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RELIGIOUS SCIENCE MAGAZINE

AUGUST 1929

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ERNEST S. HOLMES

A Spiritual Will

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†2.50 Per Year

THE KING'S HIGHWAY

HELEN VAN SLYKE

I "rejoice to see old landmarks
pass away."

My eyes are turned now to the
breaking day,—

So shall I usher in a heaven on
earth,

Exchanging grief for joy, and
tears for mirth.

This is the Father's will,—His
will is mine,

And ever shall His Life and Love
and Beauty shine

Through all I think and do and
say,

Changing the winding path I
tread into the King's
Highway.

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Suggestions and requests from readers are always welcome. Write to the Editor.

STORM-SWEPT

H. FOSTER HOLMES

NIGHT!!!

The storm-swept Sea of Life is filled
with small craft,
 adrift in blinding fog—
 torn by angry winds—
 beaten by growling waves—
quivering, worn, almost submerged—
 out of the darkness
an anguished cry for God.

Suddenly a great calm,—the moon appears,
reflecting a silvery path of rippling splendor.

Look! What is that shadowy form?
A phantom figure walking on a sea of light!
See! The path is widening,—is more radiant!
Quiet! The illumination is revealing

IT IS THE SPIRIT OF CHRIST

How still the waters are—
Hush! Listen! Softly whispered words,—
“MY PEACE I GIVE UNTO YOU.”



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AUGUST, 1929

THESE ENEMIES

There is a man who prides himself on his enemies. He believes that to have a few carefully chosen, hand-picked enemies is a mark of distinction to a man of affairs. It shows that he has a following; that he has been a force in life. "Making Friends," an editorial in this magazine, has inspired him to request a companion piece on enemies. If, by writing about enemies, we shall impel this man to think vigorously, others will also think. By thought we may vanquish several, if not many, enemies. Shall we try?

Enemies are a subject of universal interest. Mostly we fear them. The instructions are to love them. Try and do it! As a matter of pure emotion, one cannot, but through intelligent thought, one may. The problem resolves itself into a process of reflecting upon where we are going in life. In this process, enemies shrink to their proper place and proportion.

Let us dissect and analyze this idea that we have enemies. Let us then piece our findings together into a new and better idea—make friends of our enemies, as it were.

Have enemies any value? Why do we have enemies? Who are our enemies? Knowledge dispels fear. By marshaling the facts, by summing up our knowledge of enemies in these three directions, let us see if we cannot stop being afraid of them.

Of what value is an enemy? An enemy puts us on our mettle. That makes him worth something. He tests us in the fire of conflict. For this we should thank him. In trial and conflict we should rejoice. These bring strength to a man. Men, no less than steel, must be tested. Steel cannot stretch and flex its muscles, nor become stronger for being tested. Men can, and do. A man's spiritual muscles *need* exercise. Every issue, every struggle, if faced fairly, puts virility and poise into a man's being. Soft foods and nothing else would turn our teeth to chalk. Inactivity makes strong arms flabby. Thank God, therefore, for trials and enemies to make us think, act and grow as men. Enemies are valuable.

The *necessity* for overcoming, the universal urge for achievement and expression, is no doubt the reason for having enemies. Enemies furnish the necessary resistance to develop the fiber of our being. The enemy who thus helps us may be a person, a thing or a circumstance.

In all ages, writers have been drawn to this subject of enemies. "If you want enemies," said Colton, "excel others; if you want friends, let others excel you." Everybody wants to excel. This saying implies that if you excel you *must* have enemies. As a reason for having enemies, this appears to be sound, but is not. The number of our enemies depends, not on how much we excel, but on how *incorrectly* we think. If we believe we must have enemies, we shall have them. If we think we need enemies, we shall acquire them. If we fear we shall have enemies, they will always be with us. If we hold to the old idea of perpetual conflict between good and evil, we shall have some good and much evil. Then it may be that our enemies will do us good and our friends evil, for Micah, the prophet, said, "A man's enemies are the men of his own house", and the Psalmist wailed, "Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

Whom may we count as enemies? No person. The adversaries whom we might place on our list of enemies under the dictionary definition are really but stimulants to right action. Who, then, are our enemies? No circumstance or thing. Lincoln proved that poverty may become a ladder to

WHAT RELIGIOUS SCIENCE DOES

We Should Approach Its Study Rationally

By ERNEST S. HOLMES

WE should approach the study of Religious Science rationally, never expecting to derive any benefits from it which its principle does not contain. For while it is true that we are immersed in an Infinite Intelligence, a Mind which knows all things, it is also true that this Intelligence can acquaint us with Its ideas only as we are able to receive them. The Divine Mind is Infinite. It contains all knowledge and wisdom but, before it can reveal Its secrets It must have an outlet. This outlet we shall be compelled to supply through our own receptive mentalities.

All invention, art, literature, government, law and wisdom that have come to the race have been given to it through those who have deeply penetrated the secrets of nature and the mind of God.

The Simplest Way

Perhaps the simplest way to state the proposition is to say that we are surrounded by a Mind or Intelligence which knows everything; that the potential knowledge of all things exists in this Mind; that the abstract essence of beauty, truth and wisdom co-exist in the Mind of the Universe: that we also exist in It and may draw from It. But what we draw from It we must draw through the channel of our own minds. A unity must be established and a conscious connection must be made before we

"How to Use Religious Science"

This article on Religious Science is the third of a series of four by Dean Holmes. The fourth and last article of the series, in the September issue, will be entitled, "How to Use Religious Science."

can derive the benefits which the greater Mind is willing to bequeath to us.

The Spirit can give us only what we can take; It imparts of Itself only as we partake of Its nature; It can tell us only what we can understand. The Infinite Knowingness becomes our wisdom only in such degree as we embody Its Intelligence. It has been said that we can know God only in so far as we can become God. This is a far reaching thought and should be carefully scrutinized. It is to be taken figuratively and not too literally, for we cannot really become God but we can and do partake of the Divine Nature, and the Universal does personify Itself through man in varying degrees, according to man's receptivity to It.

The Universe Impersonal

The universe is impersonal. It gives alike to all. It is no respecter of persons. It values each alike. Its

nature is to impart, ours to receive. When we stand in the light we cast a shadow across the pathway of our own experience. Emerson told us to get our bloated carcasses out of the way of the divine circuits.

A Riddle of Simplicity

It is a beautiful and true thought, to realize that every man stands in the shadow of a mighty mind, a pure intelligence and a Divine Givingness. Not alone unto the great comes the soft tread of the unseen guest. The arrogant have not perceived the simplicity of faith, but the pure in heart have seen God. The farmer has seen the Heavenly Host in his fields. The child has frolicked with Him at play. The mother has clasped Him to her breast and the fond lover has seen Him in the eyes of his beloved. We look too far away for Reality.

The intelligence by and through which we perceive that there is a Spiritual Presence and an Infinite Mind in the universe, constitutes our receptivity to It and decides Its flow through us. We have made a riddle out of simplicity, therefore we have not read the sermons written in stones, nor interpreted the light of love running through life.

To return to a sane simplicity is one of the first and most important things to do. All men receive some light, and this light is always the same light. There is one nature diffused throughout all nature; one God incarnated in all people.

The Divine Incarnation is inherent in our nature. We are immersed in an Infinite Knowingness. The question is how much of this Reality are we going to express in our own lives? The direct approach is always the best and the most effective. In so far as any man has spoken the truth he has proclaimed God, it matters not what his particular approach may have been. The scientist and the

philosopher, the priest and the professor, the humanitarian and empire builder, all have caught some gleam of the eternal glory and each has spoken in his own tongue, that language which is, of itself, universal.

Let us do away with a ponderosity of thought and approach the *thing* simply and quietly. It is the nature of the universe to give us what we are able to take. It cannot give us more or if It has given more we have not yet been able to receive the greater gift.

There is a teaching which says that God manifests through everything and is incarnated in all men; that all the laws of nature are some part of this Divinity and that nature herself is the body of God. The mechanical laws of nature are set and immutable, but the spontaneous recognition of these laws, gives us the power to bring them into practical use in everyday life and experience.

Here we have a dual unity; law and order, spontaneous choice and volition, conscious action and automatic reaction. The laws of the universe are to be trusted but we must come to understand them before we can use them. Once understood any law is available and is impersonally responsive to each and all alike. The universe plays no favorites.

Love Rules Through Law

In an intelligent study of the teachings of Religious Science we come to understand that all is love and yet all is law. Love rules *through* law. Love is the Divine Givingness; Law is the Way. Love is spontaneous; law is impersonal. We should study the nature of reality with this in mind and in this way we shall avoid two grave mistakes,—either viewing life as made up, only of mechanical laws, or viewing it as made up only of spontaneous actions, irrespective of law and order.

As we gain the broader viewpoint we shall see that life must contain two fundamental characteristics. We shall see that there is an Infinite Spirit operating through an infinite and immutable law. In this, Cosmos and not chaos finds an eternal existence in reality. Love points the way and law makes the way possible.

The Scientific Method

If we observe any scientific discovery we shall see that this is the way it works. Some man's mind discovers the law or principle governing the science; this is the way of love, of personal volition, of choice. This is the spontaneous element in the universe. Following this knowledge of the way the principle works; having discovered the operation of the law, the spontaneous element now rests its case on immutable reactions inherent in the law. All science is based upon proven principles.

But we should not overlook the significant fact that it is the *mind* which discovers and makes use of the mechanical law. Is not this mind the Spirit in us? But we can never completely fathom the Infinite Mind, we shall always be discovering new lands; consequently evolution will be an eternal unfoldment of the *more* yet to be.

Since it is the mind which must first come to see, know and understand, and since all future possibility for the race must first find an avenue of outlet through someone's mind we shall do well to look to the mind for the answer to all of our problems.

Undoubtedly we are surrounded by and immersed in a perfect life, a complete, normal, happy, sane, harmonious and peaceful existence. But only as much of this life as we embody will really become ours to use. As much of this life as we understand and embody will react as immutable law,—the reaction of the mechani-

cal to the volitional. The concept is wonderful and fraught with tremendous significance. In it is bound up our hopes and fears, our expectations and our future and present realizations.

Since an understanding of any law must first pass through our conscious mind before we can make use of it, it follows that with all of our getting we should get understanding. Should we wish to know a certain truth, we should state that this truth is already known in mind and this statement *will be true*, but the Over-Mind must pass into our mind before we can understand it. How, then, are we to accomplish the desired result? By stating that our mind *now* knows the truth about the thing which we desire to know. In this way we draw the Infinite Mind into our mentalities for definite knowledge of some particular good.

Contains All Knowledge

The Universal Mind contains all knowledge. It is the potential ultimate of all things. To It all things are possible. To us as much is possible as we can conceive, according to law. Should all the wisdom of the universe be poured over us, we should yet receive only that which we are ready to understand. This is why some draw one type of knowledge and some another and all from the same source,—the source of all knowledge. The scientist discovers the principle of his science, the artist embodies the spirit of his art, the saint draws Christ into his being, all because they have courted the particular presence of some definite concept. Each state of consciousness taps the same source but has a different receptivity. Each receives what he asks for, according to his ability to embody. In this way the Universal is Infinite, the possibility of differentiating is limitless.

Life always becomes to us the particular thing we need when we believe that it will become to us that particular thing. The understanding of this is the essence of simplicity. As all numbers proceed from the fundamental unit, as all material forms are but different manifestations of one formless stuff, so all things proceed from that which is neither person, place nor thing, but is the essence of all things.

Our thought and conscious receptivity differentiate this Universal Possibility by drawing it through our minds and causing it to flow into particular channels through the conscious receptivity of our different faiths. One state of consciousness will differentiate one kind of a result, another mental state a different manifestation.

Mental Work Definite

Mental work is definite. Each state of thought taps the same principle, each uses the same law, is inspired by the same Spirit, but each draws forth a different result. Here is multiplicity proceeding from Unity. This is what Emerson meant when he said that Unity passes into variety.

But someone will ask, can we bring out both good and evil from the One Source? Of course not. The First Principle is goodness, and only in so far as our thought and action tends toward a constructive program will it eventually succeed. We cannot buck the universe. It refuses to be budged from its course. We can only go with it. But there is plenty of latitude for personal expression. How then, are we to know what is right and what is wrong? We are not *going* to know, we already do know. Every man knows right from wrong, in its broadest sense.

It should be considered right to live and to enjoy living. To be well,

happy, and to express freedom is to be in accord with Divine law and wisdom. Here is latitude enough for the most expectant and the most enthusiastic devotee of Religious Science.

The Principle Restated

Let us restate the principle of our science. We are surrounded by an Infinite possibility. It is goodness, life, law and reason. In expressing Itself through us It becomes more fully conscious of Its own being. Therefore, It *wishes* to express through us. As It passes into our being It automatically becomes the law of our lives. It can pass into expression through us only as we consciously allow It to do so. Therefore we should have faith in It and Its desire and ability to do all for us, that we shall ever need to have done. Since It must pass through our consciousness to operate for us, we must be conscious that It is doing so.

The one who wishes to demonstrate some particular good must become conscious of this particular good if he wishes to experience it, therefore, he must make his mind receptive to it and he must do this consciously. There is no hocus-pocus in a mental treatment. It is always definite, conscious, concrete and explicit. We are dealing with Intelligence and should deal with it intelligently.

There is no "joker" in this deck. There is no occult trick in giving scientific treatments. It is just the reverse. Simplicity should mark our every effort and positivity should accompany all statements that we make into the law of Good.

The Secret Already Known

A treatment is a statement *into* the Law, embodying the concrete idea of our desires accompanied by an unqualified faith in a law which we now understand works *for* us, as we work

with It. Let us waste no further time looking for the secret of success or the key to happiness. Already the door is open and whosoever will may enter.

Undoubtedly each of us is now demonstrating his concept of life, but trained thought is far more powerful than untrained and the one who gives conscious power to his thought should be more careful what he thinks than the one who does not. The more power one gives to his thought, the more completely he believes that his thought has power, the more power it will have.

Treatment Active, Not Passive

A treatment is an active thing. When one gives a treatment he is not sitting around, hoping that something may happen, he is definitely, constructively, actively stating, sensing, knowing some specific good. This is in accord with the principle which we seek to demonstrate. If we give treatments without a definite motive in mind, the most we can accomplish will be to promote a salutary atmosphere; a passive meditation will never produce an active demonstration, any more than an artist can paint a picture by sitting down among his paints and brushes without using them. The mind must conceive before the creative energy can produce, we must supply the avenue through which it can work. It is ready and willing; it is Its nature to spring into being through our thought and action.

In an iron foundry the pig iron is thrown into a great furnace and melted. That which was solid becomes liquid, and is then poured in moulds which are fashioned in different shapes. The iron itself neither knows nor cares what particular form it takes; it was formless, ready to take any form supplied; if we did not place it in the proper moulds the liquid would assume no particular

form. This is the way it is in dealing with the subtle energy of Spirit, but the moulds are made in our own minds through specific thought, purpose and direction. We should be very careful, not to think that because we make the mould we must create the substance. It already exists, it is part of the life in which we live, a part of the universal energy. Definite moulds or concepts decide the shape which is to be created from the general liquid. This should prove to us that there is a specific technique in mental treatment which we should not overlook. If we wish a certain good we must instil into our own minds a realization of this specific good and then, as this idea is the mould we place in mind, it will be filled by the substance necessary for its complete manifestation of this good in our lives.

Therefore, if a man is seeking to demonstrate he must tell himself that he has faith in his power, in his ability, in the principle and in the certainty of the demonstration which he hopes for. Faith, being a mental attitude is according to law, and even though one doubts he can *overcome* his doubt and *create* the desired faith, definitely. If that were not so, only those who by nature have faith in God could ever hope to understand the principle of the Science of Mind and Spirit, which is subject to certain definite, immutable and impersonal laws, but—even though faith is a necessary attitude, it is something that can always be established by explaining the theory and proving the principle.

No Mystery in Truth

Faith in a certain specific statement has power to consciously oppose, neutralize, erase and obliterate the opposite mental attitudes. It is because of this fact that this study is a science that can be definitely used and

we must accept it as such. The mystery with which most people surround the knowledge of Truth, relative to this principle is not read out of It, but is read into It.

It stands to reason that if thought and faith, prayer, hope and appreciation are anything at all, they are definite. And if they *are*, and are definite, then they must be specific, if they are specific then they must unquestionably accomplish their desire.

Hope a Subtle Illusion

Too many, commencing their treatment in this manner, which is correct: "I know that the principle of intelligence within me will direct me, etc.," complete it with the thought, "Well, I certainly hope it does." Which is entirely forgetting any definite statement and is simply wondering if possibly some good will come along. This is not a treatment, and *is not* the scientific use of this principle. Hope is good, it is better than despair, but it is a subtle illusion and is an unconscious compromise having no part in an effective mental treatment. We should say to doubt, "where did you come from,—who is your father, etc. . . . You have no place in my mind. Get out! I realize that the faith within me neutralizes *all* doubt." This is the scientific use of a mental statement. There must be no compromise with the consciousness.

We have discovered what the principle is and how it works, now this is *what it does*. Specifically turn to that thought which tells us we do not know how to use it and repudiate the falsehood.

The principle that we have to demonstrate is perfect and in so far as we can compel the mind to perceive this perfection so far it will automatical-

ly demonstrate. *Experience has proven this to be true.*

We waste much time in arguing over things that cannot be answered. When we have arrived at the ultimate, *that is the ultimate*; it is the way the thing works. Therefore we have a right to say that there is a law involved,—that this law executes the word. We discover laws, find out how they work and then begin to use them. Therefore this question is answered when we say it is the nature of thought and of the creative energy, and the nature of being *to be this way*. I would say that Law is an attribute of God. God did not make Law; it co-exists with the Eternal. The Infinite Law and the Infinite Intelligence are but two sides of the Infinite Unity; one balances the other and they are the great personal and impersonal principles in the universe. Evolution is the out-working of the mechanical and involution is the in-working of the conscious and the volitional.

No Limit to Thought

When we think, something happens to the thought. The field through which thought operates is Infinite. There is no reason to doubt it. No matter how it is approached, to thought there can be no limit and so we will say it is the nature of Being to react in this way. Here and now I am surrounded by and immersed in an Infinite good. How much of this Infinite good is my good. *All of it*. And how much of It may I have to use? *As much of it as I can embody.*

Love and God are synonymous. Who knows not love, knows not God.

DIVINE FORGIVENESS

To Forgive Does Not Mean to Endure

By ALBERTA SMITH

IN striving to overcome the lack of true compassion and spiritual forgiveness, we need to reflect Love's healing compassionate ministry to all who need it. Then the privilege may indeed be ours of binding up the broken-hearted.

Perhaps one of the most striking illustrations of the quality of compassion and brotherly love is given in the beautiful lesson portrayed in the heart of the Bishop for Jean Valjean, that immortal character in "Les Misérables." The Bishop took in for the night the outcast who stole his silver candlesticks. In the morning the police brought the outcast back to the Bishop's house. The Bishop took in the situation at a glance and said, "Why I gave him those candle sticks. They belong to him. Let him go." After the departure of the police, the good Bishop put his hand on Jean's shoulder and said, "Jean Valjean, my brother, you belong to God now." And in that moment Divine Love entered the outcast's heart and he was transformed.

Such is the miracle performed by love. Peter asked his Lord, "How many times shall I forgive?" He was willing to obey the new rules up to a certain point but he thought there ought to be a recognized limit. This is why it seems so difficult to many of us to grasp the principle of Love.

The Master calmly made the astounding statement, "Love your Enemies," for He knew it is salutary to love.

Love is a creative force. One cannot become a good critic of music

without first loving music; one can never understand men and women unless one begins by loving them. Wherever we see Love we see something divine and wherever love is, there God is also.

We are all unfolding and growing together, learning that to forgive does not mean to endure but to do away with whatever is unlike God—to put it out of consciousness—to give the offending one a new likeness in our thought.

By seeing the true man, the Bishop could pronounce the mistake of Jean Valjean forgiven and wiped out so far as his own consciousness was concerned. This much we can do for another. Thus far is the atonement vicarious.

This is what Paul meant when he wrote to the Romans, "Therefore thou art inexcusable, oh man, whosoever thou art that judgest; for whenever thou judgest another thou condemnest thyself, for thou that judgest doest the same things."

Do we realize the true meaning of the expression "I forgive you?"

Let us not use it thoughtlessly.

When we forgive with practical and effectual forgiveness, we refuse to see aught but good—we are ready to declare all the good of the one who offended, for it is only through the pure transparent thought of the individual that the healing light of Truth can shine. Divine forgiveness can be reached only through our clear sense of forgiveness.

Love alone is the nature of the Presence which never leaves nor

forsakes us. The Divine Presence *always* responds to our call.

Then came to the seared heart of Jean Valjean a divine response of the Bishop's trust and faith in him when he said to him, "What need have I to know your name? Besides, before you told me, you had one which I knew—you are called my brother."

We are all familiar with the life of Jean Valjean. He had stolen a loaf of bread. He served nineteen years behind prison bars. He had entered in despair; he emerged a new being, for that which revealed itself to him sanctified him.

Many years after Victor Hugo gave to the world this beautiful por-

trayal of brotherly love—Dean Inge wrote:

"At the core of every man's soul, deeper even than consciousness, lies *the hidden man of the heart* who can hear God speak. And if in ourselves that inmost shrine is a temple of the Holy Spirit our words and actions will show from whence they came. Deep calleth unto deep—and those whose hearts God has touched can find their way easily to the hearts of others. The soul may have wandered far from its true home but when it meets one who has been there, who can bring it tidings of that dear and half-forgotten land, it will spring to meet him. *Here is someone who knows.*"

THESE ENEMIES

(Continued from Page 4)

fame and fortune. S. S. Van Dyne learned to coin money with his marvelous detective stories while flat on his back in a hospital. Any circumstance, any obstacle, may be capitalized. These are not enemies.

The true definition of enemies is given in Matthew, tenth chapter and thirty-sixth verse, as follows:

"And a man's foes shall be they of his own household."

Unquestionably this means that a man's enemies are the negative thoughts he permits to lodge in his mind. Fear, laziness, resentment, fault-finding, self-pity, gossip, hate and selfishness—these are enemies. These are the real foes to be conquered.

Enough has been said. Those we have been counting as enemies are friends. These we can love. The only enemies we must not love are the fears, negations and inhibitions, those foes of our own mental households, which we have been so fondly cuddling to our bosoms. Self-pity, resentment, sensitiveness, laziness, selfishness—this whole motley crew—shall we not know them for the enemies they are; ignore them, neglect them, forget them, starve them, into oblivion? And those we have been calling enemies—for them be thankful; to them, be magnanimous and kind.

A SPIRITUAL WILL

*A Sage of 102 Bequeaths a Philosophy of Life
to His Children*

By MIRZA ASSAD ULLAH

With Foreword by Ernest S. Holmes

FOREWORD

Time is conquered and a century turns back upon itself as the Ageless Spirit speaks through the voice of Its beloved devotee.

Sitting in the moonlit Persian Garden of Dr. Ameen U. Fareed, son of Mirza Assad Ullah, (who has now reached the venerable age of one hundred and two years,—) it was the privilege of a small group of people to listen to words of wisdom from this, one of the great philosophers of our century, interpreted by his son.

So profound were the thoughts of the sage that, learning of the following document written eleven years ago as a legacy to his children, we besought his permission to publish it. So deep and yet so simple are its truths, so far reaching its conclusions, that we feel it should take its place in the sacred literature of the ages and not become lost in the private archives of an individual family.

May it go forth to bless and to conquer.

—ERNEST S. HOLMES

INTRODUCTION

The object of the last will and testament is usually to bestow worldly goods upon those left behind, and it is customary to conceal such a document, and not to publish it until after the death of the testator. But where a man has accumulated no worldly store after a long life, and that not from inefficiency but from choice, but who has accumulated a great store of spiritual wisdom and experience, this he may bequeath and publish before his death, and it is a legacy of value not only to his children to whom he addresses it, but to all the world. Such a spiritual legacy we are privileged to present.

The writer is Mirza Assad Ullah, ninety-eight years of age at this writing, (now 102 years old) the only living contemporary and associate of Bab and Baha Ullah known to the western world. Not a zealot nor a partizan, not even calling himself a Bahai, yet in him lives the original spirit of the Bahai Movement as conceived in those early days. He was a close friend, associate and follower of Baha Ullah, entrusted by him with the most responsible, delicate and dangerous mission of the Bahai Cause. In the East it is customary to erect a shrine over the body of a deceased saint, whose followers resort to this holy place as a center of

faith, miracle and strength. So when the Mohammedan clergy succeeded in taking the life of Bab, that was not enough. His body must be utterly lost or destroyed, lest his followers erect a shrine thereon, and thus this Bahai religion, which they so feared, should be kept alive and continue.

The followers of Bab did contrive to get the body; but the fact of its whereabouts must not be known, lest it be seized and destroyed and the custodians martyred. Baha Ullah chose Mirza Assad Ullah for this task, and for two years he carried Bab's body about, concealed, until he finally secured its deposition on Mount Carmel where the tomb now rises. The responsibility, the dangers, the hardships and the terrors of this mission can scarcely be imagined by a westerner. Neither can we understand the importance to an eastern religion of preserving for the worshippers the body of their patron saint. For the followers of the Babi religion then and there were easterners by necessity with all an easterner's beliefs and prejudices.

For this service to the Cause, Baha Ullah promised Mirza Assad Ullah hereditary guardianship of the tomb, a dignified and lucrative office in the East. Of this he was deprived by subsequent events, but of this injustice he never complained. Mirza Assad Ullah never complained of any earthly happening. His mind is untroubled by these things. It lives in a world above them, observant, drawing the lessons from each fortune or misfortune, but untroubled and serene.

The really great men of all ages have been adequately appreciated after they have gone. So will it be with Mirza Assad Ullah, and yet that is not true so far as his immediate family is concerned; for he receives the full meed of honor and praise from those who have lived

longest with him. In all his lifetime he has been a deep thinker all along the way, a protagonist of right, a promulgator of truth, and of freedom, and of progress. He has traveled far and wide, visiting many countries and lecturing in all lands. He is teaching even now, at this his ripe age, with a keen mind, radiant spirit and a vigor that is extraordinary. With the fundamentals of the religions of the world no one is more familiar. He is an arch exponent of the necessity of liberalism in religious thought.

He comes from a family of men who did things, and who stood for principles. All the other members of his family pursued paths of statesmanship in Persia. They occupied positions of viziers, governors and executives of state. They all followed his father's proclivity towards statecraft; but he chose the path of discipleship, asceticism, and religious reform.

No one ever heard an unkind word from him about anybody in the world. His tongue can only praise, and pray, and bless. Therefore his life is a benediction.

He is the author of several works, a complete history of the Bab and of Baha Ullah in Persian and in English, "The School of the Prophets," and the "Sacred Mysteries."

MY WILL AND BEQUEST

By MIRZA ASSAD ULLAH

August, 1918.

Oh Ye, My Children!

It is now past ninety-one years since I was ushered from the invisible into this visible world; and through these years of my life I have experienced every state of existence—wealth and poverty; fame and renown; high station and its negation. In a word, all life's ups and downs,

all of life's vicissitudes and all its beatitudes. Nothing is left for me to experience, to see and to hear, for that which I was to see and to hear and to experience within a certain compass has been allotted to me.

However, I have still one desire which I trust will be fulfilled, and that is to live until the year 1926. This will take me beyond the century mark, but it does not matter, for I wish to see the beginnings of the fruition of the struggles of mankind. I want to witness the signs of man's coming of age, the firm establishment of the foundations of peace amongst nations. God, grant this my request, and thus all my desires in life on the earth-plane shall have been fulfilled.

And now I am going to write my will and testament for those who will survive me, and share with them what I regard as good working rules of life. I cannot leave for them treasures of the earth; but I can give unto them that which will endure longer and be more beneficial, namely, the heritage of thought and experience.

Oh ye, my children, and ye, my brothers and sisters and friends! This world in which you and I live, when regarded from the standpoint of reality, presents to us a lucid and high spectacle of all the states of existence. It is a world wherein the divine names and attributes become manifest. "Verily, I created man in order that I might become known unto him" applies to this world. It is a world in which phenomena reflect the numina; a world in which you see God as man; it is the valley and the mountain of Sinai, wherein you can hear the voice of God and see His manifestations, provided you take off your shoes of gross materiality and walk on hallowed ground. It is the world's fair of other worlds, wherein you see an exposition of all

things—if you are a good sight-seer, a close observer.

Having gone through the evolutionary steps of the mineral, the vegetable and the animal kingdoms, here in this world, we have our opportunities for great impressions and expressions. Wherever is made mention in religious writings of the nether world, it does not refer to this state of existence or this world; it refers to the states of ignorance—ignorance of Nature's laws in this world. The poet has well said, "To be merely in the world is to be ignorant of God; but to be fully conscious of God is to be really alive in this world."

Therefore, oh ye, my children: Endeavor with all your might and main to free yourselves from the nether side of inadvertence, of mere existing, as the animals do; but strive to have your eyes opened and your hearts attuned. Waste not a moment, but devote all attention to development of the noble virtues, the expression of the potentialities within yourself. Be not content with knowledge of one thing or the acquisition of one state, but endeavor to perfect yourself in all, for all knowledges are interdependent.

There is no greater catastrophe than that of being idle; there is no greater mercy than that of being occupied. Avoid all that which impairs your mental progress, and withhold your mind from anxious thoughts and worriment. At times of difficulties and vicissitudes, be like the duck upon emerging from the water, which shakes itself of all traces of the pond. Its feathers are dry at once. So must you be drilled and disciplined that no ordeal shall touch you. Always seek to find an aspect of happiness in all situations. If you look for it you will find it. For a happy state is the animus of man's inner life, and conducive to his physical health and well-being. Sorrow and

grief wilt the flower of your being and disturb your equilibrium.

Do not worry about tomorrow, and yet give due thought and attention to reasonable provisions for tomorrow. Be careless so far as the accidentals of life are concerned; but be careful of the essentials. Be always generous to those with you and about you. Place the highest value on your real selves and your work, and do not mark yourself down. Do your utmost in every situation, seek diligently and you shall find. Whatever you do for anybody, do it as for God, and it will be compensated by God. Do not regard your efforts as in vain. Let each effort be purposive, and each endeavor to the mark. Whatever you do in the way of service, charge it, but whatsoever you did and were not reimbursed, the law of compensation will take its effect indirectly. You need not record it in your debts and worry over it. Better forget it and waste no efforts at accountancy. The moral is, "Take the cash and let the credit go." And if perchance one who owes you, and to whose account you have recorded his debts, returns to you at some future time and pays his debt, receive it with grace and thank God for it. Forgive your debtors always, and hold no grudge against them if you have been lax in your own dealings with them.

This reminds me of a pleasant association I had when a young man in Ispahan. I had among my friends a well-known business man, a merchant, who had a very happy nature, and looked young and hearty, and whose company was always sought by people much younger than himself, because he was so jovial. He said to me one day:

"I am fifty years old today, and though I have been in business for many years, I have kept no ledger and recorded no debts."

I said, "How can you do this, when you are a business man? A business man with no books is incongruous!"

He answered, "In all my dealings I made it a point to arrange my transactions on a cash basis, and if I was asked for credit, I immediately thought a while and reasoned this way: "Will I forgive this man and forget this sum if he never pays me back?" And if I found that I could with good grace, I would do so. Otherwise I would right then and there stop the negotiations.

"I have always paid for all my purchases in buying my goods on a cash basis, and endeavored to do likewise with my sales. And so I have been free from worry. But now and then I would give credit, or even give loans, but would never record them; and whenever such came back to make payments, I would be delighted and consider the return as something found. My rule in business has been never to give beyond my means nor to seek beyond my wants, and though a merchant, I have ample time for study and have always had scientific and spiritual interests. During these fifty years I have not had a moment of worry. Therefore, I can truly say that I have had a wonderful time all along."

And the man looked so youthful, so radiant, so full of the ecstasy of life, that his story explained the cause for these wonderful effects on him.

My dear children, see to it that you are the riders upon the steed of the world, and not the beasts of burden heavily laden with the world. Conduct yourself always so as to be light of heart, deep of mind, cheerful of countenance, forward-looking, erect and straightforward. Verily, God has created you rich. He wants you to be self-respecting, self-reliant, self-realizing, but not self-seeking. Devote yourself to that which is

profitable to yourselves and your kind. God has endowed you with a mind for use, with thoughtful penetration, with members and organs for exercise. Your greatest capital is within you, but you must learn how to invest it. Let not your capital remain idle. Capitalize your powers, and the results are certain.

Oh, my children, never enter into any altercation or dispute with anyone. Let no hatred or prejudice take possession of you. If you want to know how ugly is your face when you are garrulous or quarrelsome, take a look at him who is quarreling with you. Avoid envy and protect yourself against jealousy. For both are corrosives and terrible explosives. Never enter a meeting or remain present any place where back-biting is going on.

Know, verily, that gossip is a smouldering fire, and avoid it. Wherever you see a town burned and a country razed to the ground, know that at the bottom of it there has been fear, envy and hatred. Therefore, guard yourself against it. God has bestowed upon you two hands and two feet. Wherever any gossip is going on, use both hands to stop your ears, and with your two feet hasten away from that abode. It is the base soul who gossips, and a low person who wastes his time in back-biting.

Oh ye, my children! Associate with people with justice and forbearance and loyalty; and with your enemies be forgiving and enduring. This is the path of well-being and ease and safety. When you are conscious of fear or hate in you, extinguish it with the water of forgiveness. Betake yourself to a quiet nook and calm yourself. Seek always safety away from the slough of despond.

Render unto your parents due respect and discharge filial duties promptly, and know verily that next to the invisible divine creative power,

your father and mother are your visible creators. It was through their instrumentality that you were brought into this world. Always be mindful of the vicissitudes of your mother during the nine months of gestation, and the period after your birth; her tender care for you. It takes a book to recount the services of the mother to her child. Be ever mindful how many a night her sleep was disturbed by you, and how much she did sacrifice in your life for you. And know that your visible creators and providers and caretakers and helpers are your parents.

There are certain blessings that attend the discharge of filial duties. Undoubtedly the immediate reward is the self-satisfaction of a duty properly discharged. Moreover, it does enhance opportunity and aid development and growth. The heart-felt thoughts of your parents go far to attract to you the good gifts of life. Under all circumstances learn to discharge the duties to all members of society.

With reference to your father and mother, the discharge of the duty is not merely respect and aid and services; and provision for their care; but moreover it is to be ever watchful of your life so that it may not bring sorrow to them, so that you will perform deeds that will make them happy and proud of you.

Teach yourself the value of deeds, and do not content yourself with words. Words may be likened to the blossom of the tree. They are pleasant to look at, but deeds are the fruits of the trees—they are both desirable, but the fruit is more enduring and beneficial.

Oh ye, my children! Pursue courses of study and paths of service that are beneficial to all. It is your duty to contribute to the community directly and the world indirectly some special gift of life. Do not al-

low yourself to get into a rut. Be ever striving and ever achieving, bent on the progressive penetration of the mysteries of life. The more you learn, the more you add to your wonder and amazement. Proclaim with those of old, "Verily, we have not realized Thee as Thou shouldst be realized. Reveal unto me, O Lord, the realities of things, and let my astonishment increase in the perception of Thy wonders!"

This, your father, who is approaching the century mark, confesses inability to comprehend the full measure of the meaning of the simple act of sleep, and its wonders, or that of nutrition, which acts he, as well as all the rest of mankind, performs daily. I could say now that I have done the same things more than 32,850 times in going through the daily routine of sleeping and waking in the morning and partaking of meals, and yet the comprehension of these two simple acts in full is not revealed.

Just marvel at man's nature! Almost a century I have partaken of the fruits of the trees and the variegated vegetables; yet now, when I commence my simple repast, I have the same intense relish as if I had never partaken of them. If you comprehend the full mystery of this simple act, you may go on comprehending the reality of other acts, and if you can comprehend yourself, you may comprehend the universe. How strange that men, who are unaware of the simple mysteries of life, and have not fathomed the secret of life's myriad transformations, can be so dogmatic and so arrogant. Verily, modesty and humility become the earnest seeker, and a meek attitude the philosopher on this journey of life.

Oh ye, my children! The state of sleep may be called the state of voluntary death, using the term "death" to denote merely one of the changes

of life. Now, according to the custom of preparing the dead (ablutions and shrouding, etc.), man must learn to prepare himself at night, and give a little time and thought as a preparation for his sleep. He must learn to detach himself from the routine of the day, or the thought of the morrow—disassociate himself, in other words. Sanctify and purify his spirit from all traces of hate and envy, jealousy and covetousness. He must close his ledger, if he has any. He should have his life so arranged that if that very night his spirit should take its flight, it shall be free from attachments of earth, and also his survivors shall find everything in perfect order. When this is done daily, it becomes an easy matter. Then, just before sleep, he must devote a few moments to the most joyous thought, or the perusal of a happy poem, with the expression of a heartfelt prayer for all mankind. Then his sleep will not only be a refreshing sleep, but in his sleep he will have spiritual explorations and sub-conscious experiences of great value.

It is well, upon wakening, to be in the habit of recording any visions or dreams. Many of the dreams following this preparation are prophetic and are a guide to his life. I have a prayer which I use and would recommend for reading just before sleep. It is this:

"O Life, thou ever-surging Ocean of Joy, submerge me in the depths of Thy being, and with perfect composure and perfect tranquility let mine eyes see Thy beauty, Thy splendor, and Thy guiding hand."

Upon rising in the morning, make it the rule of your life to act as if you have arrived from a journey. Greet the members of your household, or the guests who may be under your shelter with the smiling face of one who has been far away, who has just arrived. The greatest pleasure of a

journey is that of meeting your loved ones after you come back from a long separation. Why not experience it daily? Regard the waking of the morning as the beginning of a new day, with its charms and opportunity. Do not confine your felicity to your family, but be happy in your dealings with all your business associates, with all men you may meet during the day. Express joy, peace, happiness. There will be a response of joy resounding in the world.

Do your work in the same spirit as you would pray. Every industry or activity well done is a prayer. Devotion is not confined to words. Rather, devotion is a matter of deeds. Be with God in all you do, in all you see, in all you hear. That means, be your highest self. Make it the rule of your life to take a half hour daily at noon, and half an hour in the early morning, and if possible, half an hour in the evening prior to sleep, for meditation exclusively.

Simple Rules to Be Followed at Meal Time

Never partake of food until you are really hungry. Commence half an hour prior to your meal with a glass of water, and sip it slowly. Have you ever watched the birds and observed that with every drop of water they drink they give a silent expression of praise, of exhilaration? They lift up their heads in gratitude to the blue sky of heaven, giving each drop an opportunity to be assimilated, and ye, who are birds of wisdom, nightingales of paradise, must grasp the chalice of the precious fluid, whence proceeds all life, and manifest reverence and deliberation as you slowly quaff its contents.

Likewise with every particle of food. Let some thought accompany it. Be not in haste nor in a state of anxiety, which state is a by-product of greed. It is well, during your

hour of meal, to think your happiest thoughts and to speak of themes that are cheerful, for undoubtedly they will aid your physical welfare.

Remember that you must appreciate your food, and express supreme satisfaction with whatsoever is placed before you. Do not be asking for something that is not there, for it is ingratitude to the articles that are ready to welcome you and to be assimilated by you. In that spirit a morsel of stale bread is a delicious meal, or the heart of a lettuce most enjoyable.

Do not rush to your activities after meal, but devote a few minutes to restful meditation or joyous silence. Eat less; rest and exercise more. Treat your food as friends to be conserved. If you will bestow upon any of the so-called commonplace articles of food the thought that each one has gone through a journey, a period of evolution, from germination of the seed until it has reached the table and is placed before you in the best of style, and comment on its virtue or beauty of form, if it be a vegetable or some of the variegated fruits, you will add to your thinking capacity as well.

Verily, an Hour of Serious Thinking is Preferable to a Thousand Years of Blind Prayer.

An hour of serious thinking is the most precious hour in a man's life. The thoughtful hour is the hour with God; not with the imaginary God somewhere in the sky, but with the God of your own being, your immediate companion and comrade; the God of your being, who may be a stranger to you because of lack of your serious meditation and quiet contemplation. Blessed is the soul who has tasted the joy of this intimate communion with his own God.

Ohadi, a mystic poet, has said, "Ohadi has been for sixty years ignorant of himself, wallowing in the

mire of materialism, pricked by the thorns and shaken by the winds. At last, one blessed morning, he discovered the beauty of his own loved one." It took this mystic poet sixty years to find himself, but there are many in the world who do not discover the traces of this immediate creator in their lifetime.

This hour of meditation, or period of contemplation, may be called the time of man's ascension to the highest state of his consciousness. It is the hour of meeting God—that is, the God of your own being. Its exercise will develop divine self-reliance. The self-reliant soul is like the inmate of a house who owns the house. Rented dwellings, like loaned objects, are precarious. You never know when you will be turned out of that dwelling. These periods of relaxation and devotion give you an added zest to march onward and achieve progress.

In the pursuit of your work, be like the lover in pursuit of his loved one.

Oh, my son. At dawning be ye like unto an opening bud; at eventide be ye like unto a full-blown anemone; and at night be ye like an enclosed bud. At all times be fragrant and joyous. Oh, my son! Plant ever the seed of divine love in the heart. Thus you may ever have a harvest of love's fragrance in order that ultimately the flower of "Verily, I am God" may bloom upon thee, and exhale its fragrance to all the world.

Oh, my son: Hearken with listening ears to this fatherly advice. Let not the joy of today pass thee by. Grasp with both hands the chalice of immediate happiness, for the thief of time is in ambush ready to cause a slip betwixt the cup and the lip. Again, there is the thief of regret, and remorse for the past, and greed for future gains.

Protect yourself against all these thieves; they are your ferocious enemies. The accomplishment of worthwhile pursuits is dependent upon a tranquil mind and true penetrating thoughts. Worry and anxiety, regret or remorse, are the robbers of these invaluable assets. Therefore, whenever the hand of regret is extended from behind the veil of time, sever it at once with the sword of detachment, and when you hear the lisping of greed, cut it at the bud.

Bury the dead past beneath the soil of oblivion, and withhold your gaze from the unborn of tomorrow, in order that your youth may be preserved and your joy of today may be conserved. If this advice be carried out, your life will ever be a banquet, and success will attend every effort.

The revolutions of the planets are measured in hours and seconds of time; the revolutions of the life of man measured with divine hours and seconds; and each day is comparable with a thousand years. The cash basis of your present day is incomparable with the credit of time. Woe unto the negligent! Alas for those who are heedless! You can retrieve a fortune, but you cannot retrieve a second of your life.

Oh, my son! In your dealings with your fellow-men, manifest patience and fortitude, and regard them and their moods in the light of the days of childhood; the changes and moods of children, their squabbles and quarrels, and yet children forget their troubles very quickly and make up readily.

Oh, my son: Be patient in vicissitude, generous in wealth, forgiving of trespasses and forgiving of faults. As a man soweth, so does he reap. Whenever a door is closed before you, be hopeful and expectant that other doors will open before you. When-

ever you have sustained a loss, be ever expectant of unexpected gains. Be not complaining in poverty and not overbearing in prosperity. On this life's journey it is well to experience all conditions and to learn a lesson from every experience.

Under all circumstances be grateful and patient. Verily, patience is the key that unlocks the treasure-house of attainment. It is well often to recall the lessons of experience in order that they may serve you in good stead.

Oh, my son! All things that are in the world, in all its kingdoms, bear the names that man has be-

stowed upon them. He has called the earth his foot-stool, and the blue above him of the endless ether, the heavens; he has called the central luminary, the sun, and the reflected orb of night, the moon. He has given names to all the stars and satellites, and all the elements; all the birds; all the animals and beasts of the fields.

The dictionary of names and attributes—all these designations and differentiations between good and evil—is his relative differentiation. Even the divine concepts and the basic principle of the God-head are

To Mirza Assad Ullah, The Evening Star

By CLARE WOOD SHIPMAN

(From "*The New Orient*")

How lightly does the cloak of all your years
Fold you about, caressingly and kind,
Sequestered, where the music of the Spheres
Sings through the garden of your quiet mind.

A mountain lake's cool breast folds specks of snow,
Revealing heights caught in the depths of it;
And you give back what saints and sages know.
High in your tower a silver light is lit.

Bright strands of golden thread are woven through
The cloak of all your years; and gems are set,
Jewels of all your years; great thoughts and true
Make the bright circle of your coronet.

And thoughts of you, the garden where you are,
Drift like the beauty of an Evening Star.

the fruits of his beneficent imagining.

Therefore, know the great power that is resident in you, for you are the son of man. Strive to manifest greater powers and fuller manifestations of inherent virtues. Know verily that all that is, is good, and rests upon man's thinking as to results. May you realize the full measure of your potential powers.

Oh ye, children of God; It has been said by one of your elder brothers, "Whosoever does good to the extent of a mustard seed, verily he will see its return a hundred fold, and whosoever does evil to the extent of a mustard seed, that he shall see, even so." In the case of children, it is often visited in their own children.

O Father of Fathers, and Mother of Mothers, Spirit of Life! I seek thy favors upon my children, your children. Open their eyes that they may see Thy light independently, that they may investigate Thy reality and be thus freed from blind imitation and blindly following!

Translated from the Persian by
Ameen U. Fareed, Los Angeles, California, August 25, 1924.

CHOOSE—DO NOT OUTLINE

By EDYTHE O. GOLLOS

To choose, but not to outline, that is one of the most important lessons of the Truth. Being individualized manifestations of God, we have the right to choose what we have need of, what we want and what we desire, but never should we outline the source through which or by which our supply must come.

We should make our desires definitely known to the Infinite Mind, whether that desire be for Health, Wealth, Love or self-expression; we must know that we are not to depend

upon any one person, place or thing, but upon the Infinite Wisdom of God within us that always knows the right action, for it is already definitely established in the Infinite Mind what we have need of and the supply for that every need is already met, and if we "mentally" get ourselves out of the way and know that Infinite Intelligence within us knows the source that is best for us, we will receive the perfect manifestation.

It is proven again and again that when we desire to make a demonstration after choosing what we desire and then set about to designate the channel through which it must come, we invariably find the manifestation comes through an entirely different source. We may even through our tense desire along a given line, close up every other avenue through which it might come, and the result is that we do not make our demonstration.

It is for us to ask, then know that the Infinite Intelligence of God within us knows the best way, and when we definitely do this then "surely do the signs follow."

WHAT I SEE

What I see in another is the thing to watch out for in myself. Am I resentful of criticism and impatient of correction? By the very mental act of resentment I attract criticism. As I learn to rise above criticism it fades out and I cease to experience it. We make our own environment. We cannot blame others for discord for we ourselves hold the key to every situation. We could not see faults in others that were not potential or active in ourselves. Deny them; then look for the positive factor; find some virtue to praise. The pathway to harmony and peace lies through the valley of beautiful thinking. Use self control. See good and not evil.

DAWN IN THE DESERT

The Hopi Indian Greet the Day With a Prayer of Devout Thanksgiving

By PETER CALL

THE first grey light of dawn breaks upon a Hopi Indian village in the barren desert of the Great Southwest. The sun is not yet risen but the night is gone and where but a moment earlier all was still without a living thing in sight, now the walls and roofs of the pueblos are dotted with the figures of a primitive people greeting the newborn day.

As with mankind everywhere, the Hopi or "Peaceful" Indian has his daily labor to perform. Water, scarce and precious, must be brought from the distant desert pools; crops must be irrigated in advance of the withering midday sun; cattle and sheep to be turned out to forage the desert for food, and corn must be ground and bread baked for the meager meals of that day.

But for the moment all these must wait, for the Hopi Indian begins his day by speaking with his God. Essentially religious, as a ritualist he has no superior on the face of the earth. From four to sixteen days of every month are given over to religious rites and every act from the cradle (hobe) to the grave has its religious side.

But in this early morning hour the Hopi Indian is not concerned with rites. Later in the day he will dance and place prayer sticks as offerings to his gods. But at this hour he stands in silent meditation endeavoring to realize the Great Spirit which governs all—and silently waiting for the call from the Kiva or place of cere-

monies which greets the first glow of the rising sun—

"All people awake, open your eyes, arise—

Become *Talahya* (Children of Light)

And let all hearts be glad."

At that call, the Hopi Indian raises his eyes, the silence is broken and out of the low drone of many voices may be discerned the words:

"Tchumali, Tchumali, shohkoya
Yaami hiesho taatani Tchupatchink;
Shohkoya, Shohkoya."

"Spirit, Spirit, I thank thee; Thou hast given thy sons life; I thank thee, I thank thee."

They have been called heathen, these simple, peaceful souls of the desert who in every detail of their lives offer a thanksgiving to their gods. In the early morn, a prayer of thanksgiving for life only—there on the desert where each day presents one or many obstacles to survival.

The civilization of the white brother is slowly forcing itself upon the Hopi making him see the advantages to be gained from the coin of the realm. Temples to gods and religions of which he is slow to learn are rising in numbers around him. He has not been slow to learn from the white man that "what you can get is yours" but at least for the moment, as in the ages past, in the rosette dawn of a desert day there is still to be heard—

"Tchumali, Tchumali, shohkoya."

MEDITATIONS FOR AUGUST

THURSDAY, AUGUST 1

I am not subject to the Law of Averages.

The Universal Mind has worked by a law of averages for the advancement of the race, and has not been concerned with any particular wish of any special individual. But the race has now been brought to the point where at least some individual members have awakened to the fact that they can give direction to the Universal Mind. When our wishes are in accord with the forward movement we are "aiding Nature" by consciously utilizing the Universal Mind. The teaching of the Bible is that the Great Purpose has been to produce individuals capable of doing just this. Jesus said, "Hither-to the Father worketh, but now the Son works."

FRIDAY, AUGUST 2

The Universal Mind receives the impress of my thought.

The Cosmic Mind is Subjective Mind. That is the reason "it is done unto us according to our belief." The Subjective Mind reproduces the individual's conception of himself. Jesus said "As a man thinketh in his heart so is he." A more recent writer has worded it thus: "What a man has, as well as what he is, is the result of the subjective state of his thought." When we realize that Subjective Mind takes us at our own valuation we shall be more interested in "making a good impression."

SATURDAY, AUGUST 3

Universal Mind is an impersonal force which I can direct.

The Universal Mind has no will of its own. That faculty of the individual mind which we call "will" is, in the Universal Mind, a Law of Tendency. When we realize that man derives his desire to experience "Life more Abundant" from the Universal Life-Spirit, we shall also realize that the Law of Tendency of the Universal Mind is toward Life-Givingness. A hypnotized person is in a subjective state and will act upon practically any suggestion except one that he kill himself. That is because the Tendency of the subjective mind is toward Life-Givingness. Therefore when we, through the dictates of our will, direct the Universal Mind in such way that manifestations of a more abundant Life will result, we are utilizing the power of Universal Mind in accord with its own Tendency. The Universal Mind has been called "the Servant of the Eternal Spirit through-out the ages," and the Tendency of a good servant is to obey its master.

SUNDAY, AUGUST 4

I can specialize the Creative Law to meet my needs.

Our teaching is one of Unity. We recognize only One Universal Spirit and call it God. This is *First Cause*. The nature of Its activity is Creative. When this First Cause acts from the

relative position of man we call It *Relative First Cause*. The nature of Its activity is still creative, but It is now working from an Individualized Center relative to Itself. By studying man we deduce the manner of Cosmic Creation, and since it has been found that that which we *contemplate* as being or existing does come into being, we therefore deduce that the Universal Spirit *contemplated* Itself as individualized. The creative power can be so directed by man as to cause to appear some "thing" which meets his need. That "thing" becomes a source of *Secondary Causation*. For example, suppose you have "demonstrated" an automobile, that automobile becomes Secondary Causation in that it causes you to do things you would not otherwise do, such as contacting machinists, gasoline stations, etc. As awakened individuals we can consciously start new trains of "Cause and Effect," and can thus specialize the Creative Law to meet our needs.

MONDAY, AUGUST 5

Principle is not bound by precedent.

Through the creative power of our thought we are dealing with a boundless principle. Existing conditions are always results, and never "first cause." So long as we consider ourselves bound by conditions we are blind to the fact that we can transcend conditions by entering the realm of Causation. "Ye shall count the things that *are* as though they were not." While an undesired existing condition receives the attention of your thought you are holding that condition in place. Mind will create a new condition if you will give it a new model.

TUESDAY, AUGUST 6

My Thought-Power works in the region of Spiritual Beginnings.

"The things which are, are not made of the things which do appear." In other words, there is a Universal Unseen Substance from which all visible things are made. This Substance will take new forms in proportion as we think new thoughts. There is no limit to the possibility of new creations, but the Substance will lie dormant as far as we are concerned unless we conceive of new conditions under which it may manifest itself. Exercise along this line will cause us to realize that there never was a line of demarcation between "spiritual beginnings" and "material endings." Emerson said, "I say matter is spirit." And Jesus said, "I am Alpha and Omega, the Beginning and the End."

WEDNESDAY, AUGUST 7

I am immersed in the Substance of God.

A thought of Lack is reflected in a condition we call poverty. Picture a mirror in which you behold a beautiful flower,—you know that there must be a flower held up to the mirror else you would not behold its reflection. Recognize that if Poverty is reflected in your affairs it is because Poverty is held in consciousness. Try the experiment of holding Abundance in consciousness, and the resulting prosperity will prove to you that the Creative Power (which we call Subjective Mind) reflects back to you your belief.

THURSDAY, AUGUST 8

I am growing daily in a knowledge of Truth.

"It is done unto us according to our belief." If then our desire is for a knowledge of Truth let us not close the door by lamenting our lack of ability to understand. Nothing affects us until it becomes our own belief. Let this, then, silence forever any fear of "malpractice." You say "I believe So-and-So is trying to malpractice me." If that is your belief so shall it be done unto you. No one can malpractice you but yourself. It is the Truth we wish to see manifested in our experiences, and we can only *know* a thing by experiencing it. Therefore let this be our belief: "I am growing daily in a knowledge of Truth."

FRIDAY, AUGUST 9

I create my experiences.

You say, "Surely I am not to blame for my misfortunes." No, not to blame, but the creator of them, never-the-less. Unless we are willing to admit this we have no foundation upon which to build up happy experiences. Look the misfortune in the face and say, "Yes, this situation exists, but it is a result and not an entity. It is something I am experiencing, but it is not *me*, and it does not express my highest concept of myself. However, I can change the situation by holding in consciousness the good I wish to experience, for I am a Creator through the Power of my Thought."

SATURDAY, AUGUST 10

Good health is my birth-right.

We recognize both sickness and health as results of our attitude to-

ward Life. Fear is acknowledgement of belief in a Power of Evil, and this belief is expressed in a condition we call sickness. Do not try to heal the condition. Convince yourself that there is just One Power but you have used it in a way that has produced an evil result. If you turn out an electric light you do not say an Evil Power has brought in Darkness. Push the electric light button in the right way and the room will be flooded with light. Contact Life in the right way and you will be healed. This can best be accomplished by recognizing that just to the extent that Life, Love, Happiness occupy your thought as actual realities a condition of Health will automatically be manifested.

SUNDAY, AUGUST 11

There is no Divine Power opposed to my best interests.

"Thy will be done." When misfortune has come upon us in the past, we very likely, after the first feeling of rebellion wore itself out, assumed a resigned attitude and said, "Thy will be done." As we grow in a knowledge of Truth we have a higher concept of God. Zeno, in the sixth century before Christ, observed as he traveled about, that the Ethiopian God was black-skinned and flat-nosed, and that the Thracian God was red-haired and blue-eyed. Truth changeth not, but our concept of Truth is a sliding scale. If, as we believe, there is only the One expressing Itself then the self-consciousness of Man must be God conscious of Himself as Man. How, then, can Man's misfortune be God's desire? It cannot. If we really felt it was God's desire, would we not be interfering with the Divine Plan in any attempt to remedy the matter? God is the Great Affirmative and can never be expressed in a ne-

gation of Good. That is the reason we feel that we are not expressed by misfortune. Thus doth the Spirit prompt us to use the Creative Power of Thought in such way that our highest concept of Good will come into appearance. *This* is God's will.

MONDAY, AUGUST 12

My affairs express Peace and Harmony.

Harmony is the arrangement of many notes so that they unify as one. We all have many relationships,—family, friends, business, and they all reflect us. If we are confused, inharmonious in our own thought, our relationships express this state and we call it discord. If, on the other hand, we have “found ourselves,” in other words, have come to recognize the Unity back of all things, and are permitting that One Grand Note to express through us, the expressions will combine in a Beautiful harmony,—the Symphony of Life.

TUESDAY, AUGUST 13

Beloved, now are we the Sons of God.

We need not die to attain divinity. Divinity is expressed in and through humanity, and we are as divine now as we shall ever be. The sooner we understand this the sooner we shall begin to act as we think divine beings should act. “Now is the accepted time, now is the day of salvation”,—salvation from the belief that you are not divine. This is the only salvation, and it can come to you only as you perceive its Truth.

WEDNESDAY, AUGUST 14

I receive my just reward.

If we could analyze the thought of the man who is always being cheated we should find a cheating thought. We cannot hide ourselves so deep but that our conditions will reveal us. Being cheated is the just reward of the man who expects to be cheated. Cause deals out to us the only possible Result. The person who feels that he is richly repaid in the service he renders will be found to be richly repaid for the service he renders.

THURSDAY, AUGUST 15

My life is expressed in ways of Beauty.

The Beauty of Holiness does not remain aloof from Man but finds a means of expression through the thought that unifies with it. The realization that our life is God opens the door for the Beauty of God to reveal itself in our experiences in a myriad ways. A beautiful character, a beautiful life, a beautiful experience, a beautiful flower—these are letters of God's alphabet of Beauty.

FRIDAY, AUGUST 16

I work easily and am not fatigued.

It is not the actual labor which wears us out, but the thought that the work is hard. One of the old Greek philosophers taught that even an arrow in its flight is always at rest. Instead of living in the moment that now is, realizing that the exact spot where we are is the center of the Cosmic Wheel, we permit the thought to rush ahead dragging the body behind it. We never seem to quite catch up;

hurry is an up-hill road that keeps us panting for breath. "Let us learn a lesson from Nature," says Emerson. "It always works by short ways. When the fruit is ripe it falls. When the fruit is despatched, the leaf falls. The circuit of the waters is mere falling. The walking of man and all animals is a falling forward. All our manual labor and works of strength, as prying, splitting, digging, rowing and so forth, are done by dint of continual falling, and the globe, earth, moon, comet, sun, star, fall forever and ever."

SATURDAY, AUGUST 17

*There is guidance for me,
and by listening I shall hear
the right word.*

"For you there is a reality, a fit place, and congenial duties. Place yourself in the middle of the stream of power and wisdom which flows into you as Life; place yourself in the full center of that flood; then you are without effort impelled to Truth, to right action, and a perfect contentment."

SUNDAY, AUGUST 18

*I live in a world of my own
creation.*

Our outlook on Life creates for us the special world we live in. Is your world a thing of beauty and of joy, of delightful anticipation, and satisfying surprises? It will become so at thine own behest. The world you move about in day by day is the enactment of the forms of thought you entertain. Shakespeare knew this when he wrote "the world is but a stage, and all the men and women

merely actors." Do you like the part you are acting? If not, why not cast yourself for the "star" part? When you start out in the morning greet with a smile *your* world which has decked itself out in beauty for the occasion. Smile in your heart on those you pass,—they are strangers in your Kingdom of Love. At high noon the sun is over *your* head, and when the evening closes in, the twilight-song of Nature will bid you a fond Good-night.

MONDAY, AUGUST 19

I put my life into every act.

There is an adage which runs thus, "If a thing is worth doing at all, it is worth doing well." By mental reservation we resist Nature. Abandon yourself to the thing to be done and you will be pleased with the result. Put *yourself* into it and it will represent yourself. "The value of the universe contrives to throw itself into every point. The true doctrine of omnipresence is that God reappears with all His parts in every moss and cobweb."

TUESDAY, AUGUST 20

*The perception of the inex-
haustibleness of Nature is an
immortal youth.*

All things are relative. By comparison we are young and by comparison we are old. We view our wealthy neighbor and feel poor indeed. A beggar asks an alms of us, and as we toss him a coin we thank God that we are not as other men. Our present perception is the point on the Thermometer of Infinite Possibility to which Wisdom has thus far lifted us.

WEDNESDAY, AUGUST 21

Progress is the Law of my Life.

Life never gets in a rut. Nature is always revealing her heart; the movement of Deity is from the inside out. In the spontaneous action which is the natural expression of right impulses the Universal Spirit forever emerges and views with pleasure a new world from the threshold of my new perception of Truth.

THURSDAY, AUGUST 22

I abandon myself to the Supreme Mind.

With each yielding to a divine impulse we break the crust of appearance, and breathe the pure air of God's contentment. The Soul of the Universe meets me as by appointment when I go where it is,—and it is wherever I recognize it to be. Through abandonment to the Supreme Mind we enter the concourse of the great of all time. The truth they spoke is now understandable by us because we have entered into the same place through the only entrance open to us,—ourselves.

FRIDAY, AUGUST 23

My Life is a sermon.

We may not all be preachers in the ordinary sense of the word but all may teach the blessing of constructive thought. "Actions speak louder than words." Our lives prove our belief. "Truth crushed to earth will rise again, though all the world o'erwhelm it, to men's eyes." The evidence of your thought is written in type so large that "those who run may read."

SATURDAY, AUGUST 24

I will lift up my voice with praise and with thanksgiving.

When we fully understand that there is a reciprocal action on the part of the Universe which enables us to demonstrate our desires we shall be "continually in Thy courts praising Thee with the harp and cymbal." If we always thought of the voice as the medium for praise it is unlikely that the vocal organs would become impaired. The habit of thanksgiving for blessings received builds up a subjective remembrance of success, thus making demonstration easier of accomplishment.

SUNDAY, AUGUST 25

I thank thee that thou hearest me always.

Jesus knew that there was a responsiveness on the part of the Universe,—a reciprocal action to his own belief. This was the reason for his "miracles." We, too, will perform "miracles" when we realize that the Divine Ear always hears and always agrees with us. This is the meaning of the scriptural passage, "The words of the Lord are yea and amen."

MONDAY, AUGUST 26

It is not that which goeth into a man that defleth him, but that which proceedeth out of his own heart.

The French have a saying "Evil to him that thinks evil." If we think a thing is evil, to us it is evil, until we change our thought regarding it. If we had no concept of impurity we should "be as the angels in heaven." That is, all our concepts being of

perfection we should be in a state of perfect innocence. Good and Bad are two ends of our human Yard-stick of Conduct. We must be conscious of what is meant by impurity or we would have no means of recognizing purity. The Truth is that which Is, but we call it by different names. Jesus plucked corn on the Sabbath Day and was called a sinner,—by those who had a consciousness of what they called sin in their own hearts. There is no “problem of evil”,—but there are many who dwell in thought upon that which they call evil, thus crowding out that which they call good. Among such, “the Son of God (Christ-consciousness) hath nowhere to lay his head.”

TUESDAY, AUGUST 27

All that the Father hath is mine.

When we come to know that “our life is hid with Christ in God” we shall enter into the fullness of His riches. There is a Christ-possibility in every one. By this we mean the ability to recognize himself as an embodiment of the one Life we call God. When this At-One-Ment (Of One Mind) is perceived the Christ has been born anew. Some are babes in Christ, and some are masters in Christ, but no one is without the possibility of recognizing himself as a center of God-Life,—the fact of existence is the proof. The more aware we are of our Divine inheritance the more of the Father’s gifts we shall claim as ours.

WEDNESDAY, AUGUST 28

I am casting my net on the right side.

The disciples had fished all night and had caught nothing, and with

the dawn Jesus appeared unto them and told them to cast their net on the other side of the boat. They thought they had exhausted “the tricks of their trade” but the story runs that they were rewarded with such a draught of fishes that their nets broke. We too have become discouraged, not realizing that all we have to do is to follow the Master’s instructions,—and His word to us is “The things, what-so-ever ye desire, when ye pray, believe that ye have received them, and ye shall receive them.”

THURSDAY, AUGUST 29

The Law of Cause and Effect is my best friend.

Every normal person wants friends, and yet we have failed to recognize our best friend, the Law of Cause and Effect. It will give us our Heart’s Desire, for in its storehouse are the riches of Health, Love, Wisdom, Supply, Beauty and Joy. With these gifts surely friends will not be lacking,—and we shall be able to *be* a real friend for we shall introduce them to the Law of Cause and Effect.

FRIDAY, AUGUST 30

I am linked up to Infinite Power.

We never see Power,—only the things it does. What do you wish to accomplish? Has the thought of weakness, inability, inferiority, sapped your strength? Know then, that there is only the One Power and that it is yours to use. There is not a Power of Health, nor a Power of Wealth, nor a Power of Happiness,—but when you consciously line up with Life, Substance, and Joy you will be specializing the One Power to

meet your individual needs. We do not have a different telephone company, nor even a different telephone instrument, for every one we wish to telephone to. We use the one telephone, but the "Number" we obtain depends on the "Number" we give to Central.

SATURDAY, AUGUST 31

My Success does not depend on people or things.

We are building on a sand-foundation so long as we feel that our success depends on people or existing conditions. Such a belief is much more likely to end in failure. When we are awake to the Truth of Being we shall know that we have only ourselves to reckon with, for within every human soul is an abiding-place of the Most High. "Every man is an inlet and may become an outlet of the Infinite." "The Highest God and the Inner-most God is One God." That means we need not look outside ourselves for the Possibility and the Assurance of Success.

EVERY THOUGHT MAKES ITS IMPRESS

By ANNE V. LELAND

Every thought I think, every word I utter, makes its impress, not only upon my own subjective state of mind, but upon Universal Subjectivity, which being Law, impersonal and neutral, sets to work to objectify it in experience. It, therefore, behooves me to neither think thoughts, nor utter words, which I would not wish to see manifested in experience.

Nature of Subjectivity

Subjectivity, having no self-conscious intelligence of its own, has no "sense of humor," cannot "take a joke," cannot separate the wheat from

the chaff. By its very nature it must accept what our conscious mind—sometimes even our unconscious impressions—places in it, carrying it to its logical conclusion, unless neutralized by a change of thought or belief.

The knowledge of the inevitability of the working out of our conscious thoughts and unconscious tendencies, should place us on our guard against entertaining any but those ideas which we would like to see objectified in experience. For as in all things "an ounce of prevention is worth a pound of cure," it should be easier not to plant the seed than to uproot it, once it has been planted and started growing. But that we can uproot both seed and growing plant is the message of hope that comes louder and clearer to the seeker after Truth. Sometimes slowly, bit by bit, sometimes with astonishing swiftness, we can weed out the undesirable, bringing into our experience that consciousness of the innate rightness of things when unclouded by our wrong interpretations of Reality.

"Eternal Vigilance is the Price of Liberty." If we would be truly free, let us guard the citadel of our Subjective Mind, allowing no enemy thoughts to enter and endanger our birthright of health, happiness and abundance.

THINKING

What will not a man do to avoid the labor of thinking? There is no expedient to which a man will not go to avoid the effort of taking thought. Yet Emerson says, "*As fast as any man becomes great, that is, thinks*"—Shall we be whipped this way and that by emotions and circumstances, or shall we take time to be quiet for a few moments, at least once a day, and *think*. To do this will lift us out of the situations we do not like and place us where we wish to be.

S N A P - S H O T S

By W. E. CLATWORTHY

The Ideal is ever the forerunner of the Real.

To know and believe in God is to know and believe in one's true self—not in the little personal "me," but in the individual "I am."

Recognition of the Truth avails little unless, coupled with it, is the realization of its Omnipotence and the desire of the heart to consistently apply its teachings to the daily experiences of life.

Fear is the anticipation of those things and conditions which we regard as undesirable. Faith is the confident expectancy of only the Good—What we know as "fear" immediately becomes "faith" when the tendency of thought is towards the desirable.

We were talking of Mind, God—and so impressive, it seemed to me, were the thoughts expressed that we pass them on.

"All things—you do not seem to grasp the vastness of that *all*—All things are possible with Mind—the Infinite Intelligence—God: The one and only Creator: Who spoke the word and all—again I say all—things *were*.

He is unchanging *Love*: He is boundless *Wisdom*: He is unvarying *Truth*: He is eternal *Life*: He is absolute *Principal*. He is, was and shall be Omnipotent, Omniscient and Omnipresent: Over all and in all. There is none beside him."

As changes the consciousness of the race, so changes the conception of its God. The thought helps, at times, to release us, still further, from the shackles and chains of theological superstition with which none too few of us have ever been bound.

When we become discouraged at the apparent slowness of our progress, it is worthwhile to turn around in the pathway and observe just how far we have come and to realize what a long ways back we'd be if we hadn't started at all.

Some one has said that "Desire is God rapping at the door of our consciousness with his infinite supply."

The thought should go a long ways toward lifting the burden of responsibility which we are inclined to assume in the demonstration of those things and conditions which we desire; for, if the desire is the evidence of the immediate availability of the condition or experience which we seek then one might truly say, *the desire itself is the thing itself*—a conception that should make it easier to realize the Omnipresence of Good.

But no matter how immediately available a gift may be—no matter how greatly the God within, may desire the complete manifestation, without,—He can only pour forth His bounty through the channels which we provide and even though "the desire" indicates the presence of the Divine Offering, it can only become a reality to us—be truly ours—through our grateful *acceptance* of it.

HOW HEALING TAKES PLACE

*Physical Conditions Are Governed
and Determined by States of Mind*

By CHRISTIAN D. LARSON

PHYSICAL conditions are governed and determined, absolutely, by the states of the mind. This is a fact that has been recognized, by the enlightened, all through the ages; and it has been proved overwhelmingly during recent times. Apparent exceptions to this statement are apparent only; for a deeper knowledge proves, invariably, that mind is dominant. As your mind is, so are you, all the way through.

The Secret of Health

Accepting this fact at its full face value, we realize that we may have perfect health and personal well being, when we learn how to create the desired states of mind; and this we can do; there is no mystery about the process; it is all according to law.

The states of the mind are determined by what we believe; what we accept without doubt or question; or what we deeply believe to be true. And such beliefs may be based upon race thought, supposition, or actual knowledge. Our beliefs may be absolutely true, or wholly untrue; if they have become inner convictions, they will determine what the states of the mind are to be.

This, then, is the proposition: our actual beliefs, or inner convictions, determine the states of the mind; and the states of the mind determine the nature of all our physical conditions

Creative Mind

The mind is creative, Mr. Larson reminds us in this article, and creates in the likeness of the leading pattern held in mind. When wholesome patterns are before the mind, wholesome states of mind result and health follows—but if belief in the creative power is weak and uncertain, the whole process will be weak and there may be only slight results, temporary relief, or no results at all. The law, says Mr. Larson, is definite and dependable. Here he tells how to use the law to create abundant health.

—such as health, vitality, personal appearance, the measure of youth and the length of days.

That the states of the mind may, and do, determine personal appearance, is amply proved in the life of every individual. There is a deep science in the simple statement: "The way we feel on the inside, that is how we look on the outside." And when we learn to feel the right way in the mental within, our personal appearance will improve to correspond. This is interesting indeed; and as there is

no limit to what can be done with any law or principle, we may vision, herewith, some astounding results for the near future.

Mind is Dominant

The same is true of youth and a long life. Again, mind is dominant; so therefore, when we learn to create, and maintain, the desired states of mind, we may have vigor and vitality, physical and mental, all through life, and live a much longer life. This is also interesting; and here, as elsewhere, there is no limit. The unbounded is before us in every direction. We may go any distance—if we continue to increase in knowledge.

The knowledge that we desire, first and foremost, in connection with our present subject, is knowledge as to what we are to believe. Perfect health depends upon the states of the mind; and the states of the mind are determined by what we believe. Then, what shall we believe? What should we develop as our inner convictions?

The mind is creative, and creates according to the most prominent ideas that are placed in the mental field; and our inner convictions are, invariably, the most prominent ideas. That is why, and how, our mental creations, and states of mind, are determined by our inner convictions—what we believe. These deep convictions, or prominent ideas, are the patterns and models for all the creative work of the mind.

When a man believes that he is getting well, or is being healed, and believes this deeply, he visions health in a vivid and prominent fashion. The thought of health becomes an outstanding pattern in the mind; and, as the mind creates in the likeness of the leading pattern, wholesome states of mind will be created. These wholesome states work out into wholesome

conditions in the body, and so this man gets well.

This is how the law works; but if the belief is weak or uncertain, the entire process will be weak; and so, there may be only slight results, temporary relief, or no results at all. And this is often the case—due to the fact that the belief was not deep enough or great enough. If healing is to take place, therefore, the belief must be deep, positive and absolute.

Definite and Dependable

The law is definite and dependable; what you believe to be true, that is what the mind will create, in you, and for you. When you believe the false, the mind will *see* the false; and so the false is created. But when you believe the true, the mind will *see* the true, and create the true. That is why we gain our freedom when we know the truth. What we *know* to be true, we always believe deeply. Such thoughts become our deepest thoughts, and our most prominent ideas—clear, vivid and outstanding patterns. And the mind will create accordingly—that which is absolutely true and perfect.

Here we should note that creation, in the mind, does not mean to produce something that did not exist before; it means to give definite form and expression to what is at hand in the mind; and, also, to bring forth, into definite form and expression, anything, in the mental world, or in the spiritual realm, that we may become conscious of. So therefore, we may think of mental creation, in its simpler stages, as a shaping process; and, in its higher stages as a manifesting process.

How to Change Conditions

However, what the mind is to shape, form, express, bring forth, or manifest, will depend upon what we

believe; what we think we know, and what we are conscious of. The situation then is perfectly clear; we must change our beliefs, if we wish to change our conditions; we must believe the best, if we are to have the best; we must believe in health, if we are to get well and stay well.

Majority See Imperfection

With the majority, this is a problem; they see imperfection and illness everywhere; they see wrong and confusion everywhere; and so it becomes second nature for them to believe in those things; to accept those things as inevitable. And that is why there is so much illness and imperfection in the lives of the majority. What we continue to believe or accept—that is what the mind will create, in us, and for us.

This is the law; and when this law is understood, people in general are going to make a special effort to believe in the good and the true; to believe in health, happiness and harmony. Many will make a tremendous effort, and such a course will help decidedly; but the problem of right belief can be solved only as we acquire real knowledge. We can, to some extent, urge and encourage the mind to believe in the greatest and the best; we can, through a form of "blind faith" hold the mind to a vision of something better—even in the midst of pain and darkness. And, although many have gained freedom in that way, it is a limited process, and never takes us very far.

The mind can accept and believe the true—deeply and perfectly—only when it *knows* what is true. When you actually know the truth about yourself, then you can deeply believe the truth about yourself. It is then that the truth, as you see it, becomes an inner conviction; and our inner

convictions determine what the mind is to create, bring forth, manifest, or receive from higher sources. You can receive from God only what you believe in; and you can receive only as much as you believe in.

In the realms of health and healing, this then becomes the great question: What is the real, or absolute truth, about your own health? Not the health of the body, but your health. You are not the body; you are a spiritual entity. So therefore, when you ask about *your* health, you are asking about the health of the spirit. When you think or speak of *your* health, you think and speak of the health of the spirit. This is the truth. There is ample evidence to prove that this is the truth. We may all accept it without question; and we all may, and will, prove it for ourselves.

The health of the spirit is always good—absolutely perfect at all times. This is also the truth. Anyone can prove it to be the truth. What is your conclusion then about *your own* health? What can you believe about your health—when you *know* these things?

When you discover that you are spirit, and that you are always well in spirit, your mind *can* believe in health—deeply and absolutely; in fact, your mind could not believe otherwise. And what the mind believes to be true—that is what the mind will create, bring forth or manifest; bring forth into the mind and into the body. That is how healing takes place.

How the Law Works

What we *see* in the spirit or in any part of being, that is what the mind will produce; and what is produced in the mind will be expressed in the body. That is how the law

works. We understand, therefore, that we should never *see* the ills of the body; we should never accept them as our own; the mind will produce them, again and again, if we do.

We should continue to *see* the perfect health of the spirit—knowing that it is *our* health now and eternally—because we *are* spirit eternally. This should be our constant vision; and we should make this vision so great, so brilliant and so wonderful that the perfection of the spirit becomes irresistibly attractive. The perfection of the spirit will thus become the outstanding pattern in the mental domain; and the mind will create and bring forth in the exact likeness of that pattern.

Here we may ask how people are healed, through spiritual means, who do not consider the perfect health of the spirit. They are healed because they believe—*believe deeply*—that they will be healed; or, they believe at the time, and tremendously, that they are in the hands of a power that *can* produce the miracle. Their own faith, therefore, makes them whole; their own minds create for them the health they so fervently expect.

The mind can do anything. The whole mind is great enough to do anything we want done; *but it will do only as much as we believe can be done*. That is why we want to believe the best, the greatest and the utmost—and in every direction. That is why we seek to transcend “blind faith,” and all modes of ordinary belief—and enter the vastness, the reality and the perfection of the spirit—finally becoming conscious of Supreme Spirit.

Lesser methods, and simpler stages of belief, may produce good results at times; but that is not satisfactory; the law can work for us, in the largest way and in the most effective manner,

only when our believing becomes synonymous with knowing—absolute conviction; and such a conviction develops as we *see* the truth in the spirit.

All systems of healing work, to the extent that they inspire the individual to *believe* that healing will take place. They all use the same great law—sometimes in a simple manner, and sometimes in a marvelous manner—according to the light or the understanding that is present at the time. And, to repeat for emphasis, this is the law: The mind will create, bring forth, manifest — or receive from higher sources—according to what we believe.

The Highest Vision

We appreciate the vital importance, therefore, of believing the best, the greatest, the highest—and believing tremendously. According to our faith—what we deeply and greatly believe—so shall it be; and we may apply such a faith, not only to health and healing, but to every desirable condition or realization in life.

However, if we are to believe in the best, the greatest and the highest—in this marvelous manner—we must seek where the best, the greatest and the highest can be found; and that is in the spirit. What we find and *see* in the spirit—within ourselves—we shall have and experience in mind and body. Upon that law we may depend absolutely.

For the September issue Mr. Larson has written an article on the vital topic of “Living a Longer Life.” Taking the viewpoint that we are at the beginning of the greatest age in history, Mr. Larson draws the conclusion that there will be much to live for and proceeds to tell how anybody, through the consistent use of principles taught in Religious Science, may live longer.

WHAT IS THIS THING CALLED EVIL?

By R. B. PAGE

Out of the Super-consciousness came a thought to me—an answer to a question.

It seems quite logical that Divine Intelligence does not recognize evil because God is Perfection—and Perfection conceives only the perfect, the ideal. To the Perfect Mind evil cannot exist.

That evil has no power; that it is the product of mortal mind and is therefore mortal not immortal, and cannot touch or mar the soul of man; that it is a thing of flesh and is discarded with the material body when the spirit makes its transition called death; that it is a discordant and cannot travel on the waves of rhythm—I know to be true: so, just what is this thing called evil?

Trouble and Evil Illogical

Davis tells us that what we term evil started by misunderstandings or misconceptions of their interior relations brought about by deceptions practised upon one another when the inhabitants of the earth discovered or evolved the process of expressing thoughts by sounds. Envy, cruelty and misery arose among them.

Thus trouble and evil are as illogical as misunderstanding. This process of deception—this promulgator of evil and all its resultant complements—has been operating down through the human race for so long that it has become the inheritance of man. It is his sub-conscious self.

All he need do is to experience an external stimulus of a negative nature and his subconscious is ready and waiting to deliver to his consciousness whatever corresponding vibration of

discord or deception has been awakened; for in the subconscious are lying dormant all the desires, good or bad, that have ever been experienced in the race-consciousness. So, perhaps just one conscious negative emotion will arouse a host of associated desires, returning to one's consciousness discordant, disorganizing vibrations that frequently, especially when experienced repeatedly, result in what is known as sin and disease; these can only be overcome by calling into play their antidotes, the constructive forces by which we contact our super-conscious self, the Great Creative, Restorative Force within.

Evil Exists Only as We Let It

Evil exists for each one of us only so far as he allows it to function through him.

Experience is the monitor of our emotions. It is through experience that we progress—that we learn what is best for us.

Instead of indulging in the thoughts and emotions that experience has taught will call forth out of our sub-consciousness the wrong desires, why not reach up into our super-consciousness where the constructive forces are awaiting our utilization of them.

Divine Intelligence knows neither race nor creed—nor has it any limitation except to the extent that man, Its greatest creation, does not place himself in a receptive condition.

Man, who has been endowed with the power of choice, is always the recipient; all he need do is to attune his instrument.

In the Great Super-consciousness there is everything that has ever been or ever will be. The Music of the Universe; the Language of the stars; the Secret of Creation; the Omnipot-

tence of Divine Love; the omniscience of Divine Wisdom.

Man's reception is limited only by his ability intelligently to attune his instrument with the Great Transmitter. The wave-length is immutable. But the intelligence with which the dial is set is controlled by man's understanding faith.

Faith is not a product of negative, destructive forces, thoughts or ideas. It is a result of patient, steady, constant application of constructive emotions — kindness, compassion, mercy, tolerance, forgiveness, courage, loyalty and love.

Faith lifts us out of sordid conditions and makes us realize their impotence—it takes us to heights undreamed of—it makes of a desert heart a garden of radiant hope and cheer—it lifts us up into the Super-conscious wherein we dwell in peace.

This Super-consciousness is within and is ever responsive to faith.

CHILD TRAINING BY LARSON BROADCAST

Sponsored by Silverwoods, men's clothing store of Los Angeles, the articles by Christian D. Larson on constructive child training which have appeared in the Religious Science Magazine, are being broadcast over Radio KNX every Friday morning from 11:30 to 12 o'clock. Miss Helen M. Pentony, a student of Religious Science who is connected with Radio KNX, has been reading Mr. Larson's child training articles with a musical presentation. These articles by Mr. Larson, since their publication in the magazine, have been published in book form and the book, entitled "Constructive Child Training," will be found in the book list of the In-

stitute, on the inside back cover of this issue. Miss Pentony reports that many inquiries have been received at KNX as a result of the broadcast. After spending the summer in Seattle Mr. Larson will be at the Institute again early in the fall. He is a regular contributor to the Religious Science Magazine and his inspirational books, of which nearly a million copies have been sold, are carried in the book department of the Institute.

POSITIVE FACTORS

There are positive factors in every man's beliefs. Seeing these makes for unity, harmony and cooperation. Emphasizing differences in doctrines is a tearing down process. Every man is entitled to his own point of view. No man is divinely appointed to make over his neighbor. The two greatest enemies to understanding are destructive analysis and criticism. Error lies in saying, "We are not criticizing, we are just analyzing." Truth lies in seeing good wherever it is found. Any belief that adds beauty or comfort to any man's life is a good belief.

Man has the power of choice and he also faces the necessity of choice; he cannot avoid choosing whom he will serve, which road he will take, which course he will pursue. A constructive choice is always a wise choice for destructive action destroys most of all the person who chooses it.

In all times and ages men have worshipped God, but in these times, religion, responsive to the trend of modern thought, is no longer based on fear. Neither do men attempt to bargain with the Almighty but rather, in faith and trust, to express all they may of His perfection.

QUESTIONS AND ANSWERS

Answers by ERNEST HOLMES

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

Recognizing Loved Ones

QUESTION—What is your conception and explanation of the lives of loved ones after the passing from this earthly life? Do you believe there is a form taken as in this life, or how will we recognize the ones whom we firmly believe we shall see again some time?—Huntington Park, California.

ANSWER—The poet said that "soul is form and doth the body make." If this is true and we believe that it is, for if it is the soul and not the body that is immortalized, then there is every reason to suppose that the soul will project a definite form upon whatever plane it may function. It is but natural to suppose that the soul will continue to project a body made after the image of its own remembrance. Hence, we shall see and be seen, know and be known after the transition which we call death.

Meeting Money Problems

QUESTION—Health, happiness, and agreeable disposition, etc., seem like real things to work for, but the only time I am really interested in mastering finance is when I need money and that is surely a poor time to be without it. I can do many things well, but am not worth a cent in finding the place in which to do them. The rent of a house is my only source of income. It has been vacant since December. I would like to sell it, also the one in which I live. I depend for money on a son's generosity—not a nice thing to do. Can you help me solve the money problem?—San Gabriel, California.

ANSWER—Perhaps if you would cease placing your dependence upon any person and turn your thought directly to the inward principle of self-perpetuating and self-manifesting existence you would remove a complex in your mind which is making it impossible for good to come to you, other than through one source. In doing mental work we resolve things into ideas and proceed upon the basis that thought will take form in the material world and that conditions are the objective outcome and physical manifestation of subjective concepts. Try to sense yourself as being surrounded by plenty, and do not look to any particular source for the manifestation of this abundance.

Raise of Salary

QUESTION—I would like to know if it is right for me to use your mental treatment methods for a raise in my husband's salary. He likes his work but puts in long hours and the salary is very small. We are grateful for it but feel we need more supply as we are in debt and cannot pay our bills on the present salary. We would greatly appreciate learning how to improve our thought so we can meet this situation?—Palms, California.

ANSWER—I would treat directly to know that both you and your husband are surrounded by opportunities for self-expression and that every need in your life is met through the law of abundance, looking not to the source but to the idea. There is an

inherent power in true ideas which causes them to take form in the objective world and become a part of the experience of every day life. Your belief in and receptivity to this inherent power definitely embodied in your ideas will find an outlet. In your treatment make every effort to convince yourself of the truth and reality of your statements.

Wife Faces Problem

QUESTION—How would you go about it to treat a problem of this sort? I inherited some money from my parents which gives me an income. I am trying to educate and support three children. My husband will not work, knowing I have this income, which is not sufficient to support us all without his help. He also makes bills against property that is in my name. I have been interested in metaphysics for a long time but so far have been unable to meet my problem."—Lankershim, California.

ANSWER—Perhaps the thought of interference has become an obstruction to your realization that every idea must stand on its own feet. If you treat yourself directly to know that there is no interference in your personal affairs, you will find that all attempts at such interference will be dissolved.

Books for Student

QUESTION—Will you please advise me what books I should read. I was healed by the Truth and my gratitude is unbounded but I want to go on and while I have been the avenue of Truth to help others, I want to do more. Will you suggest the books best for me to start on with a view to finishing at your Institute when I can?—Livingston, Montana.

ANSWER—Our text book is "The Science of Mind," but there are many splendid books written on this topic. I would suggest studying "The Science of Mind," the works of Thomas Troward and "Emerson's

Essays." From these you will gather both intuitive and scientific approach to the philosophy of metaphysics.

Talking of Healing

QUESTION—A doctor here has talked to me, asking me to give up what he calls foolishness, as he calls my faith in spiritual healing. Then he said, when people come to my home, I should not mention these things to them. Is he correct?—Banning, California.

ANSWER—If your faith in spiritual healing is sufficient it will prove itself and there will be nothing to argue about. If your faith is not sufficient then there is nothing to be gained in arguing over it. It seems advisable not to argue but to keep on doing your mental work until you have proven your position. In this way no subjective interference is possible. Work away in your own mind. There is a power in you which will respond to your faith in it, disregarding the opinions of anyone or everyone to the contrary. But I would be very careful to refrain from all objective arguments. Keep your own thought clear, hold your own counsel within yourself and there will come to you not only an absolute assurance but a complete vindication of your inner faith.

Time of Meditation

QUESTION—Should I be in meditation at the self same hour when your Healing Department is giving a treatment for me and also use the 12 o'clock meditation at the same time, or should I go by eastern time, which I think is just two hours earlier?—Berryville, Virginia.

ANSWER—If you wish to enter the meditation conducted at the Institute you should do as the question suggests and hold your meditation two hours earlier than we do. There is no distance in Mind and no space in Spirit. Where several people are

gathered together with great expectancy an atmosphere of receptivity is created which generally surpasses that of one individual. During this period of meditation hold your mind open and positively receptive to an influx of Divine wisdom and personal contact with the Universal Spirit, making such statements in these meditations as will bring to your own mind the clear concept that you are now guided by the Truth and sustained by pure Spirit.

Treatment of Tumor

QUESTION—I have been seeking relief through Truth from internal fibroid tumor. I work very hard on a ranch. I study and try until my head is weary, yet peace does not come. I want to work it out the right way, God's way. I want to stay on with my little son and husband. I have always been so fearful and now it seems self pity is my trouble. Can you help me?—Livingston, Montana.

ANSWER—Perhaps in your treatment you have unconsciously held your condition to you by an over strenuous mental effort. It might be helpful for you to change this method of treatment and in your meditation simply state that you are now free from all burden or bondage and that the Spirit separates all false thought and manifestation from you. Seek to loose your thought and relieve the tension of your mind by a clear spiritual realization. Try to consciously let go of all your troubles and feel that they are disappearing from your experience. Those things which are not implanted by the Divine Spirit have no law to support them and dissolve in the intense light of spiritual recognition. This practice, I believe, will meet your problem.

Can God Know Evil?

QUESTION—You said in your radio talk just now that God did not know evil. I have always been told that God knew everything. How about it?—Los Angeles.

ANSWER—God can only know that which is God, and if evil is God, then God can know evil. If evil is not God, then God cannot know evil. As hate disappears when love dominates, as the darkness has no power over the light, as even hell is cooled by the breath of Heaven, so the devil cannot fight God. When "the eye views the world as one vast plane and one boundless reach of sky" the lesser irregularities disappear, so our troubles flatten when we gain the higher perspective of reality. Let those who feel so inclined argue over the problem of evil, but see to it that in your own mind you are the off-spring of good alone and you will have solved the riddle of the universe.

Wants Love and Happiness

QUESTION—My husband has been dead three years and as I am old fashioned, I think the home is all of life. I have been most unhappy and see nothing in life worth living for. In the June number of the Religious Science Magazine I saw this sentence: "Man, by thinking, can bring into his experience whatsoever he desires." Is there any way that I can bring love and happiness into my life? Please give me a definite answer as to what I can get and how.—Hollywood, California.

ANSWER—Since love is the foundation of the universe and since all people instinctively desire love you must be in harmony with all nature in your desires. It is not only right to desire love but it is natural and if you fill your personal atmosphere with love and tenderness it will attract its own to it as the magnet draws the steel. Say nothing to anyone about this and work out your problem in the silence of your own soul and you cannot fail to succeed.

Prosperity Withheld

QUESTION—I feel that I am not receiving that which I know is coming to me. I am unable to locate the cause why prosperity is withheld from me. I have

tried to be faithful in prayer, to be positive and expectant and to know that the sources from which good can come to me are now open. I have tried not to be anxious or to worry. I am behind in my house rent. We are behind on the rent of our gasoline station and owe the gasoline company the credit limit. I surely think there is something wrong about the application of this Truth or I should have received more manifestations. Should I go to anyone for analysis of the situation?—Hollywood, California.

ANSWER—Why not throw your entire mind open to the influx of prosperity, forgetting any particular channel, but rather seeking to gain such an atmosphere of abundance in your own thought that it refuses to accept the evidence of particular facts to the contrary. Why limit the possibilities of the manifestation of the Infinite Source to one particular channel. Open every door and window of your mind wide. While this may seem rather difficult it is still possible and you will gradually come to see that the principle which you are using has resources at its command beyond your present expectation or realization.

Troubled By Asthma

QUESTION—I have just listened to your wonderful radio message on "Faith" and was so impressed that I am writing to ask you if you will please tell me how to proceed to cure a very distressing case of asthma.—Glendale, California.

ANSWER—If you can learn to release the tension of your mind, I believe you will be freed from your condition. It is written that the breath of God animates creation with the living presence of a pure divinity. What breath then are we breathing, other than this true breath, unrestricted, flowing through channels of pure receptivity to the Infinite Intelligence and the perfect life of God. Let your thought dwell not on breath but that which breathes; sense its freedom and you will be free.

Seeks Help for Deafness

QUESTION—I am a reader of your fine magazine, *Religious Science*. How I wish you could help my deafness which has been growing on me for twenty years or more. Was born in the state of Maine, where I lived for 32 years and was always subject to cold in my head which no doubt is the cause of my deafness.—E. T. V., Glendale, California.

ANSWER—I believe if you will carefully read the preceding question and answer, changing the thought from that of breathing to hearing, you will be thinking correctly about your problem.

Overcoming Fear

QUESTION—How can I overcome the fear of losing my job? Expecting to be "fired" for no reason has become part of my mental makeup and to keep the job I now have would be quite a victory for me.—Trona, California.

ANSWER—Know that that which belongs to you cannot be taken from you, nor does anyone wish to rob you of your birthright. Try to sense that your place in the Divine project is as essential to its being as it is to you. Know that man is in his place and that there is no power in the universe which can rob him of his rightful heritage. Use the first person in your treatment and convince your own mind that the truth and the truth alone governs you.

Locating One's Self

QUESTION—Please state how I am to recognize my consciousness as a thing, or entity or feeling, which I am trying to convince. I seem to have to pin my convictions to something I know not what.—G. M., San Jose, California.

ANSWER—Consciousness is defined as the perception of existence. We could hardly say that consciousness is a thing and yet we could say that consciousness is aware of many things or ideas. Within your consciousness is the perception of yourself as an

entity or an individual being. Whatever your consciousness thinks about this entity or this individual being constitutes your convictions about yourself. Whatever your consciousness thinks about God constitutes your convictions of the relationship of your individual entity to the universal wholeness. Do not try to see your consciousness for this is impossible, and do not try to feel your consciousness since this is unnecessary, but rather sense that you are an intelligent entity in a universal and an intelligent wholeness; the relationship between this universal and this individual is one of a perfect unity. Sense the presence of the wholeness and the consciousness of the entity which you are will expand.

Cannot Demonstrate Money

QUESTION—I have studied and concentrated for twelve years, yet seem always to be surrounded by lack. Why can I make no financial demonstrations?—Maywood, California.

ANSWER—I believe you have made too much of a reality of your problem. Suppose you stop trying to make financial demonstrations and instead seek to realize the presence of life and substance, forever manifesting itself to you as supply. Sometimes our problems are so close to us and so definite and so apparently real that the very thinking about them tends to perpetuate them in our experience. Try to get a fresh state in your own mind by refusing to dwell upon the conditions as they now exist and causing your thought to rise to a purer state of being in which state must be included everything necessary for the expression of life, power and happiness.

SAVE

\$1⁰⁰

Five Days Free Examination

"The Science of Mind," by Ernest S. Holmes, sells regularly at \$3.50. The Religious Science Magazine subscription price is \$2.50 per year. *During August, only*, both are offered for \$5.00, with privilege of five days free examination without obligation. Simply sign and mail the coupon below. The subscription to the magazine under this offer may be your own or a friend's. State whether new or renewal. Read, sign and mail the coupon.

Tear Out and Mail

Date.....

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

You may send me your textbook, "The Science of Mind," for five days free examination. Within five days I will send you \$5.00 in full payment for the book and a one-year subscription to the Religious Science Magazine, or I will return the book and will be under no further obligation.

Name.....

Address.....

(This offer expires August 31, 1929)

TESTIMONIES OF HEALING

The letters below, with two or three exceptions, have been taken from the files of the Healing Department of the Institute of Religious Science. The others refer to benefits received from the uplifting philosophy of Religious Science through practitioners of the Institute. The Healing Department gladly receives the applications of those who wish the benefits of spiritual healing. In addition to the work of spiritual healing, counsel is given by letter. For convenience in making application the coupon on page 48 of this magazine may be used.—Editor.

The Law of Kindness

The Law of Kindness, mentioned by Troward in his essay on "Completeness," is recognized in successful mental treatment, for successful treatment is based on a realization of unity and in unity there can be no unkindness. These principles are illustrated in the following letter to one of the practitioners of the Institute:

"Words cannot express the love and appreciation I have for you in what you have done for me. My condition at the time you started your healing work was almost critical, but through your sweet thoughts and prayers for me, the demonstration was made. It was perfect—just like a beautiful dream. It has been more than a healing to me. It has opened my eyes to many things that I thought were unattainable before. *Kind and loving thoughts are worth more than all the wealth in the world.*"

Reached Limit in Suffering

"When I asked for help, I thought I had reached the limit in mental and physical suffering. I believed that I had lost all that made life worth living and had just about given up. Then you, with your kind instructions and treatments, brought about this marvelous, beautiful state of mind that protects and blesses my

every moment and brings to us this new harmony and happiness, freedom and health, a desire to live and work along lines of Truth."—R. G. A., Los Angeles.

Proof of Teachings

"To be delivered as I have been, from numerous false beliefs such as acute stomach trouble, financial worries and near nervous breakdown, is proof of the teachings of Religious Science."—J. E. B., Los Angeles.

Each Day Shows Gain

"I am feeling better. Each day seems to show some additional improvement. I thank you for your loving help."—Orange, Calif.

Improving Rapidly

"I received your reply to my request for advice for which I thank you. The matter is improving by leaps and bounds, so I feel very thankful indeed."—Olive View, Calif.

Gaining in Weight

"I wrote to the Healing Department to gain in weight and I have gone from 106 pounds to 116 in three weeks with improvement in general health. It is wonderful to feel so good again." — West Hollywood, Calif.

Physical Condition Healed

"I am happy to tell you I am healed of the disturbing physical condition and am once again all harmonious. I can express but a small portion of my gratitude for the Divine Love which has so often in the past and now again, through you, demonstrated the reward of faith in the immutable law."—Manhattan Beach, Calif.

Health Restored

"I sought your help, suffering from a nervous breakdown which you revealed to me to be the result of years of repression and self-pity. The effects were cold sinking spells, fear of a bad heart, nausea, causing the loss of twenty-six pounds in about six weeks, also great depression. With your loving, understanding work I improved slowly; then rapidly. I have remained in splendid health, due to the work done by you, and the understanding of this demonstrable principle, made clear to me by your treatments and also by the wonderfully illuminating explanations of the workings of the principle by Mr. Holmes in his Thursday evening lectures."—C. T., Los Angeles.

Position Secured

"I have succeeded in securing a very lovely position and began working on the 16th. Everything has gone smoothly so I am quite sure it is permanent and I think you can discontinue treatments."—Los Angeles.

Doing Wonders

"Your treatments are doing wonders for me."—Gardena, Calif.

Found the Key

"I think I have found the 'key' and I feel better already. Perhaps, I need more mental help than physical. I

play a little game with myself, naming my fingers qualities that I wish to improve in, giving Mr. Thumb the quality I feel I most need. When I think I have made a little progress with that one, he goes to the foot of the class and another moves up. Thank you for your help and your kind, good letters."—Hollywood.

Wife Writes Her Thanks

"I must thank you for the great help your talks over the air and the Religious Science Magazine have given my husband and myself. What you have done for us I know you have done for many others. Bless you and all your co-workers, each and every one."—Visalia, Calif.

Grateful for Help

"I am grateful to know that you are helping me with my problems. I am now able to think more clearly on the side of right and the daily meditations in the magazine are proving of the utmost value to me. I am trying to *know* as well as make the statements that God is my abundant supply and I am happier and gradually feeling a freedom from worry over finances."—E. W., Phoenix, Ariz.

Letters Bring Comfort

"Many, many thanks for your comforting letters. They surely have given us encouragement during trying times."—Springfield, Ill.

Grateful for Institute

"I have tried in the past to help myself by knowing the Truth but could not accomplish it, but now that 'two or three are gathered together in His name,' the healing is assured and I cannot begin to tell you how glad and grateful I am. You are doing a wonderful work for humanity

and I am also grateful for the whole idea of the Institute. I have become a member and will surely try to do all I can to help the good work along."—Los Angeles.

Gaining Ground

"I enjoyed the best night's rest last night that I have had in some time. Feel very much refreshed this morning. You are helping me to gain ground. That is certain and I hope before long that I can write you of a complete healing. Thanks so much for giving my case so much time and attention. I will try to be as patient with humanity as you are. I do hope things will work out so I can sometime take the course at the Institute."—New York City.

RADIO LETTERS

Enjoys Lectures

"Have particularly enjoyed your last two lectures over KNX. Don't know what I have been missing by not listening in sooner."—Long Beach, Calif.

Doing a Wonderful Work

"Of all the religions I have studied and the books and magazines I have read, no magazine explains in such a clear, fine manner as the magazine of the Institute. You are doing a wonderful work. Words cannot express what I feel. I have read May and June issues from one end to the other."—L. D., Huntington Park, Calif.

Interested in Religious Science

"Through the mail I received a copy of your little pamphlet 'The Meaning of Religious Science,' and have derived a great deal of help from

it. I have been a student of psychology and mental science for a number of years and am greatly interested in this Religious Science."—Salt Lake City, Utah.

Note—The book mentioned above "The Meaning of Religious Science," will gladly be sent to any address without charge.—Editor.

Refreshing But Puzzling

"After discovering your radio talks we haven't missed one, they are so interesting, and, to me, anyway, the viewpoint of Religious Science is novel and refreshing, but a little puzzling to one at first. Therefore I am writing for the little book about it, that we may try to learn more."—Los Angeles.

(See note above. The booklet is mailed on request, without cost or obligation.—Editor.)

When inclined to feel discouraged, think that behind everything there is a Principle which never has failed and never can fail. The thing in a man that says, "Failure," should be denied absolutely, for it is nothing more than the reflection of an inner belief in failure.

It is never necessary to decide *how* a thing shall be done, but only to realize that it is already done. See the thing as finished and complete.

A man ventures on faith in every new undertaking, large or small—and faith will move mountains.

One who has foresworn a limited concept of God must have a better idea of God to replace it.

We should study to find out not how things fail to work, but how they do work.

INSTITUTE CALENDAR FOR AUGUST

Sunday Morning Addresses

AT EBELL CLUB THEATRE
Wilshire Boulevard at Lucerne
Eleven o'clock

ERNEST S. HOLMES
Dean of the Institute, *Speaker*

August 4—"The Spirit Within the Mind."

August 11—"The Head and the Heart."

August 18—"Half Gods."

August 25—"The Marriage of Mind and Matter."

Congregational Singing led by
Reginald Cavin Armor

CLARENCE MAYER at the Piano

Studio Room 1, 2511 Wilshire Boulevard

HAZEL CLINE, *Soloist*

SOL COHEN, *Violinist*

Studio 907 Beaux Arts Bldg., 8th and
Beacon Sts.

Sunday Evening Addresses

At Institute Headquarters, 2511 Wilshire
Boulevard—8 p. m.

HELEN VAN SLYKE, *Speaker*

August 4—"The Basis of Achievement."

August 11—"Fisherman's Luck."

August 18—"Harnessing Ideas."

August 25—"The Radiant Life."

A beginners' class in Fundamentals of Religious Science will be held Tuesday evenings at the Institute Headquarters during July and August. Ivy Crane Shelhamer, instructor.

Thursday Evening Lectures

At Gunsaulus Hall, in the Wilshire
Boulevard Congregational Church, at
8 p. m.

ERNEST S. HOLMES, *Speaker*

August 1—"Stabilizing Consciousness."

August 8—"The Spontaneous I."

August 15—"Interior Awareness."

August 22—"Bewildered We Stand in Our Own Light."

August 29—"The Proof of the Principle Lies in Using It."

Radio Broadcast

Mr. Holmes lectures over Radio K N X every Sunday evening from six o'clock to six-thirty.

Men's Forum

Men's Open Forum meets the first and third Monday, August 5 and 19, at Institute Headquarters, at 7:45. Ernest Holmes, speaker.

Questions and answers with general discussion at first meeting of the month. Meetings close with healing and prosperity meditation.

Business Women's Forum

Meetings of the Business Women's Forum, open only to women in business, or employed in business, will be held the second and fourth Monday evenings, August 12 and 26. Business and health problems are discussed and meeting closes with healing and prosperity meditation. Meets at Institute Headquarters, 2511 Wilshire.

Sunday School

The Institute Sunday School which meets at 11 a. m. Sundays at the Institute Headquarters, will be closed during July and August.

Employment Service

Capable employees will be supplied on request to the Employment Service of the Institute, which is conducted under the auspices of the Business Women's Forum.

Daily Meditation

Meditation by Healing Groups, at 12 o'clock daily, is held at the Institute Headquarters, using meditation from RELIGIOUS SCIENCE MAGAZINE.

Personal Interviews

Any who wish confidential interviews may apply at the Institute Headquarters, 2511 Wilshire Blvd., any afternoon except Saturday.

The telephone number of the Institute is Washington 7909.

Department of Healing

The Group Healing Work, by the Healing Department of the Institute, is conducted daily by groups of trained workers. Your case will be accepted, no matter what the need. To receive help, write to the Healing Department, or fill out and mail the coupon below.

Date.....

Department of Healing,
Institute of Religious Science,
2511 Wilshire Boulevard, Los Angeles.

Please enter my name:

(Spell in full)

for treatment by the Department of Healing.
Please give help for the following condition:

Address.....

PRACTITIONERS

- Marie Deal, Rm. 15, Inst. Headquarters, Mon., Wed., Fri.....DRexel 7774
Res. Phone UNiversity 0502.
- Alberta Smith, Rm. 15, Inst. Headquarters, Tues., Thurs., Sat.....DRexel 7774
Res. Phone DUnkirk 1258.
- Clarence Mayer, Rm. 1, Inst. Headquarters, Mon., Tues., Fri., Sat.....DRexel 3650
Res. Phone WASHINGTON 4730.
- Isobel Poulin, Rm. 6, Inst. Headquarters, Tues., Thurs.WA. 7909
Res. Phone DUnkirk 7948.
- Ivy Crane Shelhamer, Rm. 6, Inst. Headquarters, Mon., Wed., Fri.....WA. 7909
Res. Phone ROchester 9318.
- Ada I. Seymour, 2771 West Ninth Street, 10 to 4.....DRexel 3230
In San Pedro Thursday, Friday; 1058. W. 18th St., San Pedro 1479-M.
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