

RELIGIOUS SCIENCE MAGAZINE

JULY 1929

In this Issue:

The Way it Works

By ERNEST HOLMES

The Fundamental Law

By ROGER W. POWERS

The Sublime Self

By CLARENCE MAYER

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\$2.50 Per Year

There Are No Strangers

IDA MAY SKINNER



Strangers there can never be
In the Universal Family.
We claim a common Fatherhood,
A common heritage of good.
And in the deep subjective mind
A common Motherhood we find.
Born of great eternal laws,
All children of the primal cause.
One Parent, loving Father, Mother;
Then you and I are sister, brother.
So none can ever strangers be,
For I know you,—and you know me.

If common parentage we claim,
Each bears in Truth our Father's name
Then may we meet on common ground
Where love and friendliness abound.
Then may we clasp each others hand
And smile our love and understand.
No separation shall we know,
But in a common purpose grow
Closer, sweeter, deeper, higher,—
One common touch our souls inspire.
No strangers here, but dear ones true
For you know me,—and I know you.

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

The DEVELOPING FLUID

By H. FOSTER HOLMES

"And God saw everything that he had made, and, behold, it was very good."—Genesis 1:31.

And thus the *instinctive sense of good* was established as the developing fluid, the evolving principle in humanity.

We are as artists working in materiality, executing spiritual designs.

On panorama and topography are registered the proofs of our growth—from man-made waterways to aircraft winging through the here and there of space.

All proof of this Divine Glue, this Cement of Eternity firmly supporting the building blocks of God—

But we call it, simply,—

G O O D

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INFINITE POWER

A bird shot magnified ten billion times would be as large as the earth. An atom magnified ten billion times would be as large as a tub. The nucleus of an atom, magnified as much, would be a pin point on which as many as 384 electrons would be whirling in their orbits at high speed. A glass of water contains power enough to lift a sky-scraper. These facts, revealed by science, hint mildly at the meaning of infinite power. Man cannot comprehend this Power but can invoke It and trust It for beneficent influence in his life and affairs.

A REASON FOR HAPPINESS

Since everyone wishes happiness, a reason for being happy should be interesting.

The art of being happy is easy to know. Whether we choose to apply the lesson is an entirely different question. Often we think we cannot choose happiness, even though we would. But when we let go and choose, our happiness is with us and we begin to reap the harvest of joy.

To be willing to admit that circumstances, outward conditions and human relationships do not necessarily control our happiness is the key to the outer door of the court of happiness. Being willing to accept the truth that we are happy just by being happy; just by getting in tune with the universe and

accepting life as it is—with a smile—this is the “open sesame” to the inner sanctuary where happiness abides.

Happiness, along with the other good things of life, comes freely to him who directs his inner thought in constructive channels; and happiness, that much-to-be-desired state of mind, brings and attracts a wealth of good things that act as secondary causes to create more happiness.

Why should we be happy?

Because our growth and progress as individuals is only possible when we are happy. Gloom and despair create their kind; they are visibly expressed sooner or later in something worse than a long face—in lack, inharmony, ill health and pain. But the man who starts in being happy; who begins to lay hold of the supreme gift of inner serenity and peace, is bending all his forces to constructive achievement, and will realize his fondest hopes and ambitions—if he remembers to stay happy.

“Ah!” said Charles M. Schwab, the old steel master, “that is the thing. Be happy, boys. Enter into your work good naturedly. If you succeed, laugh. But better still, if you fail, laugh, too. Forget your failures and build for the future.”

The happy man is a builder—a builder of the future; a builder of his own soul and character.

Here, then, is a reason for being happy. May it banish all the old race-thoughts concerning the necessity of fear, gloom and depression and lift us up to happiness forever.

AGE AND SUCCESS

People say that old men cannot succeed. The popular idea is that when a man passes the meridian of life, he begins to lose ground. This is hard on those who accept the race idea, but why accept it? There is a spirit in man which never grows old. A man really is only as old as he thinks he is, and no older. The annals of business are filled with records of old men who have “come back.”

Youth and age alike may rely upon the spirit within, the one for guidance and wisdom, the other for renewed energies as the team-mate of experience. What the world wants is clear-eyed, self-reliant manhood and the world is a friend to every man, young or old, who really is doing his best.

THE WAY IT WORKS

*Let Us Begin to Accept Today More Good Than
We Experienced Yesterday*

By ERNEST S. HOLMES

RELIGIOUS Science is not the special revelation of any individual, it is, rather, the culmination of all revelations. We take the good wherever we can find it, making it our own in so far as we understand it. This realization, that good is universal, and that as much good as any individual is able to incorporate in his life, *that much he has to use*, is what constitutes the Science of Mind and Spirit.

We have discussed the nature of the Thing as being universal energy, mind, intelligence, spirit, finding conscious and individualized centers of expression through us, and that man's intelligence is this universal mind functioning at the level of man's concept of it. This is the essence of the whole teaching.

UNIVERSAL MIND,
OR SPIRIT, IS GOD

There is a universal mind, spirit, or intelligence which is the origin of everything; it is the First Cause. It is God. This universal life and energy finds an outlet in and through all that is energized and through everything that lives. There is one life back of everything that lives. There is one energy back of all that is energized—this energy is in everything. There is one spirit back of all

Note—This is the second of a series of articles on Religious Science by Dean Holmes. The third will appear in the August issue.

Leaving Evil Behind

In this article Dean Holmes says:

"Our belief sets the limit to our demonstration of a principle which, of itself, is without limit.

"How much can we believe? As much as we can believe will be done unto us.

"We must instil into our minds the fundamental proposition that good is without bounds. We must get this concept rather than too much linking of the good and evil.

"The time must come when we shall have left the apparent evil behind."

expression. That is the meaning of that mystical saying, "In Him we live and move and have our being."

The mind which we discover within us is the mind which governs everything. This is the Thing itself, and we should recognize its simplicity. *If we try to find something difficult to grasp, then we shall never grasp it, because we shall always think of it as being incomprehensible.*

The life which we live is the universal life expressing through us, else how could we live? Our thought and emotion is the use that we make,

consciously or unconsciously, of this original creative Thing which is the cause of everything. Therefore, we shall say that the mind, spirit and intelligence which we find in ourselves, is as much of this original creative God as we understand. That is not robbing God—it is a self-evident fact. Since we are, then we are real and actual and have existence, and since we can reduce *all that is* to a fundamental unit, we find that we have this proposition—there is spirit—or this invisible cause—and nothing, out of which all things are to be made. Now Spirit plus nothing leaves nothing, but Spirit. Hence, there is one original cause and nothing, out of which we are to be made. We are made from this thing. This is why we are called the “son of God.”

We now know that this is what we are—because we could not be anything else—but we do not know how much of this we are. When we see *It as It is* then we shall see ourselves as we are. We can only see *It* by looking at *It* through our own eyes. Hence, we shall find a better God when we shall have arrived at a higher standard for man. If God is to interpret Himself to man, He must interpret Himself through man. And the Spirit can make no gift which we do not accept.

SEED OF PERFECTION IS HIDDEN WITHIN

This original life is Infinite—it is good—it is filled with peace, It is the essence of purity, It is the ultimate of intelligence, It is power, It is law, It is life, It is in us. In that inner sanctuary of our own nature, hidden, perhaps, from objective gaze, “nestles the seed, perfection.”

In our ignorance of the truth we have misused the highest power we

possess—and so great is this power, so complete is our freedom in *it*, so absolute the domain of law through it—that the misuse of this power has brought upon us the very conditions from which we suffer. We are bound because we are first free; the power which appears to bind us is the only power in the universe which can free us. This is why Jesus summed up His whole philosophy in this simple statement, “It is done unto you as you believe.” It took a genius to say, “It is done unto you as you believe.” A man who had looked so deeply into nature that she had revealed her fundamental simplicity to him. That “believe” and that “as” symbolize heaven and hell. And so we suffer, not because suffering is imposed upon us, but because we are ignorant of our true nature.

WORK IS DONE FOR US BY WORKING THROUGH US

The Thing, then, works for us by working through us, and in ‘us, always, and *it* cannot work for us in any other way. It spreads itself over the whole universe and shouts at us from every rock, but *it* can become power to us only where we recognize *it* as power.

We cannot recognize that *it* is, while we are believing that *it is not*. Hence, it is written, “They could not enter in because of their unbelief.” We may enter in because of our belief, but we cannot enter while there is unbelief. Here we come to a house that is divided against itself. If I say I can only experience a little good, then I shall experience but a little good. But, if I say, with Emerson, “There is no great and no small to the soul that maketh all,” then I may experience a greater good because I have conceived it.

Therefore, our belief sets the limit to our demonstration of a principle which, of Itself, is without limit. It is ready to fill everything, because It is Infinite. So, it is not a question of Its willingness, nor of Its ability, it is entirely a question of our receptivity.

HOW MUCH CAN WE BELIEVE

We must go the way of the law. This is a fundamental tenet of Religious Science, because nature obeys us as we first obey it, and our obedience to it is our acceptance of it. How much can we believe? As much as we can believe will be done unto us.

When the consciousness speaks, the law receives and executes. When a farmer plants a seed he invokes the law; that which follows is done by the mechanical side of nature which has no volition of its own. Involution is the cause and evolution is the effect. When a practitioner thinks, or gives a treatment, or makes a prayer, he is dealing with involution—the first step of the creative order—this is what the Bible calls the Word; that which follows is evolution, or the unfolding of the word or concept into objective existence.

We are thinking, willing, knowing, conscious centers of life. We are surrounded by, immersed in, and there is flowing through us, a creative something, call it what you will. The sum-total of all our thought, will, purpose and belief, creates a tendency in this law, which causes it to react to us according to the sum-total of that belief.

Ignorance of the law excuses no one from its effects. If, then, certain specific ways of thought and belief have produced limitations other beliefs will change them. We must

treat to believe. The approach should be direct—it should be specific.

Suppose one is laboring under the idea of limitation. His whole thought is a picture of limitation. Where is he placing himself in mind? He is saying, "I cannot have and enjoy good things"—And he is demonstrating that he cannot have, or accomplish good. It may take time to reshape the basis of his thought; he must commence by saying, "I perceive that because I am what I am—because of this Infinite Thing which over-shadows eternity and finds its abiding place in me, I know that good is now mine—the all good." There is no mental coercion in this; we do not will things to be done; things are brought into being, not by will, but by the power of the self-assertive Truth.

How much can one demonstrate? Just what one can believe. How much can we see, how much can we accept, how much can we find in our consciousness that is no longer repudiated by our own denials? That much we can have.

HAVE CONCEPT OF GOOD NOT GOOD AND EVIL

The gardener goes forth in faith to sow his seeds. He has learned that as he sows so shall he reap; that the law works for all alike. We must accustom ourselves to the concept of the impersonalness of the law, the availability of the law and the mechanical accuracy of the law. "If I can conceive only a little good that is as much as I can experience." We must instil into the mind the fundamental proposition that good is without bounds; "Only good and loving-kindness shall follow me all the days of my life." We must get this concept rather than too much linking

of the good and evil. We experience good and evil because we perceive a presence of duality rather than unity.

Then, knowing that the *thing* can work for us only through us, let us begin to accept, today, more good than we experienced yesterday and to know we shall reap a harvest of fulfilled desires. The time must come when we shall have left the apparent

evil behind, when, in the category of our minds, it shall be rolled up like a scroll and numbered with the things which were once thought to be.

Let us realize and work with this sound knowledge and perfect faith: that, as high as we shall make our mark in Mind and Spirit, so high, shall be Its outward manifestation in our material world.

Goodbye to Yesterday

HELEN VAN SLYKE

I've said goodbye to yesterday
And welcomed the day that is here.
I've broken away from the ages past
And greeted the present year.

No era of time could be better
In all Eternity,
For today I go forth in the conscious strength
That God's Spirit is One with me.

THE FUNDAMENTAL LAW

There is No Such Thing as Uncaused Luck or Chance

By ROGER W. POWERS, LL. B.

IN PREPARATION of the study of any fundamental, there must be a complete and thorough understanding of the basic cause or *reason* for the existence of that fundamental.

Properly to understand this statement, one must know that a fundamental is anything that serves as the foundation, or basis of a system of belief; as a truth, a law or a principle.

ALL LAWS SUBSERVIENT TO THE DIVINE LAW

God, at the inception of all things, founded a certain fundamental law, and from and as an outgrowth of such law, certain principles and truths have been determined.

It was Joseph Cook, who in 1878 wrote:

"The Fundamental Laws of thought exist in the Plan of the Soul, anterior to all sensation and association."

All other laws must be and are subservient to the Fundamental Law of the Divine Spirit, and all creation is governed by the indisputable Law of the Universe. By some, this has been termed the Great Law, but by whatever name, it remains and always will remain the *fundamental principle of life*.

The geologist, when he begins the study of rock formations, starts with the lowest stratum or formation and this is known as *fundamental rock*. The physician must first know the *skeleton* before he can prescribe for the man. The lawyer must be

A Lawyer's Views on Divine Law

This article gives a lawyer's views on the Fundamental Law of Divine Spirit.

"In the study of Mental Science," says the Author, "there must be a *starting point*, and that point is the *desire* and *will to get somewhere*."

Here is an article that throws the white light of Truth on many a point that may have been obscure in the past.

Its positive, logical expression carries conviction.

grounded in the *basic principles* of general law, before he can determine the rights of his client. The architect must first draft his *foundation plan* before he can erect the superstructure, and

The student who would believe and benefit by the study of any scientific fact, must first of all understand the fundamental principles governing the existence of that fact.

Many of us, sincere and honest and with royal determination, endeavor to apply Mental Science with results which seemingly are non-productive. We grow discouraged and eventually drift away. This is not the fault of Mental Science. When one gets on a street car or bus, there is the urge to get somewhere, to reach a destination. We have a starting

and a determining point. When we board a merry-go-round, we start and end nowhere. So it is with Mental Science. If you get on anywhere you will end nowhere. There must be a *starting point* and that point is *the desire and will to get somewhere*.

If you are not getting out of life all that you should and you feel the need of help and encouragement, then Mental Science, in its application to your particular case, not only can but *will* return your every hope and desire.

First of all however, one must *know* to understand and in the knowledge that you *do know*, a perfect understanding will be clear to you. What then is Universal Law?

ONE LAW THAT MAN DID
NOT FRAME

The Universal Law is one law that was not framed by man. It is one law that answers not to the courts of humanity. It was decreed at the beginning of time. It is the fundamental law—the common law of all creation. It is great—powerful—eternal—universal. *It is Life.*

Primarily all in life is *good*. When we transcend, violate or mutilate, then we must suffer the consequences of such violation. It is a principle of modern jurisprudence that "Ignorance of the Law is no excuse." Ignorance of the Universal Law results in the fixation of penalties which must be born in expiation for the conscious or unconscious violation of the individual.

We must understand that the Universal Law is better defined than any other law, and when understood, may be respected and enforced with greater ease.

There is no such thing in nature as *uncaused* luck or chance.

There is no such thing as technical violation of law.

Everything in nature operates in accordance with the Law, consistently and constantly.

A river in the spring of the year surges beyond its natural banks. It cuts a new path into the lowlands, striking down young trees that stand in its way. These trees become entangled and massed, damming the

*Work Has Meant
Much to Him*

In submitting the accompanying article on "The Fundamental Law," Mr. Powers wrote the following letter:

* * *

Ernest S. Holmes,
2511 Wilshire Blvd.,
Los Angeles, Calif.

My dear Mr. Holmes:

For a long period of time I have followed your most excellent teaching with a vast and increasing interest. As a member of both the Utah and California Bar it has been my extreme pleasure to number myself among your ever increasing host of followers.

It therefore gives me pleasure to enclose herewith a memorandum which I feel may be of interest, coming as it does from one of your "pupils."

You are welcome to it if you find that it serves a purpose. Perhaps its publication would help others, perhaps not. I do not assume to know. Of one thing I am certain, however, and that is your work has meant a great deal to me.

Sincerely,
ROGER W. POWERS

water in its onward rush, and this in turn diverts the water to a village which is destroyed. Was this accident? No. The river's rise was the result of a consistent law, the effect of which was to produce the resultant damage. Man however, with a thorough understanding of cause and effect would have been able to have prevented the water from overflowing its banks, destroying the trees and the damage which followed. This could have been accomplished through diverting the waters at the point where the trees became entangled, thus saving the village from destruction. The law behind the flood of water was there and always had been. Yet man could have made a servant of Universal Law and compelled its obedience to him.

MAN MAY COMPEL LAW
TO SERVE HIM

It is unquestioned but that man may work in harmony with the Universal Law—master it and compel it to serve him. It is well known that this principle applies to all physical forces and by the same token it applies to all forces of nature. The animal needs food, the plant water. Man needs success and happiness. All wither and die when the affinities are not provided. Consciousness in man develops a full span of life and resultant health and happiness. He must use that consciousness to accomplish his destiny, discovering, understanding and availing himself of the natural forces inherent in the Law.

To accomplish this he must believe in the existence of Infinite Wisdom. He must know that nothing exists *by chance*. He must understand the Divine purpose of the Universe and obey the commandments. He must marvel at the Power that created him, free of mind, heart and body; a master of all things that crawl upon the earth or circle the heavens. He

must realize his power to convert the products of the soil to his own uses. When he looks upon the new-born babe or feasts his eyes on the starlit heavens, *he must know within his heart of hearts that he is part and parcel of the divine wisdom of the Creator of all things.* To him and to him alone is there given a consciousness that is of God.

SHUT OUT ALL DOUBTS
AND CONFUSION

You *must believe*. Automatically repeating "I do believe" avails nothing. Man cannot stand on the river bank and wish the waters into their proper channel. Hoping that Universal Law is true, merely because an explanation of its power appeals to the ear, will never in a thousand years prove its existence to you.

God within you tells you every day of your life that there is a Divine Plan. Accept the Truth and be not afraid for the Truth will set you free. Tell the conscience within your soul that you do believe. Say this over and over to yourself at each favorable opportunity. Say it feelingly. Shut out all doubts, all confusion.

"Believe that ye have (it) and Ye Shall Receive (it)."

When you can truthfully, honestly and sincerely say, *"I believe,"* then, and not until then, have you accepted the fundamental cornerstone of Mental Science.

Many good people believe that God wants them to be poor or to suffer pain. This belief binds their experiences to them and they must continue to suffer for lack of a better belief in God who really is All Good, and who will respond just as readily to a sincere belief in His goodness.

When virtue becomes self-righteousness it degenerates into self-delusion.

"WHO STAND AND WAIT"

How Foolish Is Inaction While Waiting

By KATHARINE MERRILL

"They also serve who only stand and wait."

—Milton, "On His Blindness"

STANDING and waiting, as ordinarily thought of, what more tiring thing to do!

We see ourselves restlessly waiting for a salesman at a busy counter, listlessly waiting for a tardy train, or weariedly shifting from one foot to the other while looking disappointedly for the friend who is not on time,—our thought in each case resenting the delay and wishing ourselves far away from where we are. Such, in common human experience, is standing and waiting.

POET RESIGNED TO WEARY WAITING

Something of this feeling of weary discontent over the loss of valuable time must have been in the poet Milton when he began the line of thinking which led him to his sonnet on his blindness and in which he at last climbs to see, even though only with sad resignation, that "they also serve who only stand and wait." As God to Milton seemed one whose "state is kingly," triumphant in majesty, so he himself was like an eager courtier commissioned to great service, but detained for inscrutable reasons in a dark ante-chamber where his "day-labor" could not be performed because of "light denied." Higher than that, in this sonnet, the poet does not go.

But higher than that it is our privilege to reach through a truer Chris-

The Meaning of "Waiting"

Waiting, it is generally thought, means to idle away time, but the true meaning, here given is, *work and gain*. "Truly, they who stand and wait have enough to do." Here is a fresh viewpoint, delightfully expressed, which must be an inspiration to all who read it.

tian teaching. By one of the odd perversions of human thinking, the word *wait* has been largely changed from its original meaning of *watching, observing*, to this idle restless filling in of time.

WHILE WAITING, BE AWAKE AND WATCHFUL

To watch demands alertness, self-forgetfulness, awareness. *Watch*, wake, and wait had originally the same root idea, and the first two evidently indicate the correct mental attitude implied in the third. While waiting, therefore, we should be awake and watchful. Of what? That we do not fall into the snare of resentment, for one thing; that we do not let error cause us such delay as to defeat our good purposes, or become the victim of our own or others' sluggishness. The courtier in the ante-chamber who is awake when the

king's order comes is the one who has the privilege and the reward of executing it.

Watch is a word much used in the Bible as an exhortation, and with it recent metaphysical thinkers have added another word—*work*. “Prayer, watching and working” are spoken of. All three words here refer to activity that is mental, not physical. For the word *work* has acquired a new meaning which may be well expressed by the other two, *praying* and *watching*. Thus by one of those metaphysical reversions that frequently surprise him, the student comes to see that instead of to idle and lose, true waiting is to work and gain. The activity and faith with which such work should be done and the assured blessing it brings are beautifully expressed in a passage in Habakkuk, where the prophet exclaims, “I will stand upon my watch, and set me upon the tower, and will watch to see what he will say to me. . . . And the Lord answered, Write the vision, and make it plain—though it tarry, wait for it, because it will surely come, it will not tarry.”

TO WAIT MEANS ALSO TO OBSERVE AND GUARD

To wait is also to observe, to discriminate, analyze, judge, and often, by a short step, to guard and protect. A man starts a business venture; he has tried to foresee and forestall all dangers and believes he has chosen the proper time and way. But if he leaves it to itself, he is very likely to find it checked and stopped by some phase of competition, some thought of lack or over-supply. Experience proves that he must watch its course, observe and analyze the reasons of its fluctuations, and protect it from their bad effects by declaring mentally even in the minutiae of human affairs the government of intelligence

and justice,—all this while waiting for the benefits to accrue to himself from the venture!

EXPECTATION OF REWARD ALSO GOES WITH WAITING

In waiting there is also service—the comforting thought that came to Milton. And though he pictured himself as one who merely stood like a guard or lackey, there was surely no reason for that notion of enforced inaction. This he amply proved later by the production of his greatest poems, created in spite of his blindness. Standing in inaction is indeed poor service. And when the inaction is mental as well as physical, it is no service at all; even though mere physical hulk may inspire awe in some ignorant onlooker. The stolidest guard must be ready for quick action at a moment's notice. True waiting in attendance is to be in the presence, mentally at least, of what is served, to observe and supply its needs, to foster its well-being, and defend it from interruption and all false company.

As a result of such active serving there proceeds logically another meaning of to wait, namely, to expect—to expect just reward for true loyalty. The servitor who expects nothing for his service either has a false master or is himself a mere death-mask. In true living both are impossible. In God's world giving and receiving are interwoven. They cannot be separated. But the giver and the receiver, the source of the service and of its reward, is always Spirit, the Power of Good Itself. The King, the Supreme Ruler, opens countless channels for service, and along with the service, hand in hand, goes its compensation. Unless we expect and wish the compensation, we cannot find the service.

SPIRITUAL UNDERSTANDING IS MAN'S REWARD

But what is the all-important compensation that Spirit, the Power of Good, pours out upon humanity? Understanding of Itself, understanding of the true man; and through this the redemption of humanity's poverty, ill health, folly, loss, lack. By true understanding of Good a man comes to see that his service must be spiritual and that his compensation cannot be anything but spiritual. Even though he may be doing so-called material work and receiving material money, yet neither his work nor his money has any real value unless both are lifted in his own thought to that high level of spiritual giving exchanged with spiritual receiving, unless both are expressions of spiritual activity.

Only then can he justly feel that he is "waiting on the Lord," his "reasonable service," on God, "from whom is his expectation." Only then does his waiting for a debt to be repaid, for business opportunities lying ahead, for the comfort of a home, for anything else humanly good and necessary,—only then can such times become seasons of increased spiritual growth, of very particular and special activity in spiritual thinking. When his waiting becomes this, he has the right to receive and may with confidence expect the manifestation of Good in such human modes as he really needs.

The true servant and the true master have interests identical. They cannot be at cross purposes or even indifferent to each other. And when service thus becomes true it is lifted beyond service into a higher rank,—as Jesus recognized the increase of spirituality in his followers by saying, "Henceforth I call you not servants but friends." This oneness and reciprocity of interest and relation He

expressed again most concretely when He quite reversed the positions of master and servant and showed the beautiful reward given by that lord who when he comes, finds his servants watching and with loins girded for action,—*"verily he shall gird himself and make them to sit down to meat and will come forth and serve them."*

INACTION WHILE WAITING IS FOOLISH

How foolish, then, if at periods of waiting and seemingly enforced inaction, we let ourselves simply fill in the time, simply count the heavy days and hours; or else leap ahead through that false expectancy which asserts that when we have attained certain desired things we shall be fully satisfied and our easy life will have begun.

Truly they who stand and wait have enough to do!

GOOD EVERYWHERE

There is an old saying that gold is where you find it. Good, like gold, is where you find it, but unlike gold, you may find it everywhere. Those who conceive that good is found only in this or that particular religion, may find food for thought in the remark of the philosopher, Spinoza, to his landlady, who had asked whether she could be saved in the religion she had embraced. He answered:

"Your religion is a good one. You need not look for another, nor doubt that you will be saved in it, provided that, while you apply yourself to piety, you live at the same time a peaceable and quiet life."

A piece of machinery will rust out quicker than it will wear out. Men, too, do best when busy with worthwhile endeavors.

THE SUBLIME SELF

The Clarification of An Occult Teaching

"I to myself am dearer than a friend."

"Go to your bosom;
Knock there, and ask your heart what it doth know."

—*Shakespeare.*

By CLARENCE MAYER

TOO long have we been taught a false sense of the Christian virtue of humility and meekness, often backed up by some mental picture of the meek and lowly Jesus. This teaching has resulted in various inferiority complexes which can only be eradicated with great difficulty.

Webster gives a fine definition for humility which does not offend our metaphysical thought; namely, "freedom from pride and arrogance."

For the word "meek," we find "mild of temper; patient; forbearing," and following this, "in an unfavorable sense: tamely submissive; spiritless; easily cowed or imposed upon." Note that the words, "in an unfavorable sense," are quoted literally from the dictionary.

So much for that. As for the "meek and lowly Jesus," we *do* find Him silent at times before His accusers, not from a sense of inferiority, but because He displayed dignity born of the knowledge that His attitude was entirely beyond the comprehension of those who had arraigned Him.

He was neither meek nor humble in His scathing criticisms of the politicians of His day, nor did He display weakness when He drove the money changers from the temple. Neither do we find a picture of cowardice

when He deliberately walked through the infuriated mob which would have seized Him for His denunciations.

If I am asked what to me is the most important thing in all the universe, my answer can only be, "It is I myself." Though I contemplate the biggest things about me—the sun, the moon, the stars, the mighty ocean, all wonderful in themselves—still the greatest thing of all, the most important thing of all, is this immortal thing within me which calls itself by my name! Ernest Holmes so often says, "All you will ever know about God is what you know about yourself"—a startling statement if one has never thought of it before.

The Bible says, "God is Love," and we often hear it said that God is a God of justice, a lover of fair play, a Father-Mother God, etc. Who first said these things? Were they spoken by the authority of some potentate, council, or of some so-called divine organization? Of course not; some man, some human being—just like myself—first voiced these thoughts! How do I know these attributes of God are true? Because in my worst moments, I love, I have an innate sense of justice, a love of fair play. We can be quite sure that no Divine Voice has ever thundered these truths from the heavens and

then only to be heard by some specially selected or holy person. However, we can at the same time be quite certain that a Divine Voice *has* announced these facts within the sacred precincts of *every human soul*. Therefore, let us once and for all time lay aside vain superstitions and know that the only voice of God which any man ever heard was none other than this still small voice within.

Troward, when asked if he taught that man was God, answered to the effect that man is not God, but that all there is of man is God. Jesus voiced this truth when He said, "I am the way, the truth and the life." Many religions have taught that the *man* Jesus is the way, etc., when to any thinking person it must be obvious that this I AM in *man* is the only way, the only truth and the only possible life he can or ever will know. Because of such pronouncements, the mobs would have stoned Jesus, but He quietly reminded them that their own scriptures taught that "ye are gods."

We have long been taught that man was created in the image and likeness of God, and that man is a reflection of the Creator Himself, all of which we are willing to accept as logical. True, a mirror perfectly reflects the antics of the one before it, but man is more than a *mere* reflection in that he *thinks*—he is a conscious being, "capable of volition and choice." Are we still in the childhood of our evolution? Perhaps so, but surely we have reached a state of consciousness which will bear admission of the fact (without further equivocations) that the self within is one with the Infinite—is indeed the Infinite Himself expressing Himself in and through man.

When I pause to contemplate my real self, this consciousness which calls itself by my name, I perceive that while it seems within, still it has no contact with the material body. Religious Science does not deny the body, for we recognize it as the tool of the Spirit and it is as perfect a tool as we are able to conceive. When confusion is rampant, we can always turn from it to this sublime self within, and immediately we become conscious of a sense of peace and calm which is *always present*, awaiting only our *recognition* for its manifestation in and through our every expression of life.

It requires no unusual sense of logic or wisdom to conclude that the self within is pure Spirit. But what of this outward self which calls itself the material body? The Bible calls it the "temple of the Holy Ghost." It can be but an objectification of that perfect concept of the *real* man within, which God has created perfect. Nothing ever has, or ever can happen to this perfect man, for it is the unchangeable self which is the same now and forevermore. Without denying the body, we can agree with those who teach that matter of itself is incapable of sensation. On the other hand, who can say where matter leaves off and Spirit begins. Speaking of the body, Sir Oliver Lodge says, "It is the primary instrument of Mind, the vehicle of the Soul, the habitation of Spirit. Truly it may be called the living garment of God." As we gaze at the various and beautiful manifestations of nature all about us, we are not disturbed by the realization that the outward form is in a continual state of change, bearing out the philosophical

conclusion that within the Changeless in the ever changing.

This imperial self within me, always one with the Infinite, leads me to the inevitable conclusion that despite the changing aspects of life, my real self is the same as it ever was since I can remember, and since today was but tomorrow yesterday, why should I not assume that it will be the same next year or ten thousand years hence? Accepting this truth of existence, I do not find it difficult to affirm that the God within me knows absolutely nothing about lack, inactivity, poverty, distress, sickness or death. Literally, this sublime self sits enthroned within and calmly contemplates its own existence with supreme repose; is self-contained, confident, complete and entirely self-sufficient.

This does not mean that man is or ever should be inactive. On the contrary, this knowledge spurs one on to greater attainment, realizing that the evolution of the self is endless—limitless. One can, therefore, view with equanimity the problems that arise from time to time, knowing that within is an Intelligence that knows and directs.

The greatest foe of human progress is that subtle sense of procrastination; a lethargic disposition which speaks to us all at some time, or shall we say, most of the time, and says all of these theories sound beautiful, but they are too difficult to apply. So many of us fall back on our oars, quite content to allow others to do our thinking for us while we plod wearily on, concerned only with the trivialities of the daily round of material existence. Those who are satisfied with the "milk of the word," should remain in the rut they have

chosen. Perhaps for them it is better so. It is a matter of progression or retrogression—"Choose you this day whom ye will serve, whether the gods which your fathers served;—but as for me and my house, we will serve the Lord"; that is, we will recognize the Lord God within and be governed accordingly.

A woman recently said, "I don't believe practitioners are having the success they once had." Because of her own stubborn and continued neutralization of all the work done for her, her own problem remained unsolved. Like an ostrich, she buried her head in the sand of intolerance and could not see the wonderful accomplishments of those who had had the wisdom and courage to press on with their studies, proving and testing out each tenet of their belief. Others have feared this contemplation of the sublime self would result in utter selfishness. Only the superficial observer could thus conclude, for the one who realizes the sublimity of the real self within himself, must also recognize it in others.

Let us sum up the thought of this article in a treatment or meditation, as follows:

From the confusion of the bustling world about me, I turn now to the self within; to this thing within me which is conscious of itself; to this intelligence which calls itself by my name. It is like turning away from the congregation of a crowded cathedral, to the high altar itself, where I find the light of the Eternal Presence. This self in me is *my* altar, *my* holy of holies, and here I find an infinite peace, an eternal calm which I know is now manifesting in and through *my* every expression of life. I do not need to command my

body to relax, for here is a supreme stillness which objectifies in what is termed perfect relaxation. This God in me cannot and does not know evil, inharmony, lack or any other human frailty. From denials I turn to affirmations of the truth that God in me knows only the perfection of the perfect law of adjustment, of abundance, of unerring intelligence, of courage, contentment, confidence and joy. The problems which clamor for recognition are not entities, but are false ideas which bother and confuse only so long as they are entertained. The Spirit in me, knowing nothing of the problem at hand, gives me a feeling of strength to carry on. The only Word of God which I have ever heard or ever will know is *my*

own word—the Word of the Lord God in me. Therefore, the Word which I now voice in my own thought, is the Word of Authority which declares the perfect manifestation of infinite peace, eternal calm, perfect judgment, strength, joy, and the expression of my birthright—*perfect freedom*—which freedom is now adjusting my every problem, whether it is one of health, finance, business activity or any human relationship. I know that the Law of God is now manifesting the declaration of my Word in and through me, and I feel real joy, a sense of gratitude, confidence and repose in this Everlasting Truth which heals, guides, directs and blesses me and all mankind.

FUNDAMENTALS

The fundamentals of Religious Science will be taught in a four weeks' course of eight lectures by Dean Ernest S. Holmes, of the Institute of Religious Science and School of Philosophy, Inc., in September.

The course is to be given as courtesy to the holders of Fellowships in the Institute. Of these there are already 1,400, who have signed Fellowship cards during the past few weeks.

"The Science of Mind," which is the textbook of the Institute, will be used by Dean Holmes as the basis for his lectures and he will teach from chapters three and four, on "Mental Healing" and "The Control of Conditions."

It is expected that the lectures will be largely attended for Dean Holmes' courses in Fundamentals of Religious Science have always been popular.

Admission will be by card only and these cards will be supplied to holders of Fellowships without charge. The lectures will be given Tuesday and Friday evenings, probably in the Ebell Club theater. Detailed announcements will be made later. In the meantime those who are planning to attend are asked to read the first four chapters of "The Science of Mind," particularly studying chapters three and four.

The Fellowship plan of membership in the Institute has been adopted after careful consideration by the Board of Trustees and the Advisory Council which was named by the Board. The Advisory Council and its committees have had many meetings to work out details of the plan and have prepared an official form of application for Fellowships which will be sent on request to anyone who is interested in becoming associated with the membership of the Institute.

PREPAREDNESS AND GOOD LUCK

Looking Beneath Appearances Disperses Belief in Luck

By CHRISTIAN D. LARSON

WHEN a fortunate event appears, suddenly and unexpectedly, without apparent cause, it is called good luck; and when good things come to people, that they have not worked for, as far as we know, they are called lucky.

BELIEF IN GOOD LUCK IS AGE-LONG

The belief in good luck is age-long and universal; and because, so many things, fortunate and otherwise, happen in life without apparent cause; that is, no cause can be found *on the surface*,—and most people never look beneath the surface, nor behind the scenes.

The belief in good luck, however, does not harmonize with the statements of science, that this is a universe of law, and that every effect has a cause. There are, nevertheless, numerous events that seem to “just happen,” and “lucky turns” appear in every community every day. How do we explain?

We must note here, that there is a vast difference between what seems to be so, and what actually is so; and that, the conclusions of those who seek and find truth, differ widely from those who judge only according to appearance. It is freely admitted, however, that we must go beneath or beyond the appearance if we are to find the facts. But have we, in our

How to Develop More Insight

Mr. Larson says:

“The majority have little or no insight; and this is due to the fact that the race has persisted, all through the ages, in judging according to appearances. If we all would begin, right now, to look through and beyond every appearance—and search intently for the deeper fact and the larger truth—we would be surprised to find how the faculty of insight would develop.”

thought about good luck, gone beneath the appearance?

If we accept the verdict of science, that every effect has a cause, then good luck also has a cause; and we may well believe that a “happy event,” coming suddenly and unexpectedly, is simply the final effect, and visible climax of deeper activities—activities that may have been working, for months or years, toward this very end.

We know that there are numerous forces and processes at work, beneath the surface, in human life; some of them come to the surface and produce their effects during a certain period; others during a later

period. Every few days, or weeks, some of these forces come to a climax in human experience; some slight and hardly noticed; others startling—so startling and powerful that they may change the whole trend of individual thought and action.

This is the way of human life; and the more closely we examine this aspect of the subject, the more convinced we become that all outer effects are the results of deeper causes—causes that are not known until we search beneath the surface. Fortunate events, therefore, may be the outer effects of deeper causes; and possibly we created those causes ourselves some time in the past. *Yes, we shall find that such is the fact in every case.*

WE CAN CREATE OUR OWN GOOD LUCK

This leads to a most interesting conclusion; namely, that we can, and do, create our own fortunate events; that we can, and do, produce our own good luck. We also create our own misfortune, and produce our own ill luck. We may do these things unconsciously much of the time; but we, ourselves, in some way, place in motion the original current. We also give it additional life and power at every turn of the way.

Here is where ignorance plays havoc; and wisdom works wonders. If we are ignorant, we may set in motion currents that will culminate in misfortune. If we have wisdom, we may create causes that will, invariably, produce fortunate, and even marvelous, results. For, if every effect has a cause, and, if we may, when we know, create any cause we desire, then we may secure any effect we desire. A stupendous possibility; but in that direction all intelligent people are moving—and moving fast.

These things are very interesting, and most encouraging; and how they work out in practical life is easily explained. We will note, first, that there are numerous and excellent opportunities present everywhere. We live, move and act in the midst of all kinds of possibilities. There are conditions in every place, and at every turn, that hold remarkable resources—ready to be tapped by those who know how.

PREPAREDNESS THE CAUSE OF OUR GOOD LUCK

Certain people understand how to tap these resources, or take advantage of these excellent opportunities. And when this happens quickly and unexpectedly, the event is described as a stroke of good luck. Frequently, it seems to be just that. But here we meet a most important question. Why were these people able to take advantage of those opportunities? The answer is, they were prepared. They were prepared in some way; either with the necessary means, the necessary ability, the necessary knowledge, or the necessary foresight.

The matter of being prepared, in some way, explains a great many of those happy events in life that we usually speak of as good luck. They did not come by chance. They did not just happen. They all had a cause. That cause was—preparedness.

To illustrate specifically, we will assume that an exceptional opportunity, or opening, presents itself in a certain place. Scores of young men try their best to get in; and the one who is selected for the place is called the lucky one. But that is not the answer. This particular young man had the greatest number of favorable qualities; the best personality; the best mind; the best training; the greatest

amount of practical information. That was the cause of his good luck.

GOOD QUALITIES DO NOT COME BY CHANCE

His favorable qualities, however, did not come by chance. A few he had received from his parents; others were built into his mind during childhood; and the remainder he had worked for, directly or indirectly. He had studied much, and given much attention to self-improvement. He had applied himself well, both in the field of training and development; and, in brief, had made the best use of his talents and powers. He had prepared himself *for the best* that might come his way.

There are thousands of cases of good luck, as we speak of them, that come about in this fashion. But any young man can study more and learn more. Any young man can improve his ability and personality. Any young man can increase his good qualities and add continuously to his fund of practical knowledge. Any young man can do these things, and prepare himself, thereby, for the best that may come his way.

Another illustration of a specific nature may prove interesting. A charming young lady has many suitors; and the man who wins is called lucky. But he was accepted because he was considered good enough—the best of them all. There was no chance or mere luck in the matter. He was selected on account of what he was in himself—and on account of what he had in his mind, in his personality, in his character. He was fully equal to what the young lady wanted. He was prepared.

There are certain people who seem to have exceptional financial luck. Everything they contact turns to money. But mere luck is not the explanation. Those people have an un-

usual development of what is called the "accumulative sense." Modern psychology understands perfectly what this sense is, and how it works. The people who have it, however, did not get it by chance. Something was done, somewhere along the way, to develop that power; and if each case were analyzed, that "something" could be found. Furthermore, we now know that this sense can be developed in any mind to some degree; and in many minds to a remarkable degree.

Another group of lucky situations, as they are called, are explained by the fact that certain people have the insight to know when and where to act. They have the peculiar foresight to sense when and where to buy, and when to sell. They may, or may not, have unusual ability; but they do have this wonderful insight; and that is why they turn so many situations to good account — frequently reaping large fortunes in that way.

INSIGHT DOES NOT COME BY CHANCE

Insight is one of the most valuable of all mental powers; but it does not come by chance; so therefore, people who have it, must have done something to produce it; and that is true. We may well say, then, that they are entitled to the good things that are acquired through this power.

The majority have little or no insight; and this is due to the fact that the race has persisted, all through the ages, in judging according to appearances. If we all would begin, *right now*, to look through and beyond every appearance—and search intently for the deeper fact and the larger truth—we would be surprised to find how the faculty of insight would develop.

Remarkable faith is responsible for a great many happy turns in the world of fortune; and, also, the courage to act quickly and decisively when judgment so dictates. There are too many people who go through life half-afraid; abnormally timid; always hesitating; and so they miss many a rare opportunity. How different their fate would be if they had faith, insight and courage.

There is a certain type of mind that is always seeking and searching; always looking—looking deeply and intently—for the worth-while, for deeper possibilities, for greater values, for rare opportunities and pastures green. And they who seek shall find. That is why this type of mind is absolutely certain, in time, to make a rich find. It may be a new way to do things; a new power in nature; a remarkable idea; a great discovery; a hidden force, or one of earth's exceptional treasures. There are exceptional treasures hidden everywhere; and they who find them, do so, not because they have luck with them, but because they searched deeply, intently and persistently.

BEING PREPARED THE SECRET OF LUCK

Illustrations could be continued indefinitely; but each one would teach the same great lesson. The man who meets good fortune, or who may appear to have exceptional good luck, has paid the price in some way. He is prepared with a certain form of mental equipment. He may have excellent training, rare ability, a wonderful mind, a searching mind, personal charm, insight and foresight, or some other gift. He may have one or several of these; and that is why he is favored, time and again, with more of the good than the average person receives.

Being prepared; being prepared in some way, or in many ways, that is the secret of good luck; that is the one dependable road to good fortune. And we all can become better and better prepared. Every quality and faculty we possess can be cultivated; every power can be increased and every talent improved. There is not an element in personality or mentality that cannot be developed farther and farther. How wise we shall be, then, if we decide to be prepared; prepared in as many ways as possible; and to the most perfect degree; always prepared for higher positions, greater opportunities and pastures green; always prepared for the best.

"How Healing Takes Place" will be Mr. Larson's topic in the August issue of the Religious Science Magazine.

Replying to a man who expressed amazement at what he had accomplished, Henry Ford said, "You say I started with 'practically nothing.' That is hardly correct. Every man starts with all there is. Everything is here."

In a sense every man has a mind of his own but in a truer sense every man's mind is the use that he makes of the only mind there is—the One Mind, in which all live, move and have their being.

We achieve results most easily when we adopt an easy attitude of calm assurance. In this state of mind, the door to the storehouse of the subconscious is opened and those factors needed for success come readily to hand.

SNAP-SHOTS

By W. E. CLATWORTHY

Live to learn that you may learn to live.

—o—

Divine Love flies the banner of no country, race or creed.

—o—

Only within thyself is to be found the key that will forever unlock and open to you, the way to your Eternal Harmony.

—o—

The only God there is or ever will be—to you or to me—is the One which we individually conceive of as existing in the Eternal Now.

—o—

Sometimes we forget and spend much needless time in search of the Ultimate. We should remember that the Ultimate always and forever lies beyond.

—o—

No matter how seemingly imperfect or limited our conception of God may be, a fuller and more complete understanding of Him can only come to us as He is revealed to us through our own present recognition and acquaintance with Him.

—o—

Let us pause occasionally and consider the words "I am," remembering, at the time, that it would be impossible for one to say with conviction, "I am not." Declare your I am-ness. Repeat, right now, and over and over, "I am," each time with more feeling and emphasis: I AM, I AM, I AM. "Behold, the words are in thy very mouth."

Even the child in the elementary grades recognizes the word "my" as being the possessive case of the pronoun "I"; and yet how difficult it seems at times to distinguish between the inner—the real, and the outer—the manifestation.

We say and speak of "my hand," "my body," "my mind," little realizing that our very phraseology, alone, should indicate to us that there must be some thing, someone who possesses that which we regard as being our personal self.

Who or what is this "Possessor?" It is the "I." I, the individual—the real Self as distinguished from the "Me," which is the personal—the outward manifestation of the "I AM."

—o—

Don't be confused or concerned in the matter of Divine vs. Personal Will.

There is an infallible rule by which we may always be guided in determining the one from the other. It is found in answer to the question—Is the thing or condition which I desire in harmony with the Universal plan—is it right?

If it is right for you and all concerned, then you may be sure that it is the Divine Will in command—and the only possible course is one of obedience. If on the other hand it be found that the proposal contemplated gives evidence otherwise, then it is the Will of the Person and it had best be left alone—lest at any time it turn and rend you. Its employment invariably leads to destruction.

MEDITATIONS FOR JULY

MONDAY, JULY 1

*I can create a thought-form
of my conception of myself.*

In his essay, "The Poet," Emerson tells us, "The thought and the form are equal in the order of time, but in the order of genesis the thought is prior to the form." Jesus said, "I am Alpha and Omega—the beginning and the end." Every condition which confronts us is a state of consciousness made manifest to our perception. This applies equally to the body and to affairs. If you are pleased with the result, give thanks. If you are not pleased with the result, give thanks that you can create a new thought-form which will result in a manifestation which exactly corresponds to it. The manifestation will be co-existent on the *mental* plane with your acceptance of its thought-image. The manifestation on the *material* plane will be a matter of "genesis"—the law of growth. With the "genesis" you need not concern yourself. You have done your part when you have created the thought-form of the good thing you wish to experience.

TUESDAY, JULY 2

I am Eternal.

We must cease thinking of life as the span of a few short years if we are to know the joy of living. Jesus said, "Before Abraham was, I am." It is certain that he was not speaking of the Jesus of Nazareth, but of the eternal life principle of which Jesus

was but one embodiment. Moses' concept of the eternality of God caused him to announce the name of God as I AM. Let us punctuate the quoted saying of Jesus thus, "Before Abraham, was I AM." There could have been no Abraham and no Jesus and no you if this had not been so, and because it is so you are as eternal as the I AM.

WEDNESDAY, JULY 3

*Infinite wisdom is my
oracle.*

In times past men were accustomed to go to oracles for advice. To-day we know that we have within ourselves the ability to contact Infinite Wisdom. "Knock and it shall be opened." Believe that there is a Divine Intelligence and that it is willing and able to respond to your call for guidance, and verily it shall be done unto you according to your belief. "I am the Lord thy God which brought thee out of Egypt (bondage); incline thy heart unto me and I will direct thy way." "Oh, Lord of hosts, blessed is the man that trusteth in thee."

THURSDAY, JULY 4

*To-day I declare my free-
dom.*

Man is made in the image and likeness of Freedom. Most of us, like the prodigal son, have made the mistake of believing that we could know freedom only by leaving the Father's house. We shall never experience

true freedom until we recognize ourselves as individual centers of that great Cosmic Spirit, thus consciously linking ourselves up with that Power which enables us harmoniously to call into being those conditions which spell to us Freedom—freedom from pain, freedom from privation, freedom from fear, freedom from unhappiness in all its various guises. Today I declare my freedom.

FRIDAY, JULY 5

The great self-recognition is that of our relation to the supreme mind.

"By thy self-contemplation Ye caused me to be; in my self-recognition I recognize Thee." We are told in Genesis that "God made man in His image and likeness." God imaging Himself as Man, resulted in Man made in the image and likeness of God. This is true of Man before Man realizes that it is true, but when Man awakens to this truth he is in position to use God-power, and to cause to come into manifestation in his individual experiences all the inherent qualities of God.

SATURDAY, JULY 6

I am consciously distributing Divine Power.

The word, "Man," means "distributor" or "measurer," and man is spoken of in the Bible as a steward or dispenser of Divine gifts. Man never creates force—he distributes it. We have been doing this largely in ignorance, thus causing our misfortunes. Now we are aware of our place in the scheme of things and are ready to "distribute" wisely, thus using the Power to call into visible being that which we choose to call Good Fortune.

SUNDAY, JULY 7

I am an embodiment of the spirit of God.

Every human being is an individual. The word "individual" means "undivided." It is only when we get the concept of ourselves as undivided from God that we recognize our real position. So long as we think of ourselves as isolated, separated, cut off from God we are very likely separating ourselves from the Good (the God) things of life. The remedy is in the reversal of thought. "Change your mind" is good advice. Look at your hand—the hand is individualized in the fingers, could not be expressed without the fingers. The fingers are separate, but not separated from the hand. We can hardly imagine anything so useless as fingers cut off from the hand. Man cannot really separate himself from God, but if he thinks of himself as thus separated he has detached himself from a conscious use of God-power. Jesus, recognizing man's true status repeatedly declared, "The Father and I are One."

MONDAY, JULY 8

All my affairs express abundance.

All material things have their beginning in a state of consciousness. Troward says, "This, clearly, is the Creative Order—from states of consciousness to conditions, but we invert this order and seek to create from conditions to states of consciousness. Our true nature is always present, only we have hitherto taken the mechanical side of things for our starting point and so have created limitation instead of expansion. And even with the knowledge of the Creative Law which we have now at-

tained we shall continue to do this if we seek our starting point in things instead of in the Divine Mind, because it is only there that we can find illimitable Creative Power."

TUESDAY, JULY 9

My body expresses health.

A healthy body bespeaks a healthy mind. Every form of sickness is traceable to an erroneous concept of life. Fear, greed, hate, lust—mental states, all of them, which react unfavorably upon the body. Do not try to heal the body—correct the thought, and the body will respond, and you will say, "a healing has taken place."

WEDNESDAY, JULY 10

I bless everyone who comes within the radius of my atmosphere.

Everyone exudes an atmosphere as distinctive as the perfume of flowers. Check up on the people you like to be near and you will find that they have a healthy, happy view of life. They need not proclaim it in loud words—their "atmosphere" speaks for them. Emerson says, "What you are speaks so loudly I cannot hear what you say." I bless everyone who comes within the radius of my atmosphere.

THURSDAY, JULY 11

My affairs are made in the image and likeness of what I feel myself to be.

The cry of the human heart is for surety—a firm foundation upon which to lean. We have trusted in friends and they have failed us; we have had fond hopes and they have

fallen in ashes about our feet; we have prayed to God and have received not the answer to our prayer; and in despair our yearning souls have cried, "Is all, indeed, then, as the shifting sands—is there nothing that abideth?" And while we madly searched *without*, there ever stood *within*, that Silent Onlooker waiting to be recognized as the True Self. It remained aloof from our raving and our woe. And now that we have found it we seek it often and find there the solace that we craved—not sympathy, for it knows naught of sorrow. The comfort is just that—it knows us only as Itself—calm, peaceful, oh, so still! And as we look about us we find, amazed, that things have changed; confusion is giving place to harmony. The world is taking on a brighter look. What has happened? Just this, we have found The God—Within, the True, Eternal Self, and while its Peace and Calm and Beauty completely possessed us, that Peace and Calm and Beauty was reproducing Its likeness in our external conditions. Our affairs are made in the image and likeness of what we feel ourselves to be. "As a man thinketh in his heart so is he." "It is only the finite that has wrought and suffered, the Infinite lies stretched in smiling repose."

FRIDAY, JULY 12

The law of the Lord is perfect.

The outside is always exactly like the inside—and neither can exist without the other. This is the Law. The "inside" and the "outside" and the "Law" compose the Trinity. The Law is not a thing apart—it is the natural relationship between Cause and Effect. We cannot change this

relationship, but we can produce another effect by initiating another Cause. The knowledge of this truth makes Man the conscious creator of his destiny.

SATURDAY, JULY 13

Patience to be slaves is stupidity.

Our sympathy goes out to those individuals or races that are held in bondage to other individuals or races—but what about ourselves? Are we still in bondage to fear, to pride, to greed? If so we can regard it in the future as nothing short of stupidity. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" The bondage is mental. Break the thought-shackles that bind you and you will discover that "the things" which you thought bound you "shall fold their tents like the Arabs and as silently steal away."

SUNDAY, JULY 14

The Kingdom of Heaven is within me.

Jesus said, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you," and again, "The Kingdom of Heaven is within you." He never advised us to do without "the good things" of life, rather he told us how to acquire them. There is no God who is gratified if we deny ourselves the manifestations of Life, Love, Beauty and Supply. As we find *within ourselves* the fountain source of all good and permit it to express itself in our lives we shall be "letting our light shine, and others seeing our

light will glorify our Father who is in Heaven."

MONDAY, JULY 15

The all-originating spirit is my life and substance.

"Human parentage is only the channel through which Universal Spirit has acted for the concentration of an individual center; but the ultimate cause of that center, both in life and substance, continues at every moment to be the One same Originating Spirit." Jesus, when told that his mother was calling for him, replied, "Who is my Mother, and who are my brothers? Whosoever shall do the will of God, the same is my brother, and my sister, and my Mother." I am born of the Spirit and I inherit only the qualities of the Spirit, and they are all Good.

TUESDAY, JULY 16

I am receptive to new revelations of truth.

The last word has not been spoken. Jesus said, "I have other things to tell you, but you cannot bear them now." To the extent we put into action the understanding we have to-day shall we be ready for new revelations of Truth. When a child in school is prepared for promotion he is passed on to the next grade—and not until then. There is more to learn, and the teachers are waiting, but the promotion depends on the ability of the child to prove his understanding of that which has already been presented to him. We are all in the School of Life; greater revelations of Truth await us, but we cannot "bear" them until we have made our own, that

which has already been revealed. I am receptive to new revelations of Truth.

WEDNESDAY, JULY 17

I decide as to what I will allow my emotions to react.

Emotional energy is power and should be properly directed. To allow the imagination, the feelings, the emotions to run away with us is like permitting a young child to drive a high-powered automobile—the power is there and the inclination is there, but sound judgment is lacking. Emotional energy is creative, but whether it creates happiness or unhappiness depends upon the route it takes, and the route should be determined by Reason. I decide as to what I will allow my emotions to react.

THURSDAY, JULY 18

My good health is proof of my correct thinking.

"Actions speak louder than words" and all the talking in the world will convince no thinker that you have a teaching, or religion, or formula that will produce health if your demonstration is in the opposite direction. "Prove your faith by your works." Our lives must prove what we profess. Do you wish to aid mankind? Do you wish to gain adherents to your belief? Then establish and maintain your own health and tell others (when they ask) how to do the same for themselves, and your wish will be granted.

FRIDAY, JULY 19

Success attends my way.

Whatever the line of endeavor, success will generally be conceded to be

the fulfillment of desire. Whether we desire wisdom, health, wealth, love or fame—just the desire is not success—it is only the starting point. When the culmination is accomplished we have succeeded. Too often we hear the complaint, "I never quite succeed. Things look promising for a time, but something always happens." This is what happens—you do not accept the successful *conclusion* as *already* accomplished on the mental plane, and so your desire is like the seed that fell in barren ground—the plant is a weakling and does not come to a successful harvest.

SATURDAY, JULY 20

The love in me attracts love to me.

"Like attracts like." If we are conscious of ourselves as centers of God-love; if we are looking for the love in others; then we shall not lack the manifestations of love. All things operate according to the law of their nature and love is no exception. Be lovely if you would attract love—give love if you would receive it.

SUNDAY, JULY 21

The personalness of God is expressed in my personality.

We remain always the same individuals, but our personalities change according to our outlook on life. If you are laboring under the delusion that Bad Luck has claimed you for its own, you very likely have a rather disagreeable personality. Now if you can be convinced that what you call "Bad Luck" is of your own making, and that you have the power to change its first name so that in the future you will call it Good Luck—

and you prove that this is so—you will doubtless develop a very attractive personality. What you call Good Luck is the manifestations of some, or several, qualities of God. Because you are using the creative power of thought in a constructive way you have lined yourself up with the Personality of God, and the essence of God-personality is being expressed through your personality.

MONDAY, JULY 22

I forgive and I also forget.

We often hear it said, "I can forgive, but I cannot forget." That is not forgiveness, it is only balm to ease your conscience. When Guinevere had broken a man-made law, King Arthur said, "I forgive you as Eternal God forgives." This is the only true forgiveness. "But," you say, "How can I forget when I have been deceived by one I loved and trusted." So long as you are conscious of deceit you are not conscious of the God-intended man in yourself or in the other. Quite likely the fear of being deceived attracted deceit to you. "Cast out the beam out of thine own eye." If you have no mental equivalent for deceit you will not recognize it in another. A superior, holier-than-thou attitude is a magnifying of the fault you condemn. "God is of purer eyes than to behold evil." We see in others what we ourselves are. So forgive and you will find it easier to forget.

TUESDAY, JULY 23

Everything is made of one hidden stuff.

You say the food you eat does not "agree" with you. Agree with your

food and you will find that it agrees with you. Jesus said, "Agree with thine adversary quickly." You curse your food by declaring that it will harm you. The flesh of your body and the food you eat are not strangers to each other—they have met before, for they are "made of one hidden stuff." "And these signs shall follow them that believe; they shall take up serpents, and if they drink any deadly thing it shall not hurt them."

WEDNESDAY, JULY 24

My every need is met.

"The Heavenly Father knoweth the things ye have need of before ye ask Him." Interpret this to mean that the desire for any good could not occur to you unless the image of the thing that will satisfy that desire already exists in the Divine Mind. The more completely you accept this as the truth the easier it will be for you to "believe that ye have received." "The things, whatsoever ye desire, when ye pray, believe that ye have received them, and ye shall receive them."

THURSDAY, JULY 25

I receive guidance because I seek guidance.

"Seek and ye shall find; Knock and it shall be opened unto you." Of what use is it to man to believe that there is Infinite Wisdom if he knows not which way to turn? We must remember that the One is expressed through the many, and that there is a Reciprocity Agreement between God and Man. We have reached that stage in evolution where we must take the initiative in order that the Creative Process may progress further. The

Universal awaits the invitation of the Individual. "Behold, I stand at the door and knock, and if *any* man will hear my voice, and will open the door, I will come in and sup with him, and he with me."

FRIDAY, JULY 26

The Omega of completion already subsists in the Alpha of Conception.

The Law of Cause and Effect sees to it that that which is held in consciousness as complete comes to completion. If this were not so there would be no such thing as a material universe, and ideas would be but ghosts, without the possibility of embodiment. Unless uprooted by a contrary conception the harvest is guaranteed when the thought-seed is planted in the all-creative soul-soil. The more completely we understand this the sooner will the reaping-day arrive. The reason our misfortunes arrive in person so soon after our conception of them is because we believe that the gestation-period is very brief. Let us speed our good fortunes by the same belief.

SATURDAY, JULY 27

The mirror of my mind clearly reflects the image of the Divine Ideal.

God imaged himself as you, and when your mind-mirror is clear, there will be reproduced in you that which God saw there, Himself.

God looked in a wonderful mirror one day,

A mirror with facets turned every way,

And so the reflections were multiplied,

But the Divine Nature they could not hide;

So His life was imaged, His Beauty and Love,

Thus Man became like God above.

SUNDAY, JULY 28

I am led by the invisible hand of the creative spirit.

The Spirit can never change its own nature, and when we realize that our desire for Life, Love and Beauty is the urge of the Spirit we shall consciously and gladly co-operate with that which we were wont to stand in awe of. So shall the Life, Love and Beauty of the Spirit be expressed through us, and God's will and Man's will be found to be as One. "The Lion (the power of the Universal Spirit) shall lie down with the Lamb (the powerlessness of the individual) and a little Child (awakened man) shall lead them (the two as one)."

MONDAY, JULY 29

I am necessary to the spirit and the spirit is necessary to me.

How would you be expressed if you never did anything, never thought anything, never created anything? God is expressed through His creation, and would be unexpressed otherwise. So we come to recognize ourselves as God's expressions of Himself. This should lay low forever any "inferiority complex." You are necessary that God may be expressed.

As the wave is one with the ocean
As the branch is one with the tree,
So the spirit abiding within me
Is One, Oh God, with Thee!

TUESDAY, JULY 30

Creative imagination is necessary to achievement.

The things which materialize are those things which have first been visualized. An image is a mental picture, and the imaging faculty (the imagination) is that faculty of the mind which enables us to go into the realm-of-that-which-has-not-been and bring back treasures that tell us of the wealth that awaits us there. Columbus used his imagination, and America is the result. Alexander Graham Bell used his imagination and to-day we talk over telephones. Use your imagination, but do not blot out the images by saying, "That could never be." Say rather, "This mental-picture came to me that it might be provided with a home on earth." "Thy will be done (finished) on earth as it is already done in Heaven."

WEDNESDAY, JULY 31

I render unto Caesar the things that are Caesar's, and unto God the things that are God's.

Jesus found no difficulty in doing this. He asked for a coin of the realm engraved with the image of Caesar and said, "Whose image is this?" and the answer was "Caesar's," and he ordered that it be given unto him. We need not fear to be thought less "spiritual" because we admit the existence of "Matter." The greater our knowledge the more clearly we discern that Matter is Spirit—there is nothing else it could be. Because we are aware that "without law there could be no sin" does not tempt a sane person to disregard the laws of the

land. With understanding comes perception that there is no boundary line between Heaven and Earth, nor God and Man.

A Happy Mistake

"I am enclosing \$2.50 for a year's subscription to the Religious Science Magazine. I have bought every copy since the first edition, and now I want to have my name on your list of subscribers. It is truly a wonderful magazine! I am a different person since I discovered it and Mr. Holmes. I found them both the same day, and I wasn't looking for either of them. I started to church one Sunday morning, and as I passed the Windsor Square Theater, I noticed that the cars were parked for blocks around, and the people seemed to be almost running to get in. My interest was aroused and I wondered if it were open to the public. I hoped so, for I knew people didn't rush like that on Sunday morning unless they were getting something worth while; so I stopped and seeing no one buying tickets, I went in—and I haven't missed a Sunday since. I am also a regular listener on the radio at six o'clock Sunday evenings. How happy I am to have just stumbled onto the Truth and the Light—led by Divine Intelligence, you say?"—Mrs. C. A. H., Los Angeles.

Grows More Wonderful

"The Religious Science Magazine is my daily food. It grows more wonderful each month."—Mrs. L. L. T., Westwood Hills, Calif.

Radio Talks Worthwhile

"I feel that Dr. Holmes' talks are the most worthwhile thing being broadcast."—R. B. P., Tujunga, Calif.

PRAYER

Ask for the Highest, and Do Not Be Satisfied With Half Measures

By ELLA BAXTER McCaffrey, Ph.B.

PRAYER, as has been said, is the soul's sincere desire. We all pray whether consciously or not; whether we are Christians, under one of the many labels or cults, heathens, so-called, or atheists.

Lo, the poor Indian, prayed to his god in the clouds and the wind, even as a modern divine has apostrophized the God of the Open Air; Maeterlink says a dog is the only creature that knows there is a personal god. He prays to his master. And all Nature prays as it climbs to a soul in grass and flowers.

GOD IS NOT A MAIL-ORDER HOUSE

But the trouble with us arrogant up-starts is that we have a tendency to treat God as if He were a high-class mail-order house. We send in our orders for an automobile, a travel ticket, a health pick-me-up or a soul mate. Then when the order is not filled as soon as we feel we have a right to expect it we feel aggrieved and wonder if after all there is anything in prayer or, perhaps, religion.

Like all big things, the principle of prayer is a paradox. The infinite can never be comprehended by the finite, but we can use the light that is vouchsafed to us and by the power of faith we can experiment and aspire.

We are told that the prayer of faith heals the sick. It does. But no man liveth to himself alone,—“We are parts of one stupendous whole, whose body Nature is and God the Soul.” If we could live forever we

would soon crowd ourselves out, or the timid souls, those that shrink in fear from the last great adventure would insist on staying here forever.

We are taught to pray, “Give us this day our daily bread,” but can we trade on this for a long loaf? (no pun intended). Mark Twain tells about praying for a favorable wind when there were more ships coming than going, even as the California tourists praying for sunshine.

Are we then not to pray at all? Does God sort out our prayers and answer only those that are worthy? We should pray without ceasing, for prayer is aspiration whether formulated or not, an attitude of mind; and every prayer carries its own answer by setting a law in motion, for God is law as well as love.

DO NOT BE SATISFIED WITH HALF-MEASURES

But we should ask for the highest and not be satisfied with half-measures; *Seek ye first the Kingdom of God and His righteousness and all other things shall be added.* The things will be the signs that follow. Emerson says, “Nature plays a game of dominoes with us; we must match her piece before she will give up hers.” Browning says, “I swear the earth shall surely be complete to him or her who is themselves complete; it only remains jagged and broken to them that are themselves jagged and broken.” *Instead of aiming to charge and recharge our little individual*

batteries, we should connect up with the power-house.

We cannot take what we would, but must pay in spiritual coin. We are still children in the kindergarten of God, undisciplined, but learning by our mistakes and rising on stepping stones of our dead selves. We are all sons of God and in time we shall attain our birthright. "I will arise . . ." saith the Prodigal Son.

We are attaining a higher consciousness through our recognition. We are beginning to realize that there is no matter or material existence as distinguished from the spiritual. We

now have a god of science and of industry. We are entering a great spiritual democracy and as one leader has so happily phrased it, "We can almost hear the bells of heaven ringing to usher it in."

Ask and ye shall receive. Seek and ye shall find.

O Thou self-revealing Spirit, reveal Thyself to me! Make me more worthy day by day Thy glorious truth to see — Wisdom and light is all I ask, an enlarged concept — a power to perceive and receive and a greater measure of realization. Amen.

A MEDITATION

By THERESA VAN PINSKER

Since so many of our affirmations begin with the word "I," let us stop a moment and analyze what it is we are saying when we use that short but important pronoun. If we could realize that each time we say, "I," we are actually declaring ourselves, linking ourselves up with whatever we declare ourselves to be, we would be more careful not to erase the affirmation we have made, by a destructive assertion such as, "I am sick," "I am worried," etc.

Let us build a consciously positive attitude; let us still the clamorings of the personal mind by entering into the "Inner chamber" and there, in the stillness, let us realize our conscious unity with all that "I Am."

Let us declare:

"I will be still, and know that in the stillness God's voice is directing

me. I joyously let go of all worries and indecision knowing that my worries are but the fear that I will encounter some adverse situation, and as I listen to that Still Small Voice within me, I am filled with courage, with happiness and joy, with the knowledge that I attract to me only those situations I wish to experience for my word is law and it is done unto me as I believe. I will be still and know.

"I will not struggle, because to struggle means that I am striving to grasp something I do not possess; if I continue to know I do not possess it I am molding the thought-form that will forever keep that thing from me; I will remind myself that I am one with Infinite Intelligence, and Infinite Intelligence now acquaints my mind with whatever knowledge I need for the perfect expression of my desire."

CHILDLIKE FAITH

By MATHILDE HAMPE

WHAT a treasure we have when we possess a childlike faith. A child trusts, without reserve and without question. When we trust and can truly say, "I have faith in God, the All Good, I have faith in the Omnipresence of Spirit," how wonderfully secure we feel.

In the Bible much emphasis is given to faith, and when we have the faith of which Jesus spoke, we find ourselves on a solid foundation, with deeper discernment, and a consciousness of an underlying principle so powerful and mighty, that neither storm nor tempest can affect it. Illustrative of faithfulness to an ideal, I would like to tell of an experience I had while in Florida.

While out walking one evening in Miami my attention was directed towards a heap of fagots and twigs about three feet high. Behind it the sun was sinking, its golden glow making more vivid the object of my find. As I approached, it became more and more mysterious, for on the ground encircling it I found many candle stubs. Concealed in the center of this heap of fagots I discovered a small altar, built partly of stone. It was then that I felt that I had found something of unusual interest. I wondered what it all meant, and as I stood there in silent contemplation a woman came along who gave me the desired information. She told me that a man quite along in years and in the middle class of life who lived to himself, rarely speaking to any one, and who appeared to be very devout, had made it a practice to go to this place every three hours, there to renew the candle which he burned on

the altar. The waning flickering light would be replaced by a fresh flame, the wick of the new candle being lighted by the fading spark of the old one just before it was discarded.

Rain or shine, night or day irrespective of wind or storm, this man was faithful to the urge within him. His devotion was so selfless that no task was given precedence over his consecration. In this service he had worn a little path of faith, which led from the main road to this heap of fagots. A wonderful lesson in dauntless faith and soul service. He responded to his inner urge and conviction but still required an outer symbol. So faithful was he to that light in his heart, that he was moved to erect an altar on the outer plane of expression where he might serve objectively.

When I saw this shrine it was rapidly disintegrating, for the keeper had passed to the Great Beyond.

How magical and beautiful life will reveal itself to be, when we all recognize and serve that flame of truth within the altar of our own hearts as devotedly as did this man.

We should recognize that within us is the fire of Spirit forever aglow and radiant. It is the eternal flame in every heart.

Let us all realize the fact that the theme of life is faith, faith in God, and accept it as simply as would a child.

Be true to the light within you, have faith in God, and you will express true happiness and soul-satisfaction, and with it will come the dawn of a new and perfect day.

HAPPINESS

*Here the Law of Giving and Receiving
Operates Immutably*

By ALLAN M. WILSON

MANY profound thinkers throughout the ages have taught that happiness is the true goal of life and the ultimate toward which all human actions proceed. While they have disagreed greatly among themselves as to the precise definition of the term, the manner in which happiness may be gained and the means which are proper to employ, yet they have urged mankind frankly to seek happiness in every phase of life.

To some, it seems an advocacy of selfishness to hold forth the attainment of happiness as the supreme good; but, as is so often the case in human quarrels and disagreements, the cause of their attitude lies in a failure to comprehend the true significance and implications of the word.

HAPPINESS THE OBJECT OF UNIVERSAL SEARCH

If happiness is viewed rightly, it will be seen to harmonize with all that is noble and divine in human thought. Moreover, it is in fact the objective, consciously or unconsciously perceived, of a universal search of mankind. Every great moral and religious teacher has taught that the effort to attain happiness is a noble one, or has so phrased his message that it leads logically to such a conclusion. Moses sought to lead the children of Israel into a state of happiness by teaching them the Law. The teachings of Jesus are filled with the joy of true living, and it is His

Guide Posts on the Road to Happiness

Happiness is Life.

Our individual lives lose all their meaning if we are not a part of an all-inclusive Life which is joyous and free.

Especially in happiness do we find that the law of giving and receiving operates with immutable certainty, for in the measure that we give happiness do we receive it.

If we would be completely happy, we must know that happiness is an interior state of mind completely independent of external appearances or experiences.

Happiness is a sense of one's complete unity with the whole of Life.

We must enter more fully into the Spirit of Life.

—ALLAN M. WILSON.

promise of joy which has kept His name and His words before the race throughout centuries of ignorance, superstition and morbid beliefs. Our own Declaration of Independence recognizes the pursuit of happiness as an inalienable right of every human soul, and there have been none since its birth to deny the proposition. The soul always responds to the ideal of

happiness, and no amount of dismal misconceptions can completely erase from the individual mind the conviction that somewhere, somehow, happiness will be experienced to the exclusion of every sorrow and misery.

And what is happiness? If we are to hold it forth as a high achievement both for ourselves and for others, it is necessary that we understand somewhat of its nature and of the true path to its experience. Happiness, though definite because it is a true aspect of living, is not easily defined; our ideals and ultimate concepts, though known to be real, are seldom if ever possible of confinement within our poor phrases. As with all the innumerable facets of the Spirit of God and of man, happiness must be lived and experienced before it can be even dimly understood and appreciated. We can describe our transcendent joy of life only vaguely to one whose soul is steeped in self-created moroseness. Words only faintly symbolize the glory of joyful living, and when we try to phrase our inmost feelings in a language created primarily for the communication of materialistic ideas, we can understand somewhat of the difficulty which Jesus experienced in bringing to the minds of his followers a conception of the kingdom of heaven.

HAPPINESS IS NOT A POSSESSION BUT A LIFE

In attempting the definition of happiness, therefore, we can say little more than that it is the ever-expanding consciousness of harmony and good both within ourselves and to ourselves; a sense of satisfactory relationships with our inner mental life and knowledge of the truth concerning our outer objective experiences. Happiness implies a comprehension of the harmony of Life, the agreeable kinship of the part to the whole, the

perfect relationship of the individual to the race and to God; happiness is not a possession but a life, not a function of living but Life itself.

Contrary to many definitions by lexicographers, happiness is not synonymous with contentment,—especially not, as they so often add, “contentment with one’s lot.” Contentment is not always a virtue; it often spells stagnation of mind, soul and character. *Great deeds and sublime accomplishments have never been performed save by those in whom there was a “divine discontent” with things as they appeared to be.* Our desires to love more, to know more and to be more, have arisen in the discontent fostered by that divine urge to express higher degrees of Life, the result of which we call evolution.

CONTENTMENT IS NOT NECESSARY TO HAPPINESS

If all men had always been contented, satisfied with their lot, we should probably still be living in trees or in caves with only signs and grunts to express our rudimentary thoughts to one another. If contentment were a necessary correlative of happiness, all progress, both of the individual and the race, would be purchased at the inordinate expense of constant misery and sorrow. This is impossible.

That which is good cannot conceivably have a natural attachment to that which is evil; progress, induced by a discontent with present limitations, cannot be inseparably associated with unhappiness; perfection need not be purchased with pain. We can refuse to be satisfied with present experience and yet be happy in those experiences.

As we no longer believe that the good God demands sacrifices as a bribe to his wrath, so do we no longer believe that good must be accompanied

by evil or that good in one form precludes it in another.

If contentment means a resignation to limitation or evil, then it is no kin to true happiness and we should have none of it. If however, contentment means to us a calm reliance upon reality, then we have transmuted a destructive and limiting state of mind into one essentially constructive and dynamic, and thereby related intimately to happiness. True contentment is good, for it bears witness to reality and not appearances.

HAPPINESS A NATURAL STATE OF MAN

Reality can be no less than a state of complete happiness; the kingdom of heaven must be a dominion of joy; God can know nothing of sorrow or misery. Our individual lives lose all their meaning if we are not a part of an all-inclusive Life which is joyous and free.

Happiness, then, is the natural state of man, and its absence is a false condition which can result only from ignorance of one's own nature. "The only sin is limitation," wrote Emerson; and limitation is no more than ignorance of what is true, real and in harmony with one's being.

The reason a man is unhappy is because he has not become familiar with himself. If he knew his true being, he would know that he is one with a Life that is the very essence of joy and happiness because there is naught to disturb Its completion and harmony.

Many a person depends for his joy entirely upon external circumstances. His possessions, his "station in life," the praise of his contemporaries, his accomplishments in business or profession, are all necessary, so he believes, to his happiness; and when one of his props begins to waver or when it breaks completely, his happiness falls

and his mind becomes miserable and distraught.

By failing to understand the meaning of true happiness, he places so much of that which he has upon the infirm foundation of relative appearances; he conceives the causes of his happiness to lie outside his own spirit and his own mind, and inevitably he suffers the consequences of mistaken ideas of Truth and causation.

Man always suffers when he places his trust in that which is ephemeral and transitory; the only faith which returns permanent rewards is that in the eternal and invariable.

The unthinking individual believes his happiness to be dependent upon his objective world, not realizing that his world of experience is but the result of an inner world of thought and belief.

We are surrounded by happy conditions and joyous experiences when first we have found happiness within ourselves. Being so surrounded, it is essential that the true relationship between the inner mental state and the outward objective conditions, which is that of cause and effect, be kept in mind, lest we give ultimate reality to that which is only its expression.

PURSUIT OF HAPPINESS IS NOT SELFISH

Happiness is not entirely an individual matter; neither is its pursuit an act of selfishness. In the first instance, the joy of the whole can only be expressed through the joy of the parts; the race cannot attain happiness unless the individuals comprising it become happy. And in the second instance, true happiness cannot be secured at the expense of that of others, but on the contrary, can be attained only as each seeks to increase the happiness of those with whom he comes in contact.

Especially in happiness do we find that the law of giving and receiving operates with immutable certainty, for in the measure that we give happiness do we receive it.

No man who has within himself a desire to attain good through the deprivation of another, can be said to be happy, nor can he even be said to be on the road to happiness. Happiness is the state of consciousness wherein there is an unopposed conviction that peace, harmony and abundance are universal truths, and such a conviction cannot exist in a selfish mind. Selfishness arises from a belief in one's separation from God and the One Universal Life; happiness is a sense of one's complete unity with the whole of Life. The two cannot occupy the same mentality at the same time.

HAPPINESS IS AN INNER STATE OF MIND

If we would be completely happy, we must know that happiness is an interior state of mind completely independent of external appearances or experiences. We must feel the Divine Life which ever animates all things, flowing through us and to us. Happiness is Life, and he who is happy is really living. Joy is the response of the individual soul to the eternal harmonies of the universe.

Since Life is the essence of true happiness, we must enter more fully into the Spirit of Life that we may experience its attributes. We must declare our freedom from all negative thought, from all limitation and fear, and from all sense of discord or of lack. We must turn with utter abandon to the spontaneous life within us, letting its perfection completely possess us.

Above all, we must learn to love. Jesus taught that the Father is a God of Love, and our happiness consists of and is dependent upon our so shaping

our thoughts and guiding our actions that we constantly grow more fully into His likeness.

No one can know true happiness who does not also know true love, love of nature, love of man, love of God.

When our love rises supreme above all fear and hate, in that moment have we achieved the joy that passes all understanding.

Love and live; follow the guidance of the Spirit of Truth which resides within your soul; cast all fears from you; trust in the eternal manifestation of the Good, the True and the Beautiful.

Do these things and you shall attain citizenship in that kingdom of happiness which Jesus called heaven and which, He said, is within your own soul.

PAINTING PRESENTED TO INSTITUTE

Andrew Boardo Lund, famous painter of landscapes, recently held a reception in his studio at 221 South Willaman drive, Beverly Hills, and when the guests were assembled announced that he would present to the Institute of Religious Science any picture on exhibition subject to the selection of the guests present.

A beautiful California landscape was chosen, entitled "The Eucalyptus Road." This was hung for exhibition in the lobby of the Ebell Club theater on Sunday morning and Mr. Lund was thanked by Dean Holmes from the platform for his gift to the Institute. The picture now hangs at the Institute headquarters and will later grace the permanent home of the Institute.

Mr. and Mrs. Lund hold open house at the studio Friday evenings and cordially invite members and friends of the Institute to attend.

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.

Thinking Fifty-one Per Cent

QUESTION—On Page 68 of "Creative Mind" you write: "When fifty-one per cent of your thinking is health and life and power, that day the fifty-one per cent will swallow up, erase, kill out the rest. The day you, as an individual, through fifty-one per cent of your thought, pass beyond the perception of limitation, you will draw out of the universe everything you desire; poverty will desert you and you will be emancipated forever. The day you think fifty-one per cent of happiness, misery shall depart and never return. Is it not then worth your time and your effort, and should it not be the greatest purpose in the life of any awakened soul so to depict this principle as to emancipate himself?"

In giving a treatment suppose ninety per cent of your thoughts, notwithstanding you work to the best of your ability, are negative, "ain't so" thoughts and ten per cent are positive, clear, good thoughts, is such a treatment ten per cent effective or is it just a very poor treatment, or what?

ANSWER—A treatment is permanently effective when the subjective state of one's thought is permanently changed from a destructive to a constructive basis. While doubts and fears arise from the inner consciousness they have a neutralizing effect on the spoken word. It is the office of mental treatment so to clarify this inner mentality, as the sole medium between the absolute and the relative—that all negative thoughts shall be dissipated. The technique of mental treatment is for the purpose of spe-

cifically and consciously erasing subjective impressions which are not in accord with ultimate truths. For instance, when the subjective consciousness, which is the creative medium within the individual, entertains no concept other than that of harmony, then the whole life will be harmonious. In giving mental treatments we have no one to convince other than ourselves.

Faith In Treatment

QUESTION—How can I bring myself to the point of being able to give a good mental treatment when I doubt my ability to give a treatment because I do not seem to have faith enough in myself?

ANSWER—What is it you need to have faith in, yourself, your treatment, or the principle which you seek to demonstrate? How can you fail to give a good treatment when you understand that the power of a treatment lies in the fact that you are surrounded by a universal principle which executes the treatment? The only faith you need to have in yourself is the realization that the treatment is given according to law—the faith, then, is not in yourself, but in the law. "Be still and know that I am God."

Overcoming Sense of Failure

QUESTION—I have failed many times in endeavoring to secure results from

mental treatments. Can I overcome this sense of failure and give an effective treatment?

ANSWER—One should treat the sense of failure as he would treat any other apparent difficulty or disease. That is, treat specifically to know that the spirit within you cannot fail, never did fail and never will fail, to be true to its own nature, which nature is positive, complete and perfect now. Therefore, there is nothing in you which can doubt your ability to so know the truth that, "the Truth shall make you free."

Giving Help to Others

QUESTION—If a person has not removed from his own consciousness all sense of imperfection and has not demonstrated in his own affairs, how can he help another person through a mental treatment?

ANSWER—We can help others in so far as we can sense their perfection in the Law and in the Spirit. It is entirely possible that one, even while he might be himself suffering, could help to relieve the suffering of another. If we all wait for the dawning of a complete realization of our inherent perfection, then we might have a long time to wait, and during the process of waiting nothing would have happened. The Law is, but we must enforce it. And so far as the individual unity of life is concerned it will remain unenforced, other than through the law of averages until he consciously individualizes himself. I would not hesitate to help others simply because I had not, myself, attained a complete recognition of perfection.

Mental Treatment for Children

QUESTION—Is it easier to treat a child mentally than it is to give treatment to an adult?

ANSWER—It is generally easier to treat a child than an adult. The child

has less experience and is less marked, subjectively. Hence, there is usually a greater receptivity on the part of the child than there is in an adult.

Knowledge of Treatment

QUESTION—Should a person give mental treatment to another without the other person's knowledge? Can such a treatment be effective?

ANSWER—Is it ever wrong to do right? Can that which is good ever be less than good? It may be a mistake or a waste of time to make the attempt to help those who are not conscious that they are being helped; it certainly could not be wrong, provided the treatment is impersonal and entirely free from any attempt at mental coercion. In such a case the treatment would be effective in so far as the conditions were met which make any treatment effective; that is, a conscious knowledge on the part of the practitioner and a conscious or subjective receptivity on the part of the patient.

Truth And Not Error

QUESTION—How may one know in treating himself mentally that what he is treating for—the thing that he wants—is in line with truth and not error?

ANSWER—If one starts out with the proposition that the truth is ultimate, absolute and free, complete, perfect, happy and self-sustaining, then he may know that in so far as he brings his thought to a realization of his unity with these Divine attributes he is treating correctly. A correct treatment can include health, harmony, success, love, wisdom, unity, peace, poise, power and right action and these include everything else.

Is Visualizing Holding A Thought?

QUESTION—How can the statement that we should not hold thoughts, be recon-

cited with the endeavor to visualize, or see, things mentally as we wish them to be. Is not the effort to visualize a thing as it should be, the act of "holding a thought?"

ANSWER—There is a difference between visualization and holding thoughts. To visualize means to mentally see, to conceive of an image in thought of some definite desire, while holding thoughts too often becomes a mere process of willing things to happen. It is not necessary either to hold thoughts or visualize in order to demonstrate—although visualization might often be a very substantial prop to the acquirement of a correct consciousness. As the plant is potential in the seed, so the thing inheres in the concept of it, and every word, as has been stated by a great thinker, carries its own mechanics with it. Thought should be loosed, not held, but loosed in the full conviction that it is a tangible, definite, spiritual entity in an intelligent and receptive law, whose business it is to take the concept and evolve it into tangible form.

Control of Inner Thought

QUESTION—I believe my affirmations, but cannot seem to *feel* them.

Never have I really felt "the silence," or that the "channel" was open. I control my speech but not my thoughts. Sometimes right in the midst of meditating and affirming, the very thoughts and fears intrude that I want to banish. How can I correct this?—Placentia, Calif.

ANSWER—It is not at all necessary that you should feel your affirmations from the standpoint of physical sensation. Nor is it at all necessary that you should feel the silence or sense the channel as implied in your question. The power of a treatment does not lie in any occult performance whatsoever, but in the simple conviction that there is an intelligent responsiveness in the universe which

receives our address and honors our request. Thoughts which come up out of your mind during treatment, of fear and doubt, should be neutralized as explained in the first of this series of questions and answers.

Denying Sense Impressions

QUESTION—I have been puzzled by the attempts of some philosophies to deny sense impressions. This does not seem reasonable to me. Does Religious Science deny or discredit the evidence of our senses?—Baldwin Park, Calif.

ANSWER—If we denied the evidence of our senses completely, then by what criterion would we judge anything correctly? Religious Science does not deny the evidence of the senses, but of course does affirm that the senses are not always to be relied upon, which proposition you will readily prove from your own experience. It is not necessary to deny the physical world, nor any experience in it in order to demonstrate the truth.

How To Start

QUESTION—I am puzzled how to start in the practice of Religious Science. I want to leave my present position for another with more future. Can you help me?—Hollywood.

ANSWER—In the practice of Religious Science relative to the particular situation, you would not leave your present position until a better were offered. You should work to know that that Divine Intelligence within you which is already one with all good is now establishing you in that place which is best suited to your abilities and then you should wait for the outcome of this treatment which will certainly produce the desired result. In this way there need be no anxiety nor strain, but rather a calm sense of peace and certainty and a willingness to let the law operate.

Realizing Prosperity

QUESTION—I just cannot bring myself to realize prosperity. I was brought up in a home that never knew a great deal of abundance, and my early religious training tended to cause me to doubt and suspect God and to accept lack as His will. This makes it very difficult for me to accept as my own the things I desire, which I know God, or the Infinite Intelligence, is offering me. How can I make myself realize that with God all things are possible; that prosperity is here and everywhere and that I can demonstrate it for myself?—Los Angeles.

ANSWER—The answer to your question is the answer to the whole apparent enigma of life, "How may we become reconciled to and unified with reality, for within reality is abundance as well as peace and happiness?" The gradual dawning of a sense of one's unity with the Whole is a process of time and we should be satisfied, provided the tendency is in the right direction. Do not try to force things, but rather in the quiet contemplation of your own thought, seek to sense the Divine Presence, not only as a reality, but as an availability. In the quietude of this mental receptivity to the spirit of life, seek to sense that it is surrounding you with everything necessary to your happiness and to your success. And then as you let go of this concept become expectantly receptive to its fulfillment.

Writing A Meditation

QUESTION—From time to time, in order to crystallize my thoughts after a meditation I have been writing them down. This has helped me to bring a meditation to a definite conclusion. My logic seems all right, but something happens to the idea before it assumes form. How am I to release the tension that prevents the free flow of these ideas into experience? I realize that the very urgency of need retards action, but so far

have been unable to transcend the immediacy of the need. It seems to have me completely "buffaloed." Is it possible to find the weak link in the chain of my belief?

ANSWER—Perhaps the tension in your mind comes from a sense that you are not letting the thing be done unto you, but are seeking to coerce some reluctant power into action. Try to follow the instruction in the answer to the previous question.

Surgical Treatment

QUESTION—I read in the Religious Science Magazine that the spiritual healer and the physician should work hand in hand. A practitioner advises me to forget doctors and take up spiritual treatments, praying and trusting in God. I suffer from several old dislocations, neglected in the past. Can I trust the power of God to set things in the right place? I have been doubting the possibility.

ANSWER—We should remember that there is but one life and intelligence back of everything. The Spirit works through every agency and method and means, and anything that does good is good. I should seek help wherever I could find it, trusting always that a Divine Intelligence guides both physician and metaphysician and holds no controversy with either.

Help On Realty Deals

QUESTION—Have been using your philosophy in my real estate business, but I get deals just so far and then something stops them. People who were coming in early today to close a deal left a note to tell me they had decided not to trade. I want to stay with it and would like your suggestions.—Phoenix, Ariz.

ANSWER—I would work to know that whatever the spirit starts it can finish and that there is nothing in me which can doubt the full and complete manifestation of every legitimate desire.

THOUGHT FORCE AND WHAT IT DOES

*We Live in a Perfect Universe Governed By
Mental and Spiritual Laws*

By GERTRUDE F. WOOD

IN this most interesting and all absorbing study of the Science of Mind is to be found some of the great truths underlying all principles.

In this age, in which it is our privilege to live, Religion, Science and Philosophy go hand in hand to help us on the way to a greater expression of life.

The physical scientist is interested in results while the mental scientist deals with causes.

All science is a knowledge of facts built upon proven principles.

We will say, then, that:

God is:

Life is:

Truth is that which is:

All men are seekers of Truth.

In this short discussion of Truth we will endeavor to come to a greater understanding of the meaning of life.

No one has ever *seen* Life or God. We can only know *about* Life. That it is a science and art, all deep thinkers will admit.

METAPHYSICAL RESEARCH UNCOVERS SIMPLE LAWS

Extensive metaphysical research has developed the scientific aspect which is the key to a greater expression of life. It has discovered laws which are simple and workable and it remains for us to use them and so prove them for ourselves.

That living becomes an art is illustrated by a simple statement I

once heard a clever art instructor give to a class of art students:

"Art is not a thing so much to be talked about as to be lived."

So with life.

It is the whole business of man to express happiness. Where will he find happiness? *Happiness is a state of mind.*

"The Kingdom of Heaven is within. Seek ye first the Kingdom of Heaven and all these things shall be added unto you."

ALL GOOD THINGS COME FROM WITHIN

So we reach the conclusion that we must look within for everything—Life, Love, Peace, Wisdom, Understanding, Joy and Happiness. Too long has man looked to material things to give him happiness, only to find that he is still sick, unhappy, and discontented.

Everything comes from the invisible to the visible. The one who has the greatest realization of life, love and beauty will be more, do more, and have more.

The whole premise, then, of the metaphysician is that we live in a perfect universe governed by mental and spiritual laws, under the one great law of All Life. There is but one power in the universe and it is the way in which we use that power that causes us to become sick, unhappy and discordant. To the de-

gree that we unify with Life, or God, will we realize peace, harmony, happiness and freedom.

In terms of the metaphysician let us go back then to First Cause, or Self-existent Life. We are all conscious that we live and that we think. Let us ask ourselves then, Who am I? What am I? What is it that can say, "I am?" Back of the thought is the thinker. The thinker is greater than the thought. It is the nature of man to think. It is a self-evident fact that it is according to the kind of thoughts that we think that we are harmonious and happy.

We must rid ourselves then of all morbid, inharmonious thoughts, and train ourselves to think the thoughts which we wish to think.

"Man is what he thinks, not what he thinks he is."

So then let us resolve to control our mental household, to think thoughts of love, peace, joy, beauty and happiness, thereby gaining health and freedom.

It is the nature of thought to create, so let us be careful then to guard our thought, thinking clearly and always with a distinct purpose in mind.

REFERENCES—THE SCIENCE OF MIND, Pages 38-40, 42-44, 47-50, 51-53, 222—"Unity"; 214, 371—"The Divine Plan for Me"; 323—"Happiness and Completion"; "Majestic Calm"; 365—"I Control My Mental Household."

Poem: "Keep Sweet," by Strickland W. Gillilan.

SPONTANEITY

Be Buoyant and Free—Avoid Ponderosities

By DE K.

OUR greatest charm and joy and power are born through spontaneity. Some of the best essays and poems have been built quickly on a sudden thought or emotion. The artist in order to capture the beauty he sees or feels, hastens to make his picture as it were in one gesture.

WE LOVE BOUYANT PEOPLE

How like life this is. We love the buoyant person who radiates friendliness. We can forgive a mistake or two on the part of one who goes ahead and does things where others say "It can't be done." The old slogan, "Fools rush in where angels fear to tread" has checked many of us on

our joyous road to achievement. Why are we so much afraid of being fools?

Lindbergh had no fear of foolishness when he hopped across the ocean to Paris in a plane that groaned under tons of gasoline. This was a masterpiece of unhesitating spontaneity. He says, "The thought never once came to me that I would not reach Paris." And our response to his magnificent feat was so spontaneous that we almost marvelled at our own involuntary enthusiasm.

Neitche was right when he said, "Live dangerously." Our inhibitions keep us from our greatest good.

To give generously on the impulse is more stimulating and liberating to the giver and inspiring to others than Christmas giving, or the calculating, meticulous subscriptions to charity organizations, although, it must be admitted, the latter accomplish a great social good that would otherwise be neglected.

Why are we so full of psychic restraints? Is it not because of our weak faith in the good, the God, within us? Yet when we throw the full weight of our trust upon this good we are astonished at the gratifying results.

We want happiness, success, and friends. What's to be done? Are we at a standstill? Stagnation! To revive stagnant water we put it in motion. Stir it up, or run it off somewhere, anywhere, to keep it moving. The more rapid the motion, the more it becomes purified by the air and is then useful and refreshing. Did you ever sit before a waterfall or a tumbling brook without feeling spiritually refreshed?

Just so! Tumble things about a bit. Get some fun out of smashing up old trash that has been in your way. Give away or burn all that old junk you have been hiding in the attic. Call in the Salvation Army or the Goodwill Society to collect those old souvenirs of past sentimental relations and morbid grief.

The physical act of a house-cleaning will often affect a corresponding renovation of your mental attic to the elimination of the rubbish that has stood in the way of your clear thinking.

HOW TO ELECTRIFY WORK WITH INTEREST

Now slash into your work without fear or trembling and you will be surprised at how everything you touch becomes electrified with interest and growth. Give yourself a surprise party.

If the business is not going so good or is turning sour, either put a fresh kick in it or sell it, or even give it away, and jump into something more interesting. Perhaps it is your time to launch yourself upon that occupation and life of your dreams. You have as much right to that as anyone else.

If you are one of those who have become enmeshed in the intricacies of too much metaphysical effort, drop it momentarily, or take it less seriously. You can take a fresh hold on it later. Meanwhile the subconscious mind has an opportunity to produce quietly what you have been working for.

SCIENCE OF METAPHYSICS A BOON TO HUMANITY

The science of metaphysics is a great boon to humanity. It frees us if we avoid the weight of its ponderosities. To wrestle with profundities is healthy exercise if we do not become ponderous. We think of the old earth as a bulky weight, yet it whirls through space with the lightness and nonchalance of a soap-bubble, without once throwing us off into the sizzling sun or the freezing moon.

Sir Oliver Lodge recently made this significant remark: "If we could solve all our difficulties while we tramp along, existence would be duller and less stimulating than it is."

Let God and his universal laws solve *some* of the problems.

NO MORE "WEEDS"

"For years and years I sowed weeds in my thought garden and now I know what caused all my sickness and trouble. Now I am trying to plant more carefully. The little white booklet, 'The Meaning of Religious Science,' goes wherever I go. I love it. Will you send me a few copies for friends?"—Pasadena.

“IF”

By FRANCES TILLINGHAST

IN LIFE'S landscape the most conspicuous thing to be seen, when the sun sets in failure is "IF." It is the barrier which will forever stand between despondency and human happiness until we refuse to give it utterance. It is a synonym for fear, doubt, uncertainty, delay, hesitation and they each and all spell failure. "I CAN" and "I WILL" are the opposites and are as easily said, and in addition bring the success which is desired instead of the failure which is feared.

It is all in habit and habit can be changed, acquired and established. The key is "determination."

Where would we be today if Jefferson had put a single "If" in the Declaration of Independence; or if Washington had said "I will make America free IF I can?" The spirit and determination of these men and hundreds of others less conspicuous who have accomplished the seeming impossible are alive today and as ready for use as they have ever been. The law always works. It is we who fail.

If we have a vision, a deep desire, an ideal, and fail to develop it, we are sinning against God and man, for we have buried, perhaps, a greater truth, a more brilliant talent than has ever before been revealed. Think for one moment what the visions which have made possible the cable, the wireless and electricity have meant to the world, and believe and know that the mind of man has only begun to awaken, and that these things which seem so great and so wonderful in the light of past conditions, will, in the light of future visions, seem small and almost unworthy of mention.

If men had not been true to their visions and believed in them, we should now be traveling by the old stage coach, the prairie schooner would be the only conveyance across this great continent, and the sailing vessel our only means of crossing the ocean. We should be reading as Lincoln did, by the pine knot; we should be cooking before the fireplace, weaving by hand every garment that we or our families wear and knitting our stockings.

"IF" is a stumbling block in the path of progress, for courage creates more courage, determination more determination, suggestion creates greater suggestions and chance creates chances, "IF" creates FEAR, and Fear is the most destructive power in the world.

Bell had a vision, and after years of struggle and failure, brought the telephone into existence. It is impossible to realize what that one vision, backed by "I WILL" and "I CAN," brought to the entire world. It advanced business more in ten years than it could have advanced without it in one hundred, and what is true of Bell is equally true of Edison and Marconi and of numerous other determined souls. The failure is the MAN who stops at "IF."

From the first primeval atom
Upward, upward is the trend,
Greater out of lesser growing,
Ever to the perfect end.

Upward, onward, each tomorrow
Should be better than the past;
God's at work in His creations,
All who will may win at last.—Allen.

INSTITUTE CALENDAR FOR JULY

Sunday Morning Addresses

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

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

- July 7—"The Yardstick of Eternity."
- July 14—"The Power of the Spoken Word."
- July 21—"Potential Possibilities."
- July 28—"Humanity Demonstrates Divinity."

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*

- July 7—"Talking to Satan."
- July 14—"The Art of Friendship."
- July 21—"The Gods of Olympus."
- July 28—"Healing, 'Spiritual' and Otherwise."

Demonstration Classes

Saturday afternoon Demonstration
Class and Open Forum, conducted by
Mrs. Marie Deal, will be closed for the
summer beginning July 1.

Sunday School

Sunday School meets at eleven o'clock,
at Institute Headquarters. Mrs. Stanley
Langdon, Superintendent. Children at

the Ebell Club by 10:45 will be taken to
Sunday School.

Thursday Evening Lectures

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

ERNEST S. HOLMES, *Speaker*

- July 4—"The Law of Reality is a Law of Liberty."
- July 11—"Replacing Theory With Experience."
- July 18—"Spirit and Matter."
- July 25—"Physics and Metaphysics."

Men's Forum

Men's Open Forum meets the first and
third Monday, July 1 and 15, at Insti-
tute Headquarters, at 7:45. Ernest
Holmes, speaker.

Questions and answers with general
discussion at first meeting of the month.
Meetings close with healing and prosper-
ity 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,
July 8 and July 22. Business and health
problems are discussed and meeting closes
with healing and prosperity meditation.
Meets at Institute Headquarters, 2511
Wilshire.

Woman's Service and Social Club

The Woman's Service and Social Club
meets second Thursday of the month,
July 11, at 2 p. m., at Institute Head-
quarters.

A beginners' class in Fundamen-
tals of Religious Science will be
held Tuesday evenings at the In-
stitute Headquarters during July
and August. Ivy Crane Shelhamer,
instructor.

Radio Broadcast

Mr. Holmes lectures over Radio K N X every Sunday evening from six o'clock to six-thirty, on Mental and Religious Science.

Employment Service

Capable employes will be supplied on request to the Employment Service of the Institute, which is conducted under the auspices of the Business Women's Forum, with the co-operation of the Men'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. There is no charge for consultation.

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

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Please enter my name:

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Daisy R. Cole, 1609 N. Normandie Ave.....OLympia 1957

George F. Miles, Rm. 1, Inst. Headquarters, Wed., Thurs.....DRexel 3650
Evenings by Appt., Res. Phone, DRexel 6014.

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Res. Phone CULVER CITY 3998.

B. Kramer Deal, 4057 Brighton Ave., Mon., Wed., Fri., Sat.....UNiversity 0502

BOOK LIST

The following books are recommended to those who are interested in the study of Religious and Mental Science:

BOOKS BY ERNEST S. HOLMES

The Science of Mind.....	\$3.50
(Textbook of the Institute)	
The Bible in the Light of Religious Science.....	2.00
(Dean Holmes' new book)	
Creative Mind.....	1.25
Creative Mind and Success.....	1.25
Immortality.....	1.00
Meditations for Self Help and Healing.....	.50
What We Believe and Why We Believe It.....	.15
(In ordering add 5% for Postage)	

By HELEN VAN SLYKE

Mountain Thoughts and Poems of Inspiration.....	1.00
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By RALPH WALDO EMERSON

Essays.....	1.00
(540 pages, India paper, pocket size, red Morocco leather binding)	

By ERNEST R. TRATTNER

Unravelling the Book of Books.....	2.75
(The story of the Bible—How to know the Bible intelligently. This book was selected for distribution by the Religious Book of the Month Club.)	

BOOKS BY T. TROWARD

Bible Mystery and Bible Meaning.....	2.00
The Creative Process in the Individual.....	1.50
The Dore Lectures.....	1.25
The Edinburgh Lectures on Mental Science.....	1.50
The Hidden Power.....	1.75
The Law and the Word.....	1.50

By JAMES ALLEN

As a Man Thinketh.....	.50
Out from the Heart.....	.35

BOOKS BY FENWICKE L. HOLMES

Being and Becoming.....	2.00
Love and the Law.....	2.00
The Law of Mind in Action.....	2.00
The Faith That Heals.....	1.00

BOOKS BY CHRISTIAN D. LARSON

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What is Truth.....	1.50
Your Forces and How to Use Them.....	1.75

THE LARSON MANUSCRIPT LESSONS

The Creative Faculties of the Mind.....	1.50
Remarkable Psychological Discoveries.....	1.50
The Laws and Principles of Successful Achievement.....	1.50

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directing all my
thoughts