing in the world's estimate of age.

The Spirit cannot be "broke" and we are to think from this standpoint alone and always. Truth demonstrates Itself and when we know the Truth we are made free.

Do not think of wages but of substance and supply as forever flowing from the center out, into all that you do, say or think.

As the Spirit of Truth is both cause and effect there is nothing "pending" in It. Deals which ought to be completed will be when we know that cause and effect are but the two ends of the same thing. What the Truth starts It can finish.

There is but one direction in which to turn. Turn within yourself and know that you are directed aright. Turn within yourself and declare that you are fed, clothed and kept by the Spirit of Truth which falters not nor does it become weary. The way is open before you and you can walk in it.

Her Life Must Show It

QUESTION—In a case in which the husband is very materialistic and the wife is interested in Religious Science, what should the wife do to win her husband over and enjoy harmony in the home life? —M. O. R.

ANSWER—The wife should not try to "win her husband over" to Religious Science or to anything else. He is an individual and so is she. Each should let the other alone to work out his own problem.

If, however, the wife is interested in the Truth and the husband is not interested and if the wife, without argument, will demonstrate that she really has something worth while, and if her life shows it, she will find that her husband will already be won over.

In the Truth, we never coerce or argue with anyone. Truth known is

demonstrated, and demonstration being self-evident, it will be accepted by all.

Let the wife watch her own steps in Truth and if these steps lead to the altar of reality the husband will follow and that right gladly.

No Physical Sensation

QUESTION—By what evidence shall we know that we really do contact Universal Mind—that is, the highest point of the subjective mind touching the lowest point of the Infinite? Does it bring any physical sensation?—H. A. W.

ANSWER—A physical sensation is not necessary to the demonstrating of Truth. No more than a physical sensation is necessary to the knowledge that two and two make four.

We know that we know, when we can no longer ask the question as to whether or not we do know.

The subjective mind is the medium between the Absolute and the relative and the tendency of the subjective mind decides what is to happen to us.

All mental healing is to clarify the mind within and without and cause it to be receptive to that Life which is already perfect.

However, there is a definite sense of completion when a good treatment is given.

Spirit Without Limit

QUESTION—I owe about \$40,000, all of which is past due. Am trying to demonstrate sufficient prosperity to meet these debts. Can you offer any suggestions other than general instructions? My income is not sufficient to pay this.—R. A. N.

ANSWER—Again we are brought back to the fundamental proposition that the Spirit is without limit. If the image of the debt can be dissolved, the way will be made manifest to discharge the obligation.

Our income represents our belief in and trust in the Truth. Income varies with the fluctuating of our minds. The Truth does not know that a dol-

lar is more than a penny. It knows form but not size, outline but not limitation.

Try to make the mind include the discharging of all obligations, the meeting of every need. Do not state how or when it is to do this but that it is already done. Let the way be open before you.

We must avoid the idea of contracting debts with the feeling that no matter what we do, the Truth will clear the way before us. The Scripture tells us that God is not the author of confusion but of peace. Everything should be done according to law and in order.

It would be a mistake to suppose that we could contract debts with the understanding that the Law will free us from any obligation. For instance to gamble on the market with the thought that we cannot lose would be to contradict the law of cause and effect. If we enter a vibration of the law of chance we are subject to it. But if in coming into the Truth we find many holdovers, we know that the Truth can work out all of our problems. But they will be worked out in Truth and never in confusion.

We often are compelled to go over many of the past steps and clear the road behind as well as before us. But we will be led into the right action when we trust absolutely in the supreme power and intelligence of Good.

KEEP THE MIND OPEN

No mental attitude is so impoverished, no spiritual concept so limited, no scientific mind so blinded by its own stupidity as that which says, "At last we have it all." Such words can be spoken only from the deepest and most profound ignorance of truth. No man ever had it all; no man ever will. Let us keep our minds open to the thought, "There is more and better yet to come."

Constructive Child Training

By CHRISTIAN D. LARSON

THERE is world-wide demand for practical and dependable information on the training of the child. Such subjects as child study, child culture, child development, child training, and many related themes are receiving enthusiastic attention; and not only by parents and educators, but by thinkers, scientists and investigators—and by all, in fact, who have human welfare at heart.

INHERENT RIGHTS OF CHILD ARE NOW RESPECTED

There are many reasons why; and, first, because we have advanced to a place where we recognize the inherent rights of the child. We now feel, and deeply so, that the child—every child—is entitled to far better attention and training than it has received in the past. Then, also, we are beginning to realize, more keenly than ever before, that *the civilization of tomorrow will be determined, absolutely, by the way we teach and train the child of today.*

Furthermore, we have learned, through many experiments of recent years, that wonders can be done for the child—when we know how; and what can be done should be done. And, in looking into the future, we are coming positively to the conclusion that a new and superior race is not only possible, but a necessity, if world problems are to be solved, and our higher ideals made real.

These things are vitally important and conclusive; and, to those who have a clear vision of life, it is so evident that, in working for the good or the great—for the welfare of the near future or the distant future—we must begin with the child. Besides, whatever we may do in this

connection will be of special value to the child—and to ourselves.

There are scores of other reasons, directly or indirectly related to the foregoing; but they all have the same purpose and vision: to give better training, greater development and superior guidance to the child; for it is the child—the coming generation and the rising generation—that holds the key to the future; what the future is to produce and become; what is to transpire upon this planet henceforth; and what the race is to receive, achieve and attain. And, what is most important of all, the child is entitled, now in the present, to the very best that we can give.

THE PURPOSE OF THIS SERIES ON CHILD TRAINING

This series of articles, on constructive child training, will run through a number of issues of this magazine, and will have several specific objects in view, briefly outlined as follows:

- 1—To present the most helpful and the most practical information that can be given on this great subject; and, as far as possible, to make it interesting and inspiring.
- 2—To present the best methods known, in simple language, for easy and instant application; and devote ourselves principally to the main points—everything that is really vital.
- 3—The mind of the child is both interesting and wonderful. It is amazing what can be done with any child when we know how; when we proceed with sympathy and understanding. And it will be our purpose to present methods through which the most and the greatest can be done for any child.

When we note how little has been done for children in general, with regard to intelligent direction, constructive training and greater development; and when we learn what wonderful things can be done, we appreciate both the greatness and the importance of this work. Indeed, the importance of this work looms mountains high—when we see that the child holds the key, not only to the near future of the race, but to the future of countless millions.

Give the right training, the most intelligent direction, the greatest development and the most perfect guidance—both of mind and character—to the rising generation, and we render a priceless service to the race. And we give to the child that to which it is truly entitled.

What each child is to make out of life, give to life and receive from life will depend upon how it is taught, trained and directed. And what the race, as a whole, is to make out of life, give to life and receive from life, will depend upon how all children—the rising generation—are taught, trained and directed. That is the law in this great field; and it is easy to appreciate its tremendous importance.

THE FULLEST AND BEST APPLICATION OF THE LAW

The fullest and best application of that law would mean: To help every child become its best and do its best in every way; unfold and develop to the utmost; become all that it can become in mind, character, personality, power, talent, genius, intelligence and understanding; and to be able to live these things, and make use of these things, to the full.

When we apply this great law to the most perfect degree, we shall place the *highest scientific and psychological knowledge* at the service of the child; at the service of the home, the school, the college, the university—to the end

that the child, the youth, the rising generation, may become an illustrious example of what we vision as a truly superior race.

To teach these things, *in the simplest and clearest manner possible*—and how this knowledge may be applied to the mind, the life, the character and the soul of any child by anyone—that will be the purpose of this series. And we all have come, or will come, to the conclusion that such work is the most important in the world.

THE CHILD MIND— A FERTILE GARDEN

In constructive child training we think of the mind of the child as a garden; and we plant therein what is desirable—*nothing else*. What is planted in any garden will grow, and bear fruit after its kind—the fruit appearing in a short time in some cases, and much later in other cases.

What we say or do to the child, or in the presence of the child; or what the child may see, hear or contact in any way—all of these are seeds planted in its mental garden. The majority will grow—everyone in many cases—and they will produce the harvest of his life—what he is to become, experience, accomplish and attain.

True, all of this may be modified later on—and even changed completely—if the individual learns how; but, as a rule, *the larger part of what is planted in the child mind stays*—and will continue all through life to bear fruit after its kind. And this is well—if we have planted only the good and the wonderful.

When we realize this, we shall be extra cautious, on the one hand, as to *how* we speak to the child, and *what* we permit the child to *see, hear or contact*. And we shall, on the other hand, use our highest intelligence in presenting to the child the very best

—*selected seeds of the greatest worth* for that receptive and fertile garden.

Whether we be parents, teachers or strangers on the street, this we must realize, that *whenever we speak to a child we plant a seed in its mental garden.* We have placed something in that mind that will become an *active factor* in his life—possibly affecting his life, sooner or later, in a striking manner. And the same is true of what we may show the child, or the way we may act in his presence.

We understand, of course, that it is only when many seeds of the same kind—*through repetitions*—are placed in the child mind that they become powerful in shaping or affecting his life. And, also, that the *sum total of results* are due to the sum total of the seeds planted. But the rule is the same, nevertheless, and in all places: *the nature of the seed determines the nature of the harvest.*

WHATEVER CHILD SEES OR HEARS REGISTERS

We may present the same idea in slightly different language, as follows: everything that the child may see, hear, experience or contact in any way will register in his mind; and everything that is registered in the mind will play its part in the coming activities of that mind. And as like causes produce like effects, we appreciate the vital importance of placing only the best—*the very best*—in every mind.

When we place or register the wrong, the imperfect or the inferior in the mind, we shall have mental activities following that are wrong, imperfect and inferior. And when we register the good, the *true*, the right, the great, the beautiful and the wonderful, we shall have activities of that type, all of them highly beneficial.

If you plant, in the garden of the mind, such seeds or thoughts as fear,

weakness, hatred, poverty, discouragement, doubt, badness and the like, you are placing in the mind potential causes that will, sooner or later, develop and play their part in producing fear, weakness or poverty in the life of that individual.

THOUSANDS HANDICAPPED FOR LIFE IN CHILDHOOD

Thousands of people, who may be intelligent and well trained, are finding it most difficult to make headway financially because the poverty idea was dinned into their ears morning, noon and night during their childhood years. When the mind is literally crammed with poverty impressions in the mental background—clouding the conscious mind, in the most subtle fashion, with poverty beliefs and poverty fears—it will be seriously handicapped in its efforts to make life a financial success.

We now know that the powers of your mind will work for that in which you believe—or which you believe that you can do. But, if your mind is filled with poverty impressions, you will, consciously or unconsciously, believe in poverty, or, at least in limitations. And, in that case, *the powers of the mind will work for poverty or limitations.*

If the mind of the child is filled with thoughts of disease, fear, inferiority, weakness, and the like, there will develop a deep belief in these things; and as the powers of our being work for that in which we believe, these powers, in the life of the individual, will work, or at least tend to work, to produce disease, inferiority and weakness. What an amazing situation; and *how vitally important* that we all learn to know these things.

When we place in the child mind, deeply and continuously, thoughts of health, confidence, talent, power, faith, enterprise and aspiration, and

numerous other thoughts of the constructive type, the mind of that individual will develop a deep-seated belief in these things; and, according to the law mentioned above, the powers of the mind will work for these things, and actually produce them in personal experience. Besides, as previously stated, what we plant or register in the mind will become active forces in mind, thoughts, character and consciousness, determining largely what these factors are to become and do.

Here we discover a group of possibilities that are truly wonderful; how we may, by planting the right seeds in the garden of the child mind, or registering the right thoughts and ideas, help that child to grow and advance into a successful life—a life of health, happiness, goodness, power, talent and achievement. We can, in this way, cause any child to start off on a path that would lead to excellent results; and there are thousands of children that would, if given such a start, become illustrious.

But there is another side to the subject. If we decide to so speak, act and live that we place before the child only the good, the clear, the worthy, the wholesome, the beneficial, the desirable, the superior and the inspiring, *we will carry out a program that will prove highly beneficial to ourselves; in fact, such a program could, through faithful application, remake almost anyone.* This fact illustrates how true is the statement: "*What you do for others, you also do for yourself.*"

This series on "Constructive Child Training" will continue next month, and for many months succeeding, giving special attention to such subjects as:

"The Mental Atmosphere of the Home."

"Teaching the Child Through Superior Example."

"How to Speak to and Converse With the Child."

"What to Teach the Child."

"Building Character in the Child."

"How to Direct and Train the Imagination of the Child."

"Teaching Child and Youth to Think," and

"What to Do With Modern Youth."

An Appreciation

Institute of Religious Science.

Dear Friends:

Each day since last Sunday when my heart and soul and mind were warmed and quickened as never before, have I resolved to write you a little note to acknowledge my appreciation and gratitude for your wonderful Institute and the splendid work you are doing in and for Los Angeles.

Each Sunday, it seems, I have reached a little higher ground, feel a little more grateful, and am a great deal happier than ever before.

The inspiration I receive each Sunday enables me to carry on, and cheers me, when I need all the courage and strength I am able to muster.

Before Mr. Holmes spoke of it last Sunday at the morning service, I had already sensed the wonderful spirit of unity and peace that seemed to rest, like a benediction on the audience.

It seems that you will play a most necessary and helpful part in making this possible.

It is my earnest wish and constant prayer that the Institute and each one of you who play a part, and are giving your entire time and thought to the work, may grow in usefulness and reap the reward you so richly deserve.

I can never hope to repay you for what you have done and are doing for me and for mine. Gratefully,

H. B. O., Torrance, Calif.

Twelve Lessons in Religious Science

Compiled by ERNEST S. HOLMES and ZILPHA MAIN

LESSON VI — BECOMING CONSCIOUS OF UNITY

FROM our study of thought processes we have seen that our conditions are directly traceable to individual or race beliefs and that they do not of themselves necessarily indicate anything about our true state or nature.

The primary significance of this is, of course, that we have the power to change our conditions exactly to the extent that we can change our beliefs. For the present lesson, however, this fact that we are bound not so much by conditions as by our beliefs is important because, first, it clearly accounts for our all too obvious imperfection, and second, it shows that *our troubles are not of divine ordering and have no necessity in them except that we learn to control them*, and third, it clears the ground so that we can see that the essence of the self is and must be perfect.

Thus we start this lesson already recognizing that the self is not only distinct from the condition and even the thought content, but being pure cause, it is and must continue perfect and complete.

Examining this irreducible essence of the self, we described it as life and observed that its most pronounced characteristics are creativeness—intelligence and power—universality and inherent perfection.

In short, the essence of the self is that intelligent life principle (cause or source) that runs through all—not bound, not limited, but free, perfect, and complete.

FIRST CAUSE. Now for the moment, leaving our deductions about the self, let us consider what we know about the universe.

What is it that is self-evident in this larger sphere? Is it not, first, that there is a cause back of things, and next, that that cause is creative, and finally, that that cause is an intelligent life principle running through everything? Recognizing this cause back of things, men have come to call it God.

No peculiar significance attaches to that word. God is just the name men have given this Causal Power. And if some say there is no God, that "things just are," they do yet unwittingly, perhaps name God more truly, for is this not simply an unconscious naming of God the "I Am That I Am," which the most illumined of all ages have recognized as the highest name possible to give to First Cause?

And so while "I Am hath sent me" would today be spoken of as the Divine Urge, it is still the same Beingness ever pressing to more abundant expressions of life.

This Causal Power, this Intelligent Life Principle (Cause or Source) back of all things, this Eternal "I Am," men have long discerned and named God.

THE SELF IDENTIFIED WITH FIRST CAUSE. Obviously this consideration of the universal finds a very direct parallel in our previous deductions, for the essence of the self also was found to be cause, also was seen to be creative and universal, also was seen to be intelligence, power, life. In other words, the essence of the self is at one with this intelligent life principle back of all things, which we have just seen is named God. Hence it is that, partaking of the nature of

God, being in fact God life, the essence of the self must be in truth divine.

We have built up in these lessons carefully and slowly to this conclusion, for it would seem quite presumptuous to make such claims had we not first painstakingly studied our own nature and thereby been forced to recognize that there is nothing wrong with the essence of us, that it is indeed, perfect cause, perfect life, perfect beingness.

"I Am That I Am" may be truly applied to the individual for we thereby refer to the essence of the self. But not only are we identified with God by virtue of our divine nature, but since God or First Cause must be all-sustaining and so omnipresent and all-pervading, we would on that basis, also, be compelled to recognize God as in us.

Pure Cause, the Intelligent Life Principle back of all, cannot, in anything, be other than Itself.

UNITY TAUGHT BY JESUS. It has been our purpose in these lessons to develop our subject by the scientific method of observation and logic rather than by authority of other's words. But since this may so closely touch previous religious convictions we will call to mind that Jesus very definitely taught the same thing. Thus He prays (John 17:21, 22) "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be in us—" and again, "that they may be one, even as we are one."

Thus did Jesus pray that man may be conscious of unity in God even as He was. And so we are but following His masterly teaching when we recognize man's divinity, when we say that now are we perfect, now are we one with God.

WHAT IS UNITY? The pivotal point of this whole teaching may be said to be the out and out oneness of God and Man.

The identity of the Innermost Within and the Great All is the true key to unfoldment, and we should, therefore, try to comprehend exactly what this concept is and what it implies. Hence, to begin with, let us note that "unity" comes from the Latin root "unus," meaning "one," and next that it is defined under its synonyms as "oneness, the state of existing as essentially one," and further that it is described as being used "especially of that which never has been divided or of that which cannot be conceived of as resolved into parts."

There is so much meaning in these terms that we will try to keep them in mind: "essentially one," "never been divided," "not resolved into parts."

UNITY IS NOT RELATIVE. From these expressions we see that our unity with God precludes in truth any and every relation to God, for we cannot *relate* ourselves to that which we essentially are.

This concept is all important, for if we can rid our thought about God of all relativity, we are then well on our way to become vitally conscious of our oneness with "The Invisible."

To this end let us accustom ourselves to noting the *real meaning* back of terms that otherwise might tend to instil in our mind a subconscious belief in duality.

For example, we must recognize that there is no Higher Self and lower self; there is just one Self and a certain *consciousness* which is made up largely of our past experiences. Such consciousness is not an entity and has no choice, it is only a mental tendency.

In other words, there is only the One Self and various degrees of recognition of the One.

Similarly, when we say that there is *That* within us which is perfect, what we mean is, "within the manifest," that is, back of the appearance, for rightly speaking the important point is not that there is *That within* us which is perfect, but rather that what we *are*, in essence, is perfect.

There is nothing within you that is greater than *You are*, for that Greater Something you perceive is *You*. Hence, what is meant is simply that we are greater than we appear, greater than we comprehend.

These fine distinctions are pointed out simply that we may have a clearer realization of what is involved in the concept of unity, namely, that unity can only be unity, it cannot be a *relation*.

THE RELATIVE IS ONLY IN CONSCIOUSNESS. Recognizing the truth of the above, we do yet at times definitely experience a Presence *with* us, and we know that It is the very Presence of God.

In this we are quite right. *It is* the Presence of God, but if we examine the situation more closely we will see that the relation is not God *with us*, but rather our consciousness in harmony with God, our thought or purpose harmonized with the great Forward Movement of the Whole. Hence, the feeling of companionship, the sustaining Father love, is in truth our greater consciousness of Oneness.

God's response *to* us is actually a degree of awareness of the All Good, which is the true state of the essence of the self.

Similarly, when it is said that it is only as we turn to God that we find true happiness, the meaning is that we should turn *our attention* to our own "I Am-ness."

That, as we have seen, is the recognition or consciousness that is necessary to true development.

If the essence of our being is an Indivisible Whole, we must, by the law of belief, recognize that such is our true state, if we would come to *experience* our wholeness or happiness.

In like manner, we analyze the affirmation "I reveal Myself to myself, finding that the relation is in consciousness and not in fact." Thus we read, "I, which in essence am already Intelligence and Power, and All-Perfection, reveal myself to my consciousness."

Truly, the "I Am" is One, Indivisible, and Absolute.

The relative is only in consciousness.

Another apparent relative that significantly teaches Unity is to be found in Jesus' use of the terms "the Father" and "the Son." Thus, he ever gives praise to "the Father," whom He recognizes as First Cause and as the Source of Himself and of all His power, saying that of Himself He could do nothing, that is, He recognizes only One First Cause, which He calls His Father, and except He be united to Him, that is, is conscious of Him as His life, he has no power. That is, His use of the term "Son" implies a like nature and a recognition of one Source, and on the other hand, He emphatically says, "I and the Father are One."

Thus we may understand that "the Son" means the existence of God in the individual, and is so spoken of to show that there are degrees of recognition of that fact.

PERSONALNESS IN UNITY. Carrying these ideas of unity over to the more personal aspects, let us remind ourselves that the "I Am" is so personal that we cannot talk about It; we can only more consciously be It, for we already are It.

God is not personal *to* me, but *as* me, and that is a personalness so close that it far transcends the older idea of talking to a God outside us.

We may still talk to God, for even though it is in fact God talking to God, yet there is nothing peculiar in that. Do we not frequently talk to ourselves? Aren't we always thinking to ourselves?

And now there is all the more reason for this personal feeling, for being conscious that the words we speak are power and intelligence, we know that our recognition of our divine nature is sure to act to bring it into expression.

Similarly, our understanding of unity makes us realize that in talking to others we are really talking to God, and to the degree that we are conscious of that fact we shall find God manifest in people's actions and words.

BECOMING CONSCIOUS OF THE WHOLE. From these considerations we begin to understand what Jesus meant by saying to pray without ceasing, namely that we are ever to be conscious of our oneness with God, i. e., our existence in God. *We are ever to recognize God in everything and everybody*, and the first step in doing so is fully to grasp the essential Oneness back of all — One Perfect Cause, One Perfect Life, One Divine Urge.

Thus do we become personally conscious of the Forward Movement of the Whole, the "Push," as Bergson calls it, and we realize that, although this Cosmic Urge works itself out through the individual, yet our view must be centered on the Whole if we would harmoniously and fully experience Its Power.

From this we see that working for the Great All, must also be for the highest good to the individual, since each devoted to the greater expres-

sion of God in all would necessarily find free harmonious self-expression.

Jesus' saying, "I must be about my Father's business" has a world of meaning, and as we try to make that *our* aim we shall cease to be bothered by opposition, misunderstanding, etc., for the Cosmic Urge by which we would then be consciously working knows no opposite, no otherness. It is unity.

Thus does a realization of Oneness and the recognition that the Life Urge is cosmic, that is, for the Whole, give a wonderful feeling of co-operation, and we consciously know that the All Good is *for* us, *individually*.

Thus our study of Unity has shown that the Divine Urge in each is truly cosmic, and as we have in mind to be "about our Father's business" we shall become more and more conscious of the Cosmic Energy that is eternally working to execute the Forward Movement of the Whole.

When we see this we have a new experience — a purified consciousness, perhaps it might be called, but it seems better not named.

Anyhow we become conscious of a freer working out of the Divine Urge in every part of our body and particularly as a freer mental activity.

To come personally to know Oneness, is Power, is Life, is Happiness.

GOD IS LIFE

God is the life of everything. There is one universal Spirit flowing through all and by definite law manifesting itself in everything. Things are Spirit in form; a rose is the Spirit as a rose; a dog is the Spirit as a dog; a man is the Spirit as a man. If your mind and mine were not the same, how could we know each other? There is one mind common to all people, in which all live, move and have their being. The highest God and the innermost God is one God.

Healing Work of the Institute

IT has been said that when a man becomes aware of his own inner divinity, all of his problems are solved. This includes physical healing and the control of conditions.

Thoughts are things. Belief makes thought powerful. People have been healed through prayer and by faith in all ages, and the knowledge that mental and spiritual healing is possible has, in these times, become very widespread, if not, indeed, quite generally accepted.

The Institute of Religious Science maintains for the benefit of all who desire its help, a corps of healers who meet in daily meditation. This corps of earnest workers is divided into groups, one for each day in the week, each group having a leader of long training and experience in healing.

There is no mystery about healing through mental treatment. A specific thing is accomplished for the person who is being treated and if that person will consciously "tune in" with the work of the healing group, by realizing that the work is being done and by adopting a mental attitude of quiet receptivity, good results *must* follow.

The law of giving and receiving applies in healing work, as in everything else in life. "Give that ye may receive" is an oft quoted saying based on immutable law. The healing work of the Institute is paid for by free will offerings from those who receive its help and the Institute gladly receives such offerings, knowing that, when given in love and gratitude, they can only add blessings to the giver.

Those making application for the help of the Healing Department of the Institute should write a letter, briefly stating the condition or illness

for which treatment is desired; or, if preferred may personally visit the Institute Headquarters at 2511 Wilshire Boulevard, Los Angeles.

Treatment will continue as long as desired provided that report is made weekly or oftener to the Healing Department.

For benefits received an expression of gratitude is always an aid to the consciousness and an assurance of continued blessings.

The assistance of the Healing Department of the Institute is freely given and may be freely accepted by all who feel the need of help. Simply write to the Institute of Religious Science, 2511 Wilshire Boulevard, Los Angeles, or call by telephone the Institute Headquarters, WASHINGTON 7909.

Come What May

Many requests have been made for the publication of the following verses, first printed in *Christian Business*, which were read at one of the August meetings of the Institute of Religious Science by the President of the Board of Directors, Mr. Mostyn C. Clinch.

God, let me live each lovely day
So I may know that, come what may,
I've done my best to live the way
You want me to.

Forgive me if I do not pray,
The ultra-sanctimonious way
In church on every Sabbath day,
As some folks do.

Just let me know, if I should stray,
That I may stop along the way
At any time of night or day,
And talk to you.

Radio Broadcast

EVERY Sunday evening from 6 to 6:30 p. m., Ernest S. Holmes, Dean of the Institute, speaks over Radio KNX, of the Philosophy of Freedom that is embodied in the principles of Religious Science.

The first of October when KNX became a high-powered station, increasing from 500 to 5,000 watts, the Board of Trustees of the Institute authorized a new contract with KNX for fifty-two Sundays of broadcasting.

Although the cost of the broadcast is increased one-third, it being necessary for KNX to increase the rate on account of the increased expense of operating under higher power, it was felt by the Board of Trustees that the expense of carrying out this contract would be met by voluntary contributions as in the past by those who know of the great good that is being done by the broadcasting over the radio.

During the past year all of the expenses of the radio broadcast were paid by individuals and groups of individuals, each of whom became responsible for one or more Sundays.

As evidence of the great good accomplished by the radio broadcast, hundreds of letters are received expressing gratitude for the message given over the radio. Following are some expressions taken from just a few of the letters received during the first week of October:

CAN HEAR OVER RADIO

Since getting the gift of a radio from a son, my wife and I have become much interested in your 6 p. m. lectures each Sunday evening. Age and deafness hinders our attendance at church, but we get radio discourses from good speakers quite fairly and we thank you heartily for all we have

received from you and look forward for more good.—Mr. and Mrs. C. C. C., Hermosa Beach, Calif.

FROM HOLLYWOOD

We very much appreciate the half-hour of instruction by Mr. Holmes Sunday evenings over KNX.—L. M. C., Hollywood, Calif.

"PLEASE CONTINUE TALKS"

Please continue your radio talks. We never miss one, and would surely like to have them continued. Have told several friends about the talks.—Mrs. J. L. W., Santa Monica, Calif.

THREE PEOPLE BENEFITTED

There are three members in our household who have been greatly benefitted and inspired by your radio talks over KNX.—Miss F. B. N., Los Angeles, Calif.

"LET THE GOOD WORK GO ON"

I have enjoyed four of your lectures Sunday evenings, and would like to hear more. Let the good work "go on."—Mrs. P. D. M., Long Beach, Calif.

FROM POMONA HEARERS

We certainly would like to have you continue the radio talks, they are very interesting and helpful. My sisters wish me to sign their names.—Mrs. J. C., Miss G. S., Miss E. S., Pomona, Calif.

LIGHT IN THE DARK

I have wanted for a long time to write and express my gratitude to you for the wonderful work you are doing. It must have inspired many thousands in the same manner as it has me. I realize now how long I have lived in the dark when I didn't know that it was always light, but I am sure that I only have found it by basking in

that warm, beautiful radiance that you send to those of us who are fortunate enough to be able to listen to you. For my mother and myself, please accept our sincere appreciation and register us as being most hopeful that the radio talks will continue. I find the magazine most helpful and get it monthly.—G. B., Hollywood, Calif.

BURDEN DISPELLED

Right now I want to tell you how your talk this evening has helped me. Already, and it has been only half an hour since I listened to you. I was filled up with "self-pity," resentment, rebellion and what not, all because I could not control the actions of my daughter who is a woman grown. Your wonderful talks have helped me over and through many bad places, but I believe this one has helped more than any of them. I am going to hold fast to all you have given me to think of and feel that by this time next week my imaginary burden will have decreased to a very considerable extent.—E. P. H., Los Angeles.

WANT RADIO TALKS CONTINUED

We very much hope that the Sunday evening broadcasts by Ernest Holmes will be continued. They are an inspiration for each week.—Mr. and Mrs. D. H., Pomona, Calif.

"SHUT-INS" RECEIVE BENEFIT

By all means continue your talks over KNX. What would we shut-ins do if we could not be blessed with such constructive discourses. In full appreciation of all you are doing for mankind.—Mrs. W. B. S., Van Nuys, Calif.

INTERESTING AND INSPIRING

Kindly send me literature on your books and work generally. Have listened to your very interesting and inspiring talks over the radio with ever-increasing wonder at the simplicity,

clearness and directness in which you present your subject.—A. D. W., Long Beach, Calif.

SPEAKS FOR SEVEN

Please never think of ceasing your talks over the radio. If you only knew what it meant to even a few, you would see it is more than well worth while. This letter is speaking for seven.—B. A., Los Angeles, Calif.

GROPING IN THE DARK

For years I have been groping in the dark, not knowing what to think or do. Tonight for the first time I tuned in at 6 o'clock and caught your interesting talk. It interests me, and I would like very much to hear more of what I have missed. Would you be so kind as to mail me some literature.—Mrs. M. H., Los Angeles, Calif.

"THE ONE-HALF HOUR"

The Sunday evening radio talks you give to us mean a great deal to my husband and me. It is the one half-hour that stands out in all the week above any and all the rest of KNX or any of the rest of the stations. We are so far away we do not get into the city often so we are so grateful for the radio lectures on Sunday evening.—Mr. and Mrs. W. E., Balboa, Calif.

GREATEST SOURCE OF INSPIRATION

The lectures of Dean Ernest Holmes over KNX are by far the greatest source of inspiration that we hear over the radio. I should be bitterly disappointed to miss one Sunday evening for it helps me throughout the entire week.—M. M., Los Angeles, Calif.

COMFORT AND PEACE

The radio talks Sunday evenings over KNX—they surely give comfort and peaceful thoughts to many listeners.—A Shut-In, Los Angeles, Calif.

Institute Book Department

THE Book Department of The Institute of Religious Science is conducted for the benefit of those who wish to secure literature along the lines of Higher Thought.

There are no doubt hundreds of books which are well worth the reading that are not included in this list, but the books given below are known to be sound in teaching and are extremely popular.

"THE SCIENCE OF MIND," which heads the list, is the text book of the INSTITUTE OF RELIGIOUS SCIENCE and is undoubtedly one of the most complete volumes ever offered as a complete course of lessons in the Science of Mind and Spirit. It is used in the instruction that is given in the fall course in the Fundamentals of Religious Science and in the Annual Winter Course of the Institute. It contains chapters on the "Nature of Being," "Mental Healing," "Control of Conditions," etc., with a group of daily meditations. These meditations are also published separately in the little volume, "MEDITATIONS FOR SELF HELP AND HEALING."

The books of Christian D. Larson, who is a member of the faculty of the Institute and who also lectures at the Institute Headquarters twice weekly, are also on sale by the Institute. Mr. Larson's books have had a circulation of nearly a million copies and are eagerly read by all those who are interested in expanding their consciousness of life and well being.

Following is the complete list of books which can be furnished by the Institute Book Department. In ordering, address the INSTITUTE OF RELIGIOUS SCIENCE, 2511 Wilshire Boulevard, Los Angeles, California. Add five per cent to the cost of each book to cover wrapping and postage.

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It is impossible to understand life and humanity unless we concede with Emerson, that there is one mind common to all people and that the mind which wrote history must read it, if it is to be properly interpreted. The mind and intelligence by which we read, understand and estimate facts, is the same mind which originated these facts and caused them to appear in human history.

Annual Winter Course

THE Annual Winter Course of the Institute of Religious Science is the "high spot" of the year for instruction in the principles of constructive thought, mental and spiritual healing, the control of conditions through right thought and the attainment of harmony, happiness, and a fuller expression of life.

The Institute has prepared a bulletin which gives complete details of the course. Send for it.

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Miss Helen Van Slyke, who has made a special study of the philosophies of Emerson and Troward, and who lectures weekly for the Institute, will give a course of lectures comparing the inspirational philosophy of Emerson with the logic of Judge Troward.

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Dr. Ameen U. Fareed, will give a series of lectures on psychology.

Allan M. Wilson, of the Institute faculty, will give an intensely interesting series of lectures on the art of clear thinking.

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The above courses will be given from 10 a. m. to 1 p. m., four mornings each week during January, February and March. In addition, there will be a lecture every Tuesday evening. The lecturers and their topics are as follows:

January 8—Sir John Adams, "Psycho-Analysis in Real Life."

January 15—Dr. Shepherd Ivory Franz, "The Mental Cripple."

January 22—Dr. Aaran J. Rozanoff, "Causes and Prevention of Mental Disorders."

January 29 and February 5—Thomas G. Patten, "Romance and Realities in Literature."

February 12 and February 19—Dr. William L. Barth, "The Comparative Study of the New Philosophies."

February 26 and March 5—Dr. Ameen U. Fareed, "Comparative Religions."

March 12—Dr. Willett L. Hardin, "Some Observations of a Scientist."

March 19—Dr. Edward S. Merrill, "The Effect of Thought Processes Upon Bodily Functions."

March 26—Dr. Frederick Charles Leonard, "Other Worlds Than Ours."

The Bulletin of the Winter Course will gladly be sent to any address without obligation. Simply write to the INSTITUTE OF RELIGIOUS SCIENCE asking for one or more copies.

RELIGIOUS SCIENCE PRACTITIONERS

Religious Science Practitioners of long experience, who have been thoroughly trained in the principles of healing, are available for those who wish their ministrations. This service is in addition to the Religious Science Institute Department of Healing, which is conducted on the free will offering basis for the benefit of all who wish to take advantage of it.

Anyone wishing to avail themselves of the privilege of conferring with one of the Religious Science Practitioners, may consult the following list of addresses and telephone numbers of these practitioners to make appointments with one of them directly, or if preferred may make appointments through the Institute office.

The list follows:

Marie Deal, Room 15, Institute Headquarters, Monday, Wednesday, Friday. Office: DRexel 7774; Res.: UNiversity 0502.

Clarence Mayer, Room 1, Institute Headquarters, Monday, Tuesday, Friday, Saturday, evening appointments. Office: DRexel 3650; Res.: WASHINGTON 4730.

Daisy R. Cole, by appointment. At home mornings, 116 So. Vista St., OREGON 3475; Office: 1445 Curzon St., 1 to 3:30 p. m., GRanite 8513.

Victor C. Winton, res. phone, HEMPstead 2649.

Allan M. Wilson, Institute Headquarters, WASHINGTON 7909; Residence, 612 No. Normandie Ave., OLYMPIA 2087.

Alberta Smith, Room 15, Institute Headquarters, Tuesday, Thursday, Saturday. Office: DRexel 7774; Res.: DUNKirk 1258.

Ivy Crane Shelhamer, Room 11, Institute Headquarters, Tuesday, Thursday, Friday (afternoons), WASHINGTON 7909. Evenings by appointment. Res. phone: ROchester 9318.

Mary A. Cox, 5222 So. St. Andrews. Phone: VERmont 6929.

Ada L. Seymour, 1041 So. Bonnie Brae. Hours: 10 to 4. Phone: DRexel 3230. In San Pedro Thursdays and Fridays, 1058 W. 18th St., phone San Pedro 3855-J.

Geo. F. Miles, Room 1, Institute Headquarters, Wednesday and Thursday. Office: DRexel 3650. Res.: DRexel 6014. Evenings by appointment.

Mabelle Fuller Christofferson, 751 So. Lake St. Phone: FITzroy 0929, by appointment.

Isobel Poulin, Room 6, Institute Headquarters, Monday, Wednesday, Saturday, 10 a. m. to 4 p. m. Office: WASHINGTON 7909; Res.: DUNKirk 7948.

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The work of the INSTITUTE OF RELIGIOUS SCIENCE AND SCHOOL OF PHILOSOPHY, INC., includes the following:

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SUNDAY, 11 a. m., Sunday School at Institute Headquarters, 2511 Wilshire Boulevard. Mrs. Stanley Langdon, leader.

SUNDAY, 8 p. m., meeting at Institute Headquarters addressed by Christian D. Larson.

FIRST and THIRD MONDAY evenings, Men's Forum at Institute Headquarters, Ernest Holmes, speaker.

TUESDAY, 2 p. m., meeting at Institute Headquarters addressed by Christian D. Larson.

WEDNESDAY, 8 p. m., lecture on "Emerson's Essays," by Miss Helen Van Slyke. interpretive art talk on last Wednesday of the month.

FRIDAY, 8 p. m., meeting at Institute Headquarters addressed by Ernest Holmes.

SATURDAY, 2 p. m., meeting at Institute Headquarters. Mrs. Marie Deal, leader.

Healing groups meet daily, 10 to 12:30 o'clock, at Institute Headquarters. Meditation at 12 o'clock, open to all, using the daily meditation appearing in this magazine.

Tuesday and Thursday evenings during October and November, Fall Fundamentals Course.

Tuesdays, Wednesdays, Thursdays and Fridays during January, February and March, Winter Course in Religious Science.

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My wife and I have been listening regularly every Sunday night, and we do not like to miss them. My wife has been in very poor health for quite some time, and these radio talks are therefore, the only means she has of getting in touch with these ideas as given from person to person. And I am sure we are not the only ones so situated, but that there are a multitude of others for whom these radio talks mean as much as for us. We therefore sincerely hope and trust that you will be able to continue them in the future as in the past.—E. T. S., Los Angeles, Calif.

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