

# RELIGIOUS SCIENCE



*A magazine of  
Christian Philosophy*

OCTOBER - 1927

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*Visualization — By Ernest S. Holmes*



# Institute of Religious Science

and School of Philosophy

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A Nonsectarian College of Metaphysics

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ERNEST S. HOLMES, Founder

Incorporated under the laws of the State of California

2511 Wilshire Boulevard

Phone WASHINGTON 7909

LOS ANGELES, CALIFORNIA



## *Object of the Institute*

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

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

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

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# Institute of Religious Science

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HE Institute of Religious Science, through its Healing Department, wishes to reach as many as possible.

The Healing Department consists of six groups of trained silent workers, one group meeting each morning, except Sunday, from ten to twelve, for the purpose of helping, through absent treatment, any who desire this service, whatever the particular need may be.

In addition to this personal service, a silence is held each day from twelve to twelve-thirty, into which all who are being helped are requested to enter, taking as their meditation the words which appear at the top of the page in RELIGIOUS SCIENCE of that date.

If the nature of one's occupation makes it impossible to enter into this meditation in the quiet of his own room, the next best thing is to open his whole soul to the influx of the Spirit and, taking the words of the meditation into his conscious mind, attempt to realize their meaning. This can be done no matter where one may be or what he may be doing, for distance, time and space do not enter into the realm of pure Spirit. In this way he may enter into that consciousness which reinstates him in Divine peace and perfection, a state of being wherein disease, sorrow, lack and fear are non-existent, that rightful state of freedom which is every man's birthright.

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[ Meditation for Saturday, October 1st, 1927 ]  
*All Wisdom and Knowledge is from within, and my God,  
 who is All-Knowing, is also within.*

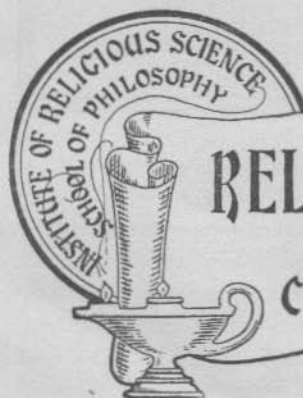
[ Meditation for Sunday, October 2nd, 1927 ]  
*I am at peace and rest in the knowledge of the All-Good  
 which is ever at hand.*

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AT the top of this and the following pages will be found a meditation for that day. It is suggested that each reader make it a habit to meditate upon the thought for the day particularly between 12:00 o'clock noon and 12:30. By so doing he will enter the helpful vibration of many others thus engaged.





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OCTOBER, 1927.

# RELIGIOUS SCIENCE

A magazine of  
Christian Philosophy

Published Monthly by the Institute of Religious Science and School of Philosophy at  
2511 Wilshire Boulevard, Los Angeles, California

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**I**N taking the important step of publishing a monthly magazine, the Institute of Religious Science has but one objective—still greater service—to our members, the community in which we live, and to humanity everywhere.

We place our entire reliance in the Truth, and its Infinite Intelligence and Power. We realize that the very simplicity of Religious Science is, to most of us, the greatest difficulty. We are steeped in old superstitions and beliefs; we unconsciously deny the perfect Spiritual Source of all; we are harassed by our acceptance of Race Suggestion—consciously and unconsciously.

To overcome these barriers and to secure a clearer understanding of the Truth is our self-imposed mission, and we are sure that the daily meditation and the various articles in our magazine will prove a constant source of helpfulness and assistance.

We unite in the desire to ever increase our sphere of usefulness, and we feel the urge to constantly enlarge the opportunity for study and education which we may offer to those who desire and realize the incalculable benefit of right thinking scientifically directed.

The unselfish and enthusiastic support, financially and in kind, which the Institute has received—the total and complete elimination of selfish interest or personal aggrandizement, the simple idealism and quiet dignity which have characterized the organization from its inception, is but in harmony with the great work to which this Institute is dedicated.

*"Peace, Poise, Power and Happiness are within Me, for they are the witnesses of the Inner Spirit of all Truth, Love and Wisdom."*

MOSTYN C. H. CLINCH,  
Chairman of the Board of Directors.

[Page Three]

Meditation for Monday, Oct. 3rd, 1927

[ *My Inner Guide keeps me on the Pathway of Life and directs me at all times to that which is right and best.* ]

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## Reflections

By J. FARRELL MACDONALD

**W**HO am I? What am I? From whence came I? Whither am I bound? What is it that causes me to feel, to know, to sense and to actually experience the recognition of "I" as myself—the faculty of seeing myself in all things and feeling that all things are in me? Why and how do I know that down deep in my soul I have that something to which all must turn for recognition and upon which the Cosmos depends for its very existence? In moments of quiescence, abstraction, relaxation,—flashes of harmonious relationship with the Infinite,—what is it that causes me to result in the fact that everything that moves and acts serves me in so doing; that everything done is done for me; that all that is exists in and through me?

How do I know that I am here, that the place in which I now am is that from which I came and furthermore is that to which I am bound?

These questions and many more do I ask of me and in all probability have asked since Eternity and ever have found the answer awaiting me in the Infinite Knowingness of Self,—in the depth of Infinite Mind which is Myself. This being so,—and I know that it is so,—who is it that asks since the Infinite Knowledge is "I"? Simply that so-called relative self seeking enlightenment and I turn to that self gladly giving the necessary answers that the sense of duality may be erased and the relative or finite seeming may be completely absorbed in the Infinite Reality.

Who am I? I am that I am. All things exist in me. All that I know, sense, feel, recognize and encompass in my mind are parts of me and exist because I admit and consent that it be so—hence I am the pivotal point or center of the universe. Of this I am positive as I only know from or in my power of knowing or to use the vernacular, I only know from where I sit. I have heard it said that there are other personalities in existence and this must be so because I turn to myself for evidence of that fact and find that they exist in me. I see, feel, hear and communicate with them and invariably they react to me as I order, constructively or destructively. They are parts of me. Is it not absurdly foolish of me to treat any part of myself in such a manner that I bring about a destructive result? The opposite, then, is constructive; evidence of the fact that I am and also that the Infinite Intelligence and I are one.

Were it possible that I, the real self, that which I know to be I, could be destroyed—chaos reign in my stead; then everything that exists in me is ended with me. The Universe would instantly become a blank—nothing instead of something—chaos not Cosmos—because all existed in me. But

Meditation for Tuesday, October 4th, 1927

*The Spirit within me is God.*

Cosmos still remains even though I pass from the ken of finite or relative sense. Man still is. Personalities and individuals still go on and on. So-called Matter remains, therefore I cannot be destroyed, for as all others existed in me, I also existed in them and am still co-existent with Now which is the complete definition of Eternity.

From whence do I come? I come from where I now am.

Whither am I bound? I am heading directly for the Whence from which I came, THE ETERNAL NOW.

## At-One-Ment

By HELEN VAN SLYKE



HE Lord, the Lord thy God is One. The whole universe is founded on this idea of Oneness. It must be so. Were there more than one Infinite Power one would neutralize the other and Oneness would result. All creation is an expression of this One,—call it God, Good, or what you will. That it is a harmonious One is evidenced by the resulting Cosmos. Man alone, apparently, of all created things suffers because of his sins, or what he chooses to call his sins. But this is largely relative,—as Paul says, "Without law there would be no sin." And if there were no one to observe the supposed sin, comment on it, and gossip about it, there would be no resultant suffering. In other words, man sins against man-made laws,—he can not break a Cosmic Law,—Cosmic Laws are not so easily broken.

Where then does the necessity for atoning come in? There is none as far as God is concerned. "He is of purer eyes than to behold evil," and consequently does not know that you have broken some petty man-made law. That which is considered a sin in this country is a virtue in some other country,—polygamy for example. And what was wrong a hundred years ago is right today, and may be wrong again a hundred years hence.

Surely no suffering which Jesus endured on this earth could compare with that which He must have suffered because of the misunderstanding concerning His so-called vicarious atonement,—except for the fact that He probably knew that in time all would come to understand that He was proving His at-one-ment with God,—and not only His but that of every man. Theology is still blind to this last fact. Practically every recorded act of Jesus was an act of at-one-ment,—a proof that He was at one with Infinite Life, Love, and Wisdom. He allowed Life, Love, and Wisdom, (in other words, God) to express through Him. This was His great example which man has revered but has been so slow to follow.

Meditation for Wednesday, October 5th, 1927

[ *I gather to myself increasing strength. The Strength of God is mighty within me to deliver me from any sense of weakness.* ]

The Spirit finds its fullest expression in the one who most completely abandons himself to it. "Thy will be done,"—and yet how like martyrs we feel when we manage to screw our courage up to the point of even half-heartedly saying it,—hoping all the time that God will not take us at our word,—and we may be very sure he does not under such conditions. "This energy does not descend into individual life on any other condition than entire possession,"—how well Emerson understood the at-one-ment which follows when man ceases considering himself in relation to his neighbor, and, looking within finds the God he sought already enthroned in his own heart.

In proportion as we come into a realization that the whole Universe is *back* of our desires and *not* opposed to them,—that the good we wish for ourselves is God, Good, expressing Himself through us, shall we yield ourselves to that complete at-one-ment which knows that the Creator and the thing created are one.

Complete I yield myself to Thee,  
 Oh Spirit, pure and tender;  
 Without reserve Thine, Thine to be,—  
 An absolute surrender.

Speak Thou through me, Oh Voice Divine,  
 My lips be now Thine own,  
 The song ye sing be truly mine  
 Though pitched in Heavenly tone.

Behold again through these mine eyes  
 The good which Thou hast wrought,—  
 So am I bound to Truth with ties  
 By angel fingers fraught.

Oh pour through me  
 The soul of Thee  
 Till we be merged in One,  
 And truth proclaim  
 "Thine is my name,  
 My will and thine is done."

---

Academical knowledge is priceless; learn all you can from every trained mentality you contact on any subject that intrigues your fancy, but when discussing metaphysics be so simple in your language that a child can understand and apply your teaching. One perfect teacher used the system I recommend.



## The Theory of Visualization

By ERNEST S. HOLMES



THE reason more people do not make conscious and definite use of constructive thinking is because they do not understand the principle underlying constructive thinking.

The principle underlying the theory of visualization is, that we are surrounded by a Universal Subjective Mind which receives the impress of our thought and acts upon it, this mind being set in motion by our conscious thinking. When we think, we set a power in motion which is greater than our conscious mind. We are always using laws, which in their ability to manifest, transcend all human intelligence; and when we use mental and spiritual laws we shall find that they act in the same manner.

But Universal Subjective Mind should not be confused with the Spirit of God. There is a vast difference between God as Spirit and God as Universal Subjective Mind, or Law. God as Law is mechanical; while God as Spirit is spontaneous.

There is in the universe a spiritual consciousness or Self-Knowing Mind. We find here just what we should expect to find, a personal and an impersonal element. God must be more than law or we could not be self-knowing beings.

In the life of the individual we find that he has a self-conscious intelligence; and that underlying this self-conscious intelligence, there is a non-choosing, non-volitional factor, which we call his subjective mind. In the universe there is a Presence which fills all space, which is Divine Intelligence, Spirit, or God the Absolute. There is also a universal Law which receives the impress of this Spirit and acts upon it.

Universal Mind, in its subjective state, acting as law, has no volition of its own and must be directed by Self-conscious Intelligence. Having no purpose of its own to fulfill, it is a neutral field; this is what is meant by Universal Subjective Mind or Law.

Now we are surrounded by this Universal Mind in its subjective state and also by a Universal Spirit in a self conscious state. From Spirit we may derive inspiration, illumination and revelation through man,—knowledge directly imparted without any process of reasoning whatsoever. The Spirit knows Itself; and, since it fills all space, it is in us; therefore, it knows itself in and through us. In this way all are known to the Spirit.

But law has no personal consciousness; it is neutral and must obey the impressions given it. While law is neutral and impersonal, we are both personal and self-choosing, because we are individuals or individualized conscious-

Meditation for Friday, October 7th, 1927  
*The Truth of God attends my every step. Today I enter  
into a fuller expression of Life.*

---

ness, or centers in God, the Universal Spirit. We choose; the law executes. This is true of any and all laws with which we are familiar.

To recapitulate: there is, in the universe, a Spirit which is self-knowing, and a law which is not self-knowing, but which is self-propelling and obeys the Spirit. Man is a self-knowing center in a law which has no volition other than to obey his impulses. Man is ignorant of this and consequently brings upon himself, through a direct act of law, all the experiences which he suffers. Should he completely change his mode of thinking he would completely change his environment. He is, today, the sum total of all his thoughts and acts, the objectification of his subjective states of consciousness; his subjective state of thought deciding what is to happen to him objectively.

Man's subjective state of thought is constantly radiating into universal mental law the images of his entire belief in life; and from these images of unconscious thought spring all his outward conditions. The key, then, to success and happiness, is the conscious control of thought and a continuous radiation of constructive thinking and acting. This key will unlock the treasure house of the Infinite and reveal to man undreamed of opportunities and experiences.

Man has brought upon himself all his troubles through ignorance of the Law, which of itself is always a law of liberty, but which he has misused through misunderstanding the true meaning of life. He must reverse the entire process of his thinking and learn to think of himself only in terms of spiritual valuation, which alone are enduring and real.

Visualization means to create a mental picture of oneself as he would like to be, to hand this picture over to the Universal Law of execution and to believe implicitly that It will act. But our present ability to visualize depends upon our present state of thought; it is limited to previous experiences and impressions. A person, by the art of visualization, can bring into his experience only that which he can mentally image and he can image only that which he knows. Perhaps this is why Solomon said, "With all thy getting, get understanding."

Plotinus said something to the effect that our work is always done better when we face the Spirit, even though our back is turned to our work; Emerson tells us that a betterment in conditions always follows the Divine Influx; Jesus tells us to seek the upper kingdom first and that all things will be added. All great spiritual teachers have mentioned that we need to look for higher forms of thought if we wish to experience better things. By visualization, one may bring into his experience that of which he has a present conscious knowledge; he can not reach beyond his mental grasp nor can he jump away from his own shadow.

Meditation for Saturday, October 8th, 1927

*He Who inhabits Eternity keeps watch over me and mine.*

It is necessary, then, to find higher visions and broader vistas of thought if one is to transcend his previous experiences. This can be done only by letting the higher mind rule, by conscious contact with greater reality. Visualization is always incomplete unless the thought is first impressed with the greater possibility and made receptive to the Divine Influx. The Spirit is always ready to flow through man's mentality; but man is an individual and must let it flow by the act of his self-choice.

Deep within our subjective mentality are imprinted the memories of previous experiences. Hidden away in the inner recesses of thought, generally unknown to us, are the silent causes of our outward conditions. But the law is always acting and we are ever perpetuating experiences which we would no longer have. What we need is a new outlook upon life, a broader vision, a deeper realization. This can come only from the Spirit which knows all things.

The conscious use of law is for the purpose of neutralizing false images of thought and, in their stead, creating true ones. We must exchange the human for the more nearly divine; we must learn to think, as we feel God must think about us.

Now we know that God is Perfect and a complete unit; consequently, if we would think as God thinks, we must do so from the basis of Unity; the Unity of Good and the perfection of Being. But one can not think from the Unity of Good while he believes in evil in any of its apparent forms; for clear thinking disavows evil and believes only in the Good.

It is useless to visualize unless one bears this in mind. God is One, not two. Unity, then, must be the basis of all our thinking. Goodness must be paramount if we are to visualize correctly and effectively.

God is Harmony and harmony is beauty. It is Unity, Harmony, Beauty, a perfect adjustment to the Whole and to all of its parts. We must always bear this in mind, ever reaching out and up to the more perfect image.

God is Absolute and Unconditioned in every respect and our thought must never inject any belief in opposites. God knows no opposites. God knows only that God Is, and Is All; and we must try to believe in nothing less than the All. The All is Good, Beauty and Harmony. Harmony is Love and Love is complete.

We are to believe, then, that our thought operates through a field that is unconditioned and absolute, and, if our thought is in such alignment with Reality, it will become powerful. This is more than holding thoughts and has nothing whatsoever to do with suggestion in any of its forms. Suggestion is a disease from which we should pray to be delivered before it delivers us to the judge and we become condemned by the open confession of duality which



Meditation for Sunday, October 9th, 1927  
*Divine Love floods my consciousness and dissolves and re-  
moves everything unlike Itself.*

---

we have unwittingly admitted. God does not suggest, He knows; and His knowledge is Law and this Law is Perfect.

There is no power in holding thoughts but there is power in knowing the Truth, and that Truth acts through the Law. The will is not used in visualization, but the imagination is used. The will enables us to imagine, or image, along the lines of our self-choice. Will holds out the mold; imagination fills the concept with spiritual realization and the Law executes the deed.

Right thinking straightens out our thought for the purpose of right perception; right perception is God and God is All. God operates by Self-Knowing, the law acts by the impulse and outpush of Spirit.

That vision which is based upon harmony and unity is complete and unconditioned. The Spirit is It, and It is an act of the Spirit. The Spirit knows all things and the law can do anything. By the conscious intelligence of the inner Spirit we set the law in motion for definite purposes. Any purpose which is constructive is legitimate and right. The Spirit intends us to have and enjoy all things.

We must feel and know that back of our word there is a power that is greater than the apparent consciousness which sets it in motion. When we visualize we must think in the Absolute, perceive in the Absolute, see in the Absolute, and then let the Law alone to execute itself.

Visualization from this standpoint is a creative act and is never bothered by any existing condition or conditions. It is absolute because it is backed by an immutable law and power.

Once we are certain that our whole thought is harmonious and unified with good, we may ask for what we will and it shall be done unto us by the law. But it is dangerous to use this law unless we are absolutely certain of right visualization, for thoughts are things and thoughts move in circles and will ultimately bring back to us exactly what we send out. Each must answer to himself, for himself, and all according to a perfect law.

In visualizing, put the past entirely behind; do not think of the future, but make your thought perceive the ever-present reality. The Spirit knows no past and no future and the Law knows only to do. See yourself as you would like to be, but think of no person or persons, in connection with your mental picture.

Think of yourself as you would like to be and calmly state that you are now in the position that you care to be in; that you are now doing the things you would like to be doing; that you now possess the things you care to possess. Look at your picture as you would view a landscape, mentally dwell on this picture, trying to feel the reality of it, until you can sense that it is a reality; then leave the entire picture for the Law to work out for you,

Meditation for Monday, October 10th, 1927

Through the recognition of God-Within-Me I am now realizing Joy and Peace.

---

returning to your everyday affairs with perfect confidence that something is really taking place on the invisible side of your life, and that you will experience in outward form, all your inner aspirations.

The following is an example of self visualization (using the first person).

Let go of everything. Clear your thought of every impression. Do not will or wish anything. In the silence of your own thought feel that you are surrounded by an Infinite Spirit, that there is an influx from this Spirit flowing through you. Let the Mind of this Spirit be your Mind and say:

"Infinite Spirit within me, which is God, All-Knowing, All-Wise, All-Perfect One, there is no life apart from You, and You are that which I am. I am whole because you are whole; I am perfect because You are perfect; I know because You know; because You are I AM. My word is the law unto itself through the One great Law of perfect Liberty and perfect Action."

At this point visualize your desire, draw a complete picture of it in your thought and realize that it Now Is. Rest in peace.

---

## A Treatment

By MARIE DEAL



**T**HAT Living Spirit Almighty within me, which is God, is my Life, which includes health, strength, activity, and vitality.

Every organ of my body is a spiritual idea and functions according to a perfect law of harmony. Therefore every part of my being is perfect now.

I am the perfect expression of perfect Life now.

That Living Spirit Almighty within me, which is God, is my Supply. It prospers all my affairs and is limitless in supplying my Good, for I draw on that inexhaustible substance of Spirit, which knows no limit. Abundance is my birthright and I claim it now.

That Living Spirit Almighty within me, which is God, is my Intelligence. It governs, guides, and controls all my ways, my every desire is already complete, I have but to acknowledge it and claim it as being an accomplished fact now.

So, I go forth in confidence and assurance and with the positive conviction that God is and I am, and because I am, I can do and I do.

So it is.

---

Truth will make friends with you if you will accept its letter of introduction.

## The Right and the Wrong of It

By ETHEL WINTON

**M**RS. ORMSBY looked across the table with tender solicitude. Her husband was making away with his breakfast in absent-minded haste.

"Nat," admonished Mrs. Ormsby, "Don't eat so fast!"

"Can't help it," replied her spouse. "Didn't hear the alarm. Got to catch the 8:13. Stan gets in at ten you know, and I have to go to the office first."

"I do hope you'll leave the old office to take care of itself, while he is here. You've looked forward so to his coming. Do, for pity's sake forget business for the few hours he is going to be here!"

"Yes, I want to. Got to see what's in the mail, though." Nat administered a hasty caress and bolted to the station. In the train, his mind was busy with memories of earlier days. Stanley Dawson had been his room mate and idol at college. Two more dissimilar beings it would be difficult to imagine. But Stanley had had a real affection for his admirer, and in planning his trip west, it had suddenly occurred to him to stop over and see Nat and the old college.

Stanley had seen a great deal of the world in the ten years since his graduation, and had liked what he had seen tremendously. He was an optimist by nature. With a superb physique, good looks and plenty of money, the world had seemed his oyster, but he had had a serious rebuff. The girl he loved couldn't be induced to consider him, because she had already given her heart to some one else. Stanley's whole world tottered and barely escaped total collapse. But looking at him now as he alighted from the train, you would never have thought that grief had ever clouded that shining countenance.

Nat escaped from Stan's bear hug and trotted happily along beside his friend.

"Let's go right over to the old college," he said, "and have lunch out there. Ma Donovan still runs the inn. Gee! it's good to see you, Stan."

"I'm mighty glad to be here, old boy. Can we get a taxi?"

"I didn't notice any in the stand—this is the worst old one-horse town."

Stan emitted a shrill whistle and a taxi driven from a distant corner gave heed and drove up.

"Always get what you are looking for, Nat—at least I find I do."

After a happy morning spent in visiting old haunts, the friends arrived at the College Inn, and were greeted with enthusiasm by Mrs. Donovan.

"Sure, it's a sight for sore eyes to see you, Mr. Stanley. You do be as



Meditation for Wednesday, October 12th, 1927  
*I live in the consciousness of the Presence of God, and have  
access to the Eternal Good Within Me.*

---

fine and handsome as ever. You'll have been breaking a lot of hearts these ten years. Is it married ye are?"

"No, Ma, still in a state of single blessedness."

"Get along with you—I'll bet it is a nice missus you have." Ma's attention was distracted and the friends sat down.

"Stan," said Nat, "it's a funny thing you haven't married." Stan didn't look up from the menu as he replied, "Too busy. Been on the move all the time."

"I don't see how you escaped. It's pretty nice—someone waiting at home at the end of a hectic day, to tell your troubles to. Reminds me—I guess I ought to call up the office."

"Hang the office—that's the fourth time this morning you've wanted to call up, what's the matter? A big deal in the air?"

"No, I just have to keep in touch. My partner's away, you know, and somebody might come in. Business is pretty slow here. Have to be on the jump and nail every little thing. I often wish I'd gone east when you did. The field is too limited here and the competition too keen."

"Yet you've made good, Nat, you're comfortably fixed, aren't you?"

"Yes, in a small way, but I can't afford to miss any opportunities."

Nat started to rise, but Stan stopped him. "Sit down, old boy, and listen to something I've found out. This universe of activity is Infinite, and how are you going to miss anything that exists all the time. Opportunity, like everything else, is purely a thought. If you think you can miss it, why, that's a law you've made for yourself, and you will miss it."

"Why, Stan, you talk like a fellow who lectured here. That's mental science bunk."

The arrival of lunch caused a diversion. Nat discovered that his order of ham had been fried, not broiled and declared that it would give him indigestion. So Stan ordered another piece prepared, while he took over the double order. Next, Nat refused the pride of Ma Donovan's heart—biscuits as light as swan's down, and asked for health bread instead. Coffee, he declared, made him nervous, and he seemed quite downcast by the fact that there was no buttermilk. Meanwhile, Stan was eating away with gusto. Finally, when Nat, after a search through all his pockets, failed to unearth some pellets seemingly essential to his comfort, Stan leaned back in his chair and regarded his friend with a pitying eye.

"Nat, you're a good old scout and I like you. Otherwise, I wouldn't say what I'm going to do." He leaned forward as he continued earnestly, "We are surrounded by a plastic substance which takes the impression of every thought and objectifies this thought in our experience—whether as health,

Meditation for Thursday, October 13th, 1927  
*My life is one with the Life of God. This Life is flowing  
through me now as perfect Health.*

---

wealth, peace, harmony—what you will—or the direct opposite—according to our thought, and in direct ratio to it. That is mental science—"bunk" as you are pleased to call it. But you know me well enough to realize that if I believe it, it must be pretty sensible. You're beating yourself in the race of life, old man—deliberately running away from the goal post, instead of toward it."

"Without exception, every idea you've expressed today has been destructive—has imaged sickness or limitation, of one form or another. It's just that you're filled with fear. Now, just as you've expressed fear of every detail of this luncheon, so I've expressed faith—this delicious food won't harm me, I know, because it is fundamentally good, and because I have a perfect digestion to take care of it. I don't believe in two powers, Nat. I won't have a thing to do with evil, because I've learned it isn't true. The way to find out if a thing is real or true is just to apply this test—Is it good?—Is it beautiful?—Is it constructive?—Is it in fact an attribute of what you imagine God to be? Well, if it is, I accept it—if not, I say, 'Get you behind me Satan, I know you for what you are—a lie.' Do I look like a failure to you, old boy? Do I look as though I needed a pill to aid my digestion? I'm pretty well, thank you, and so are you going to be when you start thinking right. Nat, I'm going to ask you to let me stay with you tonight. I want to fill you up with new ideas—you're thirsty for them, old boy, only you haven't realized it. This new idea of God as good—only Good—is flooding through the whole world. Twenty millions believe it already and more are coming to it every day."

Stan paused for breath and glanced carelessly at a newcomer—a slim, pretty silhouette she made in the doorway. As she came down the room Stan half rose from his seat, and attracted by his intent gaze, the lady looked at him. A moment of hesitation and then she smiled a delighted recognition.

Nat was impelled by Stan's expression to glance over his shoulder. When he looked back it was to find Stan blushing like a boy.

"Nat, who is that—do you know?"

"Sure, Mrs. Ten Eyck; came here to live with an old aunt who has a lovely place here. They say she has just been divorced in France. Married some bounder who lives over there all the time. She's lovely, isn't she?"

Stan's heart was too full of gratitude for words. It hadn't been a sudden impulse this—his determination to stop over to see Nat. It had been a part of the wonderful scheme of things. Helen had come back into his life and Stan knew that this time she had come to stay, because for him she spelled completion, and he would be satisfied with nothing less.

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Inconstancy of mind is the obstruction that has prevented many perfect demonstrations.

Meditation for Friday, October 14th, 1927

*The Peace of God is my peace here and now. I look away from all that speaks of discord and unrest to that Place Within.*

## The Relation of the Individual to the Universal Mind

By CLARENCE MAYER

**C**H, that I might find Him, is the age-old cry that has gone up from the heart of man. This irresistible urge which is ever welling forth is nothing more nor less than Divine Mind within man himself. The fundamental concepts of Truth are best proved by the fact that civilized races of all ages have recognized and applied their conception of Deity, meager though the application may have been. It is a common experience that man often feels within himself an intelligence which is not the result of education and indeed is scarcely explainable except when considered as an intuition, a talent or a faint perception of Truth which is nevertheless something upon which he can and often does rely.

It would seem that the greatest problem of life is the attainment of some tangible, definite understanding of God or First Cause. If this can be done, surely something of the Law of God can be fathomed. Once this Law is understood even in a small degree, its application becomes possible. Our criterion as to the correctness of our knowledge is indicated by Jesus' own words, "by their fruits shall ye know them."

The crux of all metaphysical teaching lies in the understanding of the unity of man with the three-fold nature of Mind, or God, viz., Father, Son and Holy Ghost—spirit, soul and body—Objective Mind, Subjective Mind, and the Objectification—the Thing, the Way It Works, and the Result—all of which are in reality synonymous terms.

The Objective, or Conscious, Mind has always been known as masculine in Its nature, hence the term God the Father. It is that quality of Mind which projects its thought or will. It might be said that Its distinctive quality is thought. It is also termed the Absolute and reasons deductively only.

The Subconscious Mind has always been recognized as a feminine quality, receiving the thought, and is the Doer or Law of God. It also reasons deductively and has power only to perform that which is suggested or commanded. This results ultimately in the third aspect of Mind which is the Objectification of the Word.

One must realize that while there is in reality but one Mind, there is another aspect of this Universal Mind, which is our own point of contact with this Mind. This is the particularization of Mind itself through man. In other words, "man comes to a point in the Universal Mind, and is the Idea of God as man." A realization of this fact will eliminate much confusion in the



further contemplation of the qualities of Mind which constitute themselves into a certain definite Law by which a workable premise may be obtained.

Man, therefore, at his point of contact with the Divine, makes use of this knowledge of the Objective and Subjective Mind. This conscious mind of man reasons both inductively and deductively. This he must do at his present state of evolution or development. While now he must use his power of inductive reasoning (a finite quality which serves as a crutch, as it were) one can conceive that at some future time he will find this unnecessary and by deductive powers the ultimate shall have been attained.

Hypnotism has best served humanity by its undisputed evidence of the existence of the subconscious mind and how it functions. The phenomenon of hypnotism is so well recognized that it seems superfluous to refer to the unreasoning performance of the subconscious mind. Once the conscious mind of the subject ceases to function, no suggestion of the controlling conscious mind is too absurd for its immediate acceptance and action along the line of command. It is therefore but a step to realize that since the subject will act so definitely and absolutely upon the suggestion of another conscious mind, it can and in fact *must* act in the same manner when commanded to do so by the subject's *own* conscious mind. It is obvious that this fact is the basis of all metaphysical healing, when rightly understood and applied. For this reason, at this point, we are more concerned with the contemplation of the various aspects of the subconscious mind as acted upon by intelligence (objective or conscious mind) itself.

The subconscious mind is, first of all, entirely dependent upon the conscious mind for all its information and education, except those certain fixed laws which govern all. Furthermore, it is at all times amenable to the power of suggestion by the conscious mind. It takes cognizance of its environment by means entirely independent of the physical senses or evidence, and therefore perceives by intuition. It is the seat of memory and is the mind's great storehouse of all its experiences. It is thus logical to assume that man is the result of the sum total of his subconscious experience.

The operation of the subconscious mind is the Law of God, and if we can come to a realization of the fact that this Law is Infinite, we shall become cognizant of a basis for the application of this Law and we shall see in it a solution of all of life's problems. While man appears to be finite, his experience is an everlasting evolution and as his understanding increases, his use of the Law will enhance in direct ratio.

Since there is but one Subjective or Subconscious Mind in the universe, and since this Mind is receptive, plastic, neutral, impersonal, and creative, we can get any result we desire by the impression upon It of any thought or

Meditation for Sunday, October 16th, 1927

*Today I resolve to look away from that which I do not wish to perpetuate, and declare for that which I wish to experience.*

realization, for this Mind is the Actor or Doer. The proper use of this Law constitutes a mental treatment, and since this Law is absolutely impersonal, it damns as well as heals. It may be as destructive as it is constructive. Since this Mind is universal, it is obvious that absent treatment is as efficacious as present treatment, and in some respects far more potent.

The conscious mind speaks the word—it is in fact the thing involved—and its evolution is absolutely inevitable, for the Law is absolute and nothing can hinder or oppose its action.

To bring our contemplation to a practical conclusion, one might say that the application of whatever knowledge we possess of the Objective (or Conscious) and Subjective Mind is best consummated in a mental treatment either of oneself or of others. The process in either case is identical, since after all it is nothing more nor less than a process of self-realization of the Truth about the case involved. A good treatment consists, first, of a realization of the fact of being, which is our unity with the Universal Mind which surrounds us and of which we are an inseparable part, "in which we live and move and have our being." Secondly, as a result of this realization of omnipotence, the word, the thing or condition desired is fearlessly spoken with conviction and the final consummation or objectification is as certain and natural as is the action of any law of nature. With the result or process we have nothing whatever to do, since God Himself knows nothing of time or process. When we fully grasp the meaning of these facts, argumentative work in healing will no longer be necessary, for we shall but speak the word and the day of instantaneous healing shall have dawned.

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## Everywoman's Club



THE magazine being so nearly ready for the press, there is neither time nor space for a report of the meeting of the Club, which was held in the reading room of the Institute of Religious Science on Wednesday, September seventh. Thirty-five ladies were present and plans were discussed regarding activities for the coming year.

The spirit of unity shown in these discussions and the enthusiasm manifested was very gratifying. The primary object of this group is to be of service whenever and wherever needed, and to promote sociability and, to this end, all ladies interested in the work are cordially invited. A full report of the meeting will be given in the next issue.

Meditation for Monday, October 17th, 1927

The Spirit of Divine Intelligence Within Me guides and directs me in all my affairs.

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## The Message of Self Expression

By EMILY G. MARSHALL

*The Self is that which Is and All There Is.  
This the immortal Song  
Of Ancient Sages—Wise Men, too,  
Who through past Ages  
Have borne the fruit of action  
By way of non-attachment.*



MESSAGE implies a communication—a definite action from within the mind of one individual to that of another. The dictionary defines "Self," as "an individual known or considered as the subject of his own consciousness," also, "same,"—"identical . . . pure, unmixed." The subject is approached with the object in view, making both one.

The "Message of Self" is the activity of the One within stirring the individual to a higher point in consciousness. Each man, therefore, is his own message just where he is. But one day he awakens with the eternal cry: What is it all about? Then follow the age-worn questions, forever on the lips of one who thinks at all: Who am I? What part do I play in the eternal scheme of things? And to the one passing through the desert place of sorrow and stress: Why go on for a few years more or less of what seems to be an endless struggle only to surrender to the "grim reaper" in the end?

Again and again the questions, until one day the soul, no longer satisfied with his limited experience, unconsciously at first, demands an answer. He reads the lives of the Saints of the past—searches Ancient Writings and old Scriptures—attends lectures—goes from one teacher of Truth to another only to find personality blocking the way to further progress, and thus the quest proceeds until one day something happens within the mind of the individual which may be likened to the bursting of the outer shell of the seed, also, similar to that of the snake leaving his old skin behind, creeps out with a new body into a new world—a new consciousness.

The student realizes for the first time that the solution of the problem is all within his own Self—that it is not anything which may be attained on the outside from any other individual. All that one can give another, or get from another, is a certain technique which the other has unfolded in his own ongoing, and like the student of music who, desirous of making a name for himself, finds he has gotten all that he can from his teacher, leaves him, goes forth with his own individual interpretation of the past Masters, finally gains Mastership for himself by way of his own expression.

One day the Truth student actually hears the words of the Greatest Teacher for this day and age: "The kingdom of God is *within* you." Luke

Meditation for Tuesday, October 18th, 1927

Perfection is already accomplished. I am happy and complete today and forever.

17-21 — "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Matt. 6-33—"It is your Father's good pleasure to give you the kingdom." Luke 12-23—"Repent ye for the kingdom of heaven is at hand." Matt. 3-2. Repent means to turn around. The student will then make his conscious contact within—will experience a great light or understanding within. He will "right about" face—realize that his opportunity has come, in the words of Paul: "And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." Hebrew 11-15.

Then the real work begins in the life of the student. He starts out as his own Redeemer, renaming every experience in the light of the new consciousness. He establishes a premise announcing his own Being as the Self of him, the nearest point of contact with his God in the words: *I Am*. Now that which is added on to the *I Am* is the student's own expression of that which he is in consciousness.

He will convince himself over and over again in the flight of higher logic of his own existence in some such manner as this: Well here I am—my very presence proves my existence—my life is just where I am in consciousness and in the words of the Axiom of Being he reasons: "I know that I am because I am unable to believe or affirm that I am not, therefore, the Self is."

This is the beginning of the New Day for him. He will study deep into the heart of every word of this axiom, drawing the very essence out of each word like the bee drinks in the honey from every flower into which he penetrates. From then on, the student watches his world—his reactions to every experience and immediately redeems and renames them all, good, bad and indifferent in the light of his new understanding of the Self particular to him—individual as he is. He knows that no one outside of himself can possibly have the same feelings, sensations or reactions to any experience whatever, and thus proceeds to build a better body each day by the renewal of his mind. His world becomes more and more in accord with his inner revelation and his affairs automatically tend higher and higher to the mark of perfection.

Let us, therefore, study our first Axiom—it will yield a 100% increase to the one who takes it into his consciousness in actual devotion—seriously at first, knowing that others have attained that which he is seeking. As one Teacher has said: "Truth is One, men call it by different names," so the "Message of Self Expression" is sent forth in the form of Axioms, the others to follow in subsequent numbers.

Each student receives his own revelation from the sincere study of these Axioms and a closer contact with the One or the Self within is realized, thus gaining a more wonderful experience without, every moment of his life.



Meditation for Wednesday, October 19th, 1927

[ *"Every plant which my Heavenly Father hath not planted shall be rooted up." There is no false growth and no manifestation of fear.* ]

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Seeking first the One within, absolute freedom is the inevitable result. All the Life there is, is in the knowledge of the One—the conception of the One. This is the real meaning of the Immaculate Conception.

When we can truly see that there is only *One* and that *That One* means you, whoever or wherever you are, and when you can truly know that you are that *One I Am*, the victory is yours. Nothing, nobody in outward experience to touch you in any way, either physically, emotionally or mentally, then you are safe at last in the Father's House. When you can stand firmly grounded on the Rock, putting on the whole armor of God, then all the principalities, powers and forces of so-called evil can pour down in one fell swoop and you cannot be moved one iota. The soul rises with Arjuna in the Joy Song: "Gone are my delusions, Oh harasser of my foes!"

"Lift up your heads, O ye gates" that the King of Glory may enter in. "Who is this King of Glory?" The Lord (Law) strong in battle. The law, mighty in its activity, preserves you from dashing your foot against a stone. This law is your own glorified, sanctified, illumined Self, the *One* without another.

Turn within and find your Self. Be your Self! Man know Thy Self! Be that which you are and always have been! Announce over and over again with enthusiasm—with inspiritedness—with vitality—make it a living expression. My God is a living God! *I Am that I Am*, besides which there is nothing. *I know that I Am That I Am!* There isn't a question—not one doubt. In spite of every evidence, *I Am that perfect one!* So is it.

BEING—

There is but One, that One I know,  
No other can tell me this is not so,  
For my heart speaks to me alone,  
Which proves the theory: There is but One.

The One I know lives with me alone,  
Together we love in our beautiful home,  
No stranger can darken its doorstep sublime,  
No stirrer of strife, subtle space nor time  
Enters our sanctum divine, holy and sweet,  
This is my own, My Self complete.


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In meditation apply for "full coverage." It is the best possible insurance. Scientifically trained imagination brings into our experience the realization of our ideals.

Meditation for Thursday, October 20th, 1927  
*I am a blessing to all who come within my atmosphere. The  
Love of God is expressed through me.*

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## Announcement by Ernest S. Holmes

HE Institute of Religious Science and School of Philosophy, of Los Angeles, California, in publishing RELIGIOUS SCIENCE—a magazine of Christian Philosophy—does not enter a competitive field; for it will not discuss current events, either local, national, or international; it will not produce fiction or make any attempt at research in the field of physical-science.

The purpose of this magazine will be to instruct ethically, morally, and religiously, from a scientific viewpoint of life and its meaning.

A semi-religious periodical, ethical in its tendency, moral in its tone, philosophical in its viewpoint, it will seek to promote that universal consciousness of life which binds all together in one great Whole. It is to be tolerant, charitable, and kindly in its aspect. The world needs such a periodical and it will find its place in the mind and hearts of thousands who are looking for a greater realization of life, peace, poise, and happiness.

It will also be the purpose of RELIGIOUS SCIENCE to present to its readers a systematic and comprehensive study of the subtle powers of mind and spirit, in so far as they are now known; and to show how such powers may be consciously used for the betterment of the individual and the race.

The race is entering a new era—no one who observes can doubt this; and this new age will seek, and is already seeking, to make practical use of its entire knowledge, whether it be ethical, religious, scientific, moral, or philosophical. All truths lead back to one central theme, namely, man and his relationship to the universe in which he lives. It is to be the purpose of this periodical to show that this relationship is real, direct, and dynamic; that there is such a thing as Truth and that it may be known in a degree sufficient to enable the one knowing, to live a happy and useful life, wholesome, healthful, and constructive; to engage in all the activities of life without being depressed by them, and to feel certain that his future is in the hands of an eternal Power and Goodness and that nothing real can ever cease to be.

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Those wishing further information regarding this course, which is given but once each year, should write to The Institute of Religious Science, 2511 Wilshire Boulevard, Los Angeles, California. Upon request, either by letter or personal inquiry, a complete synopsis of the course will be given to all who are interested.

Meditation for Friday, October 21st, 1927

[ *There is only the Ever-present Now. Today I enter into a fuller consciousness of Good.* ]

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## A Men's Club with a Purpose

By NED L. CHAPIN



KIPLING had six honest serving men—their names are—

“ . . . . . What and Why and When,  
And How and Where and Who.”

All six, it seems, have been ever present at meetings of the Men's Club of the Institute of Religious Science and School of Philosophy, of Los Angeles.

The burning questions of the ages have been discussed—and *answered*—at the meetings of the club.

The interest of club members in the discussions has never halted, even for a moment. This is one club, at least, that has refused to take a vacation. A proposal for a midsummer recess was almost unanimously voted down.

Organized on February 7, 1927, the Men's Club met every Monday evening up to September 1 and now meets every first and third Monday evening in the rooms of the Institute, 2511 Wilshire Boulevard, at 7:45 p. m. The attendance is constantly growing. The provision for dues, which was in effect for a time, has been lifted. All men are welcome.

Perhaps the secret of the flaming interest in the meetings of this Club is that the questions that puzzle men, about life and living—questions of business success, financial achievement, happiness, harmony, peace and self expression—are answered here by a master. He is one that teaches how to make religion practical; how to use scientifically the marvelous powers of mind.

The club organization is simply a vehicle or a method of bringing to men who want to receive it, the priceless assistance that Mr. Holmes is equipped to give.

The officers of the Club are Mr. Lewis B. Wood, president; Mr. L. M. Welch, vice-president; Mr. Victor C. Winton, treasurer; Mr. H. W. Fitch, secretary.

The Club's objective may best be described by quoting from the minutes of the organization meeting of February 7, as follows:

“Their purpose (in meeting) was to form a Men's Club for the study of Science of Mind that would open to them the door of ‘Harmony of Life’ and freedom from the apparent opposite expressed in pain, sorrow, lack or want.”

The “demonstrations” that are following these weekly studies in the Club rooms have been many and varied. They are discussed very little, but now and then some experience is brought into the general ken spontaneously; now and then a member experiences something for himself that gives him for all time a new and vivid realization of the meaning of faith and self reliance.

All our lives we have heard that the rain falls alike on the just and the

(Continued on Page Twenty-six)

## Questions and Answers

### Suggestions for treatments

*Truth, as defined by Webster, is a statement corresponding to the reality; a fact, as the object of correct belief. On this page the writer, insofar as his understanding permits, endeavors merely to suggest lines of thought correlated with spiritual truth.*

Those desiring help may write the Questions and Answers department and the answer will be printed at the earliest opportunity. All letters must be signed, but the identity of the writer will be known only to the editor of this page.

### Questions

We are bringing a fourteen-year old girl, whose mentality is seemingly retarded, into our home. Through an unfortunate circumstance she has been in a school for sub-normal children. We wish to give her every advantage and would be grateful for suggestions for correct mental practice to help us work out this problem.

### Answer:

Not being concerned with evidence, we refute its claims absolutely and insist first, that there never were any unfavorable circumstances that could retard anything. Second, all that is, is perfect, so the consciousness of this child is perfect; that is, normal, natural and sustained by Infinite purposefulness. The need is, apparently, for all concerned to recognize this truth.

### Treatment:

This truth specifically spoken for (name of child) is the power and means of establishing for her that which in reality already is, Infinite intelligence, and the normal activity of that Divine Idea which controls the universe is within her and is her very self in manifestation.

### Question:

Should like some help to do a little straight thinking as I am taking up a new line of work which requires more self assurance than I seem to possess. I feel that I lack confidence in my own ability, yet I have the knowledge and experience necessary to make a success of this venture.

### Answer:

Fear or concern about ability to undertake something new presupposes duality. In reality all work (everything) is contained within the infinitude of the great whole. Nothing new, nothing unknown to Infinite mind. To admit a doubt of one's ability is a misconception of that which is. Eliminate

(Continued on Page Twenty-six)

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Meditation for Sunday, October 23rd, 1927  
All that I do prospers—all that I have ever done prospers.  
"My Word shall not return unto me void."

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## Junior Department

By MABEL A. LANGDON

*Greetings to all the children of the Most High God!  
To all the children of the King of Kings!*

O matter what your name nor where you live, we need no introduction, for we are all one family. Children of the Great I Am. We are each and every one in his right place. Just exactly the place God wants us to be to do the work He has for us to do.

Our Father is such a wonderful father and we, His children, are made in His image and likeness, perfect—PERFECT. Do you know exactly what perfect means? Suppose you get out your dictionaries and look it up. Now let us say it again—God made man in His image and likeness perfect, and I am that perfect child of God! Now let us go back to our Book of Life and finish the sentence. God made man in His image and likeness, perfect, and gave him dominion. How many know the definition of dominion?

Just think what it means to be a child of the King—the King of Kings—to be given all wisdom, all power, and to be entrusted with the great work of building up His kingdom here on earth—sent here to do this mighty work. Isn't it thrilling and doesn't your heart feel that it would almost burst thinking of the joy and the glory of service?

I hear so many asking, "What shall I do?" Only the King gives orders, and to hear Him speak you must go to a quiet place, all by yourself, and ask Him to tell you exactly what He wants you to do. If you can not be still enough the first time, just try again and again and then you will begin to know the glory and the honor to be called a child of the Most High!

The sons of God are full of wisdom and power!

The daughters of the King are all glorious within!

I am God's child; made perfect and given dominion.

Let us say this a hundred times every day until something within us responds to this glorious Truth.

The Junior Members of the Institute of Religious Science meet at 11 A.M., every Sunday, 2511 Wilshire Blvd., for study and meditation. All young people will be made welcome.

MABEL A. LANGDON, Supt.

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For a practitioner to analyze the occupation of one desiring treatment, find the thing in which they have sensed the greatest harmony, and work on the idea of making a reality of that experience in their thought world.

## JUNIOR DEPARTMENT

### Dorothy Doubt's Adventures

By ETHEL WINTON

**T**HE Doubt family were to spend the day at the seashore. When Dottie had gone in to wake her father, he had glanced out of the window and remarked, "I doubt if we'll have our picnic today. It looks like rain." But while breakfast was being eaten, the sun came out, and father got the car, and now here they were all comfy under the beach umbrella.

Dottie had just finished making a beautiful tunnel in the sand, when she discovered that the ring mother had given her on her last birthday was gone. Mother helped to hunt for it, but father said there wasn't a chance of finding it in all that sand, and for mother to stop wasting her time and let him get on the book he was reading to them. So Dottie sat quietly, while father's voice droned on. Dottie was thinking very hard indeed.

Bettina, the little girl in the big house next door had taken Dottie to Sunday school and Dottie knew that the teacher was probably the wisest and cleverest person in the whole world. Now what was it the teacher had said? "No one need be unhappy." And here was she winking back the tears. She must stop that at once. Then teacher had said that God was goodness and loving kindness and didn't know anything about unhappiness, and that whatever God didn't know wouldn't be true, for He knew everything. Then it couldn't be really true that she had lost her pretty ring, because losing anything surely wasn't good. So there it must be lying somewhere waiting for her to pick it up.

Dottie shut her eyes up tight and said to herself, "I know that I have my ring, because it isn't really lost at all." When she opened her eyes, the first thing she saw was her pail—she had left it in the little pool in the rocks and now the waves were creeping toward it. So Dottie ran down to the water's edge and waited for a chance to reach the pail without getting her shoes wet. She heard mother call, but she didn't have time to stop for another and bigger wave was on its way up the beach. Dottie reached for the pail, and as she stooped down, there in the bottom of the pool was her ring. But just then the wave came and splashed into the pool and when the sand had settled there wasn't a sign of the ring.

Father suddenly lifted Dottie and started to carry her away. Dottie struggled and finally made him understand how important it was to go back quickly to the pool. So mother took off Dottie's shoes and stockings, even though father said it wasn't any use—the ring would be gone by now.

Meditation for Tuesday, October 25th, 1927

[ *The harmonious action of the Great Whole operates through me now. All that I do prospers.* ]

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Dottie ran back to the pool, but it seemed that father was right this time. No ring anywhere to be seen. As father said, it probably had been washed away. But then Dottie remembered that that wasn't good and so couldn't be true, and when the next wave had receded she crouched down and felt carefully in the sand and sure enough—there was her ring.

Mother seemed almost as happy about it as Dottie herself but father said she wouldn't keep it long, it was foolish to let her wear it all the time. But Dottie looked down at the pretty blue stone and smiled to herself. She had learned that teacher was right, and if she could always remember that God was good, she had no need to fear her father's predictions.

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## QUESTIONS AND ANSWERS

*(Continued from Page Twenty-three)*

the idea of separateness, and endeavor to unify your consciousness with the thought that there is no limitation in Infinite intelligence.

*Treatment:*

Infinite Intelligence within me knows itself to be the Creator of all situations. It knows within me that there is nothing with which it cannot cope, and that it does succeed in doing, through me, everything. My intelligence is this Infinite Intelligence in operation.

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## A MEN'S CLUB WITH A PURPOSE

*(Continued from Page Twenty-two)*

unjust; some say it falls only on the just because the unjust have taken the umbrella of the just.

Maybe so. Who knows? But the question most of us have been asking through all these years is, "How come?"

That is a question that is being answered by Mr. Holmes at the Men's Club.

We are learning the "Why" of faith, the "How" of achievement; "Where" to begin, "What" to do, "When" to do it, and some of us, no doubt for the first time, are learning "Who" we are.

"I had six honest serving men  
They taught me all I knew  
Their names are What and Why and When  
And How and Where and Who."

If you think you need a tonic either for your health or your affairs, don't take it, but come to the Men's Club instead.

[Page Twenty-six]

## One Lamp Lights Another

By C. WARREN TEMPLE

**W**ALKING in the moonlight alone, or with a loved one, whether the wanderer be a lover or a philosopher, the witchery of the night lends a charm to his thought—a stimulus to his thinking.

In Jerusalem I frequently walked through the narrow, arched, winding streets on moonlight nights—sometimes with an Arab friend. The Arabs call this “shumel Howa” (smelling the air). Many and interesting were the experiences on these evening strolls.

Returning to my lodging one evening after a delightful ramble through the winding ways, the moon having gone down a flashlight was necessary to show the way. Suddenly there came the sounds of someone groping his way through the dark passage.

“Ah,” wailed the voice, “my lamp has gone out, how may I see my way?” In the flashlight an old Arab appeared, his garments proclaimed that he came from the desert.

“Please, kind friend, a light for my lamp. I, a weary old man, a stranger in Ul Kutz (the Holy City), have lost my way.” Having no matches, I informed him that I could not accommodate him. “Surely, one lamp lights another, nor grows the less. Would you deny a poor old man a light for his faltering feet?”

“Truly, no, our lamps are different, my light will not light your lamp,” I answered.

To convince him, my flashlight was applied to his lantern. He had never seen a similar light. “Woe is mine, weary am I and no place to lay my head,” he moaned. Then from the darkness came a voice: “Who is it that seeks help, may it please Allah that a blind man may aid a stranger in distress?”

“Help us, yes if you can light my lamp. I have just asked the gentleman for a light which he denies me. Is not a light a light? Why does he deny me of his abundance that which is so necessary to my well being? Does not one lamp light another, nor grow the less?”

“Verily,” said the blind, “all light and truth come from Allah, yet does he present it according to our needs and understanding. Many years have I walked in darkness; who but Allah can light my way? The will of Allah took from me the light that in His wisdom and goodness He might give me the greater light whose wick is in the reservoir of Infinite supply, trimmed with the shears of understanding. May it please Allah that I share my light with you, which ever increases with its giving. Tell me stranger whom do you seek?”



Meditation for Thursday, October 27th, 1927

I am free from the illusion of weariness. I am alive with  
the Great Vitality of the Spirit.

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"Allah be praised! His wonders never cease! It is written that the 'blind shall lead the blind,' but who has heard that the blind may lead those who have sight?"

"Truly hast thou spoken," said the blind man, "also it is written, there are those who have eyes and see not, ears and hear not. I know the voice and name of almost every soul that dwells within these walls."

"Oh, man of much discernment, I seek a long lost son, Omar Khuttar, who I am told dwells here; can it be that you know him?"

"Bis millah," answered the blind man, "if it be Omar the dealer in grain and camels, we now stand at the portals of his dwelling."

While we talked a great door opened and a tall man stepped out. In the flood of light he at once recognized his father, and great was their rejoicing.

"Behold a miracle," said the father, "Allah has given unto man the light eternal; to him who had not eyes to see, and to him who had eyes to see His wonders."

"In memory of this day," spoke the son, "shall I erect a great light as a 'heap of witness.' Ench Allah, (God so wills it) our blessings are many, and with the light of Eternal Truth in our hearts, dwells the Omnipresence, with whom there can be no lack of good, which is ours for the asking; know that each kind word, thought or act expressed goes on eternally lighting the path of others, 'As one lamp lights the other, nor grows the less'."

The blind man vanished into the darkness, the happy father and son entered his home, the door closed and I stood alone. With a happy heart I went on into the darkness. Then the Muezzin in the minaret cried out the goodnight prayer: "There is but one God, there is no other God but God." My way was strangely illumined, the blind man's lamp has lighted many others. The incident may fade from the memory, but Truth goes on forever; "One lamp lights another, nor grows the less."

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A practical use of telepathy simplifies life, does away with a lot of useless conversation and telephone calls, also proves the law of reciprocal vibration. Only allow your individual receiving station to pick up the messages that are necessary for your information. Use a positive law for yourself, thereby excluding all confusion. As everyone thinks all the time, there are quite a number of thoughts on the air, as it were, so you can see the necessity for being very positive in opening your station, so only your own can reach you.

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Analyze your consciousness. A circle of self obscures spiritual receptivity, closes the door to our supply of perfect intuitional ideas necessary for a complete conception of the Laws of Life.

Meditation for Friday, October 28th, 1927

*I behold only the Beautiful and Good. I open my eyes that  
the One Perfect Vision may see through my eyes.*

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Great is the mystery of our being. It has been said that no one knows how it is that "we eat pie and bread, drink milk and coffee, and have them turned into hair and finger nails." Who, then, can know how a thought becomes a thing?

We do not need to know everything. There are some things that we must take for granted and one of them is that thoughts are things. It is the nature of being to act this way. We did not create our being and it is certain that we cannot change our real nature. All that we can do is to accept. How much trouble we should avoid if we would learn to accept life.

Those who take life for granted and trust that all will be well with them seldom have occasion to be disappointed. Life honors our confidence in it, and returns to each, in the long run, just what belongs to him.

Students mastering this course should be equipped with an understanding sufficient to meet all of their individual problems, and, if they so desire, to enter the field of actual practice with an assurance of the accomplishment of great good, both to themselves and others.

Peace, poise and power: health, happiness and success: opportunity and environment: the ability to help and heal, all are the results of spiritual growth and mental unfoldment.

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Meditation for Saturday, October 29th, 1927  
*There is neither sin nor sinner. God does not condemn and  
I will not.*

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## The Oak and the Leaves

By HELEN VAN SLYKE

A mighty oak on the hillside grew,  
A monarch among trees;  
In winter it knew the voice of the storm,  
And in June the hum of bees.  
But a little leaf on the end of a bough  
Sighed "Alas, how small am I.  
I really will not be missed at all  
If I shrivel up and die."  
And so in a qualm of self-pity  
It fell to the grass below,  
And one by one the other leaves said  
"I'm so small I too will go."  
But as they rested on the ground  
A sad sight met their eye  
For the oak they had thought so mighty  
Was surely beginning to die.  
And so the leaves held a convention  
And said "It is plain to see  
That we really are very important  
To the life of that great big tree."  
And straightway they chartered a Southwind  
And back to their places they stole,  
Having learned one of Life's greatest lessons,—  
That each is a part of the Whole.

## Happiness

By ALBERTA SMITH

LL through the ages man has been seeking happiness through material means; but he has never found it there. It is only through the establishment of our at-one-ment with the Indwelling Spirit, and thus with God the Father do we find that peace and harmony which never changes; that spiritual contentment and love which satisfies. When we come to that place of understanding where we know that God the Good is all there is and can rise in our consciousness to a realization of our Oneness with spirit, then

Meditation for Sunday, October 30th, 1927

I am at One with the All Good, for my life is the Life of  
God within me.

do we partake of the Divine Nature of which we are an individualized part. Spiritual growth always takes place when the Truth is realized. Happiness and contentment, therefore, come through the expression of that which is within oneself, and it is knowing and realizing the Truth about ourselves and our fellowman that enriches the consciousness and sets us free from all sense of separation from that which really is the One Unchangeable, Indivisible Reality. Happiness should be the best portion of everyone's life, for it is that through which God's love is expressed. It is necessary to understand the Divine Law in order that it may operate in our human affairs. Right thinking is the keynote to right living. We need to consciously contact happiness and when we strike the key of love and peace within ourselves, then will our lives manifest harmony. True happiness is not obtained in the possession of worldly things; but rather in the possession of self. There is only one way to obtain this full realization—the way of the Indwelling Christ—Unity with the Whole. Let us know, therefore, that we are in tune with the Infinite Harmony of the Universe.

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Meditation for Monday, October 31st, 1927  
*I am the Christ Within Me. This Truth heals me of all my  
 dis-eases.*

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## HAT WE BELIEVE



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



