

SEPTEMBER

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RELIGIOUS SCIENCE MAGAZINE

SEPTEMBER 1929

In This Issue

How to Use Religious Science

By ERNEST S. HOLMES

Your Imagination

By AMEEN FAREED

New Lives for Old

By ALLAN M. WILSON

Meditations—Page 27

\$2.50 Per Year

FEAR

G. JOHN.

Cast out Fear!
It is naught but smoke
Reflected in a mirror.

Shall I be petrified
By a false image in a mirror?
Shall my precious fuel
Go up in vaporous smoke—
Or shall I condense and utilize it
For a worthier cause?

Let me not hide my light
Behind a cloud of smoke!
Let my light burn fearlessly,
Smokelessly,
And be reflected, pure and clear,
In a thousand mirrors.



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The Religious Science Magazine is published monthly by the Institute of Religious Science and School of Philosophy, Inc., Los Angeles, California.

Entered as second class matter November 13th, 1928, at the Postoffice at Los Angeles, California, under the act of March 3, 1879.

Subscribers' copies are mailed to reach them on the 20th of each month preceding the date of issue. If for any reason you do not receive your copy promptly, please report at once.

Subscription price is \$2.50 per year. Single copies 25c. Subscriptions should be mailed to the Religious Science Magazine, 2511 Wilshire Blvd., Los Angeles, Calif.

Sample copies of Religious Science Magazine will be mailed to any address by the publishers free of charge.

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

"The Bridge of Sighs"

By H. FOSTER HOLMES

In the old days of the Doges in Venice, this beautiful span led to the chamber of those doomed never to return. Everyone knew its location, also its signification and avoided any gesture that might result in a possible crossing.

But today we have another "Bridge of Sighs," located in the hearts of thousands of people, crossed and recrossed daily, dooming them to a living death. This mental executioner is Resignation, producing stagnation, lack of circulation, physical and mental atrophy.

This secret passage is built of false material,—self-pity, sentimental sorrow, the crumbling foundations of other's lives, old loves, lost hopes and ambitions too feebly sustained.

For those who are thus building there is but one reprieve! This must come through the avenue of self-examination, followed by a direct appeal to the Great Builder,—that the flood gates of the Waters of Eternal Life may be released, allowing the avalanche to inundate and tear away every timber, to the last rotting splinter, of this monster, fungus, repellent "Bridge of Sighs."

Religious Science Magazine

Published Monthly at Los Angeles, California, by the

INSTITUTE OF RELIGIOUS SCIENCE AND SCHOOL OF PHILOSOPHY, INC.

A Non-Profit Corporation organized for the advancement of knowledge
and practice in the art of Constructive Thinking

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Vol. II, No. 12

LOS ANGELES, CALIFORNIA

SEPTEMBER, 1929

ANNOUNCEMENT

With the October issue, the name of this magazine will be changed to "The Science of Mind."

If it were the intention of the Institute of Religious Science to create a world-wide organization, directed, controlled and dominated from a central location, the magazine would naturally and necessarily continue as "The Religious Science Magazine."

This is not the Institute's policy.

The Institute of Religious Science and School of Philosophy, Inc., teaches the Science of Mind through a local work that may serve more or less as a pattern for other localities, and through its School of Philosophy, conducting classes for beginners and advanced students in the Science of Mind.

The Science of Mind is synonymous in meaning with Religious Science, yet has a somewhat broader application. The Science of Mind is a twentieth century product, a natural evolution, an outgrowth of the discovery that thought has creative power. As taught by the Institute of Religious Science, the Science of Mind preserves the purity and virility of religious ideals; it quarrels with no man's religion,

but seeks only to add to his power and capacity for happiness, poise and self-expression.

As one of many channels for giving to the world the invaluable truths of the Science of Mind, this magazine will, to the utmost ability of the organization behind it, serve men and women everywhere, seeking to help them realize their greatest good, not alone in a far distant future, but Here and Now.

THE STREAM OF LIFE

The stream of life is a mighty river which pours its substance through us. Happiness, prosperity, health and success depend entirely upon making ourselves a free channel for the flow of the Divine Stream. From sources beyond our perception and knowledge the stream flows, its waters laden with infinite love, kindness, power and faith. We take what we can of the gifts of life, but how little compared to the great good which surrounds us.

We strive and struggle and contend and waste our energies. If life did not give so lavishly, we would soon be poor indeed.

A true philosophy must teach that life gives as we give ourselves to it. Give much and receive much. Give not in order to receive, but because that is the way of life. The gift which the world asks and will have before she gives up her treasures is one's self. In every relationship, human or divine, this is true. The heart must be put into everything that is done.

Withholding from giving is shutting out the stream of life; so is refusal to receive graciously the gift of a friend, freely offered.

Life is good. Beyond question this is true. Through and through our entire being we should know and believe without limit that life is good.

All failures, sorrows and trials are due to our efforts to withdraw or shield ourselves from the stream of life, the source of our being, our truest friend.

Fearing people—men and women like ourselves—we try

(Continued on Page 20)

HOW TO USE RELIGIOUS SCIENCE

*Practical Application and Proof Especially Necessary
in the Metaphysical Field*

By ERNEST S. HOLMES

ONE of the great difficulties in the new order of thought is that we are likely to indulge in too much theory and too little practice. As a matter of fact we only *know* as much as we can *prove* by actual demonstration. That which we cannot prove may or may not be true, but that which we can prove certainly must be and is, the truth.

Of course the theory of any scientific principle goes beyond its application at any given stage of the unfoldment of that principle, and the evolution of its accomplishments. If this were not true science would not progress; the sciences are objectively real to us only in so far as we demonstrate them, and until demonstrated are suppositional so far as practical results are obtained. If there is any field in the world where the practical application is necessary, it is in the metaphysical field, the reason being that the principle of metaphysics seems less tangible to the average person than does the principle of other sciences. As a matter of fact all principles are as intangible, but the world at large has not yet come to consider the principle of mental practice in the same light that it considers other given principles of life and action. Its apparent intangibility is lessened whenever and wherever anyone actually demonstrates the supremacy of spiritual thought force over material resistance.

EDITOR'S NOTE—This is the fourth and concluding lesson by Dean Holmes in the practical application of the principles of Religious Science. The four topics have been: "Religious Science—What It Is"; "What It Does"; "How It Works"; and, "How to Use It." A few sets of four numbers of this magazine—June, July, August and September—containing the entire series of lessons are available for those who wish them at the regular price of one dollar for the four magazines.

It is easy enough to rush about shouting that there are no sick people but this will never heal those who appear to be sick. It is easy to proclaim that there are no needy;—anyone can say this whether he be wise or otherwise, and the ones who make such statements are generally otherwise. If we are to prove such statements to be facts in our experiences we shall be compelled to do more than announce a principle, no matter how true it may be.

There is no doubt about the immutability and the availability of the law. The law is infinite. It is right where we happen to be at any given time. It occupies all space and fills every form with differentiations of itself. The law also flows through us because it flows through everything, and since we exist it must be in and through us. *What it does for us it must do through us.* This is the crux of the whole matter. Infinite and immutable as the law is, ever present and available as it must be—the potential possibility of all human probability—it must flow through us in order to manifest for us.

It has been proven that by correct thinking and by a conscious mental use of the law of mind, we can cause it to do definite things for us, through us. By conscious thinking we give conscious direction to it, and it consciously or unconsciously responds to our advance along the line of our conscious or subjective direction.

It must and will respond to everyone because it is law and law is no respecter of persons. It will respond to everyone according to his belief in it, and according to his mental and spiritual equivalent of the life of man and of the Spirit. We are surrounded by an intelligent force, and substance, from which all things come,—the ultimate essence, in the invisible and subjective world, of all visible and objective forms and conditions. It is around us in its original state, ready and willing to take form through the impulse of our creative belief. It is its nature to respond to our belief; it works for us by flowing *through* us. This law we did not create; this law we cannot change. We can use it correctly only as we understand and use it according to its nature.

Hence, it follows, that if we believe that it will not work, it really works by appearing to “not work.” When we believe that it cannot and will not, then, according to principle it does not. But when it does not, it still does,—only it does ac-

cording to our belief that it will not. This is our own punishment through the law of cause and effect; we do not enter in because of our doubts and fears; it is not a punishment imposed upon us by the spirit of God, but an automatic result of failing constructively to use the law of God.

God does not punish the mathematician who fails to obtain the right answer to his problem. The thought of the unsolved problem does punish him until he applies the right principle and thus secures the desired result. Thus sin and punishment, righteousness and salvation, are logical reactions of the universe to the life of the individual.

When we are dealing with real life, with thoughts, impulses, emotions, etc., we are dealing with causation, with original Cause and we should be most careful how we deal with such powers and forces. In dealing with this subtle power of mind and Spirit we are dealing with a *fluent* force. It is forever taking form and forever deserting the form which it has taken. Thus a practitioner of Religious Science should not be confused over any given form but should know that any form which is not of the original harmony is subject to change. The Original Spirit is harmony, it is beauty and truth and everything that goes with Ultimate Reality. The universe is not divided against itself.

We should learn to control our thought processes and bring them into line with Reality. Thought should tend more and more toward an affirmative attitude of mind which is positive, stable and above all else, toward a real unity with Spirit which already is complete and perfect.

We should be able to look a discordant fact in the face and deny its reality since we know that its seeming reality is borrowed from illusion, from chaos and old night. Our standard is one of perfection. "Be ye therefore perfect even as your Father which art in heaven is perfect." We should be able to look at a wrong condition with the knowledge that *we can change it*. The realization that we have this ability must be gained by the application of our knowledge of Religious Science.

The practice of Religious Science calls for a positive understanding of the Spirit of Truth, a willingness to let this inner Spirit guide us, with the conscious knowledge that;—"The law of the Lord is perfect" and we must believe this to

A Comprehensive Study of the Science of Mind

The secret of life is to be found in the mind. The pathway to happiness and attainment is a road of knowledge. The liberation of the soul from the bonds of ignorance comes alone through the understanding of Truth and the relationship of the individual to the universal. Heaven is a state of consciousness. Lack is a mental problem. Peace, joy and satisfaction are results and not causes. That for which the world is seeking may be found through understanding.

With the October number of this magazine a systematic study of THE SCIENCE OF MIND will begin. There will be presented in these lessons a definite outline for a complete study of the Institute's textbook, "The Science of Mind," in the form of daily readings accompanied by instructions and explanations written by Ernest S. Holmes, Dean of the Institute.

In this work Mr. Holmes will have the cooperation of a group of earnest workers who will assist in choosing such topics for study as will be the most helpful to our readers.

These lessons are intended as a permanent feature of this magazine. Four or five lessons will be published each month. There will be a lesson for each week in the year. It is intended that each lesson be studied for one week, together with collateral readings in the textbook, before proceeding to the next lesson.

The first four lessons will appear in the October issue. Read them and tell your friends about this new feature.

be a fact. In so far as thought is in accord with this perfect law it will accomplish and nothing can hinder it. "Heaven and earth shall pass away but my words shall not," said the beautiful Jesus as he strove to teach his disciples the immutability of the law of righteousness.

A practitioner uses thought definitely and for specific purposes and the more definitely he uses the law the more directly will it respond to him. A false fact is neither person, place nor thing to the one who uncovers it and once uncovered it has no place to hide. The illusion *seen* and *understood* is made negative in the experience of the one who suffered by it. While it is true that wrong conditions exist they could not remain unless there were someone to experience them, consequently the experience must be in consciousness. Change the consciousness and the false condition will disappear. *Conditions* are not entities. *We* are entities. Cannot that which is conscious cast out that which has no consciousness? If we properly understood we should be able to remove false conditions as easily as Jesus did. *He knew*, but our faith is weak. *We must strengthen it.*

Let us analyze this;—one finds himself impoverished. He wishes to change this condition. He knows that it is not in accord with ultimate reality, that the Spirit imposes no limitations. Therefore, he knows that his condition has no real law to support it, is simply an experience of consciousness. He wishes a definite result in an opposite direction. First he realizes that the law of life is a law of liberty, of freedom. He now states that this law of liberty is flowing through him and into all of his affairs. But the image of his limitation persists. Here is a definite contradiction of his statements of freedom. Right here he must stop and declare that these images of limitation are neither person, place nor thing; have no power, personality nor presence and no real law to support them. He does not believe in them and they cannot operate through him. He is free from their influence forever. He then begins to fill his thought with the idea of faith, the expectancy of good, the realization of plenty. He senses and mentally sees right action is his life. He puts his whole trust in the law of good and it becomes very real to him as he definitely speaks it into being, into *his* being and into the *being of his affairs*. He

denies anything and everything that contradicts his realization of this truth.

At this point of realization he meets a friend who immediately begins a tale of woe about hard times, bad business conditions, etc., and should he listen to this "tale of the serpent" he might reverse his previous affirmations and make negative his former mental and spiritual concept. This does not mean that he should refuse to hold conversation with people for fear they will neutralize the position that he has taken in mind, but that he should refuse mentally to accept the false position. Then he can talk with anyone and not be disturbed.

The time will come when we will let our "conversation be in Heaven" and shall refuse to talk about, read or think about those things which ought not to be. But, someone will say, "should we refuse to look at sickness, poverty and unhappiness?" This is not what we are discussing. *We shall not* refuse to help the helpless or to lift up the fallen, but *we shall refuse* to wallow in the mud because of our sympathies. "If the blind lead the blind shall not both fall into the ditch?"

Of all people in this world the ones who have come the nearest to touching the seamless garment of Truth have been the most sympathetic and the greatest lovers of the race. Jesus said, "If I be lifted up,"—not dragged down,—"I will draw all men unto me."

We are in the world and of it and it is good that it is so, the world is all right when we view it correctly. Who knows what would transpire should all men speak the truth. It has never yet been tried, but let not the mouth of the profane hinder those who *would* enter, from entering. The world has never yet followed the simple ethics of Jesus, yet it is loud in its proclamation that it is Christian. But this article is not one of controversy, it is one of conviction and will make its appeal only to those who are convinced. "A man convinced against his will is of the same opinion still."

Let us return to the man who really wishes to demonstrate the supremacy of spiritual thought force over apparent material resistance. Let us put his treatment in the first person,—impersonating him for the purpose of clarity.

"I am a center in the Divine Mind, a point of God-conscious life, truth and action. My affairs are divinely guided and guarded into right action, into correct results. Every-

thing I do, say or think is stimulated by the truth. There is power in this word which I speak because it is *of* the Truth and *it is the Truth*. There is perfect and continuous right action in my life and in my affairs. All belief in wrong action is dispelled and made negative. Right action alone *has* power and right action *is* power, and *power is God, the living Spirit Almighty*; this Spirit animates everything that I do, say or think. Ideas come to me daily and these ideas are divine ideas. They direct me and sustain me without effort. I am continuously directed. I am compelled to do the right thing at the right time, to say the right word at the right time, to follow the right course at all times. All suggestion of age, poverty, limitation or unhappiness is uprooted from my mind and cannot gain entrance to my thought. I am happy, well, and filled with perfect life. I live in the Spirit of Truth and am conscious that the Spirit of Truth lives in me. My word is the law unto its own manifestation and will *bring to me* or cause me *to be brought* to its fulfillment. There is no unbelief, no doubt, no uncertainty. I know and I know that I know. Let every thought of doubt vanish from my mind that I may know the truth and that the truth may make me free."

The Truth is instantaneous in its demonstration, taking only such time in its unfoldment as is inherent in the law of a logical and sequential evolution. In this invisible law of unfoldment we must come to trust, and although we do not *see* the way we must believe that the way *is* and is operative. We must trust the invisible, for it is the sole cause of that which is visible. "The things which are seen are not made of the things which do appear."

Healing and demonstration take place as our minds become attuned to the truth of being. There is no process of healing, but there generally is a process *in* healing. This process is the time and effort that we undergo in our realizations of truth.

The one who wishes to scientifically work out his problems must daily take the time to meditate and mentally treat the condition no matter what the apparent contradictions may be. He is working silently in the law and the law will find an outlet through his faith in it.

This law is the law that puts the act into all action. It is the invisible actor working through us to will and to do. As

a result of right treatment the mould formed in mind by the treatment makes possible a concrete manifestation. The treatment is an intelligent energy in the invisible world. It is a spiritual entity working through the law of mind and it is an actual force now consciously directed. Therefore it must produce specific results.

This will not seem strange to those who have given thought to the subject. As the primordial Word of the Creator is the only thing that explains creation, so every man's word, partaking of this original nature must reproduce the creative function in his life at the level of his consciousness of the One Life back of, in and through all.

A treatment is a spiritual entity in the mental world and it is equipped with power and volition,—(as much power and volition as there is *faith in it, given to it* by the mind of the one using it) and, operating through the law it knows exactly how to work and what methods to use and just how to use them. We do not put the power into this word but we do let the power of the law flow through it and the one who the most completely believes in this power will produce the best results. This is the law of cause and effect again.

When one gives a treatment for right action and does not believe that right action will be the result, he makes his own treatment negative. Therefore, we should spend much time in convincing ourselves of the truth of our treatments. Now this is not a power of will but a power of choice. We do not put the power into the treatment but we will take out of the treatment only as much as we believe is in it.

If one doubts his ability to give an effective treatment he should specifically treat himself to remove this doubt. He should say something like this, but not necessarily these words, "I am convinced that this word has power, and I firmly believe in it, I trust it to produce the right results in my life, or, in the life of the one for whom I am using my word."

We should work, not with anxiety, but with expectancy, not by coercion, but with conviction, not through compulsion, but in a state of conscious recognition and receptivity. We do not have to *drive* or *push* but we must *accept* and *believe*. Then we should leave everything to the law, expecting a full and complete proof of our faith. We shall not be disappointed nor chagrined, for the law is our faithful servant.

One should treat any given proposition until he proves his principle, no matter how long it takes. We should treat until we get results, until there comes into our objective experience the actual outpouring of our subjective words.

When working for someone else, speak the name of this person,—into mind—then proceed with the treatment. Should someone come to you with the question, "Am I too old to find my rightful place?" what are you as a practitioner to reply? You are to explain that there is no recognition of age in the Truth, that everyone has his place in the Truth.

A practitioner consciously removes the apparent obstruction and leaves the field open to a new influx of Spirit. He resolves things into thoughts, dissolves the negative appearance in the condition by recognizing only perfection. The practitioner must know and must state that there are no obstacles in the pathway of Truth. He must know that his word, being the activity of the Truth, removes all obstructions from the pathway of his patient, or the one for whom he is working.

If the obstruction is the result of a "hang-over" from past years the practitioner must know that no past mistake can hinder or obstruct the flow of Divine Intelligence through God's idea,—which is perfect man, manifesting the attributes of God in freedom, happiness, activity and power, and that this Truth is now made manifest in his life.

The patient should try to be receptive, not to the will of the practitioner, but to the purpose of the universe. That is, the patient should expect results and should be willing to give up anything and everything that would hinder the demonstration. If there is a stubbornness on the part of the patient the work of the practitioner will be more or less neutralized. Perfect belief is the beginning and the end of all good mental work.

The mental attitude of the practitioner is one of denial toward every false condition that opposes the principle of life as one of absolute perfection. God's world is perfect and this is the principle that we have to demonstrate.

A practitioner has no business with those who deny his principle. The world as a *whole* does not believe in spiritual things but this does not prevent the demonstration of Principle. Spiritual things must be spiritually discerned and when we are ready and willing to spiritually discern, we shall find

a ready response from the invisible into the visible. For this reason children are often more easily reached than adults. Let the patient approach the Spirit with reverence and with receptivity and his problems will disappear as the mist before the sun. Let him approach in any other way and he will still be surrounded by the mists of his own unbelief. A practitioner may as well know these facts for they must be faced in his work. Everyone cannot be reached, because there are many who will not allow themselves to be helped. We did not make the law and it is certain that we cannot change its fundamental principle, so it is useless to make the attempt.

There are plenty of people who are ready and willing to be helped and to these we owe the obligation of our highest efforts. Let us do our work conscientiously and thoroughly and leave the results to that law which is perfect.

A new light is coming into the world. We are on the borderland of a new experience. The veil between matter and Spirit is very thin. The invisible passes into visibility through our faith in it. A new science, a new religion and a new philosophy are rapidly being developed. This is in line with the evolution of the great Presence and nothing can ever hinder its progress. It is useless as well as foolish to make any attempts to cover this principle or to hold it as a vested right of any religion or any order. The Truth will out, the Spirit will make Itself known; and happy are we if we see these things which, from the foundation of the human race, have been longed for by all aspiring souls.

True thought deals directly with First Cause and to return to our original statement in the first article of this series;—Religious Science is the study of First Cause, Spirit, or the Truth, that invisible Essence, that ultimate Stuff and Intelligence from which everything comes,—the Power back of creation,—the Thing Itself.



YOUR IMAGINATION

Suggestion the Pathfinder for the Fiery Steed of the Mind

By AMEEN U. FAREED, M. D.

YOUR imagination is the steed that carries you to your safe destination or to disorganization and destruction. Psychological observations have proven the pre-eminent role that the imagination plays in the life of the individual. Formerly it was the will that was thought to be the important factor in your life. "Train your will," was the slogan. We know now that the will is always rendered impotent by the imagination when the two are in conflict. Training the imagination is the correct course to follow. Your imagination was your liveliest companion from the beginning of your childhood. That in itself indicates the important place it occupies in your life. A good example of how the imagination discomfits the will is in cases of insomnia. The patient wills hard to sleep but imagining he cannot, his will fails to put him to sleep. In fact his willing to sleep keeps him awake because he imagines he cannot sleep.

Lively Imagination Preferred

Imagination I liken to a steed, a fiery steed like the Arab horse that gallops with the Bedouin on the Sahara, or a slow dray horse that plods away, as the case may be. For myself I prefer the fiery Arab horse, that is, a lively imagination provided it is given direction and training. The resolute Bedouin with the lively charger under him and the bridle in his firm grasp is the man who wins

Imagination More Powerful Than Will

Books have been written about will power, but the real power within man, Dr. Fareed says in this article, is the imagination. As one of the great psychologists of America, Dr. Fareed's suggestions in this article on the direction of the imagination into constructive channels should prove genuinely helpful.

the race. Fortunately every one of us is endowed with imagination. The man without imagination does not exist. The difference is in degrees. Your imagination makes or breaks you, in other words, you are possessed of a healthful imagination or the reverse. Now you may ask the question, what in the world affects the nature of my imagination, what is it that makes me imagine sickness, failure and disaster? Answer: your own suggestions or your self-suggestions. Now let's learn something about suggestion. Suggestion is that which gives stimulus and direction to your imagination. Suggestion is the pathfinder, imagination is the courser. You are the creature of self-suggestion. Suggestion is a very large term and all inclusive. The prayer of the religionist and the affirmation of the meta-

physician are also included in the word suggestion.

I will go so far as to say that not only are the man and the animal suggestible but that the birds singing at daybreak are responding to the suggestive stimulus of light. The first suggestion of the spring season stimulates the bird, the beast and the man. Wherever we look we are assailed with suggestions and our actions depend upon the interpretation we give those suggestions. The rightly trained imagination interprets aright. The character of the interpretation is influenced by the psychology of your unconscious and in some instances the "collective unconscious." We shall at some future date take up in detail the psychology of the individual and the "collective unconscious." In passing however, let us understand that by the unconscious is meant all the ideas and impressions imbedded in the deep recesses of the mind not immediately available to us and though we are not aware of them, yet they motivate what we say or what we do and influence our behavior. If you look steadily for a second or two at the sun and then close your eyes thus shutting out the objective stimulus you will continue to see for a brief moment the disc and the light of the sun. Thus showing that the impression made lasts. Likewise all experiences make a dent in our psyche and leave their impress unawares, so far as our conscious mind is concerned, but always available to the analytical technique. The collective unconscious takes in all the impressions and experiences of the race.

Herein let us concentrate our attention on the subject of suggestion which directs and molds our imagination. There are certain definite conditions indispensable to the effective use of suggestion. First is the de-

gree of suggestibility of the subject, second the confidence in the suggester and third the simplicity and clearness of the suggestion. The degree of suggestibility of the subject is determined by the state of his imagination. The more imaginative, the more suggestible. The state of confidence is determined by the anticipation of results on the part of the subject, and the wording of the suggestion must meet, like the prescription of a physician, the requirements of the case. To illustrate, if the foremost need is to be released from tension then a simple wording such as "I am getting freer, and freer, and freer," would suffice.

Neutralizing Counter Suggestions

I have devised a psychological technique which is at once simple and effective, combining psychoanalysis and autosuggestion. Placing the patient in a comfortable position, usually recumbent with head resting on a low pillow, I ask him to repeat the affirmation or suggestion making definite pauses between each repetition. During the pauses I ask for that which is conjured by the unconscious. In most instances at the very start a negative complex has to be resolved. Every counter suggestion is disposed of or neutralized until the unconscious, or let us use the word imagination in this connection, cooperates completely for the final victory.

Where extensive psychoanalysis is indicated, then we resort to the usual technique. The value of this combined technique is that the patient learns to do a great deal for himself and a wholesome autosuggestion is established, resulting in re-education. It is analysis and synthesis working together.

In all the operations of suggestion, effort should be minimized. The less effort is made the quicker the response

from the unconscious, the more dominant the imagination. Effort presupposes the action of the will bringing it in conflict with the imagination whereas the desirable state is for the will to be in abeyance and the imagination given proper direction.

Imitate the Infant

When you are practicing suggestion on yourself it is good to imitate the little infant that coos itself to sleep. Say aloud, calmly and confidently, but with no effort the thing that you wish to be or to do. This done properly never fails to give results. The practitioner or the physician of the soul is the director of the imagination. As long as the patient cannot direct his own imagination or imagines that he cannot, which amounts to the same thing, he requires the services of the skilful director. The part that is very important is neutralizing the counter suggestions as they come up for they are the impediments in the path of the imagination. Psychoanalysis does remove these obstacles.

The other day prominently printed on the front page of *The Times* was the report of the British Medical Association indorsing the practice of analysis in children as well as adults. This report was based upon extensive investigation and study.

In children the use of suggestion should begin at the earliest possible date. Every suggestion should be direct and constructive. We had a little boy in our family who was in the habit of sucking his thumb and he was the most persistent chap you ever saw. One night while he was going to sleep, or almost asleep, I made the suggestion at his bedside that he would never suck his thumb any more. The next morning the little fellow said to his mother that he had a dream the night before in which God

appeared to him and commanded him never to suck his thumb and he never did. As I am dictating this, the little boy in question, who is my second son, is sitting by me and objects to my calling him a little boy and recalls this episode clearly and says it was five years ago. The reason why children are more amenable to suggestion is because of their vivid imagination. How important it is for fathers and mothers to realize the importance of this work with children. It is in our hands to make or break them and our weapon is suggestion. The mother who says to her child, "Oh, you good-for-nothing," is using a weapon that kills initiative as surely as the Damascene sword kills the man. Even if the child is not doing so well or shows lethargy, the parents should frequently say after some task performed by him, "My son you are doing better and better." All suggestions should be stimulating and encouraging to the child. Remember that the suggestion made by the parent, will, in the growing child become the autosuggestion that will mar or make his career.

Analysis and Synthesis

Here are two cases illustrative of the combined use of analysis and synthesis. Case one, a man thirty-nine years of age is bashful and timid, nervous in company, and stammering. He is placed in a comfortable position for neuroinduction and asked to repeat the following as an autosuggestion: "My thoughts are clearer and clearer, and my tongue more and more fluent." As he repeats the statement and makes his pauses I ask him suddenly what's on his mind, or what is he imagining. He answers, "I saw myself proposing to my girl nineteen years ago, my heart all aflutter and with a limited time at my disposal

because I had heard that my rival was also coming that night and I was wrought up for fear somebody was going to hear what I was proposing in the living room. I felt almost tongue-tied but finally I hurriedly expressed what I had prepared beforehand. Ever since then I stammer when anything particularly excites me." Having analyzed him out of that he continued with the autosuggestion, "My thoughts are clearer and clearer, and my tongue more and more fluent." The treatments continued until he was freed from his stuttering, his bashfulness and timidity.

Fears Overcome

Case two, the subject was suffering from inability to begin the day, timidity to start anything, or fear of undertaking a new venture, he had indecision and lacked initiative. The wrong direction that his imagination took paralyzed his efforts. He felt certain that he would never amount to anything and these mental states were accompanied by certain compulsions. He was asked to repeat, "My confidence is assured to do and to dare." The pauses in the autosuggestion betrayed the experiences in early childhood which are responsible for the present mental condition. They are removed out of the path of his imagination and with the help of the autosuggestion he is restored to a positive and decisive state and now is very active.

It is significant how these sufferers express themselves. One says, "I have been turned right about;" another, "my brain has been moved in the right direction," or another, "I see light all the time."

These remarks indicate that the imagination is given the right direction and the result is health and happiness.

SPIRIT

By ANNE V. LELAND

Spirit is all there is—the entire visible universe is Spirit in Form. It is necessary for Spirit to assume form in order to express itself. The smallest atom is as much an expression of Spirit as is the loftiest mountain. It knows not size—only Form.

Spirit is not only loving, harmonious, peaceful, healthful and abundant, but Spirit IS Love, Harmony, Peace, Health and Abundance.

My conscious intelligence is Spirit, individualized, expressing through and in the form of my body. Therefore, my body must be healthy, symmetrical, graceful, for my body is Spirit in Form and Spirit is Health, Symmetry and Grace, and Spirit expressing through my consciousness, can reflect only its own image, which is Love, Harmony, Peace and Abundance. **THIS IS REALITY.** Any other apparent condition is but a distorted image of the Truth. For Spirit is God and God is all there is. In the bright light of His Eternal Presence, all that contradicts His Divine Nature is dissolved, as the sunshine dissolves the ice, once again permitting the free flow of the water of Life.

"BLESS MY PURPOSES"

The surest way to success in achieving health and prosperity is to clean up one's own mental household—make sure that there are no dusty, fearful corners; that one is in tune with God and his fellow man and receptive to right action. Not merely a good result from a selfish standpoint, should be our desire, but *right* action. In his young manhood, Emerson wrote, "Bless my purposes as they are *simple* and *virtuous*."

Love is the highest motive of life.

NEW LIVES FOR OLD

*We Must First Offer the Price in Right Thinking Before
Life Will Reward Us With Her Treasures*

By ALLAN M. WILSON

PERHAPS I am fortunate in my human contacts, but I have yet to meet the person who is completely satisfied with himself and his position in the world. Everyone with whom I have even a passing acquaintance seems to be profoundly dissatisfied with something either in himself or in his life and environment, and is attempting to effect a change of some sort in that regard,—and my acquaintances are not limited to the sick, the poor and the unhappy by any means.

Greater Good Universally Desired

Irrespective of the amount of good things and good experiences which people may enjoy, the attempt to satisfy the desire for a greater good would seem to be universal. Some of these attempts are wise and successful; many are foolish and unintelligent. But the attempt to progress is there and is a laudable act. It is far better even to walk backward than to remain forever motionless. An adventurous trip through hell is to be preferred greatly to a state of somnolence which permits the experience of neither heaven nor hell.

It is right that we should be dissatisfied with present conditions,—no matter what those conditions may be,—for all growth is based upon a discontent with things as they are and upon the urge to experience a higher good. Without growth there is no

real happiness, for happiness consists of an expansion of experience.

Spinoza, one of the world's greatest of thinkers, declared that happiness, which he defined as the presence of pleasure and the absence of pain, is the true goal of conduct. But, he stated, pleasure and pain are relative, not absolute; and they are not states of being, but transitions. "Pleasure," he wrote, "is man's transition from a lesser state of perfection to a greater." And how can we even desire such a transition unless there is a dissatisfaction with the present state, good or bad as it may be?

A Spiritual Opiate

Those well-meaning but deluded persons who continually cry that "whatever happens is all right, otherwise it would not have happened," are propounding a vicious philosophy,—a sort of spiritual opiate. The only pseudo-philosophic justification for such a statement is one of resignation to the caprices of an uncertain deity whose "ways are not our ways," or to the constant slavery of the individual to unknown and unknowable forces—both of which theories are untenable by any real thinker.

"What is, is all right," is a true statement if the subject is intended to refer to reality itself; but what appears to exist and our opinions about reality are not always all right,—in

fact, they are often all wrong. Only dissatisfaction with present circumstances, which by no means connotes a hate of them, can imbue us with sufficient mental energy to rise to higher levels of life.

No Bargains in Life

Scientific control of thought holds forth to everyone the promise of new lives for old, better experiences for good ones, happier circumstances for happy or sad ones. Yet it does not promise "something for nothing." There is no one but who would gladly exchange his present life in at least one of its aspects for a better one, but the exchange can only be made by adding something to what we wish to be rid of,—giving something "to boot" in this exchange of old lives for new. There are no bargains in life; everything in life has its price which must be paid in one way or another. Mental science, being of the essence of life itself, admits of no exception to the laws of life.

It is not a question of how shall we get a new life, but of wherewithal shall we pay and when shall we pay it. The new life is ours provided we are willing to pay the price for it. The science of thought requires that its demonstration be paid for in mental and spiritual currency, and it is built upon the "pay-as-you-enter plan." *We must first offer the price in right thinking before Life will reward us with her treasures.*

"Something for nothing" and "You can get what you want" do not bear even the semblance of truth. "Something for something" and "You can get what you can pay for" are true statements. This seems hard and discouraging, but it gives us a firm assurance of the future, when we consider that we all have minds capable of minting an abundance of coin which

we can choose to expend as we will. The coins of mind are thoughts, and as a universal medium of exchange, they command far greater power than all the gold of a Midas.

These mental workshops of ours are constantly turning out thoughts according to the patterns which we give them. The generation is constant; we could not "shut up shop" if we would. But we can and do choose the kind of thoughts which are produced. Anyone who knows that his thoughts govern not only his physical actions and speech, but also the condition of his body, the texture of his environment and the actions toward him by everyone else, will be careful so to shape his thoughts as to enjoy a constant increase of all that is enjoyable in life.

Look to the Thought-Patterns

It is all right to be dissatisfied with our present experiences of health, friendship, wealth, success and all the other things which a normal human being desires; but when we come to shaping our thoughts and beliefs, it behooves us to pattern them upon what is *actually* true and real, rather than upon what appears to be the necessity of the case. Since the thoughts are creative of the objective experience, and since the inner pattern of belief colors the entire thought-content, it is highly important that our thought-patterns be in harmony with reality, with truth, with goodness and with beauty.

It never pays to talk about, or even think about those things which you do not want included in your personal experiences. Do you wish success? Then think about success. Keep your thoughts away from failure. Think about success, talk about it, dream about it, *believe in it*, and there is no

power in heaven or earth that can keep you from enjoying it.

Do you wish health, or friendship, or love, or freedom of any sort? Then build your pattern of inner belief upon the firm foundation of the eternal reality of your desire, and proceed to think of it as already having been manifested in your life. The hues of your thought set the colors of your daily experience; the patterns of your beliefs form all your material possessions. There is no power shaping your destiny other than that set in motion by those thoughts and judgments which are running through your mind at this moment, and which fill your mind during all your waking hours.

Man Is "What He Knoweth"

More than three centuries ago, Bacon wrote that "a man is but what he knoweth." He wrote far better than he knew, in all probability, for at that time few realized that not only is the mental and spiritual man "but what he knoweth," but also the physical man and the man of action and experience are the exact reproductions of what the mental man knows,—or thinks that he knows, of what is true and necessary.

There is an exact correspondence between the objective man and the thought-content behind him. Learn the state of a man's health, pocketbook and social relationships, and you can judge with a certainty of the state of his mind, the fundamental beliefs which he holds. The patterns supplied to the mental workshop are always revealed in the visible materials.

If our objective lives are not all that we would desire them to be, we have both the power and the ability so to alter our modes of thinking, that we thereby automatically shape better experiences. This power and this

ability are not limited to a few. All of us are carving our destinies whether we know it or not. When we realize that this must be true, we have taken the great step toward a conscious government of our experiences.

New Lives Possible

"*New Lives for Old*" is not an empty sophistry. It is an actual possibility which anyone can make an actuality. There is no mystical path which must be trod. There are no secret mysteries which need be learned. The process has nothing to do with signs and symbols. Strange as it may seem to some, it is possible for any man to progress in all three aspects of his being,—physical, mental and spiritual,—without so much as peeping with in the pages of a Bible, a Koran or a Talmud, and without ever having heard of a karmic law, a "lost word," or a self-hypnotic system of "affirmations and denials."

The conscious control of experience through right thinking is as natural, as normal and as true to "common sense," as cooking a meal, compiling a budget or adjusting a carburetor; and it is as scientific and intelligent an act as preparing a field for the sowing or manufacturing rubber from the sap of trees. There is nothing queer or fantastic about the practice of mental science.

The Science of Mind is a science of living and thinking along definite and constructive channels, the application of which will so alter our circumstances that it will appear as though we had come into a new life. The science is not obtuse; it is as simple as walking and breathing. We all breathe; also we all think. The application of mental science is nothing more than directing our thoughts in accordance with well-chosen patterns, instead of letting them flow willy-

nilly at the mercy and behest of every suggestion that impinges upon our consciousness; it is thinking about and believing that the good we desire is an ever-present reality.

If we should all cultivate an optimistic frame of mind, always expecting the best and preparing for the advent of the best, never giving thought to the possibility of limited experiences or thwarted desires, we should all quickly remold our lives more to our liking.

And if we combined this way of living and thinking with definite, daily thinking for specific purposes,—which is what is termed a mental treatment,—the results would be as much as we could wish for. But we must remember that the new life for which we long will never come through “thinking wishfully.” It can come only by thinking positively and affirmatively, relying in our beliefs upon the fact that all good capable of being imaged in any mind is always and everywhere available to him who will claim it.

THE STREAM OF LIFE

(Continued from Page 4)

to avoid them. We thus lose many of the finest gifts,—the kindness, sympathy, good will, appreciation and love that are expressed through human contacts.

Fearing lack of ability, afraid of responsibility or of losing some fancied comfort or security, we sidestep opportunities, again withdrawing from the stream of life. In seeking to avoid effort, we expend ten times the energy.

We desire the approval of others and the approval of our own judgment and conscience. Never can we receive either by refusing or failing to do our part in life.

The surest cure for the blues is to do one hundred per cent the things nearest to us.

To the weakling, life is stern. The world wants results and will have them, but how kind is she to the one who really does his best.

No man has ever discovered what his best really is. There is no end to the improvement. No task is impossible.

Like a river the stream of life flows eternally, immersing us in a divine flood of power and kindness. By using to the utmost the powers life has given us, by undertaking joyously the tasks life presents, by leaping courageously to every test and opportunity, by receiving graciously and giving freely, we go with, instead of against, the current. The stream of life is love to all who give love and good will. It gives back all that we give, and more. The world is a friend to every man who is sincerely doing his best.

LIVING A LONGER LIFE

Nature Is Kind and Will Give Us What We Demand of Her

By CHRISTIAN D. LARSON

TO LIVE a longer life—this is something that appeals to mostly everybody in this new age. And why not? Why should we not all live a longer life? There is much to accomplish here; there will be more now, every year, as knowledge multiplies; and it is clearly evident that we are at the beginning of the greatest age in history.

More to Enjoy and Live For

There will be more to live for, more to learn and more to enjoy henceforth than ever before; we all are fully convinced of that; and there are many who believe that the achievements, improvements and discoveries of the next twenty-five or fifty years will go far beyond anything that we could imagine.

The wide-awake are on mental tip-toe everywhere, wondering what is coming next; and they will not be looking and wondering in vain. Marvels will continue to come. Nature is just beginning in earnest to unlock her secrets; and advanced scientists declare, that she has millions of marvels to reveal—thousands of which may come forth, in the immediate future, to overwhelm us with awe and amazement.

Whatever our position, or stage of development may be, we can positively be assured of this, that life will become more interesting and more wonderful every year; and so, we have good reason for wanting to remain

How to Live Longer

Mr. Larson's great wealth of experience in the application of Higher Thought principles is brought to play masterfully in the accompanying article. Some of the secrets of living a long life as he gives them may be summarized briefly as follows:

1. Become more deeply interested in life and what it can do for you.
2. Do some important work that arouses enthusiasm to the utmost.
3. Map out a program for self-improvement.
4. Ally yourself with some great work for the uplift of mankind.

Here is an article that not only reveals the secrets of a longer life but also gives good rules for happiness, health and success at any stage of existence.

upon this planet as long as we possibly can. Furthermore, if we can contribute to the improvement and advancement of life upon this planet—and this most of us can do—we should remain as long as we possibly can.

To live a longer life, is both advisable and desirable therefore; and

will become increasingly so as the years pass. But how may we live a longer life? Have we found any special secret or effective method? Yes, we have; and it is so simple that it may be applied instantly and successfully by anyone.

The Secret of a Long Life

The secret is, to become more deeply interested in life; what life is; what life can do for us; what life, in its larger aspect, has to give; what life, in its deeper possibilities, holds in store. And, not to stop there; but to become tremendously interested in life; in fact, to increase the desire for life—a greater life—until it becomes a soul-passion.

The race has known for a long time that, to decrease interest in life is to decrease the length of life; but the opposite is equally true; and many are proving the fact, that a growing interest in life tends, decidedly, to prolong life. This growing interest will do many other things, in addition, as we shall see later.

The next question is, how we may increase an interest in life—more and more until it becomes tremendous? There are several answers to this question—all of them simple—easily understood and readily applied. And the first answer is before us continuously; that is, life revealing its deeper secrets and greater wonders to us all every day. To give attentive thought to the advancement and the development that is progressing—with leaps and bounds everywhere—is to see more in life than ever before; vastly more; and interest in life will increase remarkably.

To those who can see what is working out, all about us, in this age—and the more that is on the way—life is becoming, not only more attractive, but actually fascinating. So

much to learn and accomplish. So many ways to improve and develop. So many ways to enrich and beautify life. So much to gain and enjoy. So many avenues opening to superior knowledge and masterful power—many of them extending, apparently, into infinity.

When we see these things as they are now unfolding—in all their varieties and possibilities—we will surely develop a growing interest in life; an interest that will soon become tremendous; and we will develop a corresponding desire to stay on—to play our part on the most fascinating and entertaining life-stage the ages have known.

When we come out of the fogs of superstition and materiality, and see life as it is—and what can be done with life—we shall become so interested in life that our desire for it cannot be measured. We will become so attracted to more life, and a longer life, that we shall feel bound to have it. And when we feel that way, our prayers are answered; our desires are realized; our dreams come true.

Sources of Interest in Life

Then there are many other things that we can do to further our interest in life. We can take up some important work—important enough to arouse our enthusiasm to the utmost. And there is any amount of such work to be found. Or, we can take up some wonderful study—something that offers so much that we simply have to go on with it—no matter how many years or decades may be required.

Those who have wisdom and insight, have often declared, that Life will give you all the additional time you need—to finish what you have in hand—provided you feel that you

positively *must* have the additional time. And there is no limit to the amount of additional time that Life can give; to give a century would be just as easy as to give a hundred days. It all depends upon how much we want—how much we feel that we *must* have.

Another effective method is to map out an extensive program for self-improvement and development, the possibilities of which rise mountains high. This would increase our interest in life to a remarkable degree. And if we think we have not the time for such a program, let us consider the time we waste. It has been well said that we could, as the years pass, become proficient in almost anything, simply by utilizing the time we waste.

And finally, we could unite our energies, talents and aspirations with some vital, or outstanding, educational project—some project that could, if extended farther, add to the happiness and welfare of thousands—and even millions. There are many such projects in development or in action at the present time. They could render incomparable service if more people, with energy and vision, would come in and push—or lend a powerful hand in some way.

An Idea for Business Men

Successful business men, when they feel they have had enough of commercial activities, would add years and even decades to their length of days, if they would lend their power, experience and vision to some progressive educational enterprise; and give their very souls to such a work—instead of roaming about looking for the “good time” they never find.

We should give emphasis here to the word “progressive,” because there are many educational projects that are literally “stuck in the mud,” or mov-

ing around in a circle, re-hashing worn-out beliefs. An educational enterprise, to be of real and lasting value to mankind, must have continuous advancement as its basic purpose—and work under the inspiration of a marvelous vision. And to step in and work, with faith and enthusiasm, for the objects and ideals of such an enterprise—that would help anyone, and remarkably, to increase his interest in life.

Nature Kind and Obliging

There are many ways, therefore, through which we may increase our interest in life; and any one of them, if entered into with heart and soul, would add richly and greatly to the attractiveness of our stay upon this planet. Indeed, life would begin to mean so much, that we would simply have to stay on. We would simply have to retain health, youth and energy so we could stay on. And when we continue in such a state of mind, our wish will be granted. Nature is very kind and most obliging. She will do anything for us—that we really want done. What we feel that we *must* have—health, youth, energy, more life, anything—Nature is most eager to respond. For what is Nature, but Infinity at work?

True, we shall have to live a good life, a clean life, a useful life—and live in harmony with the laws of life, both physical and mental. That is all taken for granted. Then, if we do these things, and, in addition, become tremendously interested in life, we shall live a much longer life; not a longer life of age and decrepitude; but a longer life of health, usefulness, enthusiasm, joy.

There are other gains, however. There always are other gains when we do that which is worthy and wonderful. An increasing interest in life

will cause the mind to lay hold upon more life; and this will mean better health, added vitality, more energy, and greater capacity in mind and body. We all have noticed how people "pep up," both physically and mentally, when they meet a new interest in life. And this "re-energizing process" will become continuous when our interest in life is ever on the increase.

An increasing interest in life will quicken our mental faculties, and give stimulus and greater activity to our talents and powers. Thus we shall accomplish more, succeed in a larger way, and add decidedly to the value of life. And also, an increasing interest in life will cause the mind to penetrate more deeply into the secrets, the possibilities and the marvels of life. This may lead to important knowledge and invaluable discoveries. All in all, therefore, we shall find it most profitable to increase our interest in life; and continue that increase until it becomes tremendous.

NO CONDEMNATION

A woman wise in the ways of life and the laws of right thinking gives this recipe for encouraging young people to improve ways of acting and thinking: Never condemn, never preach; without seeming to do so, present a picture of the desirable things to be; in comparison with this picture, the undesirable thoughts and actions will fade out of experience. Another woman, a student of Mental Science for twenty-five years, who now is teaching a class of young men, all employees of a great corporation, tells of her methods. She never mentions religion, she never preaches, but teaches the laws of right thinking. Shortcomings and faults she never sees, never thinks of or talks about.

The picture of high accomplishment through right thought and action, she says, in time erases and blots out the desires and acts so frequently condemned and held up to scornful attention. In other words, through a correct teaching, the young men are literally transformed to a higher plane of existence. As two pictures hang on a wall, one beautiful, one ugly and drab and plain, one's attention naturally is held to the picture of beauty. Why not apply the same principle in contacts with people, young or old? Let the rule be, "No condemnation."

CLEANING HOUSE

It would seem that to secure the full benefit of the creative power of the Self (Life, Spirit or Mind), through thought, that we should carefully and diligently "clean house" clearing the subjective state of our minds of all the rubbish of false belief, false interpretations and race suggestions which prevent the free flow of spirit through us into manifestation, so that when we "tune in," we can make direct contact,—without "static" to confuse us and cause us to make further erroneous interpretations,—with that source of all Creativeness, Intelligence and Love.

ANNE V. LELAND.

One who masters many kinds of knowledge; in other words, who expands his powers of appreciation, becomes keener and more brilliant in any field of specialized knowledge.

Keeping the goal in view to the exclusion of side issues is the surest way of keeping off the sidetracks of life. This is concentration.

Intuitions are safe guides—safest when submitted to the test of reason.

MEDITATIONS *for* SEPTEMBER

SUNDAY, SEPTEMBER 1

I have no enemies.

Jesus said "Pray for your enemies. If you pray for your friends only what reward have you,—do not even the publicans and sinners the same? But I say unto you pray for them that despitefully use you, and great shall be thy reward." As long as we are conscious of enemies we ourselves are not unified in thought with the Spirit of Life, therefore only discord can manifest in our lives. Look beyond the points wherein you disagree with your "enemy" and say to yourself "There is only the One Spirit so this, my enemy, must be an individualization of It. In this we are united. He desires health, wealth and happiness,—in this we are alike." So shall you be holding Unity in consciousness and "great shall be thy reward,"—peace of mind, and harmony in body and affairs.

MONDAY, SEPTEMBER 2

Prosperity is expressed through my affairs.

There is something inherent in Man which cannot be expressed by limitation. That is the reason we rebel at a lack of prosperity. In his essay, "The Over-Soul," Emerson says, "We grant that human life is mean, but how did we find out that it was mean?" How indeed, unless there is something resident in Man which judges from a higher standard than is to be gained from a contem-

plation of the results of negative thinking. Unwittingly we have used the creative power to express limitation but we have not taken this starving child to our hearts,—rather we have denied its parentage. This we can no longer do for we have learned that our affairs are the out-picturing of our convictions. There is Infinite Supply ready to respond to the Creative Power,—Thought is the Lever and we are the Engineers.

TUESDAY, SEPTEMBER 3

I accept the Good.

When we realize our at-one-ment with All Good our prayer will no longer be a beseeching but an acceptance. As long as we believe that God is one thing and we are something else we shall continue to eat crumbs. Prayer is a consciousness of complete unity with all that we call Good. Where, then, is the need for asking for that which is already ours? True prayer is not begging but perceiving,—God surveying through our eyes that which he has made and called Good. Through such a consciousness God comes into His Own.

WEDNESDAY, SEPTEMBER 4

I am a new classification of the Spirit of God.

"Imitation is suicide." The Infinite is expressing Itself,—and it never uses the same mould twice. When we imitate others instead of being ourselves we are "slaying the first-

born." There never was any one just like you. You are the expression of a unique idea. God's idea of you is called by your name. Do not strangle God's idea by paying too much attention to others. That which you admire in others can be expressed through you,—and perhaps more of the same if you will but "stay at home with the Cause."

THURSDAY, SEPTEMBER 5

Money is a concrete manifestation of Infinite Supply.

That which is held in consciousness comes out in manifest form. By the same universal law, God's consciousness of Being results in an unseen physical substance which also is omnipresent. Consider money as the visible appearance of this unseen substance, and you are naturally led to the conclusion that money is the manifestation of God's consciousness of His own existence. You say, "Of course I believe that God is omnipresent,"—It should be just as easy to conceive of money as being omnipresent.

FRIDAY, SEPTEMBER 6

I am intelligently using the Law of Cause and Effect.

The Law of Cause and Effect is the Universal Creative Medium. It is the way thoughts become things. It is the creator of conditions, the go-between by means of which ideas take visible form. Inasmuch as it always does as it is told, it rests with the individual to instruct it wisely. Being a good servant it never argues but always agrees,—hence the necessity for giving it instructions in accord with the spirit of Life, Substance, and Wisdom, if we would be healthy, wealthy, and wise.

SATURDAY, SEPTEMBER 7

The One Perfect Vision is using my eyes.

Vision is Spiritual and does not reside in the eyes. However, the physical eyes are the instruments Vision uses on this plane of existence. "If thine eye offend thee pluck it out" was the admonition of Jesus. Let the thought that Vision is in the eye be an offence unto you,—pluck it out of your consciousness. The Spirit which does the seeing projected a perfect pattern for the eyes, and when we unite with that Spirit the perfect pattern will "draw its own correspondences," building perfect instruments for the use of Vision.

SUNDAY, SEPTEMBER 8

I am attracting to me that which is like myself.

The Spirit of Man is God, and therefore perfect. That is the reason we desire perfection in our affairs. This desire is the God-urge in Man. When we yield to it, it designs all our circumstances according to the perfect pattern. A recognition of the Perfect Self will result in conditions of body and affairs that meet with our approval. If the finite self is our highest concept this concept can draw to it only a small, cramped expression. Jesus said, "Follow the pattern shown thee in the mount,"—the idea and ideal of perfection.

MONDAY, SEPTEMBER 9

I daily walk with God.

"How beautiful upon the mountains are the feet of him that bringeth good tidings,—that publisheth peace." The feet and limbs are those parts of the body which enable us to pro-

gress from one point to another. Let the idea of progress fill the mind,—the ability to progress spiritually and mentally, and the feet and limbs will respond. When one is suffering from the belief that he is being held by conditions there is often an unpleasant reaction on the physical instruments for progress. The remedy is to convince the mind that the spirit within you is free, that no thing and no body can impede your spiritual progress.

TUESDAY, SEPTEMBER 10

I am the Word of God.

A weak thought has little power, but powerful thought is equipped with that power we concede to it. Words are the garments thought wears, and for this reason words themselves have power. Jesus said, "The words I speak unto you they are Spirit and they are Life." This was His belief and so when he spoke a word it was charged with the power of manifesting Spirit and Life. The Greek word "logos" means not only "word" but the "idea" embodied in the word. It is in this sense that St. John uses it, "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word (or God) became flesh (or man)." The Word of God is not the Bible but God's idea of Himself functioning as Man.

WEDNESDAY, SEPTEMBER 11

I have found my home in God.

We have been like ships without a rudder, having nothing by which to steer our course. We had no faith because we had nothing in which to place our faith. Our prayers were "like an infant crying in the night

and with no language but a cry." But now we have found our home in God, have oriented ourselves in the Universal Plan. Our cry for understanding has been answered for we have learned that the God who seemed so far away is the Life of our life,—"nearer He is than breathing, closer than hands and feet." "In Him we live, and move, and have our being." This is no longer a theory, a beautiful but vain hope, for we have *proven* by demonstration that when we accept as our premise "God is the One Life, and I am an individualization of Him; the Creative Law of God creates for me; the Substance of God is builded into my affairs," the conclusion of this premise is the fulfillment of our heart's desire. We are no longer strangers in a strange land, for we have found our home in God.

THURSDAY, SEPTEMBER 12

Deity shines through me.

Recognizing God as the Source and Sustainer of my life I permit the Love, Wisdom and Beauty of God to shine through me, illumining all I say, do, and think. "As an arrow is lost in its mark," so am I immersed in the ineffable Beauty and Peace of the Divine. Deity shines through me.

A Light is shining on my path.

Its Source is God-in-me.

The beams of God-Light brighter grow,

For I have found myself in Thee.

FRIDAY, SEPTEMBER 13

My thought is in line with the Unity of the Great Whole.

"Thought which is in line with the Unity of the Great Whole will pro-

duce correspondingly harmonious results, and Thought which is disruptive of the Great Principle of Unity will produce correspondingly dispositive results,—hence all the trouble and confusion in the world. Our Thought is perfectly free, and we can use it either constructively or destructively as we choose; but the immutable Law of Sequence will not permit us to plant a thought of one kind and make it bear fruit of another.”—Troward.

SATURDAY, SEPTEMBER 14

I have the power to specialize the Creative Law.

“Every Law contains in itself the principle of its own expansion.” There is no limitation in the Law of Creation, but as long as we believe that there is, it will appear to us to be a Law of Limitation. The Law cannot specialize itself but it will respond to us in a special way when we provide the proper conditions. This we are enabled to do because of our ability to choose and initiate a thing “in mind,”—the Law automatically responds, creating for us the thing which we have conceived. If this were not so we should never have a new invention. The Law remains the same,—what it creates depends upon the thought-pattern we present to it.

SUNDAY, SEPTEMBER 15

The Universal Spirit is localized in me.

As long as we think of God as outside ourselves we are like a street car with its trolley off the wire,—we are at a stand-still spiritually and mentally. It should always be borne in mind that the Universal Spirit is expressing Itself and that it is local-

ized in us. Knowing this we are in position to bring to bear upon our interests Universal Power. Thus do the individual and the Universal become One in Purpose, Endeavor, and Achievement, for the individual's desire for self-expression is the reflex action of the Universal Urge. When the two are united the Universal Power is finding an individual outlet.

MONDAY, SEPTEMBER 16

I see myself in others.

If we are thinking hate-thoughts everyone will appear to us to be hateful. If we are conscious of ourselves as Love everyone we contact will take on the atmosphere and vibration of Love. Everything works in circles and that which we send out returns again to us. “Beauty,” it is said, “is in the eye of the beholder.” We see in others what we know ourselves to be. If we would attract good we must *be* the good we wish to experience. Wishing and hoping will not “turn the trick.” There must be nothing in us which denies that which we would attract. We cannot broadcast condemnation and expect Love on the rebound. *Be* the qualities you admire, and you will see only those qualities in others, and they in turn will see only those qualities in you.

TUESDAY, SEPTEMBER 17

I am the Master of my Fate.

The doctrine of Karma teaches that there is no escape, that a train of causation once started cannot be prevented from arriving at its destination. A state of hopelessness and apathy is the result. One has but to observe the condition and national atmosphere where the doctrine of

Karma is held to be the truth, to realize the effects of this teaching. The Christian doctrine of the "remission of sins" is in direct contradiction to the doctrine of Karma. By "remission of sins" is meant the possibility of starting an opposite train of causation which will dissipate what would otherwise be the logical result of the contrary cause. The logical result of a ball thrown toward a window would be a broken window, but if some one intervenes and catches the ball the window remains intact. The truth of this teaching makes us Masters of Fate.

WEDNESDAY, SEPTEMBER 18

Health is my normal condition.

We recognize both health and sickness to be results, not things in themselves. Health results from a healthy outlook on Life, and sickness results from a sick outlook on Life. If you would change the result change the cause. Jesus said "Do not uproot the tares." By this He meant do not try to heal a sick body or a sick condition,—change the belief and the "tares" will die from lack of your nourishing attention. That health is normal is evidenced by the fact that we are not content without it. Thus does the Perfection which is the True Self at last impel us to recognize the Reality of our Being, for this recognition alone will result in the health we crave.

THURSDAY, SEPTEMBER 19

Wisdom directs my thinking.

Thought is the action of Mind, and Thought results in activity on the subjective side of Life. This activity

results in formation. The formation will be called good or bad according to the nature of the thought producing it. Fight not with things, let Wisdom guide thy thinking, and you'll welcome the fruit Thought brings.

FRIDAY, SEPTEMBER 20

I am a Center of God-Peace.

Unless we have Peace, we shall find wealth and fame but baubles in our hands. Peace is the Nature of God, and it will be ours only when we recognize ourselves as "Made in the image and likeness of God." When we have awakened to our Divine Parentage we shall claim our heritage of Life, Wisdom, Power and Love; and knowing naught external to the Selfhood of God we shall come into possession of the Pearl of Great Price,—the Peace of God.

SATURDAY, SEPTEMBER 21

I am a friend to myself.

The bearing of false responsibility is mistaken kindness. It injures ourselves and others. When we think of others as weak and incapable we are making that impression of them upon subjective mind, and if they are thinking of themselves in the same way they are receptive to our thought and we are thereby adding fuel to the fire. We injure ourselves by assuming false responsibility for we make the impression on subjective mind that we are burdened, carrying a load of woe, etc. The way to help others is to make our own demonstration of health, prosperity and happiness, and then we can tell others how we did it, saying unto them, "You can create new conditions through the power of

thought. I know, for I have done so." We cannot truly be kind to others until we have first learned to be kind to ourselves.

SUNDAY, SEPTEMBER 22

There is no hell except the one my thought creates.

Belief in a literal hell of fire and brimstone is no longer entertained by thinking people. The doctrine of hell as a locality grew out of an ignorant or malicious teaching. It could not have resulted from a clear concept of the Unity of all Life. It would be equivalent to condemning yourself to hold your right hand forever in the fire, while you, yourself, escaped the pain, or even derived pleasure from seeing your hand burn. That there is a mental hell is not to be denied, and the sooner we awaken to the fact that it is of our own making the sooner we shall be able to ascend into heaven which is also located in our own mentality.

MONDAY, SEPTEMBER 23

My prayers are answered.

In the Bible we are often enjoined to "fast and pray." For centuries this has been enacted in a literal way, fast days being prescribed and prayers intoned. The true fast is to fast from a belief in evil, and true prayer is a conscious unification with that which we call Good. When we have united with God in Spirit we are already at-one with the source of all Good, then by a mental acceptance of any particular good we wish to experience we have fulfilled the requirement and have but to await with joyful expectancy the answer to our desire. Jesus said, "The things, whatsoever ye desire, when ye pray, believe that

ye have received them, and ye shall receive them."

TUESDAY, SEPTEMBER 24

I do not cast my pearls before swine.

Many over-enthusiastic people seek to force upon others the teaching which has resulted in good to themselves. We are warned against this in the instructions of Jesus to His disciples, "And if any house receive you not, shake the dust from your feet and go on." It takes two to make a gift, the one who bestows and the one who receives. A safe rule to follow is, "Let your light shine, and others seeing your good works will glorify your Father who is in heaven." When we have enriched our own lives others will be prompted to ask how we did it,—then is the time to tell them.

WEDNESDAY, SEPTEMBER 25

My soul has found rest.

"Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." When we cease trying to bear the burden with our limited, finite sense of strength, and come to know that there is a Wisdom waiting to guide, a Power strong to bear, a Heart beating in sympathetic understanding with our own, we shall find the burdened lifted, and rest unto our souls.

THURSDAY, SEPTEMBER 26

I am in harmony with Life.

Harmony cannot express in our lives until we have harmonized with

the Spirit of Life. Inharmony is born of mental confusion. When we have unified with the One all our conditions will express harmony. When we seek and find the One in all people, all people will harmonize with us. The One is made manifest in the many,—Unity passes into diversity. Just as the One is in harmony with Itself so will this harmony become manifest in the many when the many look to the One.

FRIDAY, SEPTEMBER 27

My consciousness of Infinite Supply results in prosperity.

I must be rich in Spirit if I would be rich in purse. I cannot think poor thoughts and demonstrate abundance. "All that the Father hath is mine,"—but I must claim it and accept it before it can manifest in my life. We would not honor an earthly father by refusing his gifts. We dishonor God by not accepting the richness of His Life, Love and Substance. Where there is a mental acceptance there will be a material appearance.

SATURDAY, SEPTEMBER 28

The Law creates in accordance with the Word that sets it in motion.

Just as the speed of an automobile depends upon the amount of gasoline the engine receives, and the direction the car takes depends upon the way the steering-wheel is turned, so the "creation" of the Law depends upon the word we speak and the amount of faith we have in our own word. Jesus spoke as one having authority because He believed in the power of His word. The Word is the pattern we give to the Law, and the authority

with which we speak it determines the amount of power it will have. An automobile may be capable of running at a high rate of speed, but if we give it only a small amount of gasoline the car will run slowly. There is no limit to the creating capacity of the Law, but a lack of faith in the word we speak will reduce the motion of the Law, and proportionately lengthen the time of production.

SUNDAY, SEPTEMBER 29

I have much to give.

Emerson says, "There is an absolute balance between Give and Take." The habit of giving creates something to give, and he who gives what he has, of ability, time, strength, smiles, kind deeds, as from a full storehouse, is creating a consciousness of abundance that is sure to fill his pockets with gold. One must be sure to have the opulent thought and not give as though the giving depleted, nor yet be too conscious of the vacuum the giving fills, for this would be to make an impress of Lack. This consciousness would never fill a purse. Let the thought be, "I have much to give, and I give gladly and with a free hand as a sower sows his seed," so shall it return multiplied, full measure, pressed down and running over."

MONDAY, SEPTEMBER 30

My Word takes Form in Fact.

If this were not so, an idea would never be anything but an idea. The inability to see the relationship between Spirit and Matter was one of the greatest problems that confronted the early Greek philosophers. It is still a problem to many people, but

when we see that Matter is the Natural Correlative of Spirit, and not something opposed to it we shall understand the inter-dependence of the one upon the other. Without the Word of the Spirit there would be nothing to take form, and without

Matter there would be nothing to enable the word to take visible form. We may not see much similarity between a seed and a full-grown plant, but without the seed there would be no plant, and without the possibility of the plant there would be no need for the seed.

S U P P L Y

By IDA MAY SKINNER

Within the banquet hall of life,
Is one great table spread.
Abundance for a hungry world,
That mind and soul be fed.

A place is laid for every one
And each one as he will,
Must seek in Truth and find the place
Which only he can fill.

The bread and meat of Truth is here,
Divine and spiritual food,
Sustaining in its perfectness,
Complete and whole and good.

Ours is the cup, the chalice deep,
Wherein life's wine is poured.
So sit Thee down and take and drink
From God's all bounteous board.

Come thou, O soul, Divine Supply
Invites you as its guest,
And let thy loving gratitude
In living be expressed.

Thou shalt receive thy full supply,
Thy portion of the whole,
According to thy conscious need,
And the measure of thy bowl.

A LIVABLE PHILOSOPHY

By Changing Our Thought We Change Our Experiences

By L. B. CROZIER

AFTER all the value of any philosophy is conditioned by its adaptability to help solve the problems incident to everyday living.

Abstract theories no longer satisfy man, for he, intuitively, in obedience to the Law of Creation, following his intuitive urges, refuses longer to accept the shadow for the substance.

Man is an effect of Infinite, Intelligent Causation, and has evolved to the degree that he has embodied the nature and elements of this Cosmic, Infinite Causation.

How Man Finds God

In other words, it is through self-realization that man finds the God-idea, within himself, himself being the medium through which the God-idea is manifested.

Man realizes his kinship with Creative Spirit, his unity with the Cosmic Whole.

Intelligence, being an attribute of Spirit, recognizes attributes of Itself only, and will only accept that which *is*. That Intelligence, operating through the individual, demands a reproduction of Itself, and that explains why only the Truth satisfies.

The Spiritual attributes of intelligence, love and physical well-being, are integral parts of the God-consciousness, and in proportionate parts, are, as it were, the component parts of life in the divine seed of each individual personality.

As these grow, they unfold and manifest the nature of their kindred causation.

All universal life, both visible, and invisible, is a divine idea, manifested in form, upon various planes—One Ultimate Life Principle, re-producing itself through these various channels, at the point of their highest intelligent contact with this Cosmic Causation.

To the degree that man consciously embodies the qualities and elements of his life's source, so will the qualities and elements of this contact, reflect through the individual personality, a prototype of Itself.

From this contact arise the urges, that when expressed through a freed channel result in a full, happy successful life.

Spirit Reproduced in Man

The less that stands between the Divine "model" and its corresponding manifestation, the more definite the realization that is experienced. The point of contact with the Infinite being raised, the plane of consciousness, lifted, results in a prototype that is closer in harmony with Absolute Truth, and as truly as like produces like, so will this more nearly perfect cause result in a more beneficial effect. This is a concrete illustration of the Creative Life Principle in operation. Spirit acting from within Itself, upon Itself (in

Man), reproducing Itself, to the extent that Man embodies this concept, and allows It to express Itself through him.

Thought Habits Rule Life

Where we stand in the scale of things as they are, today, is a direct result of our past composite thought habits.

We are merely viewing and experiencing our previous mistaken or correct concepts. To change the nature of the manifestation, we simply change the nature of the concept. It is significant to note the apparent lack of intelligent discrimination with which imperfect thought concepts are developed into corresponding effects and experiences.

The same care and attention to detail faithfully reproduces the harmful and disagreeable as well as the pleasant and beneficial manifestations.

Just as the soil will grow weeds or useful vegetables with equal fidelity, so will the Soul reproduce the exact image (seed) we hold in our consciousness.

Behind each human experience, stands the related thought or idea it represents.

Are we happy? Then we are so because of a happy thought-concept. Are we ill and unhappy? Just as truly then, somewhere in our consciousness, is the mental equivalent that produced this experience, for nothing ever "happens," but is a direct result of a definite cause.

Knowing this to be true, the way the law works, we see that by utilizing our knowledge of the law, it is no longer necessary for us to experience anything we do not wish to experience.

We discover that by changing the nature of our thought we create and experience accordingly.

We learn that the closer our concepts conform to the nature of the God-idea inherent in each individual consciousness, we experience and manifest the qualities and nature of this God-idea, and realize, to a greater degree, health, happiness and success.

By contemplating the qualities we desire, do we develop our capacity of realization; in other words we create a mental equivalent for that which is rightfully ours, already a part of ourselves, awaiting our discovery of Itself within us. The nature of Truth is to reproduce its counterpart in our consciousness.

Unhappy domestic life is simply a series of manifestations of mistaken, or imperfect concepts—concepts that are a sort of individual opinions, or impressions, but lacking the mental equivalents properly to classify them. They create discord, in the scope of their influence, and in the consciousness of the person who unwisely accepts them, for strange as it may seem, it is a fact that any thought we accept, or create, will and must find expression through the individual consciousness.

No Condemnation

There is no condemnation in God, nor should there be within us. The Great Teacher said, "Neither do I condemn thee, go, and sin no more."

There is neither right nor wrong in Truth, only Itself and Its attributes. That which we call wrong or sinful, is but a misuse or mistaken opinion on the part of the individual, of that-which-is.

Like the Prodigal Son, all mankind has taken the Spiritual journey (with the inheritance of Divinity), and journeyed to that far country, where want is experienced.

When we desire light in a room,

we do not chase darkness, we simply turn on the light and the darkness disappears, for darkness is light, vibrating upon a given plane.

To neutralize consequences of previous mistakes, of whatever nature, all we have to do is open the door of our consciousness, and allow the waiting flood of Truth-light to penetrate to our inner selves, and standing aside, let it dissolve all previous mistaken concepts, and manifest Itself in and through us.

The method is the same whether we are seeking harmony or health, love or success in material things, all exist in true proportion in the Perfect Whole, and will become an experience in our individualities to the degree that we realize our unity with this Perfect Whole. Realization brings us to our relative point of faith, and truly, "by faith are we healed," not tomorrow, but in the ever-present *Now*.

Our Only Limitation

The only limitation to our realization is our point of conscious contact with Infinite Causation, or our capacity of receptivity. But by the act of contemplation of the God-idea, our plane of consciousness is raised and our capacity of realization and receptivity is correspondingly increased. This is a natural re-action to the law in operation.

The Thing created is not greater than the Creator, so no matter how great our troubles and problems seem to be, remember they are but shadows that will disappear when the Truth-light is turned upon them.

The writer has, in his experience, known seemingly hopeless domestic discords to be harmonized; unhappiness and defeat to be turned into happy victory; illness to give way to

health, want to supply. These were not miracles, but a logical sequence to realization of the individual unity of Man with the Perfect, Divine Whole, wherein all these things exist.

ENERGY LESSONS

By GEORGE F. MILES

A few years ago I sent a friend of mine some physical exercises to use, but he got little good out of them so I told him he needed mental exercise for his physical health. He took me seriously so I had to make good and this is what I gave him. If there is any credit due me for these exercises it is for remembering what I have read in the past from Haddock, Atkinson and Yoga Philosophy.

First—Before rising in the morning, lie flat on the back and take the Energy-Absorbing Breathing Stretch.

Second—At noon, take the Total Relaxation Rest.

Third—After retiring, distribute the Energy to all parts of the body.

Detailed instructions follow:

Number One

Lie flat on your back, take in a deep breath; say mentally, "I AM absorbing life abundant." While the lungs are full, stretch all muscles and make them as rigid and tight as possible for about three seconds, then exhale. Say mentally, "All impurities are escaping." Three times is enough at first, later you can increase to suit yourself.

Number Two

Sit in a Morris or easy chair; close the eyes; keep the lips together but do not let the teeth touch, and do not have the hands, arms or legs crossed.

Breathe deeply three times, and the nearer you can make it to the old-fashioned sigh, the better.

Relax the arms and shoulders, and

think of them as relaxed; then forget them. Let the chest go and also the muscles of the stomach. Let your legs go and feel them hanging loosely and limply from the hips. Feel the chair and floor hold them up; feel the pressure of your legs on the chair.

Now let your arms go, and feel the arms of the chair holding them up, feel them hang loosely and limply from the shoulders.

Relax the big muscles in the back, used so much during the day, which hold the spine so straight.

Relax your throat, neck, and face muscles—smile a little—*let it all go.*

Relax the jaw muscles, and do not let the teeth touch. *Let everything go!*

Should you take a short nap, be pleased; there is nothing better for you.

It may take a little time to master this, but it is worth all the time spent in learning, and the longer it takes the more you need it.

Number Three

As you lie in bed before going to sleep, compose the mind and relax the body. Imagine that you control the circulation of the blood and that you can send it to any part of the body you desire.

Now, start at the top of the shoulder, feel the blood (or energy) go slowly down the arm to the finger tips, then back again. Do the same on the other side. Then up and down the back bone, from ear to ear and eye to eye, slowly. Make circles around the chest and stomach, as the hands of a clock go, always to the right.

Make up little trips of your own for this energy to go on, and always have the muscles relaxed—you receive the greatest good this way.

It pays to take time to think—few do; all should.

“GET IT OFF YOUR CHEST”

By GEORGE F. MILES

Should anyone be so inconsiderate as to sit on your chest, My what a “Holler” you would put up.

Who or What is sitting on your mental chest? No one or thing you say! Fine. Don't read anymore of this article, you need no panacea.

There is something in all of us that makes us “Gun Shy” and the only cure that I know is, “An honest confession is good for the soul.” Make this said confession to your self, or go to some friend, mental director or practioner, but do something, “For it's a sin to suffer.”

“There is no evil but thinking makes it so.”

It isn't the life and death help that most of us need, but the relief from the many medium sized things that worry us every day in every way, for most of us have a five and ten cent store full of thoughts that we should shed, and want to, *except* some one pet grudge or false pride bogey we love to nurse. We can't drop every thing at once and get happy because we “Don't want to want to, when we want to.”

It's the chief outdoor sport to syllogise, like two Scotchmen agreeing what a third should give to charity,—but, let's take our own mental medicine.

Here is that Mental Pill—to be taken Morning, Noon, and Night, also when you especially don't want to.

“I entertain no ill-will toward any person on earth.”

It will work wonders, “For just around the corner the sun will shine for you.”

Right action has a beauty of its own far transcending the most transcendent work of art.

TWO FAMOUS PAINTINGS

Emotional Enemies of Man Symbolized by Lions in Story of Daniel

By LAURA L. THAXTON

"DANIEL in the Lions' Den" and "Daniel's Answer to the King" are two splendid pictures which were given to the world nearly a half century ago by Briton Riviere, an English painter. The grouping of the symbols and the splendid form of Daniel are superb. As we gaze upon them we can easily imagine some of Daniel's thoughts. With his face toward the lions, perhaps he asked the questions: "Are these my enemies? By what name shall I call them?"

Names for Man's Enemies

So he begins with the big fellow in the center, and says: "You must be 'Fear.'" Let us analyze this name a moment. Is it not fittingly given to this symbol? Was it not fear that drove Adam and Eve out of the beautiful Garden of Eden? We are afraid of the universe in which we live, afraid of sickness and accident, and are suspicious of persons we call enemies. Constantly we hold in mind the fear of death. We need to learn as Daniel did, which is wonderfully told in Daniel 6:20-22.

The next beast symbol Daniel called "Lust." Look at his meek, innocent face. He appears to be hiding by the side of the big fellow, Fear. This I would say denotes subtlety.

How many times has this beast kept travelers from seeking the Path?

The Subtlety of Jealousy

We now pass on to the third enemy which must be conquered, the green-eyed monster "Jealousy." He is seemingly trying to twist his body around the form of Daniel. The jealous thought is a squirming, wriggling thing always trying to twist itself around its victim. In what subtle guises does this enemy of spiritual attainment appear to us!

We all know the story of Cain and Abel—Gen. 4:8-9. When Cain allowed the enemy of jealousy to take possession of his consciousness, he made room for the fourth symbol, which Daniel named "Hate." The lion symbolizing this negative quality is back of Lust and Jealousy. Pause and look at this hideous enemy. His great teeth are showing, and there is menace in his eyes. Let us never for one moment admit him into our consciousness, for once admitted he proceeds to murder the Christ idea of Life, Truth and Love.

As we turn to the fifth enemy, we hear the name "Deceit." He appears in many forms to lure us from the path of good. He is hiding behind the big fellow, Fear.

We pass on to the last two symbols, which are named "Malice" and "Revenge," often known as "Resentment." No doubt many will say: "I know this enemy; he has robbed me many times and taken the joy and peace out of life." Let us always remember the Great Master's teachings when He said: "Father, forgive them."

Seven Great Enemies

It is well to look carefully at this picture and write the seven enemies in big capitals: "FEAR, LUST, JEALOUSLY, HATE, DECEIT, MALICE and RESENTMENT. Seven, as we all know, is a significant Bible number. Some students claim it signifies completeness. If this is true then these seven lions, all characterized by savage faces and attitudes, symbolize our great enemies on the pathway of life.

There is an old legend of Jesus' boyhood days which shows how these negative qualities may be transmuted into nobler ones. He and Lazarus were fond of taking trips out into the mountains and beautiful forests, where they learned many wonderful lessons about the universe and God. We can imagine they loved and enjoyed these trips, just as our splendid boy scouts and girls today do. As they walked along there appeared a large splendid looking lion in their path. Jesus simply stroked his long mane, and the lion licked his hand. Jesus said: "Go on your way in peace. I love all of God's creatures."

Daniel's Answer

We now turn to the companion picture: "Daniel's Answer to the King." He has turned his back upon the lions and stands in a flood of light. The dark background and subdued attitude of the lions are the result of

spiritual light and understanding, the power and the beauty of Love to which Daniel had attained, and which will be given to all who earnestly seek for Truth.

The writer has but lightly touched upon these great pictures, but hopes there will be those who will find in these symbols many helpful lessons on the pathway of life. "Thou shalt tread upon the lion and adder; the young lion and dragon shalt thou trample under feet. (Psalms 91:13.) Strong in the knowledge of the Master's teachings of Life, Truth, and Love, we shall overcome all that is unlike God—(Good).

SHADOWS

"In my path a shadow lay,
Stretched before me long and dark;
And I feared the next step onward,
With a heaviness of heart.

And I tripped and stumbled blindly
Over stones I could not see;
When a voice of silver sweetness
Called from overhead to me:

'Turn about, O weary traveler,
Face the sunlight of God's day;
'Tis yourself that casts the shadow
That is darkening your way.

'Face the light, so shall the shadow
Lay behind thee,—seen no more;
And the stones o'er which you stumbled
Shall lead up to Heaven's door.'

As I turned to hear the message,
Slowly moved the shadow, too.
Could it be! I thought in wonder,
That the angel voice spake true?

Yes, 'twas self that cast the shadow,
I have proved it many a time;
For I'm facing God's bright sunlight,
And the shadows lie behind."

SNAP - SHOTS

By W. E. CLATWORTHY

Our *yesterdays* and our *tomorrows* are made of our *today's*.

We are making the most of life when we let life make the most of us.

In too many cases, it would seem, our "waiting patiently on the Lord" resolves itself into a case of His waiting on us.

"The inner side of every cloud
Is bright and shining.
Let's therefore turn our clouds about
And always wear them inside out
To show the lining."

Bewailing the apparent lack of "opportunity for self-expression" might be excusable, were it true and were we certain that we'd know *what* to express were the opportunity given. A little self-analysis in this respect often discloses some very startling facts.

I looked without and saw a cloud resplendent in all the iridescent glory of the setting sun.—"One cloud," thought I, "but countless tints and tones."

I looked again and saw a God; from whose eternal being radiated the life and love as known to us through every living thing. "One God" thought I, "but infinite creations."

And so, again, I learned of Truth and Unity.

Some of us start off in search of Truth as though we expected to be

gone a long time. As a matter of fact, the journey is no longer, no shorter, than we ourselves make it and strange as it may seem it is only ended when we return to the place whence we came.

It ends where it begins—within the precincts of our own individual consciousness, for only within ourselves is that which we seek.

The man lost in field or woods invariably travels in a circle and sooner or later finds himself on familiar ground. And so it seems with us on our spiritual journeys—God circumscribes us with His circle of Infinite love so that the moment we leave the path that leads to eternal Truth—the arc of that circle ever inclines our footsteps to the place we went astray, that we may try again.

Sometimes by reason of our proper desire to avoid all struggle we fear to strive—a state equally futile with the former in the matter of attainment. Life may not be—is not—a struggle, but most certainly is it a conquest; and only through intelligent, conscientious and untiring endeavor do we achieve.

Struggle indicates a wanton waste of energy. It is out of harmony with divine being,—it courts disaster. Striving, however is essentially part and parcel of the truer self. It is evidence of omnipresent omnipotence. It alone assures the Goal.

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.

Knowledge of Details

QUESTION—Can mental treatment be given for prosperity successfully without knowledge on the part of the practitioner of the details of the patient's business affairs? Must the practitioner know the details of a person's physical condition or illness in order to give a successful treatment for health?

ANSWER—It is not necessary for the practitioner to know every detail of a person's affairs in order to help him. Yet very frequently when the practitioner does know of the operation of the thought of the one he is seeking to help he is able to analyze the condition and point to the wrong conception. However, I should not worry about this but should realize that since the lesser is contained in the greater so the more complete consciousness we have of good the more specific good we shall experience.

Can Writer Be Metaphysical

QUESTION—I enjoy your magazine immensely each month and would like to ask you some questions: (1) How may one use the power to accelerate a delayed musical education? (2) The metaphysical attitude is not, do you think, beneficial to a writer of fiction—who must live (mentally, at least) the conflicts of his stories?—L. S., Phoenix, Arizona.

ANSWER—All talent is subjective. It is the law of subjectivity to objectify itself. Somewhere in you there is a direct access to the Father of all

characterizations and as Longfellow says, in *Hiawatha*, "to the master of all music." I see no reason why a writer or musician should not use the principle of spiritual perfection in his work. Place in your own mind an idea of the particular character you wish to bring out and then know that the intelligence within you will give birth, through your imagination to this idea. The experiment will be interesting and it will greatly interest me to know what success you have.

Access to God

QUESTION—Does the successful mental practitioner have an access to God which is denied to the average individual?

ANSWER—No one individual has access to God beyond any other individual. It is written that whosoever will, may come. God is in you and outside of you. There is no mental trick to spiritual work and no spiritual trick in mental work. Approach the topic normally and naturally, believing that you have a complete access to the principle of perfection and you will find that you are a successful practitioner.

Desires Spiritual Development

QUESTION—I have been a constant student of "The Science of Mind." My needs are numerous—peace, poise, health, supply; above all, contact with the Christ

Mind within me. Although I am here because I belong here (see "Attractions," page 188), I greatly desire to return to my home in California. I do not believe the environment of Mexico is good for spiritual development.—Old Mexico.

ANSWER—If you do not believe that the environment of Mexico is good for spiritual development, what makes you feel that the environment of California would be better? God is an undivided wholeness, finding a fresh center of individualization through every soul, no matter where he may be. However, it is entirely possible that you might speak to Him in Mexico and find Him in California.

Distressed by Dreams

QUESTION—Can it be worth while for one of seventy to attempt to subdue that part of the subjective mind which causes a strange perversity to be manifested in dreams? My dreams are wholly unlike the life I live—a sort of low-brow personality always in some distressing mix-up, toiling to no purpose, alone and in want, childish fear of burglars, etc. I have studied to overcome this condition but nothing has improved that undercurrent of misery, or obsession, you might call it?—G. A., Pasadena, California.

ANSWER—If you treat yourself each day to know that during the night your mind is undisturbed by any dreams and is at peace, you will, by making these definite statements overcome the habit of dreaming.

Is Healing Possible?

QUESTION—I am a shut-in. Have not been able to hear anything, only over radio, for months, but happened to tune in on KNX and was attracted by what you said and wish to know more. Do you mean I could get well? Doctors and medicines haven't helped me.—Ventura, California.

ANSWER—The healing of the physical body through spiritual means, is the result of the mind coming to sense its oneness with pure Spirit. If you can train your mind to believe in the

presence of pure Spirit, animating your body, then you will be healed. It makes no difference what the physical condition is, in such degree as you bring your mind to this realization you will find a physical reaction in the body. The method is simple and direct and has to do entirely with your mental acceptance of a perfect state as already existing within your body. The time and process necessary is on our part alone, since the Spirit of perfection already exists and needs but to be discerned to be made manifest.

Accepting Minor Position

QUESTION—When mental work is being done for securing a position of a certain kind in accordance with one's abilities and experience and a minor position is offered, should one accept it?—Hollywood, California.

ANSWER—When one is working out problems as suggested by this question, he should be willing to follow his demonstration step by step, knowing that each step is movement in the right direction. Thus he rejects nothing and accepts everything. Since we do not see the principle at work we cannot always understand the reason for certain steps being taken. But with the right mental vision behind our work and the right objective method on our part we are led, sometimes gradually but always certainly, to the desired goal.

A Business Problem

QUESTION—How can I solve this problem: For \$5,000 I purchased the interest and good will of my associate in business on condition that he should not engage in the same business within one year. He violated this agreement and now has opened a place of business near me and has hired away from me one of my best employees.—Los Angeles.

ANSWER—In the working out of your problem it is necessary to reso-

lutely put out of your mind any thought of competition or any belief that anything can be taken away from you. Since you are dealing with the absolute truth it can not know loss and has no competitor. Do not waste any time wondering what other people are doing, or worrying over the non-fulfillment of their contracts, but be sure that your own contract with the principle which you are seeking to demonstrate never becomes violated. This contract which you have made with the principle of your being is one wherein you have promised continuously to believe that there is an invisible and intelligent power daily guiding and sustaining your efforts, an All-knowing Mind motivating your purposes. Never count the strength of the enemy but look unto the One and your demonstration will be made.

Lack and Limitation

QUESTION—Our problem has been one of lack and limitation ever since we can remember and we ask to be helped and guided to overcome it so that our financial conditions will improve.—Fontana, Calif.

ANSWER—Money is an objective representation of an eternal substance which forever flows and which is forever manifesting itself in the visible world. Drop all of your problems from your mind and seek to realize this substance as flowing to you and taking the definite form of every specific need. The whole endeavor is to gain a position of positive belief and acceptance. We enter the absolute in such degree as we withdraw from the relative. Our faith cannot be placed in two principles, hence, let us desert the lesser and cling to the greater. Know that there is an intelligence guiding your affairs and that this intelligence is perfect and that the law of this intelligence is immutable. Know that it is flowing

to you, through you and for you right now and keep on knowing this until you make your demonstration.

Going Into Meditation

QUESTION—How should one go into silent meditation?—Burbank, Calif.

ANSWER—You ask how should one come into silent meditation. In the first place all meditation is silent since the very word symbolizes stillness as opposed to objective argument. Now there is a difference between going into the silence and meditation on some specific good or some specific quality or essence. Going into the silence does not mean making the mind a blank, and meditation is always some mental activity around a definite idea. For instance, take the thought of goodness. If one were going to meditate on this thought he would be conscious that he is meditating on the thought of *goodness* and he would be silently receptive to the idea which he is meditating on. This might be termed an actively receptive mental attitude. While, on the other hand, if one were desiring to demonstrate a certain good in his life he would still be actively receptive on one side of his mind while he would be actively projective on the other side. That is, he would be knowing that this particular desire is actively expressed in his life. The mind can only take three positions, one of conscious receptivity, one of mental passivity, or an aggressive attitude. In any one of these positions we should always have some definite proposition in mind. In this way we protect our psychic life from undue intrusions. If these things were better understood there would be less objective confusion. We should always know that only the One and Perfect Mind of the universe can operate through our mentalities.

TESTIMONIES OF HEALING

The letters below have been taken from the files of the Healing Department of the Institute of Religious Science. The Healing Department gladly receives the applications of those who wish the benefits of spiritual healing. In addition to the work of spiritual healing, counsel is given by letter. For convenience in making application the coupon on page 48 of this magazine may be used.—EDITOR.

Position Restored

"Since writing you last I have been called back to my position and have been working the past two weeks. It is needless for me to tell you how happy I am and how grateful to you for the help through the Healing Group."—Los Angeles, Calif.

Improving Steadily

"My condition is improving steadily and I would like to have you continue the treatments by the Healing Department. I am greatly pleased with the results of your work and feel that I will soon be completely healed."—Oakland, Calif.

Fear Thought Gone

"From the time I wrote to the Healing Department for help, telling of the fear of cancer which has been with me for so long, the fear has left me. It is eliminated from my thought, I feel sure."—Pasadena, Calif.

Condition Improving

"My physical condition is still improving and I would like to have you continue the help which is doing me so much good. I have received the textbook, 'The Science of Mind.' It far surpasses anything I have read as yet. It is so clearly written and goes into such detail that it has already cleared up several points in my mind."—Los Angeles.

Husband Benefitted

"My husband is doing so well I think you may discontinue the treatments by the Healing Department. I want to thank you for your wonderful work."—Huntington Park, Calif.

Splendid Progress

"Just a note to tell you how splendidly the week is progressing. Every day brings new opportunities to help others. While this helping someone is only in a small way, usually, I am reminded that to the Spirit nothing is great or small and that appreciation of the little things brings the capacity to appreciate the larger ones. The two affirmations you sent me are still giving me added strength and inspiration."—Los Angeles.

Help Given Mother

"I am very grateful for the loving work you have done for my mother and I thank you for the kind letter just received. My mother is much improved in every way. We are trying to hold her in love and in her true self."—Los Angeles, Calif.

Sister's Condition Improved

"I called you asking for your help for my sister who was in need of rest. She slept wonderfully last night. I am thinking good, happy, peaceful thoughts for her and I know she is now open and receptive to good."—Hollywood, Calif.

Faith Is Renewed

"My muscles are relaxing and I feel the everlasting arms under me. I am certainly gaining every day. You have given me such an understanding of the one-ness of all life and that all we have to do is recognize this and believe and have faith and all things will be added. Please keep up the treatments for me and do not forget to register my wife and myself in your radio club or class. When we can we are coming down to visit you. Our best wishes and blessings to you all."
—Carpinteria, Calif.

Making a Test

"Thank you for your kind letter. Yesterday I resolved to try to live this week as if every desire of mine was gratified; as if I had perfect health, unlimited strength and vitality; as if I had means to send money home and to pay every cent I owe, and as if I were expressing limitless love, joy and beauty. The result of this determination began immediately. Today I have had the opportunity to help a number of people very easily. I have accomplished a dreaded task without difficulty and I am conscious of peace and an assurance that only Good shall come to me or go out from me."
—Los Angeles, Calif.

Inspiration From Magazine

"Through the kindness of a friend I received a copy of the Religious Science Magazine which was a source of much inspiration to me. I am deeply interested and know that the truths apply to me."
—Corvallis, Ore.

Employment Secured

"Please be advised that I secured employment today. I desire to express my gratitude to the Healing Department for the work done for me."
—Long Beach, Calif.

Off the Beaten Trail

"We live 'off the beaten trail,' far from the 'roaring town,' so we must in a way create our own amusement. The radio brings lots of good things, the old bookshelves contribute their part. Old friend, Emerson and others, cannot be forgotten. Your thoughts fit in so well we want to know you better."
—Santa Ynez, Calif.

Help From Textbook

"I desire to say how very much 'The Science of Mind' and your magazine help me daily. Indeed, 'The Science of Mind' is the very greatest blessing."
—Honolulu, T. H.

Mental and Physical Help

"I want to thank you for your interest in me. You have helped me both mentally and physically."
—Hollywood, Calif.

Wonderful Demonstrations

"For over a year I have read the daily meditations and have applied them to my needs. I have had some wonderful demonstrations. I would rather do without some necessity than without the Religious Science Magazine."
—San Francisco.

Teachings a Comfort

"Your teachings are such a comfort and joy and so sane and reasonable. We are so anxious that this year be an especially good year in the business. I have faith you can help."
—Arcadia, Calif.

Splendid Work!

"Splendid work! Am so glad to hear you expound the scriptures over the radio as you do. . . . Please let me hear from your school and may you carry on and on and on."
—Tujunga, Calif.

INSTITUTE CALENDAR FOR SEPTEMBER

Sunday Morning Addresses

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

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

September 1—"The Realm of Mind."

September 8—"Man's Place in the Universe."

September 15—"Physics and Metaphysics."
(By request)

September 22—"Mysticism Misunderstood."

September 29—"True Idealism."

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*

September 1—"Prosperity as a Religious Obligation."

September 8—"A Living Truth."

September 15—"The Spirit of Progress."

September 22—"Choosing Without Outlining."

September 29—"False Responsibility."

September Lecture Course in Fundamentals of Religious Science

The September lecture course by Dean Ernest S. Holmes, in "The Fundamentals of Religious Science," will be held Tuesday and Thursday evenings, September 3, 5, 10, 12, 17, 19, 24 and 26, at 8 p. m., in the Ebell Club theater.

Only those holding Fellowships in the Institute, through the signing of the Fellowship card, may attend the course in Fundamentals. To Fellows of the Institute the course is free of charge. Admission cards are being mailed on August 10. Those who desire to attend the lecture course will present their admission cards at the door of the theater.

The Monday evening meetings of the Men's Forum and Business Women's Forum will be discontinued during September. During September the usual Thursday evening lecture will be discontinued.

The Fundamentals course is intended to be of immediate, practical application. All who plan to attend are requested to read in advance the first 205 pages of "The Science of Mind," the textbook of the Institute.

Business Women's Forum

Meetings of the Business Women's Forum, open only to women in business are held the second and fourth Monday evenings, each month except September, at Institute Headquarters, 2511 Wilshire.

Men's Forum

Men's Open Forum meets the first and third Monday, each month except September, at Institute Headquarters, at 7:45. Ernest Holmes, speaker.

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

Radio Broadcast

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

Personal Interviews

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

The telephone number of the Institute is Washington 7909.

Department of Healing

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

Date.....

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

Please enter my name:

(Spell in full)

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

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Address.....

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PRACTITIONERS

- Alberta Smith, Rm. 15, Inst. Headquarters, Tues., Thurs., Sat.....DRexel 7774
Res. Phone EXposition 1068.
- Clarence Mayer, Rm. 1, Inst. Headquarters, Mon., Tues., Fri., Sat.....DRexel 3650
Res. Phone WASHINGTON 4730.
- Isobel Poulin, Rm. 6, Inst. Headquarters, Tues., Thurs.WA. 7909
Res. Phone EXposition 7752.
- Ivy Crane Shelhamer, Rm. 6, Inst. Headquarters, Mon., Wed., Fri.....WA. 7909
Res. Phone ROchester 9318.
- Ada I. Seymour, 2771 West Ninth Street, 10 to 4.....DRexel 3230
In San Pedro Thursday, Friday; 1058. W. 18th St., San Pedro 1479-M.
- Mary A. Cox, 5222 S. St. Andrews Pl.....VERmont 6929
- 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, EXposition 9082
- Mabelle Fuller Christofferson, 751 S. Lake.....FITzroy 0929
- Beth Cary-Brubaker, 1709 W. Eighth St.....WASHington 2551
Monday, Wednesday, Friday, Beaux Arts Bldg.
- Emily G. Marshall, 1537 North La Brea, Hollywood.....HEmpstead 9628
- Maude N. Huffman, 1515 Marne Ave.....WHitney 7786
- Myra A. Darden, 5700 Eleventh Ave.....UNiversity 7387
- Ethel Mae Holden, Res. Studio, 6722½ Sunset Blvd.....HEmpstead 9259
- Margaret A. Wales, 3524 E. 2nd St., Long Beach.....313237
- Martha Blake, 3075 West Seventh Street.....EXposition 7752
Daily except Saturdays, 1 to 4 p. m.
- Adele Bragg, Institute Headquarters, Tues. and Thurs., 9:30 to 4:30..WASHington 7909
Res. Phone Culver City 3998.
- B. Kramer Deal, 4057 Brighton Ave., Mon., Wed., Fri., Sat.....UNiversity 0502
- Daisy C. Fariss, Res. 2215 Third Avenue.....EMpire 3716
- Anne Wellens, Residence Studio, 1529 South Orange Grove.....WH. 5712

BOOK LIST

The following books are recommended to those who are interested in the study of the Science of Mind:

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
Creative Mind.....	1.25
Creative Mind and Success.....	1.25
Immortality	1.00
Meditations for Self Help and Healing50
What We Believe and Why We Believe It15
(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
(A book of Higher Criticism—How to know the Bible intelligently.)	

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
Comments on the Psalms.....	2.50

By JAMES ALLEN

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

BOOKS BY FENWICK 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

Business Inspirations.....	\$1.50
Business Psychology.....	1.75
Concentration90
Constructive Child Training.....	.50
Healing Yourself.....	1.50
How Great Men Succeed.....	.90
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In the Light of the Spirit.....	1.50
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The Mind Cure.....	.90
The New Science of Work.....	.90
The Pathway of Roses.....	1.75
Thinking for Results.....	.90
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
(On all book orders add 3% for Postage)	

Order from

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Institute of Religious Sciences
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Los Angeles, California

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Good
Alone Can
Come to Me
or Go Out
from Me

