

THE
RELIGIOUS
SCIENCE
MONTHLY

SEPTEMBER

I 9 2 8

THREE PATHS
to
KNOWLEDGE

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.



TRUSTEES

MOSTYN C. H. CLINCH, *Chairman*

FRANK B. HATHAWAY

LEM A. BRUNSON

J. FARRELL MACDONALD

ROBERT L. HENDRY

REGINALD C. ARMOR

HAROLD D. SPEAR

LEWIS B. WOOD

GILBERT A. McELROY

BULLETIN of ACTIVITIES
of the
Institute of Religious Science
and SCHOOL of PHILOSOPHY, Inc.

Every Noon

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

Tuesday Afternoon

Demonstration classes at the Institute Headquarters. Time, two o'clock. Conducted by Christian D. Larson. Open to the public.

Sunday Morning Address

At Ebell Club Theatre. Time, eleven o'clock. Ernest Holmes, speaker. All are invited.

Wednesday Evening

Emerson study classes at the Institute Headquarters. Time, eight o'clock. Conducted by Helen Van Slyke. All invited.

Sunday Evening Address

At the Institute Headquarters. Time, eight o'clock. Christian D. Larson, speaker. All are invited.

Friday Evening

Special lectures at the Institute Headquarters. Time, eight o'clock. Conducted by Ernest Holmes. For everybody.

Sunday Radio Broadcast

Over Station KNX Los Angeles from 6:00 to 6:30 p. m. Ernest S. Holmes, speaking.

Saturday Afternoon

Classes in mental healing at the Institute Headquarters. Time, two o'clock. Conducted by Mrs. Marie Deal. Open to the public.

Sunday Morning

At the Institute Headquarters. Time, eleven o'clock. Mrs. Stanley Langdon. Supt. Junior Members' Meeting, for study and meditation. All young people welcome.

Men's Club

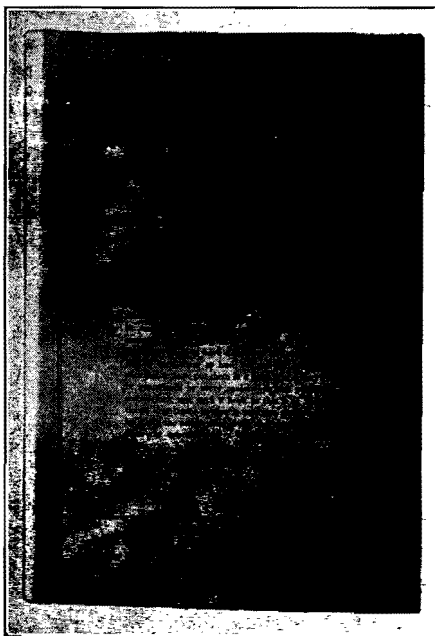
Meeting the first and third Monday evenings of each month, at the Institute Headquarters. Time, seven forty-five o'clock. Ernest Holmes, speaker. All men invited.

INSTITUTE HEADQUARTERS

AT

TWENTY-FIVE ELEVEN :: WILSHIRE BLVD. :: LOS ANGELES, CALIF.

Phone WASHINGTON 7909



The Science *of* Mind

By
ERNEST S. HOLMES

TEXT BOOK
of the
INSTITUTE OF RELIGIOUS
SCIENCE

LESSON SUBJECTS

- “The Nature of Being”
- “The Nature of Man”
- “Mental Healing”
- “The Control of
Conditions”
- “The Perfect Whole”
- “Law of Psychic
Phenomena”

THIS book is an attempt to put into print some of those great truths known to the enlightened of all ages and, to reduce them to their primary elements so that they may be understood by those who have made no special study of the subject. The author makes no claim to have discovered any new truths, but he does claim to have rediscovered many old ones and to have put them in a form where they can be appreciated by every reader. In this peculiarly materialistic age, such a book as this is of unquestioned importance in that it indicates the technique by which the seeker after truth may obtain freedom from the oppression of a mechanistic civilization.

PRICE \$3.50
Postage 6% Extra

THE INSTITUTE OF RELIGIOUS SCIENCE
TWENTY-FIVE ELEVEN :: WILSHIRE BLVD. :: LOS ANGELES, CALIF.



DEPARTMENT *of* HEALING

Maintained by
THE INSTITUTE OF RELIGIOUS SCIENCE

EXTENDING ITS LOVING SERVICE TO ALL WHO SEEK

**"He that believeth on me, the works that I
do shall he do also: and greater works than
these shall he do."**

John 14:12

Cheerfully giving of their time in regular daily healing sessions—over one hundred practitioners work to create the service of the Department of Healing maintained by the Institute of Religious Science. This service is for all who ask for it. Treatment continues until results have been obtained. If requiring help, no matter what the need, you may avail yourself of the assistance being offered by using the application blank attached. Contributions are made on a free-will basis.

HEALING DEPARTMENT APPLICATION (Confidential)

AUGUSTA RUNDELL, *Registrar*,
Department of Healing.

Kindly enter my name.....
(spell in full) for treatment by the workers in the Department of Healing.
The condition or illness for which I wish help is as follows:

.....
.....

Contribution..... Address.....

Mail to: Institute of Religious Science, 2511 Wilshire Boulevard, Los Angeles



HAPPINESS



! RIGHT NOW !

*The use of this Subscription Blank
will mean much to you or a friend*

SUBSCRIPTION ORDER

THE INSTITUTE OF RELIGIOUS SCIENCE
AND SCHOOL OF PHILOSOPHY, Inc., Pub.,
2511 Wilshire Boulevard, Los Angeles, California.

Enclosed herewith find two dollars and fifty cents (\$2.50) for one year's subscription to

"THE RELIGIOUS SCIENCE MONTHLY"

Signed:

Address:

.....



RELIGIOUS SCIENCE

A magazine of
Christian Philosophy

Copyrighted and Published by
The INSTITUTE of RELIGIOUS SCIENCE and SCHOOL of PHILOSOPHY, Inc.
2811 Wilshire Boulevard, Los Angeles, California

E. W. WINTON
Editor

CONTENTS

	PAGE
Editorial	1
Three Paths to Knowledge Ernest S. Holmes	2
Casting Out Fear Allan M. Wilson	7
A. B. C.'s of the Ph.D's Foster	11
Message of Self Expression Emily G. Marshall	12
From the Side Lines Sims Garfield	16
A Meditation Ernest S. Holmes	18
Treatment for This Month	19
Religious Science Lesson . . . E. S. Holmes and Zilpha Main	20
The Madonna of the Chair Helen Van Slyke	26
The Christ Within (poem) Helen Van Slyke	27
Changeless Truth Clarence Mayer	28
Beingness Ruth B. Teague	31
Child Training Series Institute	32
Dorothy Doubt's Adventures Ethel Winton	34

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

FUNDAMENTALS of RELIGIOUS SCIENCE

*Thirty-two lessons in Fundamentals to be
given in Fall Course, Tuesday and Thurs-
day Eves., during October and November*

The Fall Course in the Fundamentals of Religious Science to be presented by the Institute of Religious Science and School of Philosophy, Inc., this season will constitute the most complete and comprehensive series of basic studies designed to develop a working knowledge of Religious Science that has yet been offered. Five well known teachers, each an authority in his particular branch of the higher thought movement, have been selected to conduct the lecture series.

THE FACULTY

ERNEST S. HOLMES, Dean of
the Institute of Religious Science
and School of Philosophy.

CHRISTIAN D. LARSON, Inter-
nationally Known Figure in the
Field of Mental Science.

AMEEN U. FAREED, M.D., Ph.D.

WILLIAM L. BARTH

ALLAN M. WILSON, A.B., LL.B.

The Fundamentals of Mental Science, Comparative Philosophy, Religion, Science of Soul Development, Applied Psychology and Logic will be the subject matter of the thirty-two lecture periods comprising this course. Two lectures will be given each Tuesday and Thursday evening during the months of October and November.

Send for free booklet, "Fundamentals of Religious Science," which gives full details of Fundamentals Course. It will be gladly mailed on request.

THE INSTITUTE OF RELIGIOUS SCIENCE
TWENTY FIVE ELEVEN :: WILSHIRE BLVD. :: LOS ANGELES

The RELIGIOUS SCIENCE Monthly

Vol. 1

SEPTEMBER, 1928

No. 12

EDITORIAL



VELYN UNDERHILL, undoubtedly one of the deep thinkers of today, in writing of recent efforts to create anew interest in Theistic Religion, says, "The attempt to reconcile the outlooks of religion and of science has resulted in a religious naturalism which leaves unsatisfied the deepest cravings of the spiritual consciousness. These cravings can only be met by a philosophy which shall include and give meaning to those dim yet deep experiences of the soul, those flashes of transcendental feeling which are of the essence of personal religion; and shall link those experiences with its doctrinal embodiment. Man asks for something which shall look beyond the superficial explanation of psychology and shall harmonize the mystical, intellectual, historical and institutional aspects of man's spiritual life. . . . There does seem to be a need for a simple exposition of the principles of Theism."

The more profound the thinker, the more clearly does he see the fallacy of eliminating Divinity from actuality. Religious Science in its strictest sense is but an inquiry into the nature of the spiritual influx through all things and a study of its diversified forms as expressed in creation. It is a discovery long since conceded by all foremost students of metaphysics that the most efficacious power (Truth) for healing is the spiritual concept of this all-pervading quality of Divinity rather than mere psychological interpretations of correlated laws of suggestion or hypnotism. The fact that Divinity partakes of the propensities of infinitude prevents its susceptibility to finite or intellectual comprehension. Thus it is that enlightened ones of the ages have advised constant search for those emanations which alone feed the soul, at that point within man known as "The secret place of the most high," reached only through meditation,—knowing full well that he who deliberately seeks, awaits and contemplates the highest form of enlightenment,—will never be in danger of losing sight of the reality of the Theistic order of the universe nor want for its harmonizing effect.

THREE PATHS TO KNOWLEDGE

By ERNEST S. HOLMES



HERE are three sources through which knowledge comes to us; science, opinion and intuition. Science is "an exact and systematic statement or classification of knowledge concerning some subject or group of subjects." Opinion is "a conclusion or judgment held with confidence but falling short of positive knowledge." Intuition is a "quick perception of truth without conscious attention or reasoning . . . knowledge from within; instinctive knowledge." Instinct is defined as, "a natural impulse or propensity that excites animals, (including man) to the actions that are essential to existence, preservation, and development." Thus science is knowledge reduced to law, built around certain principles, which true experience has correctly deduced, not concluded, but actually demonstrated. Anything in the category of science may be demonstrated, else it is not a science, but an opinion.

Intuition is that subtle faculty through which we directly perceive truth, without going through any process of reasoning whatsoever. Pure intuition is knowing without reasoning. That instinct which tells the animal where to go for food, water and shelter, is intuition in the animal. The instinct, inherent in the animal, brought to the level of a self-conscious mind, (which is what we mean by human consciousness) is intuition. Therefore intuition is instinct consciously known, while instinct is intelligent guidance unconsciously known. They are two different levels of the same perceiving faculty. While the animal, having no self-conscious life, is directed almost entirely by instinct, man, who has evolved beyond the animal, brings part of his instinct to his self-conscious mind and knows in part, at least, intuitively. But while man knows in part by intuition, he still functions largely through unconscious instinct.

Philosophy is our idea about the knowledge which science proves, and what we sense through instinct and intuition, plus the opinions gathered through human experience. Between that which science proves and that which the spirit of man but dimly perceives, lies a great field of opinions, which constitute the greater part of our philosophy and religion. Most of our philosophies and the greater part of our religions are opinions, which may or may not be true, since they have not been reduced to scientific or demonstrable knowledge.

MEDITATION FOR SATURDAY, SEPTEMBER 1st
The Perfection of My Being is now known to me.

Philosophy is our idea about things in general and in part. Religion is our belief in God or Gods. Hence, we have a philosophy of religion and a philosophy of life. Since science is definite knowledge which is supposed to be free from opinions, we could not truly say that we have any philosophy attending it. But we can say that some philosophy preceeds any and all science, and that intuition is prior to philosophy, for our philosophies and the fundamental truths of all science must exist in the mind as subjective impressions before ever they fall into the realm of intellectual perception. We must always consider that first faculty of the mind which can perceive, understand and analyze.

Before there could be a scientist or a scientific mind with which, or through which to perceive, analyze, induce or deduce any given fact, there must have been a perception of the possibility of that science forecasting, through the intuition, its probability. The faculty of intuition directs the scientist in his investigation, whether he be aware of the fact or not.

We could not perceive anything unless it were first in mind or intelligence, for we cannot get something out of nothing. Before the fact the thing must be in mind, but since there are plenty of facts outside the present scope of our mentalities, it follows that there must be a *first mind* in which the potentiality of everything pre-exists. We may call this "first mind" a deeper realm of our own mentality, or we may speak of it as universal mind. The true impartation of this "first mind" to our mentality is intuition. Intuition comes first as a perceiving faculty, then opinion, experimentation and observation draw a conclusion; next science proves, demonstrates this conclusion, giving us facts based upon immutable and ever present laws. In this way all knowledge comes.

Religion, which is our idea about God, and philosophy, which is our idea about life, constitute the two great branches of human opinion and are the true handmaidens of science.

We are used to thinking of science in exact terms and any science is accurate only in so far as it is reduced to exact laws and understood principles. As we have reduced our knowledge in any science to a definite understanding and conscious use of the law governing it, why could we not reduce true philosophic intuitions to exact law. This is the object of Religious Science, to reduce philosophic and religious perceptions to the knowledge of exact law, founded upon a scientific principle.

In the main all religions are true relative to their fundamental principles,—the

MEDITATION FOR SUNDAY, THE 2nd

I am free to express only the Good.

belief in a universal God and a universal goodness. As an intuitive perception the religious impulse—the essence of religion—is always true, but because of the dimness of our intellect and because of our experiences these intuitive perceptions must pass through our opinion before they become religious. In this way the fundamental truth of religion itself, strained through the channel of different opinions, divides and subdivides itself into various branches, giving to the world a multiplicity of religions, all of which are founded upon some definite truth. The tremendous vitality of this fundamental truth is evidenced by the fact that religion is as permanent as the rock of ages, it always has been, is, and always will be,—but she will forever be changing her coats, dressing in a new hat and putting on new sandals.

Religion itself, the instinctive, intuitive perception that there is a God, a Universal Presence, will never for one moment be violated. This perception comes with us, we do not know why or how, and because everyone believes in and instinctively knows there is a God, all religions receive a hearing, because all are partly right. But half-truths can commit as many crimes as are committed in the name of liberty. And so people often fall under the illusion, not that there is no God, but that God is a human being.

If the true and intuitive perception of God, native to every living soul, could be kept undefiled from human experiences and opinions, we should always have a religion of truth. But when false opinions and false experiences dis-color intuitive perception, they produce intellectual difficulties, philosophic impossibilities and religious absurdities.

Now it is our business, as Religious Scientists, to view the whole gamut of human opinion, philosophy and intuitive perception and from it deduce an accurate Science of Religion and this is no small undertaking.

We must consider the faculties of the mind, which are superior to all other faculties and without which there could be nothing, no science, philosophy or opinion. Traditional spiritual experiences are often employed to prove a point because they are found to tally with life. In every man's mind there is a belief in God. This is the highest intuitive perception we have, and is a universal one, hence it must be true. We start then with this fundamental premise that God is and as we know God only through the mental faculty. we must conclude that God is Intelligent Mind or Spirit, a Universal Presence, pervading all space and inter-penetrating all things, whether they appear to be animate or inanimate. Science proves the existence of this all embracing intelligence.

MEDITATION FOR MONDAY, THE 3rd

***Knowing that there is but the One Power, my universe
contains nothing but Good.***

We have established the fact that there is a Universal Mind or intelligence in everything, through everything, behind everything. Experience proves that particular things change, hence, we are correct in saying that within an Infinite Intelligence which never changes there is an eternal change taking place. This will account for time, space, experience and evolution.

Within this Infinite Mind we exist, we have our being in it. Since it is everywhere, we not only exist in it, but it flows through us; hence we account for our own minds and for that Universal Mind common to all people, the medium of all thought and action.

Since we cannot conceive of any existence external to a perceiving mind, we say that everything starts in mind and mind finds its fulfillment in form; hence we account for creation. All creation takes place within an Infinite Mind, of which our individual minds are but innumerable channels for its expression. This mind must work through accurate law from cause to effect, hence we say that once an idea exists in mind, it will inevitably take form in fact; consequently the deduction that thoughts are things, that ideas take tangible form, and that mental states produce logical results.

From these foregoing conclusions the entire philosophy of Religious Science is built up. Our mind, being the mind of God in us, partakes of the creative life which is inherent in God and in man alike,—not two minds, but One. Our intuitive perceptions, plus the greatest vision of opinion, informs us that this Universal Mind is perfect, good and limitless, and that could we always see and know as It sees and knows, we should have no limitations, and in so far as we are able to consciously unify with this mind, our deduction is proven by actual demonstration.

At the present stage of our evolution, and with our present mental capacity, we but dimly see the reality underlying all things. Hence, seeing only in part, we live only in part. But the greater life lies stretched before us in unbroken fields of eternal continuity and it is impossible for any man to measure the reachings of his own future; that future already known to the intuitive perception, from whose high tower of spiritual illumination the wise have ever proclaimed to the otherwise: BEHOLD!

As the scientist takes the eternal energies of life and causes them to do his bidding, so we wish to use the energy of mind and spirit for definite purposes. One might ask if this is right, and the answer is that if it is right to use any energy, then it is right to use all, provided, however, that we use them in a constructive manner.

MEDITATION FOR TUESDAY, THE 4th
The Spirit within me is Self Knowing Perfection.

The energy of mind, like other natural forces, must be consciously used. The science of mind is definite and subject to laws like all other sciences. First we must realize that we are surrounded by an All-Knowing Spirit, which is First Cause,—the reason for everything. This Spirit in us, is us. By reason of this Spirit being the “first mind,” and being in us, we have access, through intuition, to an intelligence which knows all things.

However, we must be careful not to confuse an intuitional impression with an already conceived opinion. We avoid this mistake by subjecting all impressions to the rule of reason, knowing that pure Spirit, being the reason behind all, is ever reasonable. Pure Spirit, being natural goodness, cannot wish or will, harm. It cannot do anything that hurts, for It would only harm Itself in so doing. It is a perfect unit and cannot be divided against Itself. Subjecting our impressions to such rules as these, we arrive at correct conclusions.

¶ The correct conclusions will always reduce things to their ultimate values and working from this basis will always produce harmonious effects.

If our lives are not harmonious, then we are not thinking straight, consequently we are misusing the highest and finest force known, the natural energy of mind. The thing to do is to think straight and the resulting effect that follows will be harmonious. But thinking straight is not easy and it may take a long time to accomplish the desired mental attitude.

We have learned that constant thought, definitely conceived and specifically used, has a neutralizing power over its opposite mental states and can erase them. This is the scientific use of our mental powers. A thought of love neutralizes one of hate; the thought of good, that of evil; the thought of plenty that of limitation.

The mind back of all is perfect and can produce only perfect results. It is our business to mould our thinking after the highest pattern of perfection that we can conceive. All thought is some energy, but harmonious thought has far more power than discord and will neutralize it.

In working out the science of mind we should remember that thoughts are things with real tangible life and power behind them. As yet, no one completely knows the energy back of correct thinking, because, as yet, none thinks correctly. As we now live only in part, so we think only in part. But enough is already known to guarantee the remainder and we may rest in the assurance that we are on the right track.

The Science of Mind, like other sciences, is in its first stage of unfoldment and is still subject to much further deduction and more correct conclusions.

(Concluded on page 36)

MEDITATION FOR WEDNESDAY, THE 5th
All thought imaged through my mind is of Divine origin.

CASTING OUT FEAR

By ALLAN M. WILSON

*Where one is surrounded on every side by beauty, there
is nothing that is divided:*

The likeness of that which is below is that which is above;

*For everything is above; that which is below is nothing
but the imagination of those that are without knowledge.*

—From an Early Christian Hymn.



F all emotional disturbances which generate the many ills and discords of human experiences and relationships, fear is undoubtedly the most prolific. Many of our most dreaded diseases are the objective manifestations of fear-thoughts, consciously or unconsciously held in the mind of the individual or of the race. Apparent inability to cope with external conditions, also, is usually traceable to some form of fear. Since this is true, that person who can overcome such emotions and who can cast from out his mind all apprehensions of approaching danger will assuredly be healed in mind, body and environment.

Few know to what an extent fear governs their emotions, thoughts and actions. Even those of us who profess to believe in the omni-presence of the Good, the True and the Beautiful, are still beset with fears of many descriptions. Even though they be relatively unimportant ones, yet it well behooves us to eradicate them from our minds. Some day, no doubt, we shall succeed in doing so, but as yet we are not perfect; and until that state is reached where only trust remains, we must continue to be ever on guard against the adoption of new fears while we attend to the extirpation of the old. The fears of mankind are various and foolish: various because man has "sought out many inventions" and foolish because there is no reality behind the objects feared.

All fears are the products of the minds of men,—never of the mind of God. So far as the individual himself is concerned, his fears are partly self-constructed and partly the result of early training, education and mis-education, experience, direct and race suggestion, and theological bias. He came into this world, probably, amid a host of fears of pain and death. Later, in dutiful

MEDITATION FOR THURSDAY, THE 6th

*I realize that Health is an omnipresent reality and that it is
now manifesting in me.*

compliance to the fears and expectations of his elders, he "caught" the usual childhood diseases. As he grew older, he accepted the "fact" that he must suffer a greater or less number of adult diseases and accidents, then old age and senility, and, finally death. In between there are an almost infinite number of special fears to hinder him in the enjoyment of a spontaneously free life: fears concerning the effect of the weather and various foods upon his bodily health, fears of failure and poverty, fears of public opinion, fears of ridicule, fears of making mistakes, fears of loss of property, fear of sudden death. If he temporarily forgets his many apprehensions to engage wholeheartedly in pleasures of the moment, there are usually plenty of other cautious souls about to remind him of the evils and dangers which lie just around the corner. For a great portion of mankind, their every waking moment is hedged about with fears, apprehensions of evil, pessimisms, dreads and morbidities.

The ideal human life is one completely free from all discord and all fear, one in which every moment contributes its full share of joy and harmony with never a thought for the moment to follow. This must be the life intended for mankind by its Creator. The One Life expresses Itself in and through the life and experiences of the individual. Since it is undoubtedly true that the One Life can have no desire for any but pleasurable thoughts, emotions and experiences, we cannot attribute our fears to It. Every fear must be and is, in greatest truth, the creation of our own minds. If they are exclusively our own, if their causes lie within us, then it is to ourselves alone that we must look for emancipation. That which has bound us can make us free.

We have been imprisoned too long in a dungeon of fears,—a dungeon which we have constructed about us with our own hands. Each man is his own jailer and has the only key for his cell. This key is the key of understanding. Our fears are the products of our ignorance and only knowledge can dispel them. If you will analyze all your petty fears,—and they are all petty,—you will find that they all represent a phase of man's dread of the unknown. We fear only that about which we know little or nothing. The history of man's fears is the history of his ignorance. It is probable that the fears of ancient man were no more numerous than those of this age, but they were different. As the unknown was pushed further away, as man's mental horizon became wider, old fears dropped from his mind, yet there has always been an unknown to fear. Many of the old fears now appear ridiculous because we have learned that there is no basis in fact for them. We no longer fear a

MEDITATION FOR FRIDAY, THE 7th

My thought made me sick and my thought can heal me.

I deal with First Cause.

personal devil nor monsters of the deep nor the evil eye of a witch. Our present stage of knowledge and understanding will not permit us to do so. And in the light of a greater knowledge, mankind's present fears will and do appear just as foolish.

When we learn the truth of an object of dread, we no longer fear it. Reason finds nothing to fear; fear is but a blind emotion. Knowledge of the truth of any object or experience produces the emotion of love,—never of fear. The individual always loves the objects of his true understanding because his understanding causes him to perceive and sense the bond of unity existing between himself and the object. True understanding includes a comprehension of underlying causes which, when we perceive them, are found to be the same as the underlying causes of our own objective manifestation. Knowledge, then, is love,—and, conversely, love is knowledge. Since ignorance is the opposite of knowledge, and therefore, the opposite of love, it is fear; and fear is always ignorance. Jesus taught that perfect love casts out fear; but we cannot love that of which we have no knowledge, so that knowledge must precede love or, at least, co-exist with it.

What is this knowledge which casts out all fear? It is the knowledge of the true nature of ourselves, of the universe and God, and of our relationship to Him. If we would destroy our fears and begin to live in the kingdom of happiness, we must seek out the Truth wherein there is nothing to dread. If we know that all there is, including ourselves, comes out of the One and is that One expressing its divine nature, how can we fear anything? In two ancient papyri discovered at Oxyrhyncus and translated by Grenfell and Hunt, Jesus is recorded as having said: "The kingdom of heaven is within you, and whosoever shall know himself shall find it . . . know yourself and ye shall be aware that ye are the sons of the Father." If we *really believe* and not merely *profess to believe* that we are sons of the Father, "gods and children of the Most High," if our whole being responds to the intellectual perception of our true spiritual nature, we have banished all fears, great and small, forthwith; and from thenceforth we shall "live in the house of the Lord forever." We, who are engaged in the never-ending study of Truth, accept the fact that everyone creates his own heaven or hell in exact conformity with his ideas of what is true; we also believe that the kingdom of heaven is an ever-present reality. Why do we apparently fail to experience this kingdom? Because when we consciously affirm the Good we often unconsciously deny it as related to our own lives. The sole remedy is a persistent education of ourselves, and the only teacher we shall have will also be ourselves. Even when we take

MEDITATION FOR SATURDAY, THE 8th

*The all-encompassing wisdom of the Eternal Spirit is now
guiding and directing me.*

instruction or mental treatment from those more wise than we, yet we can only receive as much as we will take.

Fear is conceived in a belief in duality: a belief that there are two universal powers, one good and one evil, or a belief that there is an inimical power in our lives exerted from without and over which we have no control. If we would be rid of fear, we must expel such beliefs forever. We must reason with ourselves until we accept without qualification that there is only one Power, that It is wholly good and that It resides within us and is us. We must realize our unity with the whole of the universe and with the One Life. We must see the Spirit in all things and in all persons. "Raise the stone and there they shall find me; cleave the wood and there am I also." In so realizing, we must seek to adopt ourselves to the Whole,—we cannot shape the universe or God to ourselves. Seek the guidance and inspiration of the Spirit on all occasions. Turn the light of reason upon your fears and dreads, banish them all from your mind, and then maintain the attitude of perfect trust in all things. Cast out hate, for hate is only fear, and when one hates another he but hates himself. Be not prideful nor falsely superior, for, even less than the man Jesus, can we be anything of ourselves alone. Anger and selfishness are also but evidences of fears,—fears of condemnation, criticism and loss. And, above all, if you fear death, know that there is no death; Life is self-existent and this stream of individual consciousness which is you cannot cease to be. The fear of death is as much a phantom of the imagination as the old fear of perdition.

Leave all your fears behind you today. Resolve now to trust the One Life that is manifesting Itself as you and which will forever sustain you in plenty, in health and in happiness if you will but let It. When we know that there is but one Power throughout all Creation, expressing Its divinity in every object, every person, every circumstance, we find nothing of which to be afraid. Only the Spirit acts and only the Spirit is, whatever the appearance may be. View all things and all persons as favorable to your individual good. Dedicate your activity and your desires to the extension to all of the Good and the True. Be passively receptive to the guidance of the Spirit, but be positively active in your thought and action that they may reflect the reality of an ever-expanding Creation. The door of escape from all fear and the door to the kingdom of complete happiness is the door of reason and understanding. "Knock and it shall be opened unto you."

* * * * *

MEDITATION FOR SUNDAY, THE 9th
The perfect Life of God is now my life.



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

— F O S T E R —



THE PENETRATING POWER OF SPIRITUAL INSIGHT, which accompanies true mental work, often supplies the key to the subjective cause back of a condition. * * * * *

WHAT WE MEAN BY SPIRITUAL EXPERIENCE, has nothing to do with the field of psychic phenomena, or research along that line, but transcends all idea of psychic phenomena, without denying it. We wish to emphasize the distinction between spirit communication and spiritual experience. * * * * *

PHYSICAL DEATH IS BUT A PROCEDURE IN EXPERIENCE on the march of progress in Life's Parade. * * * * *

IN PASSING OVER THE ROAD OF EXPERIENCE, use good judgment; turn down the lane of Truth, which leads through the avenue of Enlarged Vision, where the street lights are never dimmed. * * * * *

THE POWER OF CONCENTRATION SHOULD BE DEVELOPED, it simplifies work, aids memory and tends to efficiency. Confusion of thought is caused by inability to concentrate. * * * * *

DO NOT ALLOW FEAR OF COMMERCIAL COMPETITION to rob you of your stability of purpose. * * * * *

RECOGNIZE THE FACT—that a mistake is but a false gesture. * * * * *

DROP THE WORD "Problem,"—problems suggest groping in the dark; illuminate your system of thought, clarify your vision until the light shines through all material conditions. * * * * *

MAKE LOVE, KINDNESS, and LOYALTY more than mere words in your vocabulary. * * * * *

BEFORE GIVING A TREATMENT prepare your mind for your work by realizing the boundless, deathless, perfect, satisfying, complete and all-embracing atmosphere of Divine Love. The force of your work based upon this foundation will accomplish its purpose.

MEDITATION FOR MONDAY, THE 10th
Words of Divine Truth alone are spoken by me.

THE MESSAGE OF SELF-EXPRESSION

By EMILY G. MARSHALL

*Along with Life comes Love aholding in her hand
The burning symbol of the flame;
Consuming all before her less than perfect.
She stops at naught and with a gladsome smile
Bursts into Song Celestial!
She knoweth, Ah! full well, that
Her's the Secret is of Life's eternal spell.*



IFE and Love are synonymous; "More life, more love," the poet's song rings loud and clear,—the Love that knows the Father Heart within himself as nearer than the throbbing pulse; the Love that thrills and warms the life of him who seeks to love. Love, the key, unlocks the door to immortality where only he who finds the naught of all experience with terror fraught, can enter in. Love is of God's consuming fire; burns out the dross; removes the chaff; leaves but the wheat, so clean and sweet, blowing in the breeze.

The eternal cry of the soul is for Love. The world is hungry, well-nigh to the point of starvation, for Love. All are seeking the self-same thing, but how pitifully few are honestly looking to the place where Love really is. Let us see what the "Message of Self-Expression" endeavors to bring out as an axiomatic conclusion regarding "*The Greatest Thing in the World.*"

The Axiom of Love reads as follows:

"SINCE THE SELF IS ALL THERE IS, IT MUST BE THAT THE SELF IS LOVE, AND LOVE IS THE KNOWLEDGE AND PRACTICE OF UNITY."

You who have followed the articles in the "Message" up to date, have noted the persistent hammering on the one idea which delivers all ideas to the seeking soul. This idea is the establishment of the Self within. To know this Self is to be One with the Self, but the bare knowing is not enough. We may say that knowledge is power, but what would it avail us if there were no use made of the knowledge. The knowledge of the Self,—in other words, the unity

MEDITATION FOR TUESDAY, THE 11th

*Within me there is a power of Infinite Understanding now
perceiving Truth about all things.*

with the One God Within—is nothing until It is practiced in one's daily life. The one who really loves really lives, and sees his God in all others. A story is told of a Persian prophet, who, when asked by one of his students how he could love unclean people, replied, "I neither look up nor down but straight into the eyes of all men and find my God *there*, looking back at me."

Sooner or later some cleansing process must be adopted by each sincere student of Truth. A house-cleaning will have to take place,—our possessions must be accounted for and the worthless placed in the discard. The axioms, in their intelligent use, will do this work for the student in the quickest possible way. Automatically one's world changes and no outside steps need be taken at all. The process of elimination, well started, delivers to one an enthusiasm and inspiritedness far above and beyond any human conception. No pettiness in any form can enter into the mind of the one who is really seeking the Great Love buried within the heart of every man. Everyone is doing this everywhere, consciously or unconsciously, as the case may be.

"Love is the greatest thing in the world," and you must believe, dear student, that this means your world. You alone have the power to turn on the love-light in your eyes. If you are truly seeking Love, you shall find Love, but not as we have regarded it in the past. Love is no longer a willy-nilly affair,—no longer sentimental tommy-rot. *Love is an actual knowledge of your God—a practice of the Presence of your God, daily, hourly, yea, every moment of your life.*

It is not an easy thing to define Love, for Love will not be defined. Love cannot be bound or limited. Love is absolutely free and frees the Beloved in all ways. God Is All There Is and God is Love, therefore, Love Is All There Is. One may deny it over and over again, but it is only the restricted idea of Love which is scoffed at, mocked and derided. That which one looks for in another is just exactly what one sees. We read in the Ancient East Indian writings of the "Lord of the Look." Why not adopt some of these ideas and appoint yourself as such a one, seeing no one outside of yourself as less than perfect. Suppose they do appear in your world—What of it? They only come to be redeemed and renamed in your own mind. Watch your ideas on the outside. Guard well the idea of Love. Be sure of what you mean by Love. It is a marvelous subject to meditate upon; the writing of a short treatise, after your concentration, shows you just where you are in consciousness regarding love. Expression, or the pressing out from within, is the Way. Write out some definite thought about Love each day and then note in a month's time how you have grown in your conception of just what Love means to you.

MEDITATION FOR WEDNESDAY, THE 12th

This that I Am perceives perfectly the Reality of my Being.

Jesus the Christ announces to each and every soul: "That ye love one another even as I have loved you." He came into the world, not to destroy the world, but that men might be saved from the bondage of their own ideas. Whose world does this refer to? Yours and mine. No one is left outside except by his own volition. Think on these things. They will deliver to you an interest so keen, so dynamic and powerful that the law of attraction cannot fail in its fulfillment.

Love never separates. Love is always one in the nature of Itself, which is to be loving. The Love, the act of loving, and the Beloved, are all One in God. Love sees no evil—hears no evil—sees only good—only God wheresoever It lends its attention. After a time in one's ongoing, one sees through events which appear terrible to the layman and realizes just what is taking place. The student will actually welcome the tests, knowing that he, and he alone, can take all of the accumulated infests back into his mind actually delivering them to the fire on the altar of his soul, burning them back into the nothingness from which they came.

Love is indivisible—cannot be divided into or by. We may entertain different degrees of love, such as the love of the dog for his master—the friendly love—the mother love for her children—but the greatest of all on this plane is the love between man and woman. Together as One, they find their God as Love and prove the immortality of That Love within their own hearts. Love cannot hurt another. If it apparently does there is a further clearance of ideas to be accomplished. Love is unchangeable. Love is eternal. All the Power There Is is in the knowledge and practice of Unity. Listen to the word "Unity." To-One-I-Tie—To-One-I-Hold. Having forsaken all else, the One All-Knowing, All Love is ever present. We may enthrone Joy, Happiness, Beauty, Inspiration, Life and all qualities of good in our consciousness, but we shall always find that the foundation of all these is LOVE.

Unthinkable—unknowable—undefinable is the power of Love. It is an actual flame which kindles in the heart a conflagration which is the outpouring of God Himself. *It just is! Perfect is the Love* of the two who are in love, making them one-pointed, single-eyed, filled with light and understanding, first for one another, then for all others. Love carries with it a light that lightens the Way for many a wayfarer struggling to loose the fetters which bind him. The individual in love has health, wealth and happiness well established.

Love is absolutely pure, there being nothing with which It can be adulterated. Love is wise and never condemns, knowing that condemnation is death. Love

MEDITATION FOR THURSDAY, THE 13th

All that I Am and all that I contact is Self existing Good.

always understands. Love will not imagine other than its own essential nature. Love will never doubt. Love sees only the *Beloved One* no matter where he may look. Love sees only Its own reflected image.

Now it is the privilege of every soul to raise a standard of Love far and above the average concept of it in the every-day world. Look for your Love where it really Is—within your own consciousness, waiting for you to make the actual contact and bring it forth. Fall in love with LOVE and you will note in a short time the God Love appearing in your outer experience. It is promised you that the Love for which you are asking is commensurate with your understanding. Touch the magic of your Self as quickly as possible. There are no favorites with God,—each one has the same chance. This Self which Is Love Itself is glorified, sanctified, illumined and holy; beyond all fear of every nature. It will never fail you nor forsake you and will objectify in your environment, if you are working correctly. Use your Axioms faithfully. They will do the work if you do yours. Never become discouraged. *Be true to your self, and your self will be true to you!*

And so we say, "Love more each day,—love the rocks, the trees, the animals, man, and God Himself within the heart, your heart." Love will return unto you one thousand fold. Declare to yourself: LOVE IS ALL THAT I DESIRE FOR MY WORLD. MY WORLD LOVES A LOVER AND I AM THAT. MY WORLD IS PEOPLED ONLY WITH LOVE IDEAS FOR I SEE, FEEL, AND HEAR ONLY LOVE. LOVE ETERNAL IS MINE, NOW, HENCEFORTH AND FOREVER. Ask for a CLEARER VISION DAY BY DAY TO MANIFEST GOD'S WORKS; AN UNDERSTANDING HEART FOR ALL WHO CALL FOR HELP; AN UTTER RENDERING TO THE SPIRIT SOURCE WITHIN; A PEACE WHICH PASSETH UNDERSTANDING; A JOY, DISPELLING EVERY DOUBT AND FEAR. Put your own feeling into these words and KNOW THAT YOU ARE ONE WITH GOD, ALL THE LOVE THERE IS, YOURS FOR THE ASKING, BELIEVING. Stay with the word "LOVE" and live with IT. BE IT! YOU ARE "THAT I AM THAT I AM."

* * * * *

¶ Faith in the inner life develops the ability to make use of higher forces and powers, and provides the tools with which to work. Faith is a positive mental attitude, but not an aggressive one. It is positive because it is sure. It is not will power, but knowing power that counts.

* * * * *

MEDITATION FOR FRIDAY, THE 14th

I now realize that the Life and Love of God eternally manifest through me.

FROM THE SIDE LINES

By SIMS GARFIELD



ANY people spend their lives standing high and dry on the shore of life dabbling timid toes in the waters and trembling with apprehension lest they get really wet. What has become of the spirit of the Crusaders, Pilgrims, Argonauts—those brave souls who jumped into experience up to their necks and doubted not at all that their God would take care of them? That spirit seems to be confined to Byrds and Lindberghs of today.

¶ The mere spectator of the drama of life enjoys but a pale shadow of existence. True, he may keep out of trouble but in so doing he misses that experience which he may need to develop a good strong soul; the sort of a soul that will lift him above the ordinary fears and inhibitions and build for him a well-rounded character and individuality. Only through many objective experiences will the varied angles of the great subjective power be brought into play thus unfolding to man the conviction of the marvelous possibilities of life's drama. We may not like the scene which by lifting the curtain we have exposed, but we can always drop the curtain again and change the scene. Ofttimes these hesitating ones are those who unconsciously have come to fear the result of their dramatizations, therefore they go to the other extreme and endeavor not to take part in the drama at all. Their fear is a direct result of lack of understanding and will never be eradicated except through experience since a fixed state, whether in consciousness or anything else will not change of its own accord. Their fear in this sense is in direct opposition to the Divine plan and is productive of inhibitive tendencies which invariably carry penalties much greater than those which could possibly accrue from participation in life's drama to the fullest extent. Away, then, with timidity! Let us plunge into the stream of life knowing full well that we shall never get beyond our depth. Mistakes we shall make in plenty, if we are active, but in rectifying these we shall learn many a valuable lesson; acquire experience which will expand our consciousness as no amount of reading or onlooking can ever do. To give a concrete example: A friend of mine remained aloof from life for years. He declared that he was perfectly happy in his home, which was like a little museum, his garden and his books. People said, "Fred certainly takes life easy,—he is a lucky dog." But after Fred had crammed the house with objects of art and the garden with every conceivable plant and flower, he began

MEDITATION FOR SATURDAY, THE 15th

Divine Intelligence within me now creates all Thought constructively.

to be bored and finally he became ill. Urged by friends, he went to Wyoming and returned some months later with a bride who seemed about as unsuitable as could well be imagined. Had they remained in Wyoming, Fred's disillusionment would have been less complete. Against the background of the exquisite little home the bride took on quite a different aspect. But there was good stuff in Fred and in the girl he married. In a year's time each had learned from the other many things essential to the development of his particular individuality. Fred began to take a healthy interest in the affairs of the day where formerly his thought had been too largely abstract. From his wife he learned to enjoy riding and swimming and tennis, and the exercise made a hale and hearty man of him. The bride developed a real interest in Fred's possessions and in his hobbies, into which it gave him the keenest delight to initiate her. She subdued her over-free speech and ways and in a surprisingly short time became very well mannered and well groomed. At the end of the year newcomers in our little circle, never for a moment suspecting what a calamity the marriage had seemed but a few short months before, found Fred and his wife just another delightful couple. One day in a burst of confidence Fred said to me, "When I first returned from Wyoming I thought I had made a mess of my life, but the 'unfortunate marriage,' as I know you must have considered it, has turned out fine. I now realize that June was the ideal wife for me. She shook me out of my lethargy,—I am fully awake for the first time, and if I ever amount to anything it will be due to her."

Now let us examine this situation. It was not by chance, we know, that Fred became ill. Due to the ease and order of his life, power continually ebbed away from him for there was lacking that element of conflict which nature seems to require in order that energy may be generated. Fred was too comfortable, too well cared for; all his desires were too easily fulfilled. He had become inert, but within him was that wonderful life principle,—that instinct toward growth and expansion, which, if the nature be pure, will not be denied. That protective instinct within him recognized that what Fred needed was the very antithesis of the life of ease and luxury he had been leading and it was doubtless this instinctive knowledge of his need that made him amenable to the suggestion of going to Wyoming. There, June typified for him (again his subconscious instinct at work) health, vigor, interest in and eagerness for life. How right that instinct was we have seen in the denouement. June needed to be transferred to an atmosphere where her mentality would be called upon to grasp many new things. Here is a point which we must note: if Fred and June had not been ready for this experience it would not have come to them; they had, in fact, earned it. Truly,—experience is but the greatest of rewards.

* * * * *

MEDITATION FOR SUNDAY, THE 16th

Divinely conceived,—Divinely I live.

A M E D I T A T I O N

"Be Still and Know"

By ERNEST S. HOLMES

DISEASE is healed by knowing perfection. Poverty is healed by knowing abundance, by realizing one's unity with the eternal supply; with that universal nature, which spills itself over everything, runs through everything and is in everything; God expressing Himself in and through His perfect creation. This is true of power; power is not an entity, but is a state of consciousness resulting from the union of peace with poise. The day will come when the belief in a material universe will be rolled up like a scroll and numbered with the things of past experience. But power will remain unchanged by this passing. Real power is self-existing, self-propelling, self-operating, self-expressing, and self-perpetuating. It is God. Man exercises this power to the degree that he lives in conscious union with life.

By the presence of power, weakness disappears as darkness vanishes in the presence of light. There is no struggle in the process. It is what might be termed inactive action. "Be still and know." This is the real secret of success, right action invariably follows right knowing. The Spirit Itself never moves yet all movement takes place within It. The individual ego remains quiet in the midst of external confusion, and when the mind is receptive, comes forth into definite expression. This reality is approached only through peace and poise. The road of reality leads to a citadel of strength and the pathway of peace to a home of harmony. We come to that place which is "the secret place of the Most High" as we approach it in perfect confidence, with enthusiastic recognition, receptive expectation and unconditioned abandonment.

¶ Peace is the power at the heart of God; God is the reality back of all things. One should spend much time communing with his own soul. Those wishing to acquire a spiritual consciousness must become acquainted with reality. No direct methods or formulas can be given for this practice, but suggestions toward its attainment are in order. First, do not try to take confusion back into peace, for the two do not meet. If you wish peace, go into the silence of your own soul, the only place where it may be found. Do this by centering your thoughts on peace with the direct purpose in mind of dropping every confused state of consciousness, leaving behind all discord and mentally rising to that place in thought where confusion has no existence.

As we approach peace from this angle it enters our consciousness, flooding our mentality with calm and poise; then it is that we may consciously turn to any apparent confusion and say, "peace be still."

* * * * *

MEDITATION FOR MONDAY, THE 17th

Truth alone is seen by this Divine Mind thinking through me.

Treatment to be Used During SEPTEMBER

FOR HEALTH

*I am therefore perfect even
as God's Life which I am,
is perfect.*

FOR PROSPERITY

*The universality of wealth is
complete and abundance now
prevails in my affairs.*



MEDITATION FOR TUESDAY, THE 18th

At all times I see, sense and experience the All-Persuading Good.

TWELVE LESSONS

IN THE

Principles and Practice of Religious Science

Compiled by
ERNEST S. HOLMES and ZILPHA MAIN

LESSON IV

Consciousness



IN the first three lessons we endeavored to lay a broad, firm foundation for the rest of the course, and while "foundation" is not exactly "building proper," still it must be recognized as none the less essential. Consequently we urge that no one try to go on from here without that groundwork. These lessons are significant, first, because a study of the physical aspect of the mind's working clearly shows that our actions are but the outcome of the Life Principle within us seeking expression, and second because they irrefutably show the method we must follow if we would experience a freer, richer expression of life. The activity arc—stimulus, interpretation, resultant action—leaves no doubt as to the supreme position of our thought. That the idea (interpretation) is the crucial point is shown both by the natural tendency of an idea to act itself out and by the relative *secondary* importance of external stimuli. From our knowledge of the process of expression we conclude that the rules of practice are: Seeing no obstruction, having conclusive grounds for belief, and actively expecting. In a word, the method is self-con-viction or belief. Hence, if we would heal our body or change our condition, we go about it by trying to effect a change in our belief, for according to the laws of our nature, our belief is what we inevitably act out.

Expression must take place in accordance with the laws of the physical mechanism, and however much more we may learn in our study, we shall still need to conform to the prime requisite of belief. Our familiarity with the process of expression is of particular value, in that it enables us to feel more detached from it, shows our position to be one of control, gives us a greater sense of freedom, makes us realize that anyone may use this knowledge to improve his condition. In this connection we would say, however, that the method of presentation which we have chosen is not, of course, the only one, nor is it necessarily better than any other. Nevertheless, we feel sure that the present method of developing the subject, being based on tangible, pertinent facts,

MEDITATION FOR WEDNESDAY, THE 19th

I am now conscious of the Glory and Beauty of the Reality of My Being.

will tend to give a logically progressive, coherent understanding. Thus in taking up the subject of consciousness, we are leaving the activity arc as a relationship or sequence of cause and effect, to study it now, not as explaining the process of expression, but rather, as revealing the link between the physical and the non-physical.

THREE MEANINGS OF CONSCIOUSNESS. While having a certain underlying common significance, there yet are three distinct uses of this word that we may well consider. Briefly, consciousness means (1) the state of being conscious, (2) the awareness of some particular object, state, agency, or influence, (3) the aggregate of conscious states in a single organism or group.

CONSCIOUSNESS AS THE AGGREGATE OF CONSCIOUS STATES.

Going back to the activity arc of the nervous system, we recall that there is a lowered resistance between synapses that have been much used, and also, that there is a storage of energy from impulses that have not yet been acted out, hence there is always more or less activity in the brain. This is significant, because "activity in a given region reduces resistance in the synapses leading to it" (Adams). Hence there is a pulling or attracting force exerted from the inside, on the impulses that are started by the external stimuli. In other words, there is not only a "push from behind," but also a "pull from ahead," which we distinctly noted in our study of the successive steps of the process, saying then, that it is the "attention, attitude, purpose, desire, and conviction" that really determine the direction of the impulses. Now we may note that back of these is our "consciousness," for our attitude, purpose, etc., partake of the same nature as the sum total of our states of awareness. Consciousness in this sense is psychologically spoken of as "content of consciousness," and at any given time is largely an "unconsciousness," i. e., we are aware of the total attitude, but not of the component parts. Consciousness as the "aggregate of conscious states" is a lifetime accumulation, yet at any moment it may, of course, be changed in nature. And, indeed, from day to day it is never quite the same.

CONSCIOUSNESS AS THE AWARENESS OF SOME PARTICULAR OBJECT, STATE, AGENCY.

The being aware of some particular object, state, is of course the unit or component of the "aggregate of conscious states." In this sense also, consciousness varies considerably with the individual, for what we are aware of largely depends upon the content of consciousness. More than that, what we are aware of depends upon the present development of our powers of perception. In this respect we find not only an individualistic variation, which may be considerable and yet cannot be said to be fixed or

MEDITATION FOR THURSDAY, THE 20th

The Perfection in All is now revealed to me.

insurmountable, but also a genus variation which is extreme and apparently impassable, yet in fact not clear cut. Thus, there is Simple Consciousness in animals, while in man the typical status is Self-Consciousness, that is, man is not only conscious, but he is also conscious that he is conscious. There is, similarly, a next step indicated, which is called Cosmic Consciousness and which we shall consider in a later lesson. At the other end of the scale consciousness narrows down to what is commonly spoken of as Atomic Intelligence. The interesting thing to note in these so-called "levels of consciousness" is that they arise from a variation as to *how much* the organism is aware of and are really not a variation in consciousness as such.

CONSCIOUSNESS AS THE STATE OF BEING CONSCIOUS. Consciousness in this sense needs no description, for *everyone* has immediate knowledge of it. Everyone knows what it is to be conscious. But in its last analysis, who can explain it. Asked that, it seems that all we can say is simply that "it is." Consciousness as "the aggregate of conscious states" is ever changing, ever growing; and as "the awareness of a particular state" it may be more or less; but as "the state of being conscious" it simply is. To better appreciate this, let us consider the phenomenon of sensation, which is defined as a modification of consciousness. We all know what sensation is, but how describe it, e. g., how describe the sensation of smelling to anyone who had never been able to smell? And so it was from this and other considerations that Royce concluded that sensation is the real enigma of psychology. Likewise with consciousness, it is but we cannot explain it. Nevertheless, we study it with profit, for it is truly of prime significance, first because it is the essential factor to choice, and second because it so definitely posits the self as mental.

THE NON-PHYSICAL CHOOSING SELF. Going back to the activity arc, we recall that when an impulse reaches the cortex it either follows the habitual pathway or it takes a less used one if the attention, purpose, etc., so require. This action is explained by the fact that the idea of the end proposed arouses thoughts (unconscious, through habit) of the movements necessary to the resulting action, i. e., there is an activity in the brain region connected with the motor response which obliges the action to follow. This gives us the process of choice. And we would now note that while "content of consciousness" influences choice, yet we cannot say that it *makes* the choice, for if that were so the direction of the impulse would take place automatically and we would not be conscious of anything but the resultant action. Well, then, what does make the choice? Is it consciousness as "the state of being conscious"? Hardly, for that is merely the prerequisite to the choosing. No, it must be that there

MEDITATION FOR FRIDAY, THE 21st

Fundamentally perfect, I not only fear not, but fear, I cannot.

is some volitional agent back of these. And so it is that we recognize the self as this non-physical choosing principle. Summed up, we would say, the brain receives nerve impulses; consciousness as "the state of being conscious" passes these on as sensation and ideation; the content of consciousness presents the possibilities of action (and in habitual acts automatically determines the resulting action); and finally, the mental self weighs the possibilities and chooses among them.

The action of choice is somewhat involved. Indeed, choice is a big subject, and we have tried to give some ideas on it primarily because its dependence on consciousness gives us a true appreciation of that indescribable something called the "state of being conscious."

CONSCIOUSNESS AS VIEWED BY INTROSPECTION. Exact and detailed as is our knowledge of the transmission of a thought impulse, it is yet a fact that an examination of what we are conscious of shows that almost the entire process is unconscious. For example, the sun is shining in my eyes and I decide to pull down the shades. What I am conscious of is the sensation of light, the feeling of unpleasantness, the decision to pull down the shades, and lastly, that my body is moving to execute that decision. What I am not conscious of is the action of the nerves carrying in the impulse, activity in a certain region of the brain, action of outgoing nerves, movement of the particular muscles used in executing the decision. In other words, examination of what is taking place shows that what we are conscious of, is the situation to be acted upon, the decision, and the resultant action; what we are not conscious of is the whole process itself. Similarly, examining "reasoning," which at first thought seems such a conscious procedure, we find practically the same thing, that is, it consists of a series of "jumps" toward a set purpose. In short, what we do is set the problem, and the proper thoughts come to us. Or, as William James puts it, "it thinks."

But what if the solution does not "come to us"? Well, it does—if we see no obstruction, have conclusive grounds for belief, and actively expect it. In this connection it might be added, however, that often we have our attention so fixed on something that looks like the means or the way to the solution that the proper answer cannot "come to us," and thus it is that if we turn our thought to other things or "sleep over our problem" we find that there is furnished us clear and certain the way out.

CONSCIOUS AND UNCONSCIOUS. The unconscious nature of the thought process is very obvious when traced in detail this way. Furthermore, it is not entirely new to us, since our study of the physical process of expres-

MEDITATION FOR SATURDAY, THE 22nd

I am the Truth, receptive to its perfect principle and expressive of its glorious effect.

sion so clearly showed that our part is principally to set the goal; the doing is in the process or law, or to use the thought previously developed, ideas act themselves out. Our purpose in this lesson, however, is not so much to show the inevitability of a change of condition following a change of belief, nor is it to impress us with the natural ease and freedom from strain that should be ours, but rather, while both these ends are served, our present study is primarily intended to give us a proper view of the conscious and unconscious aspects of mental action.

UNCONSCIOUS AND SUBCONSCIOUS. Psychologically, unconscious is used to mean "not conscious" in the sense of not being capable of being made conscious, as in the case of the transmission of a nerve impulse. It is most frequently used in referring to organic actions of the body, but as we have seen, is equally applicable to the thought process. Subconscious means literally "below consciousness" and is properly used to refer to what has been a conscious state and may again be called into consciousness. We would particularly use it to describe "content of consciousness." And we may here recall that consciousness in this sense takes in 'held up' ideas, inhibited ideas, transferred impulses, compound ideas, in fact, everything—the ideas that have been acted out, and, of course, those that have not. Thus it is that subconscious is so often used to describe mental causes of which we are not conscious and indeed never have been *in the form* in which they are working. Summed up, the important point to note is that while content of consciousness is subconscious, yet the mental action involved is unconscious.

THE ACTION OF MIND IS DEDUCTIVE ONLY. As in our study of the process of expression we saw that the whole resulting action is a deduction from the idea, so now from the fact that our conscious part is only a series of setting new purposes we are again impressed with the essentially deductive quality of the action of mind. And we conclude from our study that by its very nature, mental action can *only* be the working out of the purpose or idea. In other words, it is entirely deductive. It never chooses, but always proceeds to work out the idea exactly as the content of consciousness permits. Our whole study has shown this to be so and we may further consider that if this did not obtain we would be living in a chaotic universe, e. g., we might decide to eat, but instead lie down and sleep! But no, mental action can never reject the idea, for it is not an entity, it is a law. It is the *way* mind works, and that way is deductive. We may add, however, that the *action* of mind should not be confused with the uses to which that action may be put. In other words, given the final goal, the steps taken to reach it may be by either the inductive or deductive methods of reasoning.

MEDITATION FOR SUNDAY, THE 23rd
My Reality is Divinity.

HYPNOTISM. That the action of mind is purely deductive is well brought out by hypnotism. In this phenomenon, which is itself the working out of an idea or suggestion, the successive steps of objectivity or consciousness do not occur as they do in ordinary thinking and acting. Hence, the suggested idea is not interpreted according to the consciousness, but rather is accepted without interpretation and then acted out in exact detail, drawing from the content of consciousness the material necessary for its execution, but, of course, drawing only that, for without consciousness there can be no choice or interpretation that was not set by the suggested idea. Hence there is no altering of purpose and the idea has a free field in which to act itself out. Hypnotism excellently illustrates that the mental process goes on unconsciously to execute the purpose set, and it also shows that for best results there must be a clear-cut purpose and a free field for action, i. e., no counter idea to neutralize or alter the purpose, which is so often the case in our ordinary thinking.

SUBCONSCIOUS MIND. In taking up this subject, the things to note are, first, that there is only one mind; second, that there is the content of consciousness; and third, that the action of mind is unconscious, i. e., we are not conscious of it. Weighing these things, we would say that subconscious mind is *unconscious mental action, premised on the content of consciousness*, but as we shall see later, not always limited to this. And, of course, we recognize consciousness as containing also the instinctive urge to life and to a greater livingness. Subconscious mind is really subconscious mental action. Its wonders we shall continue to study, but let us keep in mind that it is really the action of the one wonderful mind we are.

OUR THREE-FOLD NATURE. Summed up, we recognize that there is conscious mind, subconscious mental action, and the physical result. In other words, we discern "the thing, the way it works, and what it does," which applied to our subject is "mind, the way it works, and what it does," or we may say the self, the law, and the resulting condition. Thus we have posited the thinker or knower as "the thing," subconscious mental action as "the way it works," and the physical reaction manifest in form, as "what it does." This three-fold nature of ours is also spoken of as spirit, soul, and body, and sometimes as spirit, mind, and body. But if we understand the facts, we will not be confused by terms, though of course a more uniform nomenclature would facilitate study and will probably come into use as we more fully comprehend our true nature. In conclusion, let us repeat that there is the conscious mind which chooses or wills the subconscious mental action, which is subjective to mind, and as a result of this mental action there is a physical reaction which is manifest in form.

* * * * *

MEDITATION FOR MONDAY, THE 24th

I now let the Voice of God express my words.



THE MADONNA OF THE CHAIR

By HELEN VAN SLYKE

IN the Pitti Gallery in Florence there hangs a picture which Hawthorne described as the most beautiful picture in the world. Whether we quite agree with this warm praise or not, practically all admit that it ranks well to the fore in the list of the world's greatest and most beautiful paintings. The Madonna of the Chair is remarkable for several reasons. It is, first of all, an outstanding example of grouping perfectly adapted to the allotted space. To arrange three figures in the foreground of a circular space in such a way that the result bespeaks grace and repose and not a sense of crowding is the work of a genius,—and this Raphael unquestionably was. He painted the Madonna of the Chair while he was in Rome engaged on his decorations in the Vatican, between the years 1510 and 1514.

MEDITATION FOR TUESDAY, THE 25th

All my ideas are Divinely inspired.

The picture is one around which a legend so persistently clings that we are bound to believe that it has a foundation in truth. The story goes that near Rome there dwelt a beautiful girl who was the daughter of a vine-dresser, and that it was her custom each day to carry food to an old hermit who lived nearby. His tiny hovel stood in the shadow of a mighty oak tree, and the old man's love for the beautiful tree was second only to his love for the beautiful child who daily waited upon him. A storm destroyed his hut one day and he found refuge in his beloved tree. Before his death he prayed that the world might always honor and love the maiden and the tree.

The scene changes now and we find Raphael walking at twilight in the streets of Rome. A beautiful sight caught his artistic eye,—a mother seated in the window of her home holding her babe close to her breast, while her elder child (the St. John of the picture) leaned lovingly against her knee. Looking about for something upon which to sketch the scene, Raphael took the top of a wine-cask which chanced to be close by. Thus the prayer of the old hermit was granted, for the Madonna of the picture was none other than the vine-dresser's daughter, and the wine-cask was a part of the once beautiful oak.

There are for us, it seems to me, three beautiful lessons to be gleaned from the painting and the legend connected with it. Raphael scorned not the wine-cask, but used the material at hand, and thereby retained in mind the picture that has charmed the world. The Madonna of the picture is an Italian woman of his own time dressed in the commonplace clothes of the women of his day. He found it unnecessary to transplant the scene to Bible times. And in the love of a human mother for her child he makes us realize anew that we cannot separate the human from the divine. Divinity is made manifest through humanity; the human is and must ever be divine.

The Christ Within

I, if I be lifted up,
Will draw all men to me;
Tis I, the Christ Within,
That speaketh now to thee.

Yea, I, the Christ Within,
Proclaim anew my birth,—
Look unto me and be ye saved
Ye uttermost ends of the earth.

2 Saved from all that hinders
The onward march of the soul,—
The petty limitations
That keep thee from the goal.

Destructive thoughts and wrong
endeavor
Have earned their measure of pain,
I look to thee, Oh Christ Within,
And I am whole again.

—HELEN VAN SLYKE.

* * * * *

MEDITATION FOR WEDNESDAY, THE 26th

*As an inseparable part of God's universe my existence is self sustained
in a state of constant harmony.*

CHANGELESS TRUTH

By CLARENCE MAYER



VERY man longs for freedom but his conception of what freedom may mean for him changes with experience. At one time it may mean the healing of disease, at another it may mean the acquisition of wealth, the solution of a scientific problem the perfecting of an invention or a masterpiece of art, the digging of a great canal, or, forsooth, the planting of a cabbage. Real freedom comes only through an understanding of Truth, and somewhere, somehow, the question, "What is Truth," arises within every human breast. Is this not strange, for within the sanctum of every soul lies the answer! Why then should we ask the question? Each one knows for himself. Since we do know, why not act as if we knew? Every student of Truth, no matter how advanced, has moments of doubt and discouragement, and it is only at such times that the question can ever arise. Various sects and cults would make something mysterious of this Truth. The occultist offers signs and symbols, while others suggest keys or key-words which are supposed to open the doors of Truth. Religionists offer sacred shrines, rivers or mountains where special illuminations are supposed to be more easily experienced. We would deny no one the comfort which he may gain from such methods. Any place is sacred where man has worshipped or sought after his own concept of the Deity, be it a stable, a forest, Sinai's mount, the Pool of Siloam, a Christian shrine, the sacred Ganges or a temple of Confucius. No one who knows the law, "Be it done unto you as you believe," will ever doubt the sincerity of those countless cast-off crutches and written testimonies displayed in European shrines, or the many so-called miraculous cures which have been wrought at "heathen" (?) holy places. All such healings have undoubtedly resulted from a sense of freedom gained from a higher concept of Truth.

The Great Teacher said, "Ye shall know the Truth and the Truth shall make you free." He knew that man was already free! No problem could be solved did not the solution already exist! No disease could be healed were it a reality! Prayer will be answered to the extent that the answer is embodied in the prayer. In perfection lies salvation, and our individual salvation lies in our own recognition and acceptance of this perfection. Man fusses and fumes, quarrels with his neighbors, excuses wholesale murder with the exigency of war, exploits his fellow-man or endeavors to help him with charity, rides

MEDITATION FOR THURSDAY, THE 27th
I know that All is In and From and Is the One God.

about at furious rates of speed, and after futile years spent with foibles of mankind, finally succumbs to the mass thought of death. Is this the end and aim of life—is it indeed the end? One need not write the “ask me” column of one’s favorite newspaper or question this or that teacher or practitioner nor consult various books or take the time to add up the units of one’s name, occupation, etc., as numerologists suggest. Interesting as these things may seem, they are only as true as we make them for ourselves. The real answer lies within our own soul.

In the contemplation of the eternal verities, the trifling incidents of life fade into insignificance. While most of our lives are made up of the small things, we need not be swamped by trivialities. This truth came upon me most forcibly one night while seated in the Piazza Colona in Rome. The square is named after an old column erected on that very spot over two thousand years ago by “heathen” Rome. There it stands unchanged except for the iron cross which now surmounts the column, placed there by a former pope when Rome was a part of the papal dominions. Thus the ages have rolled on—governments have arisen and disappeared—but this monument seemed eternal. What tales of human ambitions and tragedies it might tell! Here was my own generation sitting about listening to a band concert! I felt how much we were like ants swarming about a broomstick as I gazed up at this majestic column which seemed to return my gaze with indifferent serenity. Under its spell I could laugh at my cares, my problems and ambitions, for I realized their insignificance. Not far away was the Coliseum where countless martyrs met death; how little did their suffering mean to us today! What will our great calamities—the recent nightmare of the world war—mean to the oncoming generations? If we will only take time to contemplate the Infinite and Changeless Truth, we shall find that our difficulties will begin to contract and soon we shall remember them no more.

Ah, but you say, “I know that a thousand years hence I shall have forgotten all of these present problems, but they seem very real to me today.” It is true we cannot dismiss an acute pain or an unpleasant situation with a mere wave of the hand, and we need not do so for there is a “balm in Gilead.” The remedy is a frequent, yes a daily invoice of our seeming difficulties coupled with an honest endeavor to square them with the real facts of life through a realization of Truth. An understanding soul beautifully and powerfully has said, “Truth is all there is, and that which seems to be and is not, is nothing. With spiritual vision, time, space, distance, birth, duration, death, cause, creation, effect, sickness, sin and change are all set aside, swallowed up, remem-

MEDITATION FOR FRIDAY, THE 28th

*Within me there is no possibility of condemnation for I am
Divine Life expressing Itself.*

bered no longer in that great vision of the ALLNESS of Truth." Realizing this, one can understand the truth of that mighty forty-sixth Psalm which has comforted and healed a tired humanity with its vital Truth, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be moved, and though the mountains be carried into the midst of the sea."

When the chemist does not obtain a certain result with a formula which he has endeavored to follow, he does not sit down in despair—he does not say that the law of chemical affinity is wrong and that it has failed. He simply knows that somehow or other he has made a mistake, and he sets about to correct the failure. Should we not do this with our own problems? A man recently said to me, "I have persistently and earnestly studied the principles of metaphysics for three months or more (!) and I cannot see why I should experience this misery" (he had been suffering considerable pain and trouble). When adverse circumstances seem to engulf us we should do what the chemist does when he fails with his experiment, viz., sit down quietly and contemplate the Truth about the whole situation, in other words, "take time to allow the outer you to become acquainted with the inner you." Let us remember, however, it is not mere thinking that heals, but rather, Truth itself. Though we can well afford to "stand porter at the door of thought," for thoughts are powerful, we should not forget that thinking is as much a tool of the spirit as is matter. The solution of our difficulties is rather a consciousness, a realization, a deep conviction that back of our thinking is the real Self, the I AM, the Eternal Truth which proclaims Itself without our thinking; in other words, the Everlasting God knowing Himself in and through us. Life itself is this inimitable unchanging Truth which contemplates Itself and knows Itself to be immovable, eternal, unperturbed; that quiet, innate sense of *is-ness* which is the real holy of holies undisturbed by human sense of pain or confusion.

A meditation involving such thoughts as these can only result in a joyful sense of peace and power—an acquisition of courage to meet any and all difficulties—a realization that "now are we sons of God"—a perfect sense of freedom. Then we shall find our troubles vanishing into the nothingness from whence they came as the shadows fade with the dawn.



MEDITATION FOR SATURDAY, THE 29th

*This that I Am Knows itself to be eternally Peaceful, Beautiful
and Powerful.*

BEINGNESS

By RUTH B. TEAGUE



CONSCIOUSNESS is the Creator *and* the Thing created. If we would only *let* ourselves see this, that would be the end of much delay and much *wasted* effort in demonstrating. It is undoubtedly true that we do and can get Things *via* the route of expectation, declaration, affirmation, and visualization. It is also undoubtedly true that sometimes the very intensity of our desire for the thing itself builds the barrier against its manifestation, and this is easy to understand when we analyze. Narrowing your satisfaction, your happiness, down to one specific form of expression is enslaving your Spirit, limiting it. It is really misinterpreting the message the desire has for you. All desire *has* a message. It is the message—direct from pure Spirit to Its outer manifestation . . . You. . . . It is the movement of the Cosmic urge within you. It is Spirit seeking Its ex-pressing or out-pressing. So when we feel a desire for *anything*, we should meet it with understanding and resolve the Thing desired into the abstract Idea *back* of it and *then*, do our mental work to realize the Consciousness of the Idea. This is the most direct, the quickest, and the most intelligent method of demonstrating. And it is also the wisest, because, supposing the Thing which you desire is not the best vehicle to express the Idea which is asking an outlet through you, then, even if you get the Thing, it will not bring the satisfaction you expect. This is the wisdom back of the words—"Not my will, but Thine be done." They do not spell resignation, self-denial, a giving up of your desire; they spell a glorious fulfillment of it—"good measure, pressed down, and running over." If what you desire is the way, Spirit's needs are best fulfilled, then that exact Thing is *sure* to follow your realization of its abstract correspondence.

Treat, to create in you, your subjective and conscious mind (the whole of you), an actual Consciousness of Freedom, Satisfaction, Joyful Self-expression, Security, Abundance, Love, Peace—these are the Ideas knocking at your heart—"Behold! I stand at thy door and knock." Open the door wide and let God freely pour out His Gifts to you. Enlarge your faith to know that He desires much more for you than you possibly could for yourself—and is able to produce it, if you will but let Him—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." The only route by which such can come to you is your *own* Consciousness. That is both the Way and the Thing, so

(Concluded on page 36)

MEDITATION FOR SUNDAY, THE 30th
Peace! For I know God alone exists.



FOR THE CHILDREN



THIRD LESSON STORY



OW, everything that has been made in this world has a shadow, as you all know,—the shadow of God, called Love. There is a wonderful reason for this. Even as you couldn't possibly—no matter how hard you tried—get away from yourself, so it was with God in playing His game of creation. In order to make all the different things in this world He simply had to turn Himself into everything that was made, and His really, truly being in all the forms that are seen is the actual cause for the presence of the ever friendly shadow, which is there even at times of greatest darkness, if the light of wisdom but be turned on so that it may be seen.

As God stood watching the shadow of the Child form stretched on the grass in His beautiful garden. He said, "Now that's a strange thing. I didn't even have to think of creating Love, it just came into being because of what I really am. How like My feeling about Myself it is. Because of it, I wanted to play this game of Mine. It certainly is the cause of all My joy and happiness, but the wonderful thing to me is that Love was so strong and so marvelous that it has succeeded in doing by itself almost what I have done in creation, for, look you there, if the shadow doesn't seem to be as real as the figure I Myself made. Love assuredly is going to be the greatest helpmate I have. Why, through Love you will always be able to recognize just what I have made!"

Now there were many other uses, too, for Love. If God had but thought a little more about it right then, He would have recognized it as the cause of all the perfection He had created; of all the beauty He had painted into all the flowers and the trees and into the lovely creatures of all the animal world that so delighted Him. Love it was that kept everything in such fine order throughout the entire universe, for Love, mind you, is really just another name for Perfection, and of course, God being nothing but perfection Himself, hadn't been able to make anything that wasn't perfect with which to play and so, now we begin to see that Love itself was really the nature of God's very own Being and this is why we say that "GOD IS LOVE."

EXPLANATION OF LESSON STORY

THE third "Lesson Story" in the Child Training Series, has as its object the Love motif. There is no other single concept of such consummate value in the curriculum of scientific child training as that of Love. Aside from its exact coincidence with absolute Truth as understood from the metaphysical point of view, its unequaled effectiveness as a "fear eliminator" causes it to be an implement of greatest value in guiding the unfolding soul of the little one, if that state of calm and expectancy is to obtain which make it the more susceptible to that subtle influx of creative spirit which, by its presence or absence, makes some souls great and others small.

In the fable, so that the full value of Love might be grasped by the child mind, God is made to contemplate with awe, the marvels of this power which is to be considered as an effect of his own perfection, and of his own self-realization of this character to the exclusion of anything unlike it. (For God couldn't separate Himself from Himself but simply had to turn Himself into everything that was made.) The reflecting ability of the shadow (Love), showing what God really is or what creation really is, when pointed out clearly to the infant mind; i. e., when shown that if he will look first through eyes of Love,—realize the ever-presence of kindness, of beauty, of good in all he sees,—is a constructive measure that no careful parent should miss taking advantage of. Try, if possible, to get the larger concept of the meaning of Love implanted in the child consciousness. Help him to understand that all force is Love, in reality; the force that grows all plant life, that causes the sun to shine, that produces all sustenance, that operates in all law constituting its efficiency and dependability, the functioning quality in everything that exists, in fine the great sustaining element in the entire universe as well as in the child's universe. Comprehend first of all and then constantly impart by your own bearing towards life and by painstaking illustration to the moulding consciousness which it is your great privilege to contact, that Love is far more indeed than a mere emotional reaction. It partakes in its true sense, of more of the aspect of benevolence. Let us learn to search out the prevailing perfection in everything we see and we shall be loving,—let us be loving and we shall not only see more of the perfection surrounding us, but shall enjoy more fully the innate character of its benevolence. We should recognize that the reason we love those that are dearest to us is because we sense through greater understanding a closer bond of unity with them. Let us as early as possible then start cultivating in our children an equitable basis of understanding comprehensively adaptable to all life's situations, i. e., the presence in everything of nothing but Perfection and the existence therein of God's gift of Benevolence, ready at all times to personalize itself into what we call Love.

DOROTHY DOUBT'S ADVENTURES

By ETHEL WINTON



WHILE Dorothy, one Saturday morning, was helping Mother with the dusting she found among the books on Daddy's bedside table a travel bureau folder with the most beautiful colored pictures of foreign lands. There was a photograph of a group such as Dorothy and her parents would have made and they looked so happy that Dorothy wished she too might be going away with Daddy and Mother on a great big liner.

At dinner that evening Dorothy recalled the picture in the folder and asked Daddy if he thought some day they all might go to see the big world. Mother smiled at Daddy as she said, "If you want to put your interest in this new way of thinking to the test, why not arrange to take us on a nice trip." "You mean,—work for it mentally?" asked Daddy. "Why not?" Mother replied. "It is a good constructive idea. I should love it—I have always wanted to travel, and Dorothy is big enough now to get a lot out of it." "True, but," said Daddy, doubtfully shaking his head, "a trip to Europe would cost a thousand dollars and miracles don't happen nowadays." "Why, Daddy," Dorothy cried, "miracles do happen! Just think of all the wonderful ones we have seen with our very own eyes since Bettina came to live next door. Think of Isabel walking now just as well as I do—and the accident that gave you all the time to read Bettina's books." "That's so. Well, it can't do any harm—I'll try to work this thing out," promised Daddy.

Dorothy felt sure that if Daddy really went to work mentally, somehow the money for the trip would be found. She began to take a great interest in geography and Daddy, looking over her report card one day, remarked this. Dorothy told him that it was a pleasure now to study about all the strange countries across the sea, for she knew that soon she would visit them. Daddy gave Dorothy a long searching look as he said, "You really believe that we will go to Europe?" Dorothy clapped her hands joyfully as she replied, "Yes, Daddy, soon—soon."

Weeks passed and Daddy continued to study Bettina's books and everything else about the Science of Mind that he could find. One evening Dorothy heard him say to Mother, "I do hope the child isn't counting on that trip abroad for I should hate to disappoint her, and I don't see the slightest chance of our going." Mother replied, "Dear, I believe that the combination of Dorothy's faith and your sincere endeavor to put into practice what you have learned

will make this trip possible." "Oh well," Daddy laughed, "if you and Dorothy go on like this, you will have me believing it, too."

Next evening, just as Daddy had settled down by the reading lamp after dinner, Dorothy ran to open the door, for she knew by the sound of a knock that Bettina was outside. Sure enough there she was. "Oh, Mr. Doubt," she exclaimed, her lovely face radiant with happiness, "I am just bursting with joy, for I have the most wonderful news! Dorothy, where is your mother? She must hear this, too." Mrs. Doubt appeared in the doorway and Bettina hurried on. "My father wants you all to go with me to Paris to bring Mother home. My dear, beautiful mother is coming back to us. She has been very unhappy and she is just recovering from a serious illness, but they say she will be able to travel in a month. Father cannot possibly get away just now, and we have been trying to think of someone to send for Mother; someone she would love, and who would understand her and be kind, and I thought of you, Mrs. Doubt, and wondered if you would go and take Dorothy and me. But Father said it would need a man to look after everything, and he says if Mr. Doubt will resign from the bank and go with us, he will find a good place for him in one of his companies when we return. Oh do say you will go, all of you!" cried Bettina fairly dancing with joy and excitement.

Mother looked at father and suddenly bright tears rolled down her cheeks, though she smiled as she said, "Well, Frank, what do you think now? Shall we accept this wonderful offer?" Father replied, "I admit, my dear, that I am almost frightened by this wonderful fulfillment of our desire." Turning to Bettina, he continued, "Yes, Bettina, we will gladly go with you. When do we start?" "Oh, thank you," cried Bettina. "Daddy would like us to sail on the George Washington Saturday if you could arrange to leave the bank by then. He gave me this check for Mrs. Doubt, because he said he knew you would all need to get extra things for the trip, and since you are doing us such a very great kindness, he wants you to have every single thing to make you all comfortable and happy."

The Doubt family went to town on the 8:19 next morning and as Daddy put Mother and Dorothy into a taxi, Mother said to him, "Do you suppose we are just having a wonderful dream, Frank? I am dazed. It scarcely seems possible that it can be true that we are going to have this wonderful experience." Daddy laughed as he replied, "Don't worry, dear, you won't wake up. If you want to reassure yourself just peep at that fine big check you are going to spend." "I won't know how to behave," Mother said, "it will be wonderful not to have to economize."

Saturday morning, when the big whistle on the George Washington blew and

the stewards shouted, "All ashore that are going ashore," and the band struck up a gay tune, Dorothy looked up at Mother. "Just think of all the wonderful things that have happened," she said, "since we have known Bettina!" "Yes, and I in my turn owe all my happiness," said Bettina, "to the dear friend who taught me to know the truth about things. Let us all send her a loving thought for it is due to her that we are here together today. Her loving kindness has blossomed into joy in lives of people she does not even know exist." "Let us really thank her by trying to be like her," said Father. "The greatest truth I have found in your books, Bettina, is that God is everywhere, in everybody and in everything and that all we need to do in order to experience more good, more happiness,—is to *know this*."

ED. NOTE.—This is the last story in the "Dorothy Doubt's Adventures" series. A child's book by the same author, entitled "Two Plus Two Equals Four" is available to readers who have found this series interesting.

* * * * *

THREE PATHS TO KNOWLEDGE

(Continued from page 6)

Meanwhile it behooves all of us to make use of what knowledge we have and in this way we shall acquire more.

To the student of Religious Science life is a constant unfolding from an Infinite Principle of being. He is not discouraged when he fails, but is happy where he succeeds and at all times he is gaining ground. He is doing the best he can with a principle which has been proven. He is on the road which leads to the life more abundant and will not be sidetracked but will march on with full assurance that "underneath are the everlasting arms, beneath are the girders of the Almighty."

* * * * *

"BEINGNESS"

(Continued from page 31)

stop holding your door open just a crack, for this and that small thing—fling it wide and invite God's fullness. Use your knowledge of the technique of Mind to induce this enlarged Consciousness. Remember the terms of Spirit—only the ever present *Now*, no yesterday, no tomorrow, just right *Now*, is my Freedom, my Security, my Abundance, Right Now is my desire fulfilled, Right Now is my Happiness, Joy, and Satisfaction bubbling and glowing within me. Right Now is there nothing but God, Good, in all of my affairs—Right Now, within me, is the Consciousness of Spirit. "Within my heart is All Thou Art." Then remember your technique—*Let it Be*—no effort at all to *make* it so. Loose it and let it go, this Word of yours, knowing in your heart that because it is the Truth, recognized as the Truth, it is clothed "with the whole armour of God" and must fulfill itself.

Directory of Practitioners

Under auspices of

THE INSTITUTE OF RELIGIOUS SCIENCE

<p>MARIE DEAL Monday—Wednesday—Friday Room 15 Office: DR. 7774 Institute Headquarters Res.: UN. 0502</p>	<p>ALBERTA SMITH Tuesday—Thursday—Saturday Room 15 Office: DR. 7774 Institute Headquarters Res.: DU. 1258</p>
<p>CLARENCE MAYER Monday—Tuesday—Friday—Saturday Evening Appointments Room No. 1 Office: DR. 3650 Institute Headquarters Res.: WA. 4730</p>	<p>IVY CRANE SHELHAMER Tuesday, Thursday and Friday (Afternoons) Room 11 Institute Headquarters. WA. 7909 Evenings by Appointment Residence Phone RO. 9318</p>
<p>ISOBEL POULIN Monday, Wednesday and Saturday (Afternoons) Room 11 Institute Headquarters Phone WA. 7909 Residence 3075 West Seventh St. Phone DUnkirk 7948</p>	<p>MARY A. COX 5222 So. St. Andrews Phone: VE. 6929</p>
<p>DAISY A. COLE 116 South Vista, West Hollywood Phone ORegon 3475 By Appointment</p>	<p>ADA L. SEYMOUR 1041 So. Bonnie Brae Hours: 10 to 4 Phone DR. 3230 in San Pedro 1058 W. 18th St. Thursdays and Phone: Fridays San Pedro 3855 J</p>
<p>VICTOR C. WINTON Institute Headquarters Phone Residence Phone WA. 7909 HE. 2649</p>	<p>GEO. F. MILES Wednesday and Thursday Room No. 1 Institute Headquarters Phone: Office DR. 3650; Res. DR.6014</p>
<p>ALLAN M. WILSON Glendale Institute 130 N. Jackson St. Headquarters Phone Glendale 6816 Phone WA. 7909</p>	<p>MABELLE CHRISTOFFERSEN 751 South Lake Street Phone Fitzroy 0929 By Appointment</p>

ENROLL EARLY FOR

THE FUNDAMENTALS COURSE

FALL SEMESTER—SEASON 1928-29

DESCRIPTIVE PAMPHLET
ON REQUEST



Are Your Clothes Comfortable and Satisfactory?

If not, you are missing the greatest pleasure in life.

Popkin Garments Are the Acme of Perfection

O. E. SHULZ
Designer

Popkin & Sons

HARRY W. POPKIN
Counselor

Clothes Counselors
LOS ANGELES

VAndike 0409

609 So. Grand Ave.

A REMARKABLE EXPRESSION OF REMARKABLE WISDOM

THE

CHRISTIAN D. LARSON MANUSCRIPT LESSONS

~ ~ ~ ~ ~
"The Laws and Principles
of
Successful Achievement"
—○—

"Mental and Personal
Analysis"

~ ~ ~ ~ ~
"The Creative Faculties
of the Mind"
—○—

"Remarkable Psychological
Discoveries"

~ ~ ~ ~ ~
PRICE \$2.00 EACH

NOW ON SALE AT THE INSTITUTE BOOK DEPARTMENT

Send for Free Bulletin 1929 WINTER COURSE

Institute of Religious Science
January 2 to March 26

THE Institute of Religious Science and School of Philosophy, Inc., has published, for free distribution on request, a bulletin describing fully a remarkable series of studies in higher thought to be given at the Institute headquarters, January 2 to March 26, 1929. This will be the third annual course in Religious Science, Psychology, Mental Science, Metaphysics and Philosophy. To receive your copy of the bulletin, send in your name now, using the blank below.

Members of the Faculty

ERNEST S. HOLMES, Dean of the
Institute of Religious Science and
School of Philosophy, Inc.

AMEEN U. FAREED, M.D., Ph.D.

HELEN VAN SLYKE

EMILY G. MARSHALL

ALLAN M. WILSON, A.B., LL.B.

DR. JOHN GODFREY HILL, Uni-
versity of Southern California.

CHRISTIAN D. LARSON, author of
"Poise and Power," "Business Psy-
chology" and nearly fifty other books
on advanced thought.

RABBI ERNEST R. TRATTNER of
City Temple, Los Angeles.

Twelve evening lectures will also be
given by leading authorities on psychol-
ogy, comparative philosophies, litera-
ture and science.

Send your name and address or fill out and mail this coupon.

FREE BULLETIN OF WINTER COURSE

Institute of Religious Science, 2511 Wilshire Blvd., Los Angeles, Calif.

Please send me, without obligation, a copy of the new bulletin outlining the course in Religious Science, Psychology, Metaphysics, and Philosophy, with practical training systems in attainment and achievement, to be given at the Institute headquarters, January 2 to March 26, 1929.

Name.....

Address.....

THE INSTITUTE OF RELIGIOUS SCIENCE

RADIO SERVICE

presenting

A CONSTRUCTIVE SERIES OF PRACTICAL
TALKS ON RELIGIOUS SCIENCE AND ITS
APPLICATION TO THE ART OF LIVING

By

ERNEST S. HOLMES

DEAN

RADIO STATION

K. N. X.

LOS ANGELES
CALIFORNIA

ON THE AIR EACH SUNDAY EVENING

From 6 to 6:30 P. M.

Hollywood Studio of Speech

HIGHLY SPECIALIZED TRAINING
in Professional Elocution and Oratory
FOR STAGE, PULPIT OR PLATFORM



UNDER PERSONAL DIRECTION OF
MATTHEW MURRAY

(20 Years of Experience)

727 H North Western Avenue

Los Angeles, California

MOVING
STORING

G. B. ECKRIGHT

CHINA
ANTIQUES

Reduced Shipping Rates

EXPERT PACKER
HOUSEHOLD GOODS

20 Years' Experience

1545 Fourth Avenue

Phone ROchester 4354

UNITED PRINTING COMPANY

430 BOYD
STREET

[LINOTYPERS
PRINTERS]

PHONE 8208
VANDIKE

DR. E. E. CANNON
DENTIST



1002 Medico-Dental Building
Eighth Street at Francisco
LOS ANGELES
Phone TUcker 8193



**CLINCH
—AND—
THURTL**

Realtors

444 South Western Avenue
Telephone DRexel 2368

THE INSTITUTE BOOK DEPARTMENT

selling the following

The Science of Mind

By Ernest S. Holmes. A thoroughly complete and comprehensive text book of unquestioned importance in that it clearly indicates the technique by which freedom from oppression may be gained. 398 pages in cloth. **\$3.50**

Creative Mind and Success

By Ernest S. Holmes. An original and highly valuable text book on Mental and Business Economy. 85 pages in cloth. **\$1.25**

Creative Mind

By Ernest S. Holmes. Presented in a direct, logical and forceful manner. This work should appeal strongly to all who are interested in Mental Science. 78 pages in cloth. **\$1.25**

Immortality

By Ernest S. Holmes. An interesting, convincing and startling dissertation on Death, so called, that should prove highly consoling to all who read it. 46 pages in paper. **\$1.00**

Meditations for Self Help and Healing

By Ernest S. Holmes. A beautiful collection of thoughts of Inspiration and Truth for use in the direct practice of meeting one's daily needs. 64 pages in paper. **50c**

Being and Becoming

By Fenwicke L. Holmes. A book for those who wish to acquire knowledge of the law by which the mental scientist gets his results. 192 pages in cloth. **\$2.00**

The Law of Mind in Action

By Fenwicke L. Holmes. Being a concise and simple presentation of the basic principles of Mental Science. 225 pages in cloth. **\$2.00**

The Faith That Heals

By Fenwicke L. Holmes. Written for the purpose of showing how faith can be acquired by the same law as health itself. 100 pages in cloth. **\$1.00**

Two Plus Two Equals Four

By Ethel W. Winton. A quaint little narrative designed exclusively for children in which a work of unique value is presented to the younger members of metaphysical families. 72 pages in paper. **\$1.00**

Mountain Thoughts and Poems of Inspiration

By Helen Van Slyke. A beautiful volume of inspired thought and comments elaborating the ideas expressed in the poems. 48 pages in paper. **\$1.00**

What We Believe and Why

The precepts of the Institute of Religious Science, with comments. 2 for 25c

Postage 6% extra

THE RELIGIOUS SCIENCE MONTHLY

By the year **\$2.50.**

Single copies **25c**

THE INSTITUTE OF RELIGIOUS SCIENCE

TWENTY FIVE ELEVEN :: WILSHIRE BLVD. :: LOS ANGELES, CALIF.



HAT WE BELIEVE



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

The Institute of • •
Religious Science
and School of Philos-
ophy offers every
student in life's class
instruction that will
better enable him to
meet • the • require-
ments necessary for
admission • into • the
upper grades of ex-
perience • where • • • •
health, harmony and
success are mastered

2511 Wilshire Boulevard
Los Angeles, Cal.