

THE  
RELIGIOUS  
SCIENCE  
MONTHLY

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<sup>25</sup>  
OCTOBER

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*Harmonizing  
with Life*

*by*

ERNEST S. HOLMES

*Subscription Price \$2.50*

*Single Copies 25¢*

# Institute of Religious Science

and School of Philosophy, Inc.

A Nonsectarian College of Metaphysics

ERNEST S. HOLMES, Dean



## *Object of the Institute*

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

For those who wish a scientifically deduced course of mental training, undivorced from the highest concept of Truth; for those who desire honesty, intelligence, freedom from any and all sense of mystery, and above all else, practicability, in their understanding of Unity, this school has been founded.

Offering, as it does, a course in the Science of Mind and Religion so comprehensive in its scope that its appeal is general, teachers, practitioners, specialists along these lines and those who desire to remold their own understanding, as an aid toward greater harmony of individual expression, will all find herein unique opportunities for guidance.



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The noon-time meditations conducted from twelve until twelve-thirty o'clock at the Institute Headquarters. Open to the public.

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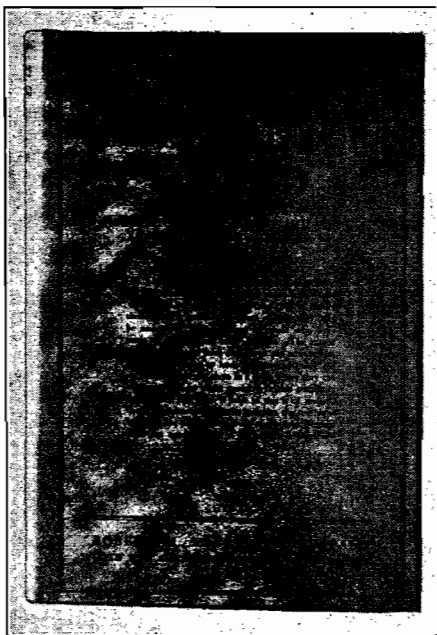
Meeting the first and third Monday evenings of each month, at the Institute Headquarters. Time, seven forty-five o'clock. Ernest Holmes, speaker. All men invited.

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# RELIGIOUS SCIENCE

A magazine of  
Christian Philosophy

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E. W. WINTON  
Editor

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



# The Institute of Religious Science and School of Philosophy, Inc.

Los Angeles, Cal., August 15th, 1928.

Dear Friends:

July 31st ended another year of the activities of our Institute and appended hereto you will find a statement of assets and liabilities as of August 1, showing that our Institute is in a healthy and satisfactory condition.

You are all aware that the Institute is a non-profit corporation and that its affairs are handled in as business-like and careful a manner as is possible. Its books are regularly audited by a public accountant and every phase of its business management receives the most careful attention.

We must all recognize, however, that with its growth comes added responsibilities, both financial and otherwise, and your Board is endeavoring to meet these responsibilities in accordance with the best dictates of good business judgment. We do need additional financial support, larger quarters are urgently needed, which means increased expenditures.

We trust that with the growth and recognition of the great work the Institute is doing, we may, with confidence, rely on all the support that we need. Any specific or special contributions to the Institute will be gratefully received.

We trust that a report showing the expenditure of every dollar coming into the Institute will carry with it a confidence justifying your whole-hearted support.

Cordially yours,

MOSTYN C. H. CLINCH,

Chairman of the Board of Trustees.

Los Angeles, Calif., August 15th, 1928.

To the Board of Trustees of the Institute of Religious Science  
and School of Philosophy, Inc.,  
2511 Wilshire Boulevard, Los Angeles, Calif.

Gentlemen:—Having completed my audit of the books and accounts of The Institute of Religious Science and School of Philosophy, Inc., for the year ending July 31st, 1928, I beg to submit herewith a condensed statement of the Assets and Liabilities of the corporation as of August 1st, 1928, and also a Statement of Revenues and Expenses for the year beginning August 1st, 1928, and ending July 31st, 1928.

## STATEMENT OF ASSETS AND LIABILITIES

as of August 1, 1928

| ASSETS                        |            | LIABILITIES                                    |            |
|-------------------------------|------------|--|------------|
| Cash on hand and in bank..... | \$2,530.46 | Reserve for depreciation on<br>furniture ..... | \$ 220.00  |
| Accounts receivable .....     | 283.25     | NET WORTH .....                                | 5,813.88   |
| Books, inventory .....        | 951.96     |  |            |
| Furniture and fixtures.....   | 2,268.21   |  |            |
|                               |            |  | \$6,033.88 |
|                               | \$6,033.88 |  |            |

## STATEMENT OF REVENUES AND EXPENSES

for the Period August 1, 1927 to July 31, 1928

| REVENUES                     |             | EXPENSES                                |             |
|------------------------------|-------------|---|-------------|
| Collections and pledges..... | \$18,060.99 | Rents .....                             | \$ 5,582.00 |
| Classes .....                | 5,505.51    | Salaries and office expense....         | 15,714.33   |
| Magazine and book sales..... | 6,364.10    | Books and magazines pur-<br>chased..... | 5,416.44    |
|                              | \$29,930.60 | Radio broadcast .....                   | 978.95      |
|                              |             |   | \$27,691.72 |

SURPLUS FOR YEAR.....\$ 2,238.88

I hereby certify that the foregoing statements are correct.

Respectfully submitted,

A. R. GOLLOS, Public Accountant.



# The RELIGIOUS SCIENCE Monthly

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OCTOBER, 1928

No. 1

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## EDITORIAL



It is related that Nobius, the zoologist, placed a pike on one side of a water-basin that had been divided into two separate compartments by a pane of glass; all kinds of little animals upon which the pike usually preys were placed in the adjoining space. The pike at once made for the animals, but instead of the expected morsel he received a smart blow from the glass. After several repetitions he finally learned to give up the prey. A few weeks later the pane of glass was removed and the pike was now free to move around the other animals; he could not, however, be prevailed upon to attach them. He had manifestly made a law of nature for himself. To fall upon these animals results in a blow on the jaws.

What about the laws most of us have set up for ourselves? How badly are we being fooled by some incorrectly interpreted experience of our own or on the part of one of our remote forebears who, doubtless with a shade more superstition even than Nobius' unfortunate pike possessed, was just as apt to falsely construe experience for actuality. Our age, fortunately, is marked by a decided awakening from the lethargy of superstition and unreason. Science is the great instigator of this awakening. Throughout the realm of the innermost world today,—that causative world of individual man's own mind, there is a wave of resistance to unreasonable precedent (superstition) fast ushering in an era of freedom that will ultimately effect an expression of Life's real possibilities such as has never yet been witnessed on this globe. Religious Science exists primarily to establish the basic principles of the inevitable truth about God and Life. Principles which, when comprehended will prevent man from committing the error of deducing laws about nature and deity which act as barriers to his own progress. The true Religious Scientist, from his vantage point of a correct mental premise, will not misinterpret a fictitious effect as finality. Through Reason, that greatest friend of the human race, he sees Divine perfection in all and through all and has thus freed himself from the possibility of false interpretation.

# HARMONIZING WITH LIFE

By ERNEST S. HOLMES



**L**O be harmonized with life, to lead a perfectly balanced existence, is the hope and desire of every normal person. The process through which this may be accomplished is by the application of Religious Science to the human mind. If everything may be resolved into Mind, Spirit or Intelligence—and this is the conclusion arrived at by nearly every thinking person of today—then it follows that Mind or Intelligence, set in motion, is law. And it further follows that if Mind, Spirit or Intelligence is universal, law is also universal.

Mind, Spirit or Intelligence means the intelligent Principle running through life, through all that lives or has existence. This intelligent Principle is a perfect unit but is dual in its action. As pure, conscious intelligence, Mind is Spirit; as subjective intelligence, Mind is Law; and we might add that as manifestation, mind is form. To have creation we must have the thing that acts, which is what we mean by Spirit; the way it acts, which is the subjective law; and the result which is creation. This constitutes a trinity within a perfect unity. The nature of Being can never contradict itself no matter on what plane it may be functioning.

The Spirit, which is conscious, universal Intelligence, knows all; it is Omniscient. Mind, as subjective intelligence, or law, can do all things; it is omnipotent. The formless stuff from which all creation arises is ever ready to receive the forms which Mind and Spirit give to it; it is omnipresent. Here we have a triple Principle, a conscious knowingness, a subjective reaction and the possibility of limitless forms. These are the conclusions of the deepest thinkers of all time. They are self-evident and may be accepted as being true.

Man lives, moves and has his being in this triple unity, this ever-present Life, Truth, law, action and result. Man partakes of the divine nature and must be subject to its laws of action and reaction. From this law and life he cannot escape and when he comes to understand them he will not wish to escape, he will realize that his freedom is already established in Truth and that it will manifest when he knows the truth.

And what is the Truth? We have been told that the Truth can and will make us free. The Truth is, and must be, that we now live in a universe of spiritual forces, mental laws and logical effects or results. We live in a uni-

**MEDITATION FOR MONDAY, OCTOBER 1st**

*God's spirit of intelligence within me now sees all  
as it truly is.*

verse of conscious life, reactive law and manifest effects. We are of its nature, bound to it with ties that are as imperishable as they are immutable.

When the time comes, as it will, that the earth shall be filled with the knowledge of the Lord, when it shall know the Truth, then the earth shall be saved from itself and this is the only salvation it will ever need. It will be a complete and lasting salvation. Then God's heaven will become an established fact here and now.

In saying that the Truth shall make free, Jesus was supposing the existence of a truth which is a perfect law and that this law is one of freedom. He stated that the knowledge of this truth will free mankind. Emerson tells us we are surrounded by spiritual laws which execute themselves. To know of, and be able to use, these laws consciously would be applying our scientific evidence of Truth.

The discovery of the Truth has been the age-long search of humanity. The instinctive and intuitive perception of this possibility, with its attending benefits, has ever guaranteed to man its possibility and its eventual probability.

**¶** The race has sought for some truth that would free it from sickness, sin, poverty, old age, unhappiness and all other limitations of the flesh; it has searched through all the ages for that Truth which Jesus tells us will make free. Can it be that the knowledge of Truth will make free without effort on our part? Let us again ask what is this Truth? It is that we now live in a spiritual universe governed by intelligent laws of mental action and reaction.

If we live in such a universe of perfect law and order it follows that, by harmonizing with it, we shall be made free. All power rests in Spirit and spiritual power is set in motion by any mind which knows the Truth and lives in close contact with it. The Spirit is both cause and effect. It is cause, as pure intelligence, medium as perfect law, and effect, as perfect creation. The Trinity is a Unity. To know this and to live in harmony with life is knowing the Truth.

If there is nothing but Spirit in the ultimate then there is nothing but Spirit all along the line. Spirit and spiritual manifestation is all there really is or could be. The Spirit is free, consequently when we know the freedom of Spirit we know our own freedom, for we are one with It. Just knowing, because all is intelligent law, will produce freedom. Right knowing sets a spiritual law in motion which law has the power, within itself, to manifest itself. It must do so for this is its nature and it never departs from this nature. The Truth cannot contradict itself.

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

*The presence of Divine Mind as my mind causes all my beliefs to be in accordance with perfection.*

When the gardner plants a sun flower seed in the creative medium of the productive soil he is knowing the truth about the law of production and growth. The seed, operating through the creative medium of the soil ,will produce a plant. It is the same in mind. When a spiritual idea is set in motion it has the power, within itself, to make itself manifest. This is the law of action and reaction. All creation is from the invisible to the visible.

But the world today no longer asks whether or not these things be true,—the world, or a large part of it, already accepts these truths and is asking how best to apply them in the everyday problems of human existence. Upon many people's lips are the questions—how shall I use the law, what is its *modus operandi*? The answer is simple enough. Live in harmony with life and think right, trust in the Spirit and do good. Believe, accept and do not deny; prove your knowledge and demonstrate your belief.

It is related that Jesus took five thousand people into the desert and proved to them that substance is spiritual. They were hungry and He produced more than enough to feed them all. But many will say that this is only a story, that it but symbolizes a spiritual repast. Perhaps it does, but to those who have seen some workings of the perfect law this demonstration will not be hard to understand. We get bread through the working of a natural law but this natural law is also a spiritual one and can we doubt that the right consciousness could hasten this law into direct manifestation?

It is related that the crowd followed Jesus afterwards simply for the loaves and fishes. They must have had something to eat or they would not have been so well satisfied, from a material standpoint. Jesus was able to feed the multitude because he knew that substance is Spirit and at the command of spiritual law, through spiritual consciousness.

We are not in a position to deny that of which we know nothing. We do not know what might happen in the life of one who lives always, in complete harmony with reality. We do not know that he could not draw immediately from the invisible storehouse of nature and cause the law to do his bidding. We draw every breath of life from Spirit or we should cease to exist. Everything that we touch, taste, smell, see, handle or are conscious of, is drawn from the invisible, directly and unmistakably.

Let us consider what it means to know the truth about any particular thing.

¶ Let us see what knowing the truth about creation would mean. Creation is a manifestation of an invisible power, law and intelligence. It is always

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

*God's presence as all I contact, reflects peace, power and joy  
to me constantly.*

definite, direct, enfolding but spontaneous. Creation is the Creator clothed in definite form. Creation manifests selection, volition, intelligent direction and universal diffusion.

When we look into the heart of a rose with discerning eye we see more than appears; we see the cause behind the rose,—the idea of beauty reflected in it. We catch the odor of a divine presence in its perfume. It is a manifestation of beauty, fragrance and pleasing life. It is a spiritual concept. There is a soul in the flowers and all creation bespeaks an Invisible Presence, made manifest through that which takes form.

To him who catches the glory of the sunset comes a harmony that no artist has yet been able to paint. Only the mind can contemplate the beauties of nature. The mind contemplates that which the spirit feels, while the intellect analyzes what the mind contemplates. The emotion catches a burst of glory from an apparent "nowhere" and in so doing brings heaven to earth.

Let us listen to beautiful music with the idea that behind the music is a universal urge to express harmony. The music does not come from the piano, for the instrument, without some fine touch to brood over it, remains an inert and lifeless thing. Let the right person play upon the keys until his soul burns with that inner emotion common to musical genius and the piano seems to speak, to murmur, to sob, or to laugh. Undoubtedly something is taking place. Always the invisible passes through the avenues of consciousness to the visible. Close your eyes and shut out all external things, concentrate upon the music if you wish to realize the substance of it, the concept behind it, and you will catch a truth about harmony that can come in no other way. The artist is attempting to manifest what he feels, hears and sees. He is interpreting universal harmony.

How do we bring this harmony into life? By knowing and seeing the truth in all things. Sit by the bedside of one whose body is suffering; whose mind is torn, distorted and unhappy, until you see—not the poor instrument through which discord is being played; not the human fault, but until you catch a glimpse behind that, of divine reality, the image of eternal God—this would be knowing the truth about that person. This would be knowing the truth of which Jesus spoke when He said, "Ye shall know the truth and the truth shall make ye free." The Truth which you would know would cause the truth which already is, to become apparent, to manifest itself through the body and that person would be healed. That is all there is to healing; that will heal anything in the world, if properly known. Why? Because with God all things are possible.

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

*This self-existent life within me is now expressing all its latent powers perfectly and freely.*

In harmonizing with the law of supply, realize the omnipresence of Spirit, that It is limitless, perfect; that substance is Spirit and Spirit is God and God is all. Realize the truth of that statement, wherever there seems to be an expression of discord or limitation, just as Jesus did when he took the multitude into the most unlikely place and fed them. He took them into the desert where there was no evidence of any supply, and there taught them the omnipresence of Spirit, which is the substance of all things. He produced the substance into visibility and they ate and were satisfied. That would be knowing the truth about conditions; that is as far as man need go in his endeavor to demonstrate the fact that there is divine guidance, a spiritual power which is made manifest in human affairs and that God answers true prayer, which is simply a spontaneous outpouring, knowing that it is done, now.

I knew a woman who was blind, seemingly, and had been for some time, and she healed herself by simply saying she was glad she could see. She was knowing the truth about herself; what effect did it have upon her consciousness? As she knew it more and more, it converted her consciousness from a false concept of limited vision to a true concept of perfect life. It didn't happen in a moment; her consciousness was not changed in a moment, but it was changed gradually. There came a time when the truth dawned upon her consciousness and she could see. It is consciousness that controls the body. When the truth dawned in her thought and illuminated her consciousness then the truth made her free and she saw.

Our consciousness, our soul, is that medium which lies between the Spirit and the flesh. It should be an open channel between the Spirit and the flesh, and, as wrong thought is removed, the consciousness becomes an open channel through which the Spirit pours itself, healing the body. The reason people are poor, miserable, sick and unhappy is because their consciousness is choked with the weeds of wrong concepts.

When the times comes, in the experience of any individual consciousness, that he knows more truth than error about his body, when the major part of his thinking shall be at one with perfect life, then his body will be emancipated. When the time comes in any one's experience that his consciousness knows life to be limitless, that substance or supply is a spiritual manifestation, then that person will find freedom.

Why do we not find emancipation? Because we do not take the time to "BE STILL AND KNOW THAT I AM GOD, AND BESIDE ME THERE IS NONE OTHER." We should recognize no other power, believe in no other, consequently see and think of no other power. We should know there is no possibility of any other power existing except that of absolute good.

(Concluded on page 26)

#### **MEDITATION FOR FRIDAY, THE 5th**

*Divine Mind is now expressing clearly through my every thought that which is desirable, constructive and forceful.*

# THE HIGHEST PRACTICE

By ALLAN M. WILSON

*"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5.*



HERE is no one,—it matters not what his station in life may be,—who is not burdened in greater or less measure by problems which he finds difficult or seemingly impossible to solve. We are all fools without exception, for every one of us goes through life trailing, not "clouds of glory," but shackles of worry which prevent us from expressing the joy that is our birthright,—fools because we continue to nurse our problems when there is that within us which can solve any difficulty possible of being held in the mind of man.

The indictment should be particularly directed to those of us who profess to a degree of knowledge, small though it may be, of the laws of spirit and mind, to which we know there is nothing impossible. We know that the highest mental and spiritual practice is the invocation of wisdom and understanding from the Spirit of Truth which resides in each of us; and yet we complain of our troubles, our problems and our difficulties, mouthing them over with morbid pleasure, and feeling abused when our friends, grown tired of the incessant repetition, fail to weep with us. We are in no manner more wise than the mariner who died of thirst because he failed to dip his bucket into the fresh waters of the Amazon in which floated his boat.

Every problem, every cause of worry, every seeming difficulty, can be completely solved and eliminated by simply allowing the Divine Principle to do it for us. Every time that we lack information necessary to our proper activities, we have but to turn to the Divine Wisdom for Its infinite knowledge. "For God giveth to a man that is good in His sight wisdom and knowledge." Our individual lives and our individual minds are so completely unified with the One Life and the One Mind, in which is all wisdom and which possesses all knowledge. If this is true, and it must be, else we would have no existence at all,—then the wisdom and knowledge of the One may be consciously contacted by turning within to our own souls. The wisdom which we shall contact there is greater than all the accumulated knowledge of the human race, "for the wisdom of this world is foolishness with God."

## MEDITATION FOR SATURDAY, THE 6th

*The Divine Intelligence operating through me now knows all forms  
I am to image forth into Mind.*



Whatever the problem, its complete solution is within the Infinite Intelligence which is forever open to your individual draft upon It; moreover, if you trust It to do so, It will cause all things necessary, in order that the solution may be objectified in experience, to happen,—and that even though you may not know those things which are necessary. Whatever your seeming lack in information, in ability, in knowledge or in understanding, that lack is only apparent, for your very being is a manifestation of God who is in nowise limited. Every need which you now, or ever will possess, is eternally and completely met within yourself, for there are no incomplete manifestations or creations of the Spirit.

¶ There is a reciprocal relationship between the Universal Mind and the individual mind, a relationship which constantly expresses itself in action, whether we are aware of it or not. What that relationship shall be depends entirely upon the individual. If we believe ourselves to be separated from the wisdom of the One Mind, Its wisdom will be withdrawn from us. However, if we believe that we are recipients of that wisdom, we shall receive it in direct proportion to the measure of our acceptance. The wisdom and guidance will not be received in a nebulous, indefinite form; they will come in the form of definite, tangible and eminently practical knowledge and promptings to action. Whatever the path they may take to reach you, they will have their source in the Infinite Mind. The information desired or the guidance sought may arise into conscious perception from within your own subjective consciousness, and again it may come from some seemingly extraneous medium,—it matters nothing at all. The important fact is that it is as certain to come at the behest of a belief in it, as it is that the sun will rise in the morning.

Do you have some problem, important or trivial, of recent origin or of long years' standing, which puzzles you? Are you unable to solve it through outer effort, or do you feel that you do not possess enough knowledge of mental and spiritual science to arrive at a solution in that manner? If so, cast the entire burden of the problem upon the Infinite Mind, the Mind of which you are a finite expression. Know that within the One Mind your problem has been eternally solved, that in Truth and Reality there is no problem. Banish it from your thought, believe that it is no longer existent either in idea or manifestation. Then, above all, trust the action of the Universal Law to do that which you have desired and cease to look for a solution of your problem. It will be solved and, when the proper time arrives, you will do your part in its solution because it will seem the correct thing for you to do. The moment that you recognize that it is eternally solved in the One Mind and that that Mind is your mind, the solution is forthcoming into expression, and the only way in which you can stop it, is to engage in worry or fear concerning it.

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

*The perfect Love of God now surrounds and enfolds me.*

Do you need information on a certain subject or definite guidance as to some course of action? The information and the guidance is within your mental grasp, and you possess it if you know that you do so, just as you possess nothing unless you are conscious of doing so. All knowledge, all understanding and all information is contained within your own mind, for your mind is one with God's Mind. Know this and be free from any sense of ignorance, uncertainty or inferiority. Within Mind is the information which you need; ask for it, believe that you have it and are conscious of it, and it is yours. The Universal Mind knows just what to do and exactly what you should do at all times. Realize that It is directing and guiding you, giving you the thoughts which you should think, the words that you should speak and the actions that you should perform, and It will do so.

Learn to take all your problems to the Infinite Mind for solution, look to It for all knowledge, guidance and wisdom, and you will find that your trust is not in vain. Do not imagine that some of your problems are too trivial to bring to that Mind. To the Infinite there is no triviality: to God all things are of equal importance. Whatever you believe the One Life to be, so It will be to you; but, in Truth, It is your constant aid and assistance in every activity of life. Follow the injunction of James: "Draw nigh to God, and He will draw nigh to you." Unify consciously with the One Mind and you will never be at loss for knowledge, for wisdom or for perfect guidance in all life's paths. The highest mental and spiritual practice is possible to the novice and the adept alike,—the practice of the presence of Divine Wisdom.

\* \* \* \* \*

## *The Busy Signal*

*I have a little game I play  
When I am all alone,—  
It's a simple, childish little game,  
I call it "Telephone."*

*When a gloomy thought comes o'er me,  
A thought that would annoy,  
I give it the busy-signal  
By saying Joy! Joy! Joy!*

*This line is very busy,  
No chance for a gloom-thought today.  
When I give it my busy-signal of "Joy"  
Gloom "hangs up" right away.*

By HELEN VAN SLYKE.

### **MEDITATION FOR MONDAY, THE 3<sup>rd</sup>**

*I now perceive that God is in all and this presence glorifies my  
entire existence.*

# THE MESSAGE OF SELF-EXPRESSION

By EMILY G. MARSHALL

And thus our man doth journey on,  
 Perfection is his Goal.  
 "I Am The Way," the Master said,  
 Who follows on with purpose none,  
 For him the race is won,—  
 A perfect body, temple pure,  
 A house not made with hands  
 Is his who sees the Plan as One;  
 For he the Victor is of the Immortal Crown.  
 A perfect mind with perfect thought,  
 True speech upon his tongue;  
 A healing touch, a heaven-sent smile  
 For each and every one;  
 In him the Christ is born to stay;  
 Proclaims the Wonder-Works of God  
 Throughout the New-Born Day.

**I**N this article, the last of the "Message of Self-Expression" series, we are presenting the Axiom of Perfection for discussion. Let us cite it before we go on:

"SINCE THE SELF IS ALL THERE IS, INDIVISIBLE, UNCHANGEABLE AND ETERNAL, NOT SUBJECT TO LIMITATION, DECAY OR ADULTERATION, IT MUST, THEREFORE, BE THAT THE SELF IS PERFECTION."

When we declare a thing as perfect, is there anything more to be said on the subject? Most assuredly not. This does not imply, however, that when one has acquired a knowledge of the thirteen Axioms, he has attained perfection. Far from it, the work has really just begun. These self-evident truths serve as a skeleton around which all future spiritual growth shall gather. Their direct purpose is to free the mind from the multitudinous incrustations which apparently hide the *real jewel* within. By their persistent use, Intelligence declares Itself with reason well-enthroned, and the dawning of a well-grounded intuition is one of the first signs of more light and understanding. We have often heard this "light" referred to as "illumination" but we need to guard this term zealously, and watch out very carefully for anything which borders on

**MEDITATION FOR TUESDAY, THE 9th**

*Good and nothing but Good comes into my life today and all days.*

fanaticism. "Illumination" simply means "light," and we may rightly say that more light brings more power—more power, greater understanding—and the greater understanding leads to the larger viewpoint which finally merges into oneness with the *self within*.

*This self within is perfect, now.* It needs no commendation from any source whatever—requires no support of any kind as to its qualifications. *It is perfect—always was perfect—always will be perfect!* The work of the student is to consciously become aware of this fact daily, even though it may be in a very slight degree. It is in the nature of an awakening—a gradual and steady unfoldment brought about by the change of ideas which constantly report themselves in less than the perfect state.

The Axioms are offered as a time-shortening process, not in any way claiming to be the only way out. In the words of Edwin Arnold: "Not by one path alone, God's messages to man are shown." The persistent use of the words of these axiomatic truths does something to the mind which all other lines of technique accomplish, namely, produces the results. At first there appears to be a keen sense of discouragement, and slow progress follows. Once aligning yourself with them however, you will feel a definite step taken in your on-going and you may well feel deserving of congratulations that you have started at all. We have all come out by mind and must return the same way. Your mind has been given to you for use and what you do with this, your greatest helper, concerns you and no one else. The student who receives but the faintest suggestion of what this work will do for him in the nature of an eternal progression, leaves not a stone unturned until he is constantly making use of these invaluable tools. It has often been said that one cannot live here in this world and attain this high ideal of perfection. Perhaps not; but who is there to stop us from raising our standard at least a little higher each day? How glorious it is to actually live up to an ideal! The realization inevitably follows.

Someone has said: "Who to himself is law, no law doth need." The teachings of the Master Jesus tell us over and over again to come into the *higher law—the law of perfection—the law of truth*—transcending all lower phases. He taught the *perfect love—the perfect service to our neighbor—the perfect vision—the perfect at-one-ment with the Father within*. Seeking first that self within, which is indivisible, unchangeable and eternal, not subject in any way to limitation, decay or adulteration, we hear the Master's injunction as never before: "Be ye therefore perfect, even as your Father in heaven is perfect." Functioning from the basis of idea and all ideas as circular, for our scientists of today have proven the truth of this for us, we close the circle or the cycle

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

*My desires are not amiss. They are clearly-seen views of the thing desired.*

of this instruction. Connecting PERFECTION with BEING, we have the Alpha and Omega of all experience in the attributes of the SELF brought out in the other eleven Axioms. *Being*, in the "I AM," announces ITSELF as the PERFECT IDEA from the beginning; carries IT through the totality of ITS PERFECTION; the indivisibility of ITS COMPLETENESS the unchangeableness of ITS IMMUTABILITY—ITS ESTABLISHED PERFECTION—carrying on to the CAUSELESS CAUSE—the PRESENCE OF THE SELF in *Eternity*—with no beginning, no duration, no ending, no birth, maturity, old age or death. *Freedom* is declared in the *Perfection Consciousness* with nothing, nobody or no condition limiting, binding or hindering in any way one's actual contact with the SELF WITHIN. *Power* unthinkable to the human mind is enthroned in which the effort takes care of itself. *Divinity* is fore-shadowed in one's daily experience for one sees GOD everywhere present, in every man without distinction or difference. The *Purity*, with innocence born of wisdom, is duly established in the heart and the mind of the one who knows God—not the slightest semblance of evil acknowledged in one's world, all steps to the awakening of the *pure self within*. This perception delivers a tolerance so big—so truly considerate—that no one is judged by any but the *perfect standard within*.

*Intelligence, wisdom and understanding* become more and more God-like in the recognition or the relighting of the *self within, which knows all things*, relies wholly on its own omniscience. Thus the responsibility lies in only the one fact—that of one's conscious connection with the SELF. This is the Kingdom of Heaven Consciousness, and truly the added things will follow to the one who will do his part,—in other words, cleanse his own mind. Expressing from the *within out*, *life* takes on the *joy of living*. One's health is bound to improve with the acknowledgment of the *finished perfection within*. "My God is a living God." The body expresses vital, dynamic energy and *life eternal* is a realized perception. *Life* is the power which animates, vivifies and manifests everything, everywhere. "The One ever-effulgent stands concealed in all beings."

*Love, the flame*, is of God's consuming fire—burns out all ideas less than perfect. Given to each one of us, it ignites the *way to perfection*. Pole-true to the SELF, *love* is the actual practice of Unity or Oneness with its own essential nature—the perfect idea—"the beloved Son in whom the Father is well-pleased." Thus is perfection realized as an accomplished fact. An actual transmutation takes place in the individual and the regenerate idea is born to stay. This is the second birth,—the birth of the Christ Child in the heart of man.

#### MEDITATION FOR THURSDAY, THE 11th

*All is divinely complete and perfect now, hence Infinite Prosperity is enjoyed by me continuously.*

Once this perception is felt, no matter how many times one stumbles and falls, up he comes again with renewed courage to bear witness a little more firmly, more steadily, more wisely than ever before.

Thus each one is called to do the work for himself—to stand alone—all *one with his God—his own perfect idea within—his own glorified, illumined, sanctified self—the one within*. Know that your Center is within you. Become firmly centered—or seated—before you play with this, the biggest idea conceivable to the human mind. Feel your way out silently, persistently, intently. Do not let any other *in*! Do not let anyone else's idea get under your skin—into your atmosphere—at all. If others can disturb or unsettle you, know that they are your friends in disguise driving you back to your *Center*, where there are no disturbances at all. Your outward world is your greatest indicator and this is bound to grow smaller and smaller. Go out and play in your world, but *know who you are*! If you note the slightest tendency to be caught, tempted or prevailed upon, dominated by any outward source or idea, you will draw in just as the star-fish or turtle and close all ingress. Having once touched or felt the secret-place, no other one may enter save he who bears the magic pass-word. What is this Word? *That something within, the one who knows—you are that. It cannot be expressed or defined—it just is!*

Blessed is he who heareth! Happy is he who doeth!

On and on to the Greater Insight! No thought of regret—no worry—no impatience or doubt. Stop dealing with conditions on the outside. There is no one outside of your SELF. BE TRUE TO THAT ONE! Know that you alone are the Creator, Preserver and Destroyer of all your ideas; therefore, create and preserve only PERFECT IDEAS henceforth and forever.

It is easy to forget and apparently hard to remember. RESOLVE:—

TO REMEMBER (re-embody) that I AM THAT I AM!

TO REMEMBER THAT NOW IS THE APPOINTED TIME!

TO REMEMBER THAT THE WORKS WERE FINISHED FROM THE BEGINNING!

TO REMEMBER THE COUNTRY (consciousness) FROM WHICH YOU CAME OUT!

PERFECT! PERFECT! PERFECT! In spite of every evidence to the contrary, COMPLETE, PERFECT, FINISHED, NOW!

GOD BLESS YOU ON YOUR WAY TO LIBERATION!

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

*The unlimited and perfect God Life which is my life is now expressing  
unconditioned health, happiness and prosperity.*

# THERE WAS A MAN

By V. C. WINTON



ONCE upon a time there was a man whose name was Josiah Sourapple. Now, Josiah is known to many and sundry, even including himself. These many and sundry, and he himself, I fear, have the queerest ideas about Josiah Sourapple that one could ever dream. Some say that Josiah is the meanest man in the world, that he couldn't say a pleasant word or do a kindly act if the Angel Gabriel himself asked him to; others think that Josiah is a menace to the community and that he is trying to work hardships on every one he comes in contact with. One kindly old widow woman thinks he is simply terrible because Josiah, through his evil practices, succeeded in taking away her little cottage and garden patch, from which she had been eking out a very meagre existence since her husband had passed away, just because he claimed that her husband had owed him money on some ancient transaction which everybody had forgotten all about long years ago. As a matter of fact, the entire village had the strangest idea imaginable about Josiah Sourapple, for hadn't he, when the town council had taken up the matter of procuring from him the only available site within the confines of the town square for the purpose of building thereon their village church and place of God's worship, told them all very definitely that there wasn't any God anyway, and he wasn't going to waste any of his good land on any such foolishness. Of all the peculiar ideas about him, none eclipsed those that he had himself. He thought that pretty much everything in the world was opposing and fighting him. He just knew that there wasn't any good in anything or anybody, and to make matters more unbelievable, he imagined that he couldn't eat anything much, that he could never sleep peacefully through any one entire night, and then, that his poor old crooked bones would never let up their eternal pestering, aching and twisting. He was just absolutely certain that Josiah Sourapple was the most unhappy man that had ever existed, that nobody loved him or cared much what happened to him, and,—all in all, that he was pretty much of a hopeless mess.

Now, I know a man whose name represented one of the most wonderful things I have ever heard of. His was a name for Life. This thing that he was, that had been named him was so marvelous that it can't really be expressed in words, but imagine, if you can, that its chief charm lies in the fact that it is self-expressive of just itself and nothing else. Just as the sun's light is sun-

## MEDITATION FOR SATURDAY, THE 13th

*Surrounded by God's perfect universe, I now enjoy constant Peace and the glory of Divine Activity.*



light and not earth or anything else, but just what it is. This life then, in this instance known as this man, in the first place was Perfect Thought. Thought that could never be mistaken or warped or express anything other than a most complete admission of perfect harmony in all and through all. This perfect thinking ability expressed by this man was complemented by the most remarkable wisdom imaginable. A wisdom that, as a matter of fact, was the self-knowledge of everything that ever needed to be known. It made this man free from the danger of ever making a mistake or being in doubt about the outcome of anything at all. The possession of this complete wisdom and the ability to express it at all times in thought caused him to see as he traveled through experience here, only perfection, harmony, the greatness and the all-pervading goodness in everything and everybody around him. Added to this ability to know what he was and to know how everything he came in contact with existed out of sheer love for him, for the sake of his own power, his joy, and for his sublime peace; was coupled the idea of a perfect embodiment for these remarkable attributes. This vehicle of contact with all other expressed forms of life here, his body, was truly the most miraculous fabrication of usefulness and adaptability that can be seen. It was pleasant, beautiful, strong and virile. He used it to extend good and pleasurable deeds to all other embodiments of life he came in contact with. Behind this life which was so perfectly expressing itself in and through this man that I knew was just one motive, one cause for its actual being in existence at all, and this motive was Love. All who knew this man, knew just what I have told you about him, because all who knew him were just like him; he was truly a most remarkable fellow,—beloved of all, and loving all,—*his name was Josiah Sourapple.*

\* \* \* \* \*

## GRATITUDE

By HENRI DE KRUIF

**H**OW much gratitude may we expect from others? How grateful should we be to others? A little clear thinking on this subject would destroy much of the bitterness of life. Understanding our mutual helpfulness on the plane of God consciousness would maintain the joy and sweetness that should result from giving and receiving. Receiving graciously seems as fine an art as giving graciously.

**MEDITATION FOR SUNDAY, THE 14th**  
*Now am I that Divine Expression of God Life.*

When the earth gives out generously of her energy to plant life in spring and summer, she is rewarded by plenteous rain and lightning that re-energize.

"It is more blessed to give than to receive," but it is also blessed to know how to receive kindness without embarrassment. Where there is love and mutual understanding there is no embarrassment. If it gives your friend pleasure to give you a present out of the depths of his affection, why should you not allow him that pleasure? Your graciousness and your warm-hearted reciprocation of his affection is your gift to him. This is not an obligation. Rather, it is the opening of a new channel for the outpouring of your love. The faster you pour out love, the faster it will rush in at the spiritual fountainhead. It is the cruse that does not fail.

To think love flows away from us or to us is incorrect. Love flows through us.

¶ Fresh water flows into a lake at one end and out at the other, keeping the water in the lake sweet and life-giving. Block the intake and stagnation sets in. Block the outlet and the lake will overflow its banks. It must go somewhere. Just so with love.

Furthermore, if we realize that all men are a part of God, then what we give to men is given to God and what we receive from men is received from God. If, then, the "I" that is God shall give to the John Smith that is God, on what rests my claim to being a benefactor, since it is merely God giving to Himself? In the New Testament I find no record that Jesus ever thanked men, but there are several places where he thanked God.

Patronage between persons presumes an inequality which is apparent, but not real. When a man resents patronizing generosity, it is the God within him refusing to recognize the assumption of inequality. A careful observer will usually find that where a man is poor in one direction, he is rich in another direction. A man without money may be rich in virtue, or courage, or knowledge, or a simple but beautiful love of nature. Of his strength he gives, he must give. It is his richness, but at the same time it is God's richness. Nor must this man patronize the millionaire who may or may not be rich in virtue, courage, knowledge, or a fine sense of beauty. There should be mutual love and respect, and an easy interchange of treasure of all kinds. It is just God giving to God and receiving from God. There is no gratitude or ingratitude. Does God thank Himself? God loves.

Emerson has said: "In the hour of vision, there is nothing that can be called gratitude."

\* \* \* \* \*

### **MEDITATION FOR MONDAY, THE 15th**

*The Spirit of Infinite Wisdom guides me correctly in all I do,  
say or think.*

# A TREATMENT FOR THE HARMONY OF AFFAIRS

By ERNEST S. HOLMES



TREATMENT is given for the purpose of enlightening the subjective state of thought. This inner medium of opinion is the inlet to Spirit and the outlet of all conditions. When the subjective state of thought is clear, expectant and happy, things can happen in the outer field of personal action and achievement.

A treatment is not an attempt to make something happen but rather an endeavor to become conscious that only the good can happen. Subtle as this may seem it is yet true that an inner consciousness of good produces without fail, its outer manifestation. This is the law of life. We do not make it so, it is so from the foundation of time and will remain true when our present time shall have passed into other past times.

A treatment is not will power or mental suggestion. It is a positive affirmation of the Truth. The Truth is already free and happy, complete and perfect. Treatment is for the purpose of inducing such mental states as we wish to see made manifest in outward conditions. When this is accomplished the treatment is always effective.

Treatment is not holding thoughts. Treatment is loosing thought into a greater freedom of action. To hold thoughts for the purpose of making things happen will defeat the very purpose for which the thought is being held. It contradicts the fundamental propositions of self-evident truth—that law executes itself.

Treatment enlightens the mind. The mind is already the creative factor within us and will reflect whatever attitude we induce within it. The mind is unconsciously creative and always subjectively active.

Use such statements in treatment as will bring out a clear idea of the state to be induced. Your own words are better than those of anyone else and the following statement is designed rather as a type than a formula.

I am guided, governed and sustained by a perfect Intelligence and a perfect law. I am conscious that everything I do, say or think is quickened into right action through this perfect law which is a law of abundance and continual

## MEDITATION FOR TUESDAY, THE 16th

*I now know that all that I am is Divinely created, hence perfectly  
adjusted with absolute Good.*

supply. I have no fears for tomorrow and no sense of failure today for I know that good alone can express through me.

My whole inner being responds to this truth—complete supply and perfect trust in the law of liberty. I do, say and think that which is in harmony with the Truth. I can receive no suggestion of fear, doubt or limitation. My mind is happy, expectant of good and free from care.

I am not confused by any condition for I know that all conditions are subject to change. Every condition in my life is now expressing a greater good, a broader field of action and a happier situation. I know that this word has the power to mould conditions into shapes of prosperity and harmony. There are no doubts in my mind. The law of good is the supreme law of the universe and my mind cannot be hypnotized into any other belief.

I am free from race suggestion, the suggestion of my environment and self-suggestion or any other thought that would limit me. I am free with that freedom which is universal, complete and perfect. I abide in this understanding forever.

\* \* \* \* \*

## Lawful Heirs

By HELEN VAN SLYKE

Thoughts, like boomerangs,  
Return ever to the one who flung them forth.  
Invisible they go as Arabs in the night,  
But lo, full-grown and clothed, at noonday they return.  
Some we acknowledge as lawful heirs;  
But some we curse as base imposters and no child of ours;  
And some are angels sent from Heaven, we say;  
Ah, if we did but know, and judged aright,  
All, all would stand acknowledged,—  
Children of the thought which gave them birth.  
Yea, this I know,—for Law is Law and cannot change  
But I can guard my thoughts  
And bid each one "Good-bye, and fare thee well, my child,—  
With welcoming arms I'll wait for thy return."

\* \* \* \* \*

### MEDITATION FOR WEDNESDAY, THE 17th

*God alone exists and His Infinite Completion releases me from all sense of personal responsibility.*

# Treatment to be Used During OCTOBER



## FOR HEALTH

*Now am I made whole in  
the image and likeness of  
God's perfect life.*

## FOR PROSPERITY

*All my affairs are made prosperous  
by the infinite resources of the One  
Great Power operating through me.*



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

*In this that I am there is no evil, hence nothing opposes my  
manifestation of God's Perfect Life.*

# TWELVE LESSONS

## IN THE

### Principles and Practice of Religious Science

Compiled by  
ERNEST S. HOLMES and ZILPHA MAIN

#### LESSON V

#### Becoming Conscious of the Self



IN introducing this course of lessons we described Religious Science as the science of more abundant livingness and defined it more exactly as the science of believing in the perfect principle within us, which principle is God. Then we devoted three lessons to seeing why belief is so important, how it operates, and finally what it is usually based on. As a result of this study we clearly recognize that our beliefs must be grounded on something more stable, more basic than conditions, for these we see are but the result of some belief. Hence we turn our attention to the something back of the belief,—the cause of the belief, that which projects the belief, in short, the believer or self. Pursuant of this we then took up the subject of consciousness, which so effectually posits the non-physical, choosing self and clearly shows that our line of development is to become conscious of more and more of life, of good, of perfection. Continuing in this lesson, we shall try to more definitely distinguish the essence of the self, so that we may really and vitally become conscious of the perfect principle within us.

**THE ESSENCE OF A THING.** In speaking of the essence of anything, we mean its intrinsic nature, that which makes it what it is, the primal nucleus, the essential, and we thereby imply that there is something in addition that can, may, and actually does vary. The essence of a thing is that indispensable, absolutely requisite, cardinal element without which it would not be it—that which is capable of being basal to many compounds, yet remains distinguishable and characteristic; in short, the substance of a thing as contrasted with that which is adjunct or auxiliary. Thus if we would have a true comprehension we learn first to distinguish the essential from the accessory or variable.

¶ **THE SELF AS DISTINCT FROM THE BODY.** Applying this practice to a study of ourselves, we see that the first step is to distinguish the self as distinct from the body. Note that we do not say we are to think of the self as *separate* from the body, for we shall find that we are really less and less

#### MEDITATION FOR FRIDAY, THE 19th

*Divinely induced, this Life flowing through me radiates happiness,  
plenty and power to all who come in contact with me.*

separate from everything than we ordinarily think, and certainly we are not separate from our body. But we do want to be sure that we recognize that the body is not the essence of the self. It is rather a concomitant, an inevitable effect of the Life Urge-for-expression. This latter is intrinsic to our nature and hence it may be said that a body is too, but note that this puts it in the position of subordinate and hence entirely distinguishable from the essence of the self. The body is ever changing, cell by cell it is being continually renewed, but the self in substantive being remains the same.

**THE SELF AS DISTINCT FROM THE PHYSICAL CONDITION.** Our study so far has shown that the condition of the body is entirely a result of our own thinking, feeling, the race thought, etc., and further that this may be changed exactly to the extent we can change our belief. Hence we should have no trouble to recognize that the self is entirely distinct from the physical condition. The condition is an exact manifestation of one's thinking, but the thinking may be based, either on the environment or condition as they are experienced, or it may be based on a realization that the thinker is a center of control whose business it is to constantly improve his condition by his thought. This latter view gives us the proper perspective and also avoids confounding the self with the physical condition. The condition is the result of the thinking, but the thinking is a creation of the self.

**THE SELF AS DISTINCT FROM THE THOUGHT.** It is perhaps a little harder to think of ourselves as distinct from our thought, for even to do so we have to have the thought. Nevertheless, while recognizing thinking, or rather the power to think, as intrinsic to our nature, we can yet discern that the self is distinct, for it is the self that causes the thought to be, and it is the self that has the power of choice. Hence while habitual thoughts operate with an awful persistency and *seem* to be inseparable from our being, yet we know by experience that we are any day liable to supplant them with a new belief. Plainly our thought is a varying factor, and while it is true that it acts as cause, yet as our study has shown, it is always as secondary cause—ever subject to the self. Very obviously we would not want to separate ourselves from the sum total of our thought, but it is certainly worth while to recognize that the one is distinct from the other—the self is unchanging cause, the thought is a varying subsidiary.

**THE ESSENCE OF THE SELF.** Learning to distinguish the relatively unimportant—that which is effect and may be changed—brings us to a consideration of the cause back of the physical manifestation, the cause back of our thinking, that is, the thinker or self. In short, having noted the accessory, we may now

#### **MEDITATION FOR SATURDAY, THE 20th**

*All law that should be known by me is already mastered by that mind  
within me which perceives all.*



examine what is left, to learn what we may consider as the essence of the self. What is there that is indispensable, absolutely requisite and cardinal? What is that element without which the self would not be self? Is there something about selfhood that is capable of being basal to many compounds, yet remains distinguishable and characteristic? We seek the answer to these questions, realizing that to the degree we can discern this primal nucleus we shall thereby be able to know its nature.

**THE SELF AS CAUSE.** It is no doubt much easier to recognize certain things that the self is not, than it is to ascertain what it is. Nevertheless there are some facts that are self-evident. Thus, our whole story of phenomena and process has continually required the assumption of a cause back of them, and accordingly we postulated the self as this cause, recognizing that where there is an act there must be an actor, that back of the thought there is a thinker, back of the belief a believer, and finally that back of the choice there is the non-physical, choosing self, as was so clearly brought out by the study of consciousness. And so we see that though the occasion and stimulus may be outside us, yet the cause that makes the thought, act, etc., to be or be done, is ever centered in the self. The self is their prime mover, the power of their being. But what is the self, what is this power?

**THE SELF IS LIFE.** If we have succeeded in discerning the self as distinct from the body and also from the mental process, then we are in a position to examine what we have left. And it appears that we have arrived at an irreducible unit, for we cannot further analyze, we can now only name and describe, and so we would say that this causal essence is simply *life*. The being alive, livingness, that definite energy that animates our body and vitalizes our mental processes—that is the most salient quality about us. That is the central, pivotal fact of the self. Life is our essential nature. All else seems to somehow be contained in it—this, of course depending upon our definition of life; hence we would say that what we mean by life is more than the mere “state of being alive” as contrasted to not-life. It is rather what the dictionary calls that “vital power that is scientifically assumed as the rational explanation of the facts of our existence and development,” that is it is the principle of beingness, the dynamic power that causes us to live at all. In short, having distinguished the physical manifestation caused by the life principle and also the mental process by which it works, what we have left is the thing itself, Life or Spirit.

¶ **THE SELF IS CREATIVENESS.** Taking up the distinguishing qualities of life, we note first its creativeness. This quality is seen in both our physical and mental natures. In the body it consists of forming, developing, and maintain-

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

*God's Supreme Intelligence now acts as my intelligence.*

ing every organ and function of that wonderful system—a continual creating, ever a making of raw material into form. In our mental development there is also this creative force, working here to make new concepts, new ideas, greater knowledge. Thus we get a hint of the creative element in the self, but it is only a hint, for bear in mind that in all that pertains to us there is always the directing effect of our thought, which is so often and so largely based on an idea of limitation and inability. Hence if we would have any true concept of our power and ability to create, we must try to think of the self as distinct from both our body and thought process. We must think of the self as primary and fundamental to these, in fact as their cause and essence. To habitually recognize our condition and even our thoughts as effect, and thus realize the self as cause—that is the practice that will leave no doubt in our mind as to the actual creativeness of the self.

**THE SELF IS INTELLIGENCE.** The formative principle manifest in all creation, the purposive activity evident through all history and in our own development, the coordinating, organizing cause working both on a universal scale and also in all our own bodily functions and mental action—these bespeak an intelligence beyond our comprehension. Hence when we become conscious of the self in its essence, as life—the final “explanation of the facts of our existence and development,” then we have no choice but to recognize that the self is also the intelligence of life. Not the self as we now experience it, but the essence of the self which contains our possibilities and reveals them to the degree we can perceive our fundamental nature.

**THE SELF IS UNIVERSAL.** If we have in any measure succeeded in discerning the essence of the self as distinct from the physical and the mental, which we see are effects, and if we have in any real fashion comprehended the qualities of that self when so viewed, then we will have begun to feel and see that this cause is not individual but rather is one and the same in all. Life, that vital force which is the essence of the self, is no different in me than it is in you. It could not be, for if we conceive of it as distinct from the body and from the thought-content, then there is nothing left to make it different. Pure livingness, the power-of-life, per se, has none of the attributes of personality, yet is, of course, the potentiality or cause of all. Thus, the differences that we observe may be traced to the physical and environmental conditions, for in substantive being we all partake of one cause, or more exactly, are the one cause, the One Life.

**THE SELF IS INDIVIDUAL.** In thinking of the self as essentially universal, it must be recognized, of course, that this does not affect our identity.

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

*All my true desires are already fulfilled, for Divine Mind as my mind  
never perceived an impossibility.*

As beingness, as power, as life, we are universal, but in expression we are individual. In other words, the power is one, but our use of that power is individual, that is, it is individualized. Also, of course, it varies according to our recognition of it and particularly according to our realization of our unity with it.

**THE SELF IS PERFECT.** As was said in the beginning, our purpose is to find grounds for belief in perfection, because our belief is what we must inevitably act out. To this end we now discern the essence of the self and in a measure recognize its intrinsic quality and nature. And we see that the essence of the self, the life principle within us and as us, cannot be anything but perfect. As pure beingness it cannot change, cannot become not-being, but must ever continue as perfect causation, perfect livingness. And so we see that whatever the condition of our body or thought-content, there is yet that which we essentially are, that is perfect and complete.

**IN CONCLUSION.** Our study this lesson has opened up a big subject, and it seems advisable to mention that, while the following lesson is needed to complete it, yet that function of completing can only be fulfilled as the material so far covered is thoroughly comprehended. Each must make the principles adduced his own, for in a subject such as this where the thing we are discussing is so purely an inner recognition, a personal realization, it cannot so much be explained as merely "talked about." Hence, each must do his own thinking. What is the essence of you? What is that irreducible unit? What is left when you think of yourself as distinct from your physical condition and from your thought-content? In short, what is your essential quality? Seems like all we can answer is simply "I am."

\* \* \* \* \*

## THE FUNDAMENTALS COURSE

By NED L. CHAPIN



**TREMENDOUS** amount of interest is being shown in the Fundamentals Course, which starts October 2. Over 400 requests for information about it have been received by mail, in addition to the hundreds of booklets given out at the Institute headquarters and at the Sunday morning meetings in the Ebell Club theater.

It is hoped and expected that fully two hundred will take the course. Not more than that number of registrations can be accepted, so those who are planning to enroll should make their registrations early.

### **MEDITATION FOR TUESDAY, THE 23rd**

*Today is a day of complete unison with Perfect Activity and I experience the Divine Order of harmony everywhere I turn.*

As the lectures will be given evenings, Tuesdays and Thursdays, the hours should prove convenient for many who could not otherwise attend.

Those who have achieved any conception, however slight, of the power of RIGHT THOUGHT to produce RIGHT CONDITIONS will be eager to take this course and learn how to think clearly, constructively and helpfully.

¶ Those who have perceived, even dimly, that religion may be made practical and usable; that it may be brought down to earth, as it were, so that man may definitely and consciously lay hold of limitless power and knowledge to solve his own problems, will want to learn, through this course, how this Power and Knowledge may become a *personal*, living reality.

Those who have been seeking almost endlessly for peace, happiness, harmony, prosperity, health and all other good things, and also those who, through right thinking, have begun to experience all these blessings, will assuredly be eager to take the course in Fundamentals, which gives the necessary instruction for greater personal achievement.

Scores of cordial expressions of thanks and appreciations have been received by the Institute of Religious Science from those who have written in to ask for the details of the Fundamentals Course.

Many have requested one or more extra copies of the Fundamentals Course booklet to send to friends. "I am interested"; "We are interested"; "I am keenly interested"; "So thoughtful of you; thank you!" are some of the comments.

A woman wrote from Huntington Park: "Please send me information in regard to your fall course. We have listened to Mr. Holmes often, and both my husband and myself think he is doing a wonderful work. He has helped us and I am sure he has helped thousands of others."

A Los Angeles man writes: "I am having my wife and daughter both take the course as they so delight in the teaching that I shall sacrifice my share of it that they may get this teaching they so much desire and really crave."

"How to Meet Problems," "The Greater Freedom," "Laws and Methods of Scientific Thinking," "Building a Health Consciousness," "The Laws and Essentials of Prosperity and Increase"—these are just a few of the many topics that will be discussed during the Fundamentals Course.

Ernest S. Holmes, Dean of the Institute, who teaches the subject of Religious Science, will in this course have the assistance of Christian D. Larson, the internationally known teacher, writer and lecturer, who has recently become a

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

*The tendency of my life's expression is completely attuned with God's perfect desire.*

member of the Institute faculty. Others contributing to the course as instructors, giving special lectures on logic, comparative philosophy and psychology, are Allan M. Wilson, Dr. W. L. Barth and Dr. Ameen U. Fareed.

Living testimonials of the value of the Fundamentals Course may be seen in the achievements of many of the former students who have made almost unbelievable progress in business and in individual development. One of them wrote these words:

"Those who are truly desirous of having a viewpoint of life that will give them absolute freedom of thought, and will enable them to solve the problems of life, will find in this course a satisfaction worth far more than can ever be estimated in dollars and cents."

The Fundamentals Course starts Tuesday evening, October 2, at 8 o'clock, at the Institute Headquarters, 2511 Wilshire Boulevard. Mr. Holmes opens the course with a lecture on Religious Science and the Nature of Being." Other topics are given in detail in the booklet on this course.

Enroll for the course by writing, telephoning or conferring with the Secretary of the Institute. The price of the thirty-two lectures comprising the course is \$25.00.

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## HARMONIZING WITH LIFE

(Continued from page 6)

There is no half-way position in the truth. It is absolute and radical; it calls for a complete reliance upon itself, this is the only way we can positively contact it, therefore it is the only way we can get good results.

A person, then, who would seek to demonstrate the truth should begin with the recognition of the fact that, "I am the Lord your God." Behold the Lord your God is One, perfect, harmonious unit, underlying all things; having within itself every possibility; limitless, eternal, perfect love. That is the great underlying, eternal truth.

We must recognize our life as a divine, perfect manifestation living and moving in good, drawing from it every breath, using it, sleeping with it, eating with it, walking with it, talking it, living it, day and night; good, and nothing but good

¶ If you would blot out of the book of your remembrance every thought of limitation; if, from now on you would know "I am a divine, perfect, eternal manifestation of the one and only power from which daily, now and forever in perfect joy and peace I draw everything that is good," "every good and perfect gift," this would be knowing the truth about yourself and your relationship to the Spirit. This would be harmonizing with Life, with the Nature of Being.

\* \* \* \* \*

## MEDITATION FOR THURSDAY, THE 25th

*By reason of my Divine origin, nothing in this entire universe opposes me.*

# THIS RELIGIOUS SCIENCE

By GEORGE F. MILES



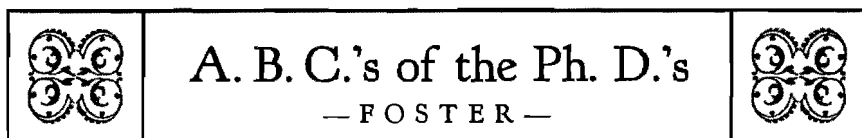
RELIGIOUS Science applied to everyday life is so workable that many of us on first coming in contact with it, think we have discovered a veritable Aladdin's Lamp. In our efforts to make life easier and more worth while we begin to rub the lamp, so to speak, hoping thus to acquire all the material things we believe we need in order to be happy. In reality, it is the things of the spirit—the things that are eternal—that we truly crave even though we may not realize it, for, "what profiteth it a man" to get an abundance of material things in this infinitesimal moment on earth—a moment so short that it fades into insignificance when compared with eternity!

"Dust thou art and to dust returneth." Any chemist can prove this to you, but the You (spirit) in this body, we believe, is never lost, for the individual You is immortal. It is well to get away from the thought that your animal existence is so very important to the "I am" in you. It is doubtful if one can ever arrive at an understanding of Truth if he insists upon dwelling only on the physical aspect of life, it being self evident that the physical aspect is merely the effect of a causative force lying behind it, hence our interest in this causative force which we know to be reality. In this connection, it is helpful to remember that there is a God that is just as interested in you as you are in Him—and no more so—and that he will not run after you, but that if you run away from Him you will lose that protection which conscious contact with Him affords.

If you will contemplate Infinity, you may catch a glimpse of the Divine Order of this marvelous universe of ours and, though it be but for an instant, it will leave an impression that will not soon be forgotten. Look up at the heavens some clear night; the universe you see is awe-inspiring, but all of this is not so great as You, for it is material even as the earth and your body. It is controlled by the thought of God the Spirit, the supreme ruler of the universe. You are a part of this thinking God, therefore the Spirit in you is indestructible,—a part of the everlasting Infinitude. When you actually realize this,—for some day you must,—you will have acquired a rock foundation to build upon. Start then, with the basic idea that the body is the house of the Spirit and that it needs proper care so that it may not require undue attention but that it, and its material needs, are, after all, of secondary importance. The goal is that sublime peace of mind which can only be ours if we continually keep out thoughts attuned to Truth.

## MEDITATION FOR FRIDAY, THE 26th

*Exalted spiritually and mentally because of the all-pervading existence of  
Divinity, I cling steadfast to my trust and belief in the Good alone.*



RELIGIOUS SCIENCE IS NOT THE THEORY ONLY, but the practice of religion. It is the explanation of a process by which inter-communication between the Divine nature and Man is established, understood and expressed in human activity.

\* \* \* \* \*

IF YOU DO NOT BELIEVE CLEAR THINKING IS AN ASSET, look about you at the world-weary people, caught and held fast in the monotony of dissipation.

\* \* \* \* \*

TRANQUILITY is never found in procrastination.

\* \* \* \* \*

THROUGH EXPERIENCE, illuminated by understanding, is gained the mental Safety Zone.

\* \* \* \* \*

ALL MENTAL DISTURBANCE IS WITHIN ourselves and the conflict comes in trying to fasten the responsibility on someone else.

\* \* \* \* \*

DO NOT attempt to remove the physical from metaphysical.

\* \* \* \* \*

WE SHALL SUFFER the inevitable consequences of our ignorance until we are willing to live under the rule of spiritual law.

\* \* \* \* \*

THE GREATEST PROOF OF THE ONE MIND is that thought is the Universal language and can be translated into all tongues.

\* \* \* \* \*

LEARN THE TECHNIQUE OF JUST JUDGMENT and let it balance the art of diplomacy.

\* \* \* \* \*

TWIN SINS—Mistakes and Regrets.

\* \* \* \* \*

THERE IS NO SEPARATION IN MIND; realize this as you study the great minds of the past and view their ideas as those of a fellow student.

\* \* \* \* \*

### **MEDITATION FOR SATURDAY, THE 27th**

*The One Perfect Power, God's Will in operation, now causes constant  
Good to manifest in my life.*



## M O S E S

By HELEN VAN SLYKE

**S**OON after the dawn of the 16th century Pope Julius 2nd commissioned Michaelangelo to prepare his mausoleum in St. Peter's church in Rome. The pontiff, however, was ambitious and the church was declared too small to hold the mausoleum. And so the new St. Peter's was decreed that should be large enough and worthy in every way to canopy the Pope's sepulchre. While Michaelangelo was spending eight months in the stone quarries of Carrara selecting suitable marble for the Pope's tomb a jealous fellow-artist whispered in the Pope's ear that it boded ill-luck for a man to build his own tomb. The commission was cancelled, the work on the plans went for naught, and Michaelangelo left Rome having completed only one of the heroic statues—that of Moses. For over forty years the statue remained in the sculptor's work-shop. It now stands in the small church of St. Peter in

**MEDITATION FOR SUNDAY, THE 28th**

*God alone exists, hence my Divinity.*



Chains outside the walls of Rome. Many journey there to see it and leave without hearing the name of the pontiff whom it was designed to honor.

If Michaelangelo had left us no other sample of his skill than the statue "Moses" we should still be justified in acclaiming him as one of the greatest sculptors of all time. The story is told that when the statue was finished it seemed to the sculptor so real, so life-like, that he implored it to speak to him, but there was no response. Whereupon Michaelangelo struck the right knee a blow with his mallet, crying "Why don't you speak to me?" This is given in explanation of the crack running lengthwise down the right knee. Under the right arm are seen the tablets of the Ten Commandments. The flowing beard is a striking feature and is indeed worthy to be "the beard of a prophet," being some four feet in length. The whole statue is seventeen feet high. Several explanations are given for the horns on top of the head. One is that they symbolize the ancient Hebraic nimbus or halo which was two beams of light. In a Latin description of Moses as he descended from Mount Sinai mention is made that there was an abundance of light about his head, the phrase being "cornu copia" (horn-full). The horns are there although the light is absent.

There is sublime dignity about the figure, and austerity that most fittingly represents the Great Law-Giver. Moses was perhaps the first to sense the unchangeableness of The Law, for he declared "I set before you today a blessing and a curse." We call the result of the way we contact the Law of God, The Great Subjective Law of Mind, either a blessing or a curse,—but The Law itself changeth not.

\* \* \* \* \*

## COULD WE BUT TRUST

By SIMS GARFIELD

**I**T seems to me that one of the most helpful things to learn to do in this troubled existence of ours is to try to grasp the larger meaning of our experiences; to see our lives in continuity, so to speak. For instance, in looking at a moving picture we allow our minds to keep pace with the story as it unfolds, episode by episode. If we looked only at one segment of the reel, we would receive a distorted—perhaps even a false—impression of the story as a whole. Just recall some recent picture you have seen,—stop it before your mind's eye at a crucial moment, and compare that particular situation with the very different outcome the author has reserved for the end. Now, the author had the happy ending in mind from the beginning, but if his characters had known this, there would have been less action—

**MEDITATION FOR MONDAY, THE 29th**

*The Spirit indwelling me lifts me above all sense of failure or imperfection.*

the element of conflict would have been diminished and it is through conflict that character and mental brawn are developed.

This truth was brought home to me by the following event: Two years ago our little circle learned with consternation and deep regret that its most dynamic member, Jasper Trowbridge, the young actor, had had an automobile accident as a result of which he had lost a leg. Trowbridge was inconsolable and bitterly resentful that this affliction should have befallen him.

Two years later, New York was electrified by the brilliant success of a play—a comedy throbbing with life and love and laughter—into which was woven threads of the pure gold of idealistic concepts. The first-night audience, wildly enthusiastic, called "Author, author" for twenty minutes in vain. Not until the manager stepped before the curtain and announced that the author had been sent for and had consented to appear, could the play proceed. The name on the program meant nothing to any of the wiseacres of the theatre so that the appearance of this new star in the firmament was awaited with breathless interest. At last the manager came out leading a tall man who walked with a cane. Many in the audience recognized, with a feeling akin to awe, Jasper Trowbridge, but a being so spiritualized that he seemed to radiate a special kind of beauty which flowed from him straight into the heart of the beholder. When the storm of applause had subsided, he spoke in his rich, vibrant voice, and the things that he said will ever be treasured by those who were attuned to receive them. Facing what had once been his world, he told of another world—the world of mind and of spirit—where all things are good, all things are true and altogether lovely. The "terrible accident" that had happened had set his feet upon the path that led, not only to fame, but to a spiritual realization for which he was evidently ready. "Poor" Jasper Trowbridge! We had thought of him with so much pity, yet there was hardly a person in that audience who did not feel a twinge of envy while he listened to those ringing words and sensed the poise and power of the speaker.

Could we but trust in the integrity of the universe—could we but keep our inward gaze fixed on the larger values rather than on each segregated experience—the lesson would readily be seen and worry, discouragement, hopelessness, would never be ours. Experience assumes many guises, but much that is painful along life's rugged highway would be avoided were we able to take a panoramic, rather than a bird's or worm's eye, view of events. For my part, since hearing Jasper Trowbridge, I have reserved judgment while experiencing things which were not to my taste, knowing that what seemed the worst of luck today might tomorrow prove to be but the best of gifts from Dame Fortune.

#### **MEDITATION FOR TUESDAY, THE 30th**

*There is One Life and that Life is God and that Life is my Life now.*



# FOR THE CHILDREN



## FOURTH LESSON STORY



IN the darkness of the Garden, God's Child lay sleeping peacefully, snuggled beside the woolly lambs of purity and trustfulness. Now, in the darkness of Lack-of-Light time, many, many things seem to threaten, if one forgets for a moment about God's Game. But God, as the Child, never forgets, for He knows that all that is has been made for His own happiness and the good of everything and everybody. So it was, then, that this night, as the God Child lay at rest amongst the lambs there came up such a terrifying roaring and rumbling as no one had as yet heard,—and the lambs, awakened and crowded fearfully the closer to the Child. The Child soothed them by explaining that the noise was but that of the Heavenly Elements getting ready to cast down upon the earth some of God's Desire in the form of lovely warm rain; rain that all the plant life and the beautiful flowers would be so happy to receive. "But, why should those rain makers be so angry about doing good," asked a little black lamb who had crawled shivering up into the Child's lap. "Why, foolish little one, they aren't angry, they are rejoicing and playing just as you do when you gambol about amongst the flowers under those great trees over there when you know that your mother and all the other lambs are watching you and that you are making them happy just because of your own joy in being alive. All the forces of this great thing we are a part of go about rejoicing in their own particular way; they don't always understand that some other part of what they came from may have what, to them, seems like a very strange way of telling us that they are happy because they are doing just what God has planned for them to do. Haven't you noticed, that as you run about and act pretty much as if you had lost every bit of sense in that fuzzy head of yours, the butterflys and the beetles amongst the flowers fly for their lives as if they were scared to pieces. Now I know as well as you do that you don't mean to harm them in the least, but because they don't really know that you are just playing, they make the mistake of fearing what they do not understand."

### **MEDITATION FOR WEDNESDAY, THE 31<sup>st</sup>**

*Inspired from on High, my every thought now embodies that which  
is Divinely ordained and gloriously harmonious.*

With this, there was a terrific flare of mighty blue light that seemed to cut the heavens wide open as it traveled zig-zagging just as far as they could see—and then in a few seconds—an explosion that sent a regular wave of wrinkles rippling clear down along the back of the little black lamb to the very end of his fluffy tail. “Now,” he cried, “I know something terrible has happened. God is displeased,” he shuddered. “Look, there come all of the animals out of the forest.” The Child stood up, laughing gleefully, and cried out to them, “Come, come all you members of the animal world, and I will tell you what that was.” They came,—the tinier ones, the mice and the chipmunks and the bunnies and the woodchucks, all scurrying as fast as they could; and the larger and more dignified ones, like the elephants, the lions, and the leopards, not wishing to betray their fears to each other, came sidling close to the Child, looking slightly sheepish, but none the less awfully glad to have a friend in such a time of need. “Now,” said the Child, after they had all arrayed themselves in a mighty circle around him, “that was the presence of God’s wonderful Wisdom lighting up the entire world so that everything might be clarified and kept pure and sweet and strong. Don’t ever fear anything again just because you have never seen or heard it before. All of you must know all the time that this is God’s Game that is being played, and that God is playing just because He wants to be happy. This, then, must make you see that everything that can happen to you, that you can see, or hear, or do, will be an act of God’s very own desire for happiness. Certainly nothing that would make you afraid or harm you would make God happy. Remember this and run along now, all of you, unafraid and trustful at all times, knowing always that every one of us is here as a toy in God’s marvelous Game of Love and Joy; that it is His game and not ours, and because of this there never will be anything we need to fear. We are to live happily, each one of us, the part He has given us in His Play.

\* \* \* \* \*

## LESSON EXPLANATION

**F**EAR, symbolized in our story chapter this month by the darkness and the noise which frightened the animals because they had forgotten for the time being that they were but parts of God’s activity, that is, the so-called Game, is, as we all know, the greatest force of destructiveness in existence. It is that quality of mistaken consciousness that most directly opposes actuality, and for this reason, when fear is present in any shape or form, to the degree that it exists, will the full flow of Life’s perfect expression be curtailed. There is no parent who does not recognize the destructiveness of fear and who does not desire to eradicate all cause for its construction in the minds

of their children, but how to best accomplish this task is the problem. There is but one method that will prove infallible, and while the development of this method may require a lifetime of painstaking effort and watchfulness, its rewards are cumulative and progressive; they will amply repay each step made in the right direction. The method entails the establishment of a correct premise for the existence of All Life and its Expression. As has before been pointed out, the Child mind offers little or no resistance to the acceptance of premises offered it, and for this reason it will accept a much broader standard of Theistic idealism than is ordinarily possible to the mature mentality. With this in mind then, let us not hesitate to enhance to the greatest possible degree the central idea of the Allness of God. Let us, in every way, convince the consciousness of our little ones that, in as much as God, the Great Perfect Cause of themselves and everything they come in contact with, is nothing but a Loving, Happy and Wonderful Cause,—that all that has been made must of necessity partake of these self-same qualities and as a result of this that nothing could possibly exist which would harm them. At the first sign of doubt, be it ever so small, hasten to allay the Child's fears by telling him that the Great God is taking care of that thing, or that God's Wisdom, which knows all because it has made all, knows exactly what to do in this situation. Should the occurrence which is prompting the fear seem inexplicable, transport the Child's mind immediately into that realm of implicit trustfulness in God; remembering always that the Child has it naturally within himself to be more trustful than you are and that therefore you need not hesitate to present to his imaginative faculty problems that might ordinarily be beyond the scope of your own acceptance.

\* \* \* \* \*

## Child's Prayer

My Dear Father God, I know that you will keep me safely through this day. Let me then be happy, strong and well. By Thy Love let all my acts be kind and good, and help me always, Oh My Father, see Thee as Thou art, —In All, through All and truly, as The All.

V. C. W.

## THE POPLAR SPEAKS TO MARIANA

By ETHEL WINTON



AS soon as she possibly could get away from the breakfast table Mariana ran out to the garden, for it was Saturday, and to Mariana by far the most interesting day in the week, the day Mr. Tracy came to work in the garden.

Mariana found Mr. Tracy down in the corner where the poplars had been planted that spring. He was busily digging up the very tallest one of the saplings, and as Mariana drew near he paused for breath and said, "I thought I would take this fellow up—he grew so fast he is all out of shape." Mariana looked at the tall sapling and it seemed to her it bowed its head. "Must you take it up?" she said. "You will plant it somewhere else, won't you?" "I will if you wish me to," replied the gardner. "But it is hardly worth bothering with." "We need a tree near Buddy's dog house," said Mariana. "Do please plant it there."

That evening Mariana went out to the garden as usual to listen to all the delightful evening sounds. It was specially nice that night because a tree-toad was peeping away and far off in the woods a hoot owl was greeting the rising moon. Mariana loved the garden so dearly that it spoke to her in a language all its own. Now she thought of the poplar that had been banished from the garden that day and she ran out to see how it was getting on. There it was all by itself and seeming to droop as it stood etched against the sky. As Mariana stood looking up pityingly at it, it spoke to her, and this is what it said: "Thank you, Mariana, for rescuing me from the brush-pile. If it had not been for you I would soon have been nothing but ashes, and well I should have deserved my fate! I should like to tell you of the mistake that has cost me so dearly. When I came up out of the ground I was very strong indeed, and I took great pride in growing faster than the other seeds; I even elbowed some of my fellows out of my way so that I could get ahead of them. I was so determined that I really did grow much faster and as I looked about I thought to myself, 'This garden is all very well, but there must be strange and interesting things over the garden wall.' So I tried very hard to grow tall enough to look over the wall. I was so busy growing that I forgot to be thankful for all the beautiful things about me—for the tender care I received—and thought only of the day when I should be tall enough to look into the garden next door. You saw for yourself how I got what I wanted, but here I am all alone out in the yard, while all the other trees that envied me so much while I was growing faster than they, are still in the garden. They

are happy and contented, for they did not neglect, as I did, to make themselves lovely."

"Yes, but you did look over the wall, didn't you?" asked Mariana, trying to think of something comforting to say.

The poplar shook his leaves sadly as he replied, "Yes, and what do you suppose I saw? A rubbish heap! Do be careful, Mariana, and make sure that the thing you want very much and are willing to work hard to get, is worth having when you get it."

"Oh dear," said Mariana, "It sounds very difficult! How is one to know?"

"You are ten years old and far wiser than I," replied the poplar, "but if I might venture to express an opinion, this would be the rule to measure by: Is the thing you want good? Is it beautiful? Will it make others besides yourself happy? Things must be shared to be enjoyed, you know. You see I forgot all these things in my great desire to look over the wall, and just see the result!"

¶ Mariana bade the tree good-night and walked thoughtfully back to the house. She felt very grateful to the poplar for drawing her attention to a mistake she was just about to make. She had wanted so much to go to Lovelace School—but that would not be good because it would make Daddy and Mother very unhappy. They thought she was too young to go away to school. It would not be beautiful for it would be selfish, and selfishness, she knew, was never beautiful. She could not share it with any of her dear ones—that was the final test. Perhaps if she had managed to persuade Daddy to let her have her way, it would all have turned out to be a disappointment, like the rubbish heap the poplar saw.

As she entered the living room, Mother put down her book and said, "Mariana, I do hope you will not allow your disappointment about school to make you unhappy. Aunt Helen and your little cousin will be here tomorrow and you won't miss your friends while they are here, will you, Dear?" Sitting down on the little stool at Mother's feet, Mariana replied, "No, Mother, darling, and I am not going to be unhappy one least little bit because going to Lovelace was just something I might have liked—perhaps I should have been miserable there away from you and Daddy, while here I have so many precious things. Why, what would have happened to the garden if I had gone away? I do believe that all the growing things would have known it, I love them so. I am sure to find lots of girls I will like in school this term, I just don't know them yet." Mother, smiling down at Mariana, said, "That's a good brave girl. If you strive to get the good out of everything you already possess, you will have learned one of the greatest lessons life has to teach."

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