

OCTOBER, 1929

THE  
SCIENCE  
OF MIND  
MAGAZINE

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Do Not Take the Easy Road

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## The Science of Mind Magazine

The Science of Mind Magazine is published monthly by the Institute of Religious Science and School of Philosophy, Inc., 2511 Wilshire Boulevard, 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 you do not receive your copy promptly, please report at once.

Subscription price is \$2.50 per year. Single copies 25c. Mail subscriptions to the Science of Mind Magazine, 2511 Wilshire Boulevard, Los Angeles, California.

Sample copies will be mailed to any address free of charge.

The Science of Mind Magazine is on sale in Seattle at Seattle Truth Center, suite 327, Hotel Gowman; in San Francisco at the Metaphysical Library, 177 Post Street; in London, England, at 9 Percy Street and 93 Mortimer Street; at various Truth Centers in the western states and on news stands throughout Southern California.



# This Art Called Thinking

**N**O MAN, once embarked on the fascinating journey of constructive thinking, will ever willingly turn back. Having once put his hand to the plow, he will follow to the end of the furrow. The lure becomes irresistible. It is well that it is so.

Just as opportunities in the business world seem to come when one is prepared for them and no sooner, so knowledge of the Art of Thinking flows to a man only in proportion to his desire and ability to receive it. We do not ascend the golden stairs in one leap but rather by a slow process of step-by-step evolution. Earnest desire and steadfast purpose—these are the essentials.

We think in pictures. Images constantly crowd our minds. Our thought is like a stream that flows on forever, twisting, turning, hesitating, tumbling, here spreading out in a quiet pool, there dashing merrily over the riffles with the seeming speed of light. Sleeping or waking, our thoughts go on, picture following picture, image piling upon image.

What are we picturing in thought?

In a quick moment, we may catch our thoughts and see them for a few seconds as on a screen. For a moment we see our inner thought-pictures. What kind of pictures are we making? Are they constructive? We know that thought is creative; that the mental picture tends to become an actual, tangible experience. Do we wish to experience what we are now picturing in thought, or shall we change the picture and experience something better?

The Art of Constructive Thinking is simply another term for the process of controlling our thought pictures. It is an "Open Sesame" to a new world of satisfaction and achievement.

No man, once endeavoring to practice this marvelous art called Thinking, will ever willingly turn back.

**T**HE SCIENCE OF MIND MAGAZINE exists for the purpose of teaching the constructive use of the power of thought and the right relationship of man to the universe in which he lives.

Starting its third year with this issue this magazine appears with a new name, a new cover design and a new makeup. With a circulation now well over 5,000 copies monthly, it is hoped and expected that this circulation may be more than doubled during the coming year. The interest of every reader in achieving this aim will be gratefully accepted. Be sure to send in the name and address of any of your friends who would be interested in receiving a sample copy.

Dr. Ameen U. Fareed's article in this issue entitled "The Science of Mind," points out interesting reasons for the need of a magazine of this character. It starts on page 17.

In this issue, Dean Holmes starts his weekly lessons in THE SCIENCE OF MIND, with daily readings from the textbook of the Institute. Here is a clear road to high understanding. Turn to page 25 of this issue.



# *The Spirit of Mirth*

~~~~~  
By  
H. FOSTER HOLMES  
~~~~~



CREATION finished, Complete and Perfect—  
God smiled and laughed a low laugh—

*And thus—*

*The Spirit of Mirth was born.*

Nearly all agree that love is God's greatest gift to man,  
But on observation we notice  
That where there is the greatest love,  
There, also, is heard the sweetest laughter.  
And always the close friendship is based upon  
A quiet smile of understanding.

*God GAVE us the "Comedy Side,"—  
We CREATED the Tragedy.*



# "The Kelly Case"

## *A Short Story*

By H. B. DURKEE

THE phone ringing at two A. M. is always disturbing. There is the desire not to answer, followed by a certain curiosity, leading one toward the instrument while mentally resolving to have it removed the next day, and settle the question for all time.

And so it was that in answer to a sleepy, "Hello!", the response, "New York calling," brought an alert reply, wide awake and all interest.

Through my mind drifted the names of half a dozen clients, some just about to sail, possibly a farewell instruction, and then a voice, the most remarkable voice I ever heard. (Have you ever stopped to consider how few persons convey the impression of giving you all of themselves in their voice?—I never had before.) This voice was a complete personality, a living thing, and the words were positive and clear-cut.

Formalities over, this is a resume of our first conversation, and just how Kelly came into my life.

"Dining with Martin Kennedy tonight, he told me of your work—how you combine the practice of mental and spiritual science with your law work. Being a thinker, although the whole proposition is new, it appeals to an instinctive faith which has never been satisfied nor subdued by experi-

ence. My case will demand time and plenty of it."

I saw my vacation vanish, but felt a new interest in life and rather than the trout I had expected to pull out, had the feeling of being caught on a long distance wire, by the bait of a strangely whole voice.

I accepted the responsibility, asking for every detail and, being Scotch, suggested his writing. This idea of economy provoked just the laughing reply I might have expected from a man with a whole voice. He had a case, but he also had a sense of humor, the two seldom keep company,—after all this was my idea of a vacation.

Briefly these were the facts: Kelly, with a group of friends had formed a stock company, owning leasehold interests on what was supposed to be valuable oil lands, also buying certain adjoining properties. They were taking a chance but it looked safe. Their first well came in, a good showing,—the second shallow and weak. They moved south—dry hole, moved north,—worse luck, observed the net results of the field operation and moved out,—a million in the red, and there had been a certain amount of stock sold. Kelly had fifty thousand dollars in the deal, was gambling with nature and knew it, but he was also a director

in the company; that was the 'why' of the case. He knew these men, his associates, — fine fellows — but the whole thing had been run as a family affair, rather than as a corporation; and when the thing was over and the books closed, both the President and Vice-President slipped out of this material scheme of things, as their plane crashed, — awful shock, that news,—real men those two. Kelly went to South America for one of the big companies, thinking of the oil deal as finished business. He was gone two years, had been home six months and had, just within the last week, been notified that action would be brought against him unless he would make good the money invested by certain stockholders in the defunct oil project.

It was an insane idea, on first thought, against a man of Kelly's reputation. Then came the thought of blackmail, one reads of such things but never expects to meet one in the flesh. And then, this smacks of melodrama,—where were the company's books, where were the other directors and who knew the facts of the company business? One is here reminded of that broad truth that everybody's business is nobody's business. The attorney who had called on Kelly seemed like the right sort. He believed the stories of misrepresentation and fraud. The whole thing was an impossible situation. It seemed like a bad dream with no solution.

Yes, there was a fellow who knew all the details, but as nearly as Kelly had been able to find out he had gone to China after the office closed. Kelly had never known much about him. "Yes, we had an attorney but the re-

ports, books, all that stuff had always been in the office in New York." The thing was this,—Kelly was the only one left who was financially responsible and because he knew the business had been honestly handled and a legitimate failure, he had never given a thought to a possible occurrence of this sort arising and was absolutely unprepared for it.

By this time I had forgotten we were not in conference in my office and I commenced to talk, writing my data as each question was answered, and I thought later it must have been the warmth of that voice, for I never once felt the cold.

I asked Kelly if he believed that we lived in a spiritual universe. He said that he did, that there was nothing in his scientific findings to refute it, and all to substantiate it. Then I asked if he could accept the idea that we were surrounded by a Divine Intelligence that was always available. His reply was characteristic—"I have had some strange hunches."

All right, was he willing that everything in connection with this company be revealed? Most certainly! I liked that answer. One thing more. Would he promise not to pay one cent to any person, no matter what pressure was brought to bear, or what the appearance of the thing might be. "That is the one thing in the world I would not do!" I felt this reply was a solemn promise. Kelly was a man after my own heart, brave, cool and calm.

So I gave him my first advice,— "Try and gain the realization that the intelligence which prompted you to call for this method of treatment, is operative in and through all of your affairs; that all documentary evidence

and all verbal information necessary to completely exonerate you are now a fact in your experience.

"Briefly that is an outline of the mental and spiritual idea that I shall place in Mind, to be acted upon by Divine Intelligence, through the power of the spoken word, and that is now the law unto you, and operative in your affairs."

Kelly interrupted me with, "I do not quite follow you, but know enough to have confidence in your method. However, I would like to know this, do you also follow the regular legal procedure necessary in a case such as mine?"

I was happy to answer that such was the case, that the intelligence working for him was also guiding and directing me every step of the way; that we were not disregarding civil law but were aiding it with the added strength of the Immutable Law of All Life. This satisfied him and in his friendly 'good-night' there was a sober note of faith which never fails to create the proper receptivity in the consciousness of the one asking advice.

I worked on the case for three weeks. My advice to Kelly the first night really covers my mental position. I felt impelled to check up on a number of different people, among others the widows of the two men whom Kelly had mentioned, finding them through the attorneys who settled the estates of their husbands. They were sisters and had moved to Seattle. For sentimental reasons they had retained the private correspondence of both men and were delighted to locate Kelly, had always liked him, and gladly expressed to my office, the

boxes containing the business and private papers, among which were dozens of letters from the very group who were trying to make trouble for Kelly. These letters contained facts refuting the statements made in their accusations. One of the sisters wrote something which interested me very much,—"that it was a strange thing, but just a week before my letter had arrived they had moved and had a long discussion regarding those letters and old papers and had decided to burn them, but at the last minute had changed their minds and, although it seemed foolish, something seemed to dictate the advisability of retaining them."

It would take a week to tell you how the books turned up in a warehouse in New York, in ship-shape, where they had been stored by the chap who had gone to China, and how the young accountant who had made the final audit on the company books, being in my office one day on other business, seeing the name of the oil company on a pile of files on my desk, mentioned the fact that it was the last work of that nature that he did before coming west.

This is enough of the story to show you why I call Kelly "Jim" . . . . . and it may further interest you to know that after six months work I called Kelly,—New York—and we had a real visit, and this pleased me even more than the telling of my good news and finished business, for his voice came clearly as on the first night. Only this last line you need know, and there was a boyish tone this time, "Well, old man, it certainly works, and my God, I am grateful!"—and this in a tone so reverent that I replaced the receiver without even a thought of 'good-bye.'

# Fears

## *They Exist Chiefly in the Imagination*

By ROGER W. POWERS, LLB

WHAT is fear? It has often been explained but never defined. Countless millions of people have been affected by it, but each experience has been dissimilar. It cannot be described, touched or seen. It is everywhere and yet nowhere. It exists, and again it does not. It thrives, and withal it perishes. It swings in midair. It is without foundation. It, generally speaking, is nothing more than apprehension or superstition, yet what chaos it creates!

### FEAR IS IRRATIONAL

Superstition and apprehension are based on irrational thought, and *fear is irrational thought obsessed with inferiority complex.*

Fear has no redeeming characteristics, yet, strange as this statement may sound, it is an integral part of our existence. When man is not beset with his own fear, he is surrounded by the fear of others. The very atmosphere is surcharged with it. Whichever way he turns he comes in contact with it. *When man becomes the master of fear he has learned to live.* Then, and not until then, can he hope to attain his full measure of health, happiness and success.

In the broader sense, fear applies to all things. In the beast it is represented by instinctive fear. This is a protective attribute provided where there is no mind. Man in common with every living thing possesses a measure of instinctive intelligence equal to his own creation. Lower animals require this instinctiveness for their own protec-

tion and preservation. To man alone has been given mind, and mind in accordance with its knowledge, determines to what extent irrational thought may be permitted. It is a well accepted fact that the more knowledge we possess, the less we are affected by irrational thought.

It is true "that which we fear, comes upon us." This is merely the result of a natural law. Irrational thought produces irrational effect. The law of instinctive preservation is natural, but life itself is not predicated on "disassociated" fear. We must learn to separate the one from the other.

### "IT IS DONE AS YOU BELIEVE"

If we could but understand and appreciate the words of the Great Teacher when He said, "It is done unto you (even) as you believe!" There is nothing vague or indefinite in this. It is a statement of fact, clear, positive and concise. Again, when we say, "Fear God," this cannot be taken to mean that the Divine Spirit is something to be afraid of. When we fear God, we fear only to violate the commandments and instructions laid down in the great book of Universal Law. Man, without reading a line of the written word, knows instinctively of the existence of these commandments, but unlike the beast and bird, does not take advantage of them for his own protection. Universal Laws are prescriptions compounded, free to those who would partake thereof.



For example, one should fear to violate the consciousness that tells us "God is Love." Love is not irrational or supernatural. Love makes for happiness, power, wealth and glory. Fear, in opposition, kills love, beauty, personality, magnetism and health. Eliminate the natural attributes of love and you reap weakness, sickness, doubt and discord. Happy is the man who has learned to live in the fear of God. He has nothing to fear for he transgresses not the principle of love—but lives in harmony and accord with the Universal Spirit.

#### FEAR RETARDS PROGRESS

Fear retards progress and is basically negative. The imaginary troubles of tomorrow render us unfit to meet the problems of today. If we allowed fear to control our every action, we would be rendered entirely incapable of any progress whatever. "Can't" is the natural child of fear. "Doubt" is second cousin. A doubtful man is the uncertain man, who may be made certain but the man who "can't" is ruled by fear alone, and so long as this despot is his god, there can be no hope. "One must be born again,"—born in the positive knowledge that "God is Good." Born into the light and sunshine. Born into an atmosphere of courage and confidence.

If we could stop here with the promise of Utopia, this would indeed be idealistic. Fortunately or unfortunately, however, this is not possible. Truthfully, the positive man is beset with negatives. The strong man is not strong because of his vices, but in spite of them. Every normal man has fear. I would not give a red cent for the man without fear. His fears

have made him strong. A man must be strong to overcome fear. The weak man allows fear to overcome him. Who among us dares to say that the soldier in the trenches, awaiting the zero hour before "going over the top," does not fear?

A coal mine disaster in a western town, a few years ago, trapped hundreds of men in the bowels of the earth. Soon hundreds of others were gathered on the surface workings. The mine superintendent called for volunteers to go below. They knew the danger that lurked in the deadly coal gas. They feared for their own safety, yet from out of the crowd stepped men willing and eager to lay down their lives if need be, for others. *The man who knows fear and is yet unafraid is a man among men.*

#### CAUTION AND FEAR

One must understand and appreciate the distinction between caution and fear. Caution is prudence or circumspection. Caution is instinctive in man. It is the invisible semaphore which says, "stop — look — listen." Every prudent man will exercise a degree of caution before he voluntarily steps into the path of danger. Caution is linked with fear and fear presses the button that causes man to exercise the power of Mind. When mind works in opposition to fear—there can be no fear.

It may be well argued that many things occur wherein the mind is powerless to act and all the faith in the world cannot prevent them. This is true. When we delegate ourselves to the agencies of others we are in their keeping. When we step into our Pullman car, our confidence must be

reposed in the hand that controls the throttle. But fear may so grip the brain that with the sudden grip of the brakes, we may *suppose* that an accident has occurred, and blindly injure ourselves. One cannot be passenger and engineer at the same time.

#### DISPOSE OF FEARS

Fears of every kind, nature and description surround us. They should be respected, considered and then effectively disposed of.

Every real man who enters business, fears for the success of that business and because he respects these fears he becomes successful. He has learned to sidestep the normal average fear.

"Get Thee Behind Me Satan!" Put fears *behind* you. *Realize the power of fear and keep it behind you.* If you consider its proximity to you, if you appreciate that the devil of destruction dwells in a thousand cloaks, and that fear is merely sin in different guise, you can muster your forces and compel its hurried retreat.

Man either becomes the master of fear or it becomes his master. One cannot serve two masters and we must consider the condition of our servitude. One brings light, sunshine and happiness. The other darkness, dependency and death.

How, then, can we best overcome fear? This is not so difficult as it

appears at first glance. If we can but look back on our own experiences we will instantly realize that ordinary fear exists for the most part in the imagination. That which we thought of in horror, was as nothing when we finally met it face to face. Yet we must remember that in consequence of this fear, how incapable we rendered ourselves to meet the **NOW** or immediate problems of life.

If we but realize that fear paralyzes the brain, rendering it unfit to function and that imaginative fear is in fact, non-existent, how can we permit illusions to rule our very existence?

#### HOW TO RISE ABOVE SLAVERY

If we separate illusion, hallucination, superstition and apprehension from natural instinctive laws of self preservation, we will at once rise above the abortive existence that makes us the slave of a devil incarnate.

Live naturally, easily and in harmony with life. Think rationally, constructively and concisely and you will overcome fear and imagination. *Draw your chair into the sunshine and think.* Seek not the shadows. Recognize truth as intelligence. Fear cannot stand the searchlight of publicity. It dwells not in the house of knowledge. Knowledge is power, and power applied in the knowledge that fear cannot exist, will set you free.



# Do Not Take the Easy Road

## *Talents and Powers Swing Into Action for the Man Who Maps Out a Hard Program*

By CHRISTIAN D. LARSON

HIS is a message to everybody; but especially to modern youth. Do not take the easy road. You will be tempted to do so at every turn; but do not give in. Take the opposite course instead; for, by so doing, you have everything to gain, both for yourself, and for those who are connected with you.

The easy road is always the hardest in the long run; and it has nothing to give worth while. It is a waste of time, leaving you empty handed in the end—to start all over again with nothing. The hardest road, however, will prove to be the easiest, if we meet it as we now understand life; and it will offer pleasure and profit in abundance. Then, there is a deeper reason.

Map out for yourself the most difficult, the most important and the most extensive program that you can think out in your own field of activity. Then *know* that you can see it through. Believe that you can do it, and believe this tremendously. What will happen? Many things.

The mind is a very wonderful creation, and we are just learning how it works. We find, first, that more of the mind will come forth and work when the program is difficult and ex-

tensive—provided you believe that you can see it through. And when more of the mind comes forth to work, you accomplish more, advance faster, go farther—and also develop a greater mind.

A large mind invariably develops through larger use; and as the mind grows, you have a larger mind to work with. You may then proceed on a still larger scale; and that which seemed difficult is no longer difficult—because you have increased your mental capacity. The road, therefore, that seemed so hard in the beginning, now becomes an easy road. What is hard for a child, becomes easy when that child grows up. The same thing happens when you permit your mind to grow up.

Then we find that the more you accomplish, the more you have to work with; more experience; more knowledge, more power, greater financial means—more of all leading essentials. And it is an easy matter to handle larger propositions when you have plenty to work with. In fact, a large mind, or a growing mind, with plenty to work with, can handle any program—with ease—no matter how extensive it may be.

We find, further, that the mind will work at its best for that which you are determined to have. And what the mind continues to work for, at its best, that you will surely accomplish. Here, may we state, with much emphasis, that the best in your mind is great enough to make all your normal ambitions come true. So why not determine to have the much instead of the little, the large instead of the small.

When you take the easy road, you call forth only a small part of your talent and power; you remain small; you do not grow; you accomplish only small things; and your life will

be a most commonplace proposition. But why waste your time on such a life—when it is in you to have and become vastly more?

The principle is simple. The more you attempt—believing that you can—the more of your talent and power you call forth into positive action. Thus you accomplish more, and you become more—with a path of continuous advancement rising before you. So, therefore, take the hard road by all means. Know that you are equal to it all, and more. Map out for yourself a most extensive program, and determine to see it through.

## BROTHERS IN DIVINITY

*By ANNE V. LELAND*

Jesus of Nazareth is our brother. We are children of the same Father—God. His incarnation had been in vain were this not so. Brothers in His Divinity as well as His Humanity. But, His was the true "Free Soul," the veritable Virgin Birth, in that His consciousness of His Oneness with God was so clear that he was unhampered by those subjective states which retard the unfoldment of those less conscious of their sonship of the Most High.

Why did He heal the sick, feed the hungry, walk on the water, still the wind and waves, by the mere power of His word, if not to teach us the power that is in the Word or Spirit?

And to further prove His Brotherhood to man, did not Christ make the vicarious atonement for the mis-

takes of the world even to the ignominious death of the cross? Should not this bring us to a realization of our responsibility to one another? Being made of the same substance, animated by the same Life Principle, we humans are so closely interwoven that we cannot but suffer for one another's mistakes. So as we go blindly ahead, each seeking his own individual desires, should we not pause often to consider how the fulfillment of those desires will affect others. For when we do realize this close relationship to our fellows, one of the poignant things we suffer is that others, not deserving it, must help us pay for our mistakes.

By the same token, when our desires are constructive, bring happiness, harmony, abundance and health, we make the world just that much better place in which to live.

# “An Honest God”

## *Man's Concept of the Infinite and Perfect is Largely of His Own Making*

By KATHARINE MERRILL

TO BE honest, actually to *be* what one's supposed character, position and aims imply, is not easy. Hence one who is honest, even though at times mistaken in opinion, receives genuine respect from those who are themselves honest. “An honest man is the noblest work of God,” exclaimed Pope. Yet he, unless misjudged, was not always capable of entire honesty himself. A later questioner concerning things religious—that terror of our immediate forebears, “the infidel Ingersoll”—inverted Pope's familiar line and made the witty remark, “An honest God is the noblest work of man.”

### HIGH THOUGHTS OF DEITY

The epigram may well give us pause. For though the Infinite Perfect is not created or affected by human opinion, yet your and my personal concept of the Infinite and Perfect is largely of our own making; because that personal concept is a composite of our highest ideals. Goodness, purity, power, beauty, honesty—how far up do we carry them? As Deity is the highest subject a man can think of, he will do well to see that his

thoughts of Deity are also high. Since everything in our lives depends on our concept of God, surely we should conceive of Him as true, constant and just; not as wrathful, changeable and capricious, nor as open to propitiation and to personal human considerations.

One great storehouse of information concerning God is of course the Bible. However manifold and valuable may be the interpretations of it, the book is besides a mass of literature—a national literature; and as such it necessarily records the varying concepts of God held by Hebrew thinkers and writers. As a record, simply, of a nation's mind, it is naturally not always consistent with itself in the ideas it presents of God.

### DIVERSITY IN ACCOUNTS

An instance often strongly felt of such varying God-concepts is in *Genesis*, chapters one to three, in the two accounts of creation. The diverse characters ascribed to Deity in the accounts are as pointedly different as the two quotations first given, and they point exactly in the line of Ingersoll's sharp retort.



In the first account, Deity is quiet fullness of power, dignity, grandeur of sublime simplicity, original creator and namer, needing no help and receiving none from the creatures He makes. His action is smooth, easy, copious, and its result always good and abundantly satisfying to Himself. Creating man in His own image and seeing him as such, He is generous toward man, blessing him and giving him dominion over the rest of creation. He also blesses all the other creatures and gives them to each other for aid of sustenance. Not taken from the ground or from any other part of the creation, each creature when it enters the divine family, is "made" (we are told elsewhere) "by the word of God," thus springing directly—as *words must* spring—from Mind. In that creation there was no evil, no preparation for evil, no mention whatever of evil. Again and again we are told "God saw" that what He had done "was good,"—and by way of special emphasis, as the account closes, "everything . . . was very good."

#### A DIFFERENT CREATION

Thus the heavens and the earth were finished, the plants of the field were made before they were in the ground and the herbs before they grew. Among them was "the fruit tree yielding fruit" yet these trees were pronounced "good," and there is no mention of a tree yielding as its fruit the knowledge of good together with the knowledge of evil. That peculiar graft, resulting in a very remarkable hybrid, was the work of a different kind of creator from the "God" whose amplitude of power ex-

pressed itself in Words or Ideas taking spiritual and ideal individuality. For in the work of this God there were no "matter-moulded forms of thought," as Tennyson calls them; everything was spiritual, good; and so it remained.

This account of God and His creation certainly expresses one very high and noble concept of Deity reached by some early human beings. It touched the bedrock of eternal truth; hence this concept remains for us to-day, as it was for those who first conceived it, a guide to be understood and obeyed.

#### EARLY CONCEPTS OF DEITY

But among early thinkers only a few were spiritual enough to conceive such an idea of impersonal all-creative and all-blessing Deity, a Deity that held man in absolute union with Himself as His very own image, and seeing and rejoicing in the "good" of His own making. Compare with this the Greek concept of Chronos and Zeus—Chronos gaining possession of his predecessor's throne and then swallowing his own children to prevent their seizing it from him; his son Zeus escaping this fate and later returning to dispossess Chronos of the power gained by questionable if not foul means. Greek myths, while including all the nobler traits men conceived of, are also filled with all the worst traits. Deities are animated as much by the lowest human motives as by the highest, perhaps even more. The mythology may not unfairly be called a web in which evil predominates—resentment, envy, thievery, and lust. Are not these in fact man-made gods, gods not very "honest,"

the "work" of men unspiritual and like the men that made them?

## TWO ACCOUNTS CLOSELY MERGED

The second account in *Genesis* of the creative process is sometimes given a spiritual interpretation, but it is also regarded by many as a myth, showing a low concept of Deity similar to those held by other early peoples. It is so closely bound up with the first account, however, (through the fourth and fifth verses of the second chapter) that only the profoundest Christian commentators have distinguished the accounts as separate; and the great majority of Bible readers even now do not know or observe the difference. Yet in those two verses the reader passes from profound spiritual insight or revelation to what many regard as mere mythical story-making. In this second account, after the characteristic manner of ancient myths, another creator, the "Lord God" appears in the story. He represents a different concept of heaven and earth and all things therein from the "God" of the first account. To the mythmakers who pictured the action of the Lord God, the earth was darkened by a mist that went up from it. In the darkness of the mist, these mythmakers did not find God's spiritual universe and that spiritual word called man which God had "created in His own image." They conceived that the Lord God took the dust of the ground and bestowed upon that elevated medium the breath of life, drawn from his own breath—so making man. From the ground too the Lord God made all the trees to grow, including that hybrid yielding as fruit Knowledge of Good as well as Evil.

This is the first time we are told that there was any evil; but there it was, in the creation of the Lord God. And as if it were a very precious part of that creation, this tree of hybrid fruit was placed just close to the Tree of Life, in the midst of a special garden which the Lord God planted and turned over to the man to dress and to keep.

In true dramatic and myth fashion, interest at once centers on the man and the two trees; for the Tree of Life mentioned so casually is evidently to play an important part in the dramatic climax. The Lord God at once commanded the man to let that Tree of Good and Evil alone and threatened him if he did not with a mystery called dying;—another thing not included at all in the creation of God.

## CURIOSITY AND TEMPTATION

Here a mist clouded deity has made from mist-darkened ground a man and given him a special temptation. How could the man—being a ground-man instead of a Word-idea uttered by Spirit—how could he help having more curiosity about the tree he was forbidden to eat from than about any other tree? And then the punishment—what was that? Something to fear, of course, since it hung over him as a threat, but what? A cause of more curiosity. Thus Adam began his tending of the garden. Is the story so very different from the story of Bluebeard's wife and the particular door she was not to open on pain of . . . ? A shocking comparison, it may be, but one that will bear study. In how different a position was God's man, who heard said to him, "Behold, I have

given you every herb bearing seed which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed, to you it shall be for meat." No tempting there, no disobedience possible—still less desirable.

### GIVEN GOD'S NATURE

This man made by God was given God's very own nature—else he could not have been God's "likeness." What was Adam given by his creator? Only part of his breath. The rest was dust of the ground. Man's deepest instinct is to be godlike. In the first account of his creation one sees the reason,—that he was (and is) actually God's likeness; he was so made and blessed by God of His own free desire. But in the second concept man became guilty by trying to be "as gods." (Close analysis of the myth might ask who these gods were and where they came from.) In the second account the Lord God clearly regarded man as a trespasser seeking to rival his creator; and after sentencing him for stealing the god-knowledge of good and evil, the Lord God decided to prevent the possibility of further rivalry by shutting man away from the Tree of Life. "And the Lord God said (ch. 3, v. 22, 23), Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken." Excellent example of the behavior of the tyrant and petty-minded king, jealous of his prerogatives and overbearing toward those

who by any chance might become his successors or equals.

Such man-made gods, countless numbers of them, have flourished in the human mind since its beginning, varying in depravity only according to the degree of sensuality in the minds of the men conceiving them. And these gods have been the models of human action and the invisible forces in human history!

### REACTION AGAINST UNSPIRITUAL

True, there has been reaction against those unspiritual gods of men's making. A slow, only half intelligent, but more and more insistent demand has been made, especially in recent times and often by those the world calls atheists and infidels, that men should clear away the debris of the past from their God-structure, that they should let their God shine out in goodness and power, if they really have a God good and powerful, or else they should cease boasting of what they have not.

That is the meaning of such a sword-thrust as Ingersoll's inversion of Pope's line. He meant to say to men, Your own character, your own moral status, are evidenced by your concept of God; and judged by that, neither your God nor you are honest and noble. If He is what you say He is, let Him transform your ignoble and dishonest lives. Then I can begin to accept as true your statements about Him.

The world has needed and still needs such rebukes. Chief among the good works of Religious Science and similar teachings is the change in men's ideas of God, and consequently

in their ideas of man and man's life; the quiet destruction of old false mythical notions and the substitution for these of higher truths radiating peace and power. Such reforms in the

world's thought and living are the most significant efforts of modern philosophical religion, the most fundamental and practical for the welfare of mankind.

## Gardens

### *In the Garden of the Mind We Reap What We Sow*

By DOROTHY M. ASHTON

WE have all at some time in our lives admired some beautiful garden and enjoyed walking among the lovely flowers. Did we ever stop to think of the constant care and attention that the gardener must have bestowed on that garden to bring everything in it to such a perfect manifestation of beauty?

The subconscious mind is a garden and we can make it beautiful too! Our thoughts are the seeds that we plant therein. If we wish to have a lovely garden, filled with beautiful flowers, we must be very careful of our thoughts. If we want flowers of love, joy and peace to bloom there, we must think always thoughts of beauty, happiness and joy. If we allow thoughts of anxiety, fear or unhappiness to enter our mind, we shall find weeds springing up in our garden, for fear, doubt and worry are weed seeds. Everyone knows that weeds grow much more quickly than flowers, so we must be constantly on

the watch for them and pluck them up by the roots immediately they appear, or we will soon find that they will spread all over our garden and the lovely flower seeds we planted there will never attain their full degree of perfection and beauty.

Before a gardener plants anything in his garden he is careful to see that the soil is in good condition to receive the seed and he has a perfect picture in his mind of how he wishes his garden to look when it is completed. Everything is done according to law and order. First the soil is prepared, then the seed is planted, after which the gardener waits patiently, watering the garden daily and taking care of it, **KNOWING** that the seeds will grow. Soon they will peep above the soil and before long will blossom into all the lovely flowers of which he has dreamed.

We too must have in mind a perfect picture of the thing we wish to

demonstrate and we must hold to that picture constantly, **KNOWING** that it will come into manifestation. We are working with a Divine Law and nothing can hinder its perfect operation except our own negative thinking.

Many of us at some time in our childhood had a little garden all our own and spent many happy hours dreaming of the wonderful flowers we were going to have there. We were so proud of it, but we oftentimes became impatient with its slow progress and we would dig up the little seeds we had planted with such care, to see if they were indeed sprouting. Consequently, the flowers of our dreams never materialized.

When we plant a thought-seed in the subconscious mind, it immediately proceeds to bring into manifestation the exact pattern of our thought. We always reap what we sow. If we plant roses we will gather roses, but if we plant weeds we will have a harvest of trouble and unhappiness as the result. It makes no difference to the soil (subconscious mind) what kinds of seeds we plant therein, it operates on all alike.

If we think constructive thoughts for a while and then allow the negative thoughts to creep in, we will

never reach our goal. We must keep our eyes on the goal ahead and never look back.

Emerson says: "Man is that noble endogenous plant which grows . . . . **FROM WITHIN OUTWARD.**"

Within the tiny seed which we place in the ground is Life and it immediately begins to express, finally breaking through the soil—out of the darkness into the light and sunshine—and unfolding into a beautiful flower or tree.

Within man, too, is Life—God's Life—and it is only by the recognition of this power within that man can reach his ultimate perfection. We know that within the seed is the flower, but it is necessary for us to plant the seed in the ground before it will grow.

"Know ye not that your bodies are the temple of the Living God and that God dwells **IN** you."

If we always turn within for guidance we shall have no fear or anxiety whatever. Just as the traveller lost in the storm, throws his reins around his horse's neck and trusts to the instinct of the animal to guide him to safety, so we must put our whole trust in God, who dwells **IN** us, and **KNOW** that we will be shown the way.





# “The Science of Mind”

*The Innocence of Wisdom is Far Superior to the Innocence  
of the Child or the Desert Nomad*

By AMEEN U. FAREED, M.D.

“THE Science of Mind,” is verily the Science of the Sciences. An organ devoted to this science in its broad sense, is fulfilling a great need. The greatest need of man is to know more definitely the constitution of his mind, and to be inspired by its infinite possibilities. Out of the Mind of man has ever streamed forth the wonders that we behold, in religion, philosophy and science. Present day civilization is a mirror, in which we see the features of the human mind reflected. Although the mind has been the fountainhead of man’s blessings and woes, yet the serious study of it from the standpoint of precision and accurate scientific observation, is a work of recent years.

Up to thirty years ago, reliance upon the study was based upon introspection, which in some respects was fruitful of results; but on the whole it was inaccurate, for the process was an individual one, contingent upon each introspectionist. It is since then that scientific steps were taken in psychology, the same steps that the chemist takes in chemistry. These steps consist of the gathering of data, collecting all information available, the classification of data, establishing a hypothesis and subjecting it to experimental control.

“The Science of Mind,” which is the name of this magazine, is broad and all-inclusive. Its pages are not exclusively devoted to psychological discussions, but are open to contributions of metaphysics and philosophy as well. This is the official organ of the Institute of Religious Science and School of Philosophy, an organization which is unique in its liberalism, its freedom from dogma and its adoption of the eclectic method of helpful teaching. A typical movement of this progressive age is represented by this organization, inspiring led by that wholesome, clear-visioned and broad-minded man, Ernest S. Holmes.

Mr. Holmes places great emphasis on the scientific method and pragmatic values; all his religious talks bring out analogies between science and religion, rendering the mysticism of religion a living and a livable thing. He closes no door to the findings of science, but endeavors to evaluate them at their face values. This is a good sign in any religious teacher, and a splendid attitude for other religionists to adopt. Religion and Science are both needed by man. They are the two wings with which man can soar. One wing alone, no matter how good and efficient, will not suf-

fice. The bird must have two wings to fly, and man must have his idealism and realism to achieve progress.

I mentioned a few paragraphs back that the mind of man is the author of both his joys and sorrows. All man's troubles increase with the increase of his brain quality. Primitive man, with his simple thinking, never experienced a "mental collapse" or a "nervous breakdown." If he had any trouble at all, it was of gastric origin. Modern man may experience both now, but his indigestion results from nerve tension, hence that frequently used term "nervous indigestion." In other words, the cause of most of his woes, is enacted first, in the chamber of his thought.

It is interesting to note that what man has lost in the evolution of his mind, and through the complexity struggles and speed incident to the progress of civilization, he now has to regain through new devices of the mind, systems of "new thought" and of "mental hygiene." The placidity of the cow, which in the bovine family, must be analogous to that which we call "poise," he must now regain by autosuggestion. The freedom of the bird, which the primitive Arab of the desert, the black-tented nomad, possesses and glories in, the highly developed business man, or the actively engaged professional man, acquires through meditation and silence. The dog lies in perfect repose, he knows how to "let go" and how to relax, but his civilized owner must take lessons in the "practice of re-

laxation." "Consider the lillies of the field, they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these." Thus man must take his cue from the "lilies of the field," and if he does, he need worry no more. It is a case of "Paradise lost and Paradise regained." There is this difference, however, that when the state is regained consciously, it is akin to the innocence of wisdom, which innocence one sees in a sage or philosopher and it is far superior to the innocence of childhood. The freedom and solitude of the nomad of the desert is like the innocence of childhood; whereas, the freedom and solitude of the man in a busy mart amid the din and noises and sirens of a busy modern city, compares well with the innocence of wisdom.

Modern man, and the conditions of life today are sorely in need of the steadying hand of Metaphysics and inspiring affirmations of Divine Philosophy. A vision of Eternal Verities can ever dissipate the disturbances brought on by the surging waves of every day life. It creates a calm in the midst of life's storms. The sanity of Religious Science's attitude is manifest in recognizing that storms and diseases do exist, but that there is a calming power that dissipates them, and pacifies the turbulent soul. This is indeed the logical attitude. To the query, "Oh Watchman, what of the night?" the response is, "The dawn is breaking, the glorious sun is shining, and darkness ever flees before the light."

# Unity the Key to Health and Right Action

*Thought Should Bless Every Person, Place or  
Thing it Rests Upon*

By HERBERT MASON GEORGE

**I**MAGNIFY the good in myself  
and my neighbor.

The All-Knowing, All-Wise, All-Seeing, All-Intelligence; All-Acting, All-Operating, All-Loving; All-Presence, All-Power, the Immutable, Irresistible, Unassailable First Cause within me, is right *now* revealing to me the abundance of my divine possessions, and they are externalizing, unhindered and unfettered, in my personal experience, both in my body and in my affairs.

There is no thought of race suggestion that I inherit a tendency to fear or doubt. There is no obstruction in my thinking that can interfere with my instantaneous recognition and realization of the Truth that God is my mind. I know, and God knows that I know, that all there is to my mind is Pure Spirit eternally contemplating its own perfection in and through my individuality and in that of my neighbor.

The race consciousness of "yesterdays and tomorrows" has no law back of it to divert my thought from continually contemplating my livingness in the eternal *now*. I acknowledge the reciprocal action of the Law of my Subjective Mind, which is unified with Universal Subjective Mind, in

attracting to me only the Good. *I magnify the good in myself and in my neighbor.*

## PROSPERITY THROUGH UNITY

Because of my unity with the Whole, I am constantly and irresistibly attracting to myself an avalanche of prosperity which is automatically externalized in my body and in my affairs. Because my body is an embodiment of my thinking, every atom in my body is flooded with Pure Spirit, producing right activity in its entire structure, including organic and inorganic functioning. My consciousness is overflowing with the vitality, energy and vigor of Pure Spirit, which flows into and through me uninterruptedly. The blood stream in my body is an embodiment of the circulation of right thoughts emanating from First Cause and is instantaneously individualized in and through my own thinking by virtue of my at-one-ment with the source of all thinking, which is Pure Creative Spirit, the Christ Mind. This circulation of right thoughts, springing from Creative Mind and acting as Law, universally and individually, is controlling my body and my affairs with the same accuracy that it controls the Astronomical Universe. All that

I need to know about my body, its feeling and action; about my affairs, domestic, business, social and religious, is constantly being revealed to me by God within me. Because of my unity with the Whole, I am using all that I need of the Law of involution and evolution in order to experience whatever is essential to my well-being. There is never a moment when I am not accepting and realizing all that is mine by divine right.

### THE CREATIVE PRINCIPLE

All this I decree and it shall be established unto me because my Word is irrefutable law in my personal experience. My Word shall accomplish what I please and shall not return unto me void. My Word will return unto me in unlimited divine perfection and fruition. Every seed of thought which I sow into my mental soil has within Itself the complete fulfillment of Its expression right *now*. My Word is Creative Principle expressing Itself through me. Therefore I am *now* consciously exercising my divine authority over my body and over every conceivable condition in my affairs.

My mind is flooded to overflowing with joyful gratefulness that every Truth which I have voiced is true in the eternal *now*.

Because of my at-one-ment with First Cause which contemplates only Its own perfection, every person, place and thing which my thought rests upon is blessed.

All the combined thinking in the entire universe cannot prevent the

working out of the *Law* to its logical externalization in the experience of the one who *lets* it work and *furnishes a perfect pattern for it to work on*.

The Father within me speaks the Word, His Law brings it into being.

"Let thine eyes behold the things that are equal."—Psm. 17:2.

### PSYCHIC PHENOMENA

By GEORGE F. MILES

I have failed to meet anyone who is not interested in psychic phenomena and thanks to the radio and a few brave souls we can now discuss the topic without being thought queer.

These psychic or soul experiences come in many ways—beautiful faces, auras, thought-forms, voices in and outside of ourselves, and sometimes as a peace of mind that is simply bliss. Maybe all this is a wee parting of the veil that we may have a glimpse of the other plane or next world.

Another important truism is this: All these experiences are very pleasant, and most beautiful and often give you excellent advice. Note this: You will never have any horror connected with these phenomena if you go easy on your mince pie before retiring.

And here is a bit of warning: you will lose the best part of it all if you try to make a mystery out of it, or allow yourself to become superstitious. For there is no more mystery to psychic phenomena than there is to the law of gravity.

Perhaps you would enjoy reading H. W. Dresser's Open Vision. I did.



# Questions and Answers

ANSWERS BY ERNEST S. HOLMES

## *Story of Eden*

QUESTION—We were interested in your interpretation of the story of Eden over the radio and would like to have you go a little further in explaining the meaning of the saying about the snake, of God to the woman, "I will put enmity between thy seed and its seed. It shall bruise thy heel and thou shalt bruise its head." Orthodox people use that as one proof for taking the Bible exactly as it reads, saying there is no living thing so despised as the serpent. Will you please explain?—San Gabriel, Calif.

ANSWER—The serpent has been used in symbolic literature to depict a life principle. When this serpent crawls flat upon the ground the life principle is being viewed from a materialistic viewpoint only. When it is lifted up on the cross which represents the unity of God and man it is viewed from a spiritual viewpoint. The serpent of itself is neither good nor bad but stands for the neutral law corresponding to our belief in it. Now there is enmity between the human will and the Divine purpose in so far as the human will mis-understands the Divine purpose. Spiritual things must be spiritually discerned. Those who put their trust in the light become children of the light. The enmity is not real but suppositional, but as a supposition it is a direct opposite to the truth. Hence, when our backs are turned to the light we see only the shadows cast by our own images. We should pay no attention to what orthodox people say if by orthodox one means dogmatic theology. Pay attention only to what your own mind is convinced is so. The great souls who have walked among the human race were more impressed by their convictions than they were by the race experi-

ence, else they never would have become great, since God is no respecter of persons. You also may bruise the head of the serpent and crush the aspect of materialism into the dust of its native nothingness and find yourself transcending the temptations which would suggest that there is a power opposed to good.

## *Seeks Spiritual Unfoldment*

QUESTION—Above everything else I want spiritual unfoldment. I hear many people say they would like to know God's universal law, but cannot know how to contact it or apply it or make it their own. Will you please give a simple, direct way in which beginners may understand the universal law, a direct way of applying it?—Long Beach, Calif.

ANSWER—The first thing for beginners or those who are not beginners to realize is, that they are surrounded by intelligent Spirit operating through perfect law. Very few people have an adequate idea of the meaning of spiritual experience and fail to realize the simplicity of the application of the law. Learn to come to the Spirit *within you* as a child approaches its parents. Never try to use other people's words but put your thoughts in your own words and approach reality directly in your own thought. That which the sages and the saints have known you can know as well as they. Let nothing stand between you and It, and believe with all your mind that the Spirit is making itself manifest to you.

## *A Professional Problem*

QUESTION—I am a chiropractor and love my work in which I have been very successful but I do not contact enough people to assure me an income sufficient



to meet my modest needs. Why? What can I do to help the situation?—Shelton, Washington.

ANSWER—You should seek to know that everyone whom you are able to help will be directly brought to you. In this way the door will be left open and many will enter and those who are directed to you will be benefited and as the result of this benefit will desire to compensate you accordingly.

### *Thought Power in Business*

QUESTION—I have bought a neighborhood grocery store. Will you please tell me how thought power, or mental science, can be used; just what steps to take to make the business more successful?—Los Angeles.

ANSWER—Your whole problem is one of the realization of right action in your affairs. Your business represents an activity of mind and in so far as your thought senses this activity it will produce it. You should daily treat this business to know that it is active, progressive and successful, that the articles which you have to sell are good and that there are plenty of people brought to you to purchase them. Make every attempt to bring your own mind to this point of agreement and the results will follow.

### *Effect of Doubts*

QUESTION—I am reading and studying and, I think, growing, but get fogged and panicky occasionally when I look at conditions. I know I should not do this. Do we all doubt and become worried sometimes when the good that we know is ours does not become manifested in our affairs? And do we then spoil all our work?—Pasadena, Calif.

ANSWER—There is no one who does not become discouraged at times and at such moments the best thing to do is to divert the attention of the mind to some other interest. Believe

these periods of discouragement are but temporary, that they have no real law to sustain them and you will find that they gradually disappear as the mind becomes more and more certain of its alliance with pure Spirit. While it is true that all thoughts have power to manifest, it is also true that light has the power to dispel the darkness and one true thought dispels innumerable untrue ones. Do not be afraid of the negative outcome of your thought but dwell more on the positive side.

### *Mother Worries Over Son*

QUESTION—My boy of 18 is so restless. He stays with me a few months and then goes away without telling me where he is going. When he is in Texas he is with fellows much older than himself and they are so wild. I want him to go to school but he is so hard-headed and easily influenced by these boys and I am almost beside myself with worry. I am only 34 and with this grown boy I need help so badly. Please tell me what to do.—Yosemite, Calif.

ANSWER—Your problem is one of realizing that your son is an individual and must work out the evolution of his own soul. Every individual is a unique incarnation of the universal Spirit. Each has the same ultimate destiny but all do not choose the same road. Instead of trying to coerce the will and attention of your son, seek rather to realize that the Spirit within him is the directing force of his own life. Try to feel that he is being guided by an intelligent and perfect mind. In so far as possible relieve your own thought of personal responsibility and obligation in the matter and you will have done two things; you will have relieved his mind of the suggestion of fear in your own thought and also opened up a channel of receptivity in his thought for the influx of intelligent and constructive guidance.

# Books Reviews

THE POWER WITHIN YOU— *By* ISTALIA RHINE

“OUR life is what our thoughts make it,” said Marcus Aurelius many centuries ago and deep philosophical minds throughout the years have voiced the same truth. But to those to whom philosophical vision was not given, the ways of life have been hidden behind objective appearances. We have only begun, in the last generation, to realize that religion is not a thing apart—to understand that the promises of heaven may be fulfilled today; in fact, *must* be fulfilled today in order to be realized tomorrow.

“The Power Within You,” a recently published book by Allan M. Wilson, should be of extraordinary value in helping us to understand the true life and to use its infinite blessings here and now.

Mr. Wilson’s book, which is a compilation of a series of lectures delivered in 1928, will lead the neophyte in the philosophy of life to a clearer conception of truth. Through his logical and concise handling, this philosophy of right living becomes so self-evident and practical, that we wonder why we have been stumbling in the dark for so many centuries.

As Mr. Wilson points out in his chapter entitled “The Living Present,” every man is seeking a religion, a philosophy, a guide to thought and action which will either enable him to bring into his experiences that which he conceives to be true and to be his greatest good, or to bear with stoicism “the slings and arrows of

outrageous fortune.” Those who seek the greatest good and happiness through understanding the Universal Law may reap a harvest of peace and contentment; will experience an ever expanding sense of life. But those who see life only as “outrageous fortune” will fall into the dark stream of fatalism and have only a hopeless, resigned attitude toward life, cutting themselves off entirely from the good of the Universal principle.

What comfort we can find in the realization that we are not tossed by the Creator upon the infinite sea of life, helpless and bereft of divine assistance, as a cork upon the turbulent waters of the ocean but that, as Mr. Wilson so well shows us, we are part of that Creator and never separated from the divine guidance of an Infinite Providence. Can a creation exist apart from its creator? Can the One Life ever be separated from any part of Itself? When we come to a full realization of our oneness with Life “all our ways will be ways of peace and all our paths will lead to an infinite expansion of complete livingness.”

In his discussion of Law, Mr. Wilson defines Law as the intelligent operation of force—intelligent in that it has the complete knowledge or ability to do the thing which it is directed to do; but it can do no more and no less than its immutable nature dictates. Because man understands the complete invariableness of natural laws he trusts their action implicitly. That there is a law of life which

every individual possesses the power to direct toward himself has been proved by every inspired thinker. This law is either the servant or the master of every person. Just how far may we use this law? Just as far as we are able through understanding to use it. "The God of love manifests through a Universe of Law and our enjoyment of an abundance of good must come only as we comply with the Law of Life," and Mr. Wilson continues, "just as the Law of electricity will either serve you or slay you, just as fire will either warm you or burn you so will the law of mind either bring you perfection of body, of environment, or it will create for you appearances and experiences of disease and inharmony. The decision rests entirely with yourself as to how you shall contact the law, i.e., what your beliefs, opinions and thoughts shall be. Mankind has believed in a force of evil for thousands of years and so there has appeared to be such a force. But in reality there is naught but harmony, health and infinite plenty." These things are ours to have—"the world is very nigh unto thee, in thy mouth, in thy heart that thou mayst do it."

Is a desire for abundance—for health, an ungodly—a selfish desire?

Mr. Wilson proves that prosperity does not mean a maniacal search for wealth but it means well being—it implies a complete expression of life. From what we do know we can be sure that God, the Infinite Being, in whom we have our individual lives, knows nothing of lack of any kind or degree, therefore there is in reality no lack and no disease and no poverty but only an omnipresent and actual supply of everything for everything and everyone. All that is good, plentiful, abundant and harmonious will surround the individual who trusts the Father "in whom we live and move and have our being."

The chapters which Mr. Wilson devotes to "Casting out Fear," "Being Versus Having," and to "The Law of Freedom" build for the reader a profound yet very workable foundation for understanding. One who is seeking greater understanding of Universal Law—who wishes to work with the Law that the Law may work for him, will find Mr. Wilson's book in its entirety, a book to be studied. He does not obscure by paradox or parable, the essential truths which should be so apparent, but by the very simplicity of his style brings the great truth home to us in a useable form.



# LESSONS AND READINGS IN The Science of Mind

By ERNEST S. HOLMES

## HOW TO USE THESE LESSONS

*These lessons in The Science of Mind mark the beginning of a new feature in THE SCIENCE OF MIND MAGAZINE. Each lesson is to be studied in connection with the readings in the textbook, "The Science of Mind," referred to in the references under each topic. Each lesson should be read daily for one week before proceeding to the next. A lesson for each week in the year will appear in this magazine, as prepared by Ernest S. Holmes, Dean of the Institute of Religious Science and School of Philosophy, and author of the Institute's textbook, "The Science of Mind." By following faithfully these daily readings a thorough knowledge of the art of constructive thinking and satisfactory demonstration may be gained.*

—EDITOR.

## Body

THE word "body" as used in Religious Science means any or all objective manifestations of the invisible principle of life. The body is distinguished from the idea in that the body is seen while the idea is invisible. The physical universe is the body of God,—the invisible Principle of all life. Our physical being is the body of the unseen man. Behind the objective form of the rose is the idea which projects the rose.

Body, then, is always an *effect*, never can it be *cause*. Body is non-intelligent, its apparent intelligence being loaned by the consciousness which permeates it. Consciousness is not in the body; the body is in consciousness. If one is unconscious he has neither pain nor fear. Pain and fear are in consciousness but consciousness so completely envelopes the body that they appear to be intelligent.

In all probability the human body is an exact counterpart of an invisible body which is non-material as we now understand matter and material form. The material body is evolved for the purpose of allowing the soul, the consciousness and the spirit, to properly function on this plane of expression. The body is necessary to this plane since only through a perfect body can we properly function

here. When the body is diseased the soul can no longer function normally so when it is no longer a fit instrument the soul deserts it. The soul already has its own body and when this body is deserted will continue to function on another plane.

To say that the body is unreal is a mistake. The body is real but it is an effect; of itself it has no real being. The body is as real as we suppose it to be and has as much power of intelligence as we give to it. The mind more completely controls the body than we realize. It may yet be proven that the mind *completely* controls the body and that the body is but a reflection of the mind. In no way would this contradict the reality of the body nor the experience of pain and sickness. It would not contradict but might explain these experiences.

The material universe seems to be slipping away from us but the evidence of form remains as substantial as ever. Form is necessary to consciousness and will always be its result. While we may affirm that the body is not a thing of itself, we cannot say there is no body. The simplest way to think of it is to realize that it is an objective of a subjective mind and consciousness, and if we are to be well and happy the mind must be peaceful and harmonious.

Psychology has shown that psychical or subjective disturbances produce physical reactions in the body. If the body is to be permanently well the soul or subjective life must be in poise, the mind peaceful and happy. It may be considered to be a general rule that when the soul life is poised in true spiritual realization, the body will be normal and healthy. This is the purpose of mental healing, whether it be approached from the psychological or the metaphysical angle. Psychology and metaphysics are but the two ends of the same thing; they meet somewhere in consciousness and merge into a perfect unit.

The study of psychology is the study of mental actions and reactions. The study of metaphysics is the contemplation of the relationship between the universal and the individual life. In the last analysis the two must be one if unity is at the base of all things.

So we treat the body as an effect but a legitimate one. It is controlled by the soul life. Heal the soul and the body will respond. We have no objection to any form of healing. What we insist on is, that there can be no permanent healing of the body without a correspondingly permanent poise in the soul life. Mental healing is a great complement to medical science when properly understood; the two methods should combine.



We also speak of the body of a man's affairs. This means the outward condition of his circumstances. For example, his business, or his environment, which also is an effect of his inner life and as such is subject to change. The mind can control the destiny when it is attuned to the higher life. As the *body* is within the soul so the *conditions*, are also within the soul. By changing the thought about conditions we automatically change the condition. The control of conditions through the creative power of right thinking is a legitimate function of Religious Science.

### *References for Week Beginning September 29, 1929*

Study lowest section of chart on page 55, THE SCIENCE OF MIND. Read the following:

PAGE	REFERENCE	PARAGRAPH	LINE
67	Body .....	7	1-10
72	Body .....	2, 3	
94	The Body .....	2	1-14
267	Man Awakes .....	3	All
267	What is the Body? .....	4	All
268	Matter .....	1	All
94	Last Stages of Matter .....	3, 4	All
95	The Unity of All Body .....	2	1-6
103	"Let us start" .....	4	1-4
161	"There is One Body" .....	1	6-8
161	"Never think that a" .....	2	1-7
136	Man's world of affairs .....	4	1-3

### MEDITATIONS:

	PAGE
The Healing of the Flesh .....	322
Substance and Supply .....	355

## Soul

**S**OUL is defined as "the incorporeal nature of man, or principle of mental and spiritual life." Soulism, "the doctrine that the soul is a passive entity and the seat of memory, where is recorded every thought and act which the soul takes to the next world."

In Religious Science the soul is treated of as being that part of our life which is subjective to the conscious mind and from this viewpoint the soul is an effect and not a cause. This understanding of soul life is in accord with the deepest thought of the ages and is a legitimate point of view in light of recent investigations both from the psychological and the metaphysical fields.

The soul is the seat of memory. It is the mirror of mind in the individual. It is the creative power within him, creating from the patterns shown it and from the memories which it contains. We gather soul or subjective force as we accumulate the right kind of experience. The law of the soul is subject to the conscious spirit. Tendencies set in motion in the soul or subjective life tend to produce their like in the objective world. From this is deduced the possibility of the healing power of the spoken word operating through mental law. The law of mind is always subjective.

The soul, being the seat of memory, already contains a record of everything that has ever happened to us. These memories as a whole constitute the subjective tendency of the individual life. This tendency can be changed through conscious effort and a determined persistency of purpose. The soul life of all people more or less merges and this creates the soul life of the race, the collective consciousness of all humanity. This collective consciousness contains a record of all human events that ever transpired. We are all more or less subject to this collective thought as it acts as one of the most powerful suggestions. The sum total of all erroneous human belief binds until the individual mentality lifts itself above the law of averages into the real law of Spiritual Individualism.

*References for Week Beginning October 6, 1929*

Study middle section of chart on page 55, SCIENCE OF MIND. Read the following:

PAGE	REFERENCE	PARAGRAPH	LINE
64	Soul .....	1	1-3
64	Creative Medium .....	2	All
70	Soul .....	3	All
66	Feminine .....	2	1-6
66	Blind Force .....	6	1-5
66	Law .....	7	1-4
98	Soul .....	8	1-4
104	"There is but one" .....	3	1-5
105	Soul .....	1	All
118	The Law of Action .....	2	1-11
107	"No matter what" .....	3	All
224	"We have gone through" .....	4	1-8

MEDITATION:

I keep the Promise.....Page 331

# Mind

**M**IND is defined as "an abstract, collective term for all forms of conscious intelligence." Hence, to have mind, means to have intelligence. The intellect is "the faculty or power of perception, or thought." From these terms we would suppose that to have mind is to have the ability to consciously think, will, or know, and that according to one's ability to think, will or know, does he have real mind.

But the very study of mind at once discloses the fact that many of our thinking processes are unconscious. So it follows that while we may define mind as the ability to be intelligent or to exercise intelligence, we must at the same time recognize that mind functions intelligently on more than one plane. That is, consciously and unconsciously, or subjectively.

Our conscious thought is our immediate perception of experience,—that of which we are consciously aware,—as the reader is aware that he is now reading these words. But the experiences of the present moment pass rapidly into memory and combine to make up that other side of our mind which is called subjective. When we say, then, that mind is consciousness we must divide consciousness into at least two states, (indeed, it has been divided into many more than two) the state of being *consciously conscious* and the state of being subjectively conscious. The psychologist divides subjective thought into two states,—the fore-conscious and the unconscious. The fore-conscious being that part of memory which is easily reached and brought to the surface; the unconscious being that part of subjectivity which is so deeply hidden that it can be brought to the surface only with the greatest difficulty. We find, then, that mind is immediately conscious; this, we call the self-conscious mind. We find also that mind is subjectively conscious and unconsciously conscious. But all these are states of consciousness, consequently all are mental states, partaking of the nature of mind.

As the subjective mind may be divided into two states, so also the conscious mind may be thus divided. Namely, into the ordinary and the extraordinary state of conscious awareness. The ordinary state of conscious awareness constitutes the general state of the average person at *all* times. The extraordinary is that state of conscious awareness wherein great truths are revealed to us, and is defined as a Cosmic or more universal state. It is sometimes spoken of as a

high spiritual state, or, an expansion of our ordinary states. It is a greatly extended state of conscious awareness, sometimes reaching a pure intuition which is the ability to know without any process of thinking, other than to register in the mind that which is known. This state, known as intuition is the highest of all *conscious* states and is the way the Universal Mind knows *all* things. God does not reason therefore, we say that God knows intuitively.

Man partakes of the nature of the Divine else he could have no existence at all. But since he does have existence he *must* partake of the nature of the Divine. Partaking of this nature man does, at times, know without reasoning, through pure intuition. But intuition is always a perception of the mind and must be placed in the category of states of conscious awareness.

While it is possible to plumb somewhat the depths of the subjective life, it is impossible to measure the heights of intuition, for intuition is the mind of God operating through the mind of man.

It is possible to probe the subjective mind because the subjective memory is an effect; it is the sum total of all previous states; it is that which follows and not "the thing itself." What man *has done* or *been* is a record more or less distinctly impressed on memory. What the possibility of man *may be* cannot be measured, for we have no yard stick with which to measure this possibility. The subjective mind is a record of the past. The conscious mind will create the future and thus create its own past and write its own history according to its own experiences. The subjective mind is a law, a tendency, a thing set in motion. *It did not set itself in motion.* It moves by virtue of a law higher than subjectivity, yet its movement is in accord with law and order. Its *tendency* may be changed but its *law* can never be violated for it is one of the immutable laws of the universe.

If we go from the known to the unknown, from the part to the whole, we must suppose that the Universal Mind Itself is the Infinite of our own minds. While we cannot fathom this Infinite we can make some estimates of Its nature. This, through studying our own minds, for here alone is the doorway to Infinite Intelligence.

### *References for Week Beginning October 13, 1929*

Study chart on page 135, SCIENCE OF MIND. Read the following:

PAGE	REFERENCE	PARAGRAPH	LINE
77	Only One Mind.....	1	1-4
381	Mind .....	19	1-4

54	Conscious Mind .....	6	1-12
43	Conscious Mind in God and Man .....	3	1-7
91	Self-Knowing Mind .....	3	1-7
64	Subconscious Mind .....	4	1-5
120	Subjective but not Unconscious .....	1	1-10
160	"We must think" .....	2	1-5
139	"When one realizes" .....	4	1-6
150	The Medium of Healing .....	5	All
143	Mind is the Actor .....	6	1-11
185	"Take no personal responsibility" .....	5	1-4

### MEDITATION:

Knowledge and Wisdom ..... Page 360

## Spirit

**S**PIRIT is defined as "the principle of life and vital energy, especially when regarded as separate from the material organism . . . . . the part of man that has intelligence and is invisible and incorporeal." Theologically, "The Holy Spirit, the third person of the Trinity."

"The Spirit is the power that knows Itself." Whatever that power within us is, that knows itself, constitutes that part of us which is spirit or spiritual. To be self-conscious is to proclaim a spiritual entity. Mind, then, in its *self-conscious* form cannot be differentiated from Spirit. Mind in its *subjective* form or in its subconscious state is the *law* of spirit. Man is a spirit while God is *The* Spirit. Man is an individual while God is the Universal. But since the individual comes *from* and *is in* the universal it follows that man is a little world within himself. This is what Jesus meant when he said that man has inherent life within himself. The meaning of inherent life is real life, creative life.

The conscious mind of man, that part of him which has the ability to know, is as much of man's spirit as he understands at any one time. But since there is no limit to the heights which the conscious mind may attain, judging by the evolution of the race, no limit can be placed upon the spirit of man. It merges with the Universal Spirit for the two are really one. God is in us as we are in God. The same essence, the degree apparently different. The one finite, the other Infinite. And since the Infinite cannot come from the finite it follows that the finite *must* have come from the Infinite. The little circle within the big circle.

In Religious Science and in the Science of Mind we treat of the Universal Spirit or the Mind of God as the source of all life and

inspiration. An Infinite Self-Knowingness which we grasp only in part but which is ever available as the Infinite is Omnipresent. The mind of man is a product of the Eternal Mind or Spirit, and evolution is the unfolding of this Everlasting Mind through the perception of our own minds.

We approach and contact the Larger Spirit only through our own spirit or conscious mind. The doorway to the Absolute stands at the center of our own intuitive perceptions. We enter the Absolute through that which appears to be finite. This, because the finite must draw from the Infinite. This Spirit which animates us is the same Spirit which animates all life and everything that lives. Emerson said that we animate what we see and see what we animate. The reason for this being that only as we see truly can the Divine Light be reflected through us and animate that which is seen.

The spirit of man has an external and an internal perception. Its external perception is by appearance, its internal through intuition. Intuition is the spiritual capacity to know directly from the Universal. Appearance would limit the future possibility of man to the uses he has already made of mind and thus circumscribe the Infinite. Hence, we are told to judge righteously and not by appearances. Plotinus tells us that there are three ways through which knowledge is gathered: through science, opinion, and intuition or illumination. These channels represent spiritual capacities, since each is an avenue leading to self-knowingness. And self-knowingness is the very nature and essence of Spirit. Science is spirit *inducing* itself, Intuition is spirit *knowing* itself and opinion is our *estimate of reality*. All are spiritual faculties and should be so considered in the study of Religious Science.

Computing the entire knowledge of the human race, we arrive at the spiritual perception of the race mind or the collective consciousness of man in its self-knowingness. This is what constitutes human wisdom. But human wisdom is also divine insofar as it is real. Insofar as any truth is true it must partake of the nature of the divine. In this way the race is growing into a broader divinity from age to age as more and more of Reality opens up before its onward march and its eternal progress.

We should think of our spirit as being a part of the Universal Spirit and of our minds as open to the Divine Influx. As any specific knowledge must come from the center of all knowledge it follows that whenever and wherever the mind of man is open to the Divine Influx it will receive instruction directly from the center and source

of All. Science, invention, art, literature, philosophy and religion have one common center from which is drawn all knowledge.

We should neither separate Spirit from matter, form from that which gives form, nor life from living. To suppose that one must retire from the world to be spiritual is the greatest possible mistake. This is directly opposed to the fact, which is self-evident, that the Spirit enjoys Itself only in Its own works which is Its own manifestation. We enter into the Spirit of life only as we enter into the spirit of that which lives. We should live from the Spirit but not away from life or that which lives. As the objective world is the body of God, so our objective worlds are the bodies of our uses of spiritual powers and as such they are altogether necessary and righteous.

There can be no real enjoyment of life until we see that everything is animated by the Spirit. And as we see that things *are* animated by the Spirit we are beholding the real universe. The essence of Reality is invisible but the substance of the invisible is seen, heard, and is a part of the *everyday life of all*.

### References for Week Beginning October 20, 1929

Study upper section of chart on page 55, SCIENCE OF MIND. Read the following:

PAGE	REFERENCE	PARAGRAPH	LINE
54	Spirit .....	1	1-2
54	God .....	4	1-8
56	Self-Propelling .....	2	All
60	Knowing no other .....	4	All
70	Spirit .....	2	1-14
81	Conscious Mind .....	3	1-2
97	Spirit of Man .....	1	2-3
86	The Relation of Man .....	2	1-9
221	God—Infinite Personality .....	1	1-5
299	The Spirit is Expressed .....	3	1-10
215	Twining Within .....	1	1-17
201	"And so we meditate" .....	1	1-4

### MEDITATION:

Arise, My Spirit.....Page 357

*Note—Lesson and references for the week beginning October 27th will appear in the November magazine.*

# Meditations for October

TUESDAY, OCTOBER 1

*I am receptive to new revelations of Truth.*

Truth can and will be revealed to me and through me if I am receptive to it. To believe that all Truth has already been revealed is to conclude that the finite has encompassed the Infinite. It is to turn a deaf ear to the Divine Voice—it is a refusal to unlock the door to the Greater Consciousness. "Behold I (Cosmic Consciousness) stand at the door and knock, and if *any* man will hear my voice, and will open the door, I will come in, and will sup with him, and he with me."

WEDNESDAY, OCTOBER 2

*I am in tune with Life.*

So long as trials and tribulations fill the mind we are losing sight of Life-as-a-Whole. Life is a unit and its movement is progressive. A small boy following a circus parade does not let the fact that he has stubbed his toe completely engross him. In his enthusiasm he is a part of the parade, and the stubbed toe receives almost none of his conscious thought. When we recognize ourselves as an integral part of Life and join the Great Cosmic Parade, the figurative stubbed toes of our experiences will not receive so much of our attention,—and for that reason there will be fewer stubbed toes, for we shall be in tune with Reality and our lives

will be expressive of the deep underlying harmony of Existence.

THURSDAY, OCTOBER 3

*Spirit and matter are two sides of the same thing.*

We are freed from the teaching that would have us believe that Spirit is good and Matter evil. Spirit and Matter are coexistent and interdependent. The distinctive quality of Spirit is Thought, and the distinctive quality of Matter is Form. We are familiar with the fairy tale of the cloak which made the wearer invisible,—in the opposite way Matter is the cloak which Thought dons in order to make itself visible. We have long believed Spirit to be Eternal; there is no reason for not believing that matter is equally so. The variable quantity is Thought. We can decide what we will think as definitely as an artist can decide the subject for his picture,—therefore, "Stand porter at the door of thought, admitting only those conclusions which you wish to see manifest in your body or in your affairs."

FRIDAY, OCTOBER 4

*I am conscious of my At-onement with the Spirit of Life.*

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. We have clung to the belief that Jesus was reconciling an angry God to mankind,—thus the thought of sin and punishment has continued to fill our consciousness, giving rise to our misery. 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-onement which knows that the Creator and the thing created are One.

## SATURDAY, OCTOBER 5

*I am a unique expression of God.*

“By their fruits ye shall know them.” Believe yourself to be separated from Good, forgotten by God, and the resultant misery will bespeak your belief. Reverse this, believe that Life is a unit, that God is One, and that therefore you are an expression, or individualization of this One, able to manifest in your experiences God-qualities, and the ensuing peace and prosperity will cause you to exclaim with Joshua “As for me and my house we will serve the Lord.” We may not be able to speak for our whole household but each may speak for himself, recognizing himself as unique in the world’s history, a new method for the expression of the Universal Self. The more we imitate

others the more we spoil the original plan for ourselves. In his essay on “Intellect,” Emerson says, “Each mind has its own method. A true man never acquires after college rules.”

## SUNDAY, OCTOBER 6

*I am building wisely.*

The Creative Power of the Universe is One, but it has two methods of operation; the one we call integrating, and the other disintegrating. Just as the engine will pull a train of cars forward, or back it up, according to which lever is applied, so the Creative Power will cause particles to adhere or separate depending upon the Guiding Cause. When we hold a thing in consciousness we are causing a movement on the subjective side of life, in other words we are building that condition. This applies equally whether the thing is desirable or otherwise. If through an unwise use of the Law we have created an undesirable condition we can call in the Wrecking Crew by refusing longer to hold that thing in mind. “Ye shall count the things that are as though they were not,”—and they will cease to be because the sustaining thought has been withdrawn. Then by consciously accepting in mind a condition we wish to experience we are building it into our affairs. “The things which are seen are not made of that which doth appear,”—but are made of the unseen building material drawn together by the blueprints we provide.

## MONDAY, OCTOBER 7

### *The Spirit of God is All.*

Probably the greatest discovery of all times is the fact that thoughts become things. The discovery has been made,—let us reap the benefit. As in the case of all discoveries, those are the beneficiaries who make use of the discovery. We might sit in a room wired with electricity and pray for a light but unless we did our part by turning on the light the chances are that we would remain in darkness. God works by Law and not by prejudice or favor. We learn by experience, and having found that the belief that there are two powers, God and the Devil, results in all kinds of unhappiness, let this be “our meditation day and night”—The Spirit of God is All, and because thoughts become things we shall be creating for ourselves the Appearance of God-qualities.

## TUESDAY, OCTOBER 8

### *My health is proof of my belief.*

Health and Sickness are not “things in themselves.” They are not spiritual entities as Man is a spiritual entity. Health and Sickness are the results of beliefs. Jesus said “It is done unto you according to your belief.” No place is this more evidently manifested than in what we choose to call “Our state of health.” Where the belief has resulted in sickness there must always be a change of belief before health can result. Whatever causes this change of belief is good, be it prayer, medicine, or mental treatment. “Mental healing is the result of the intelligent application of God’s

laws. The unqualified acceptance of God as the true Spirit of Good and the attunement of man’s mind to the Spiritual laws of God, automatically bring about a condition of body corresponding with this mental condition which is normal, well, and perfect.”

## WEDNESDAY, OCTOBER 9

### *There is Divine Guidance for me.*

It is not necessary to have “a cloud by day and a fire by night” in order to be conscious of Divine Guidance. One might ask, “How can the Infinite be concerned with my affairs?” Know this—there is only the One Spirit, and this One expresses Itself in Creation, and Man is the Beloved Son. There is only the One Mind and it is subjective and creative. You do not say “I breathe my air,”—no more do you have a subjective mind of your own. You have your identity in the One Mind in which we are all immersed as we are in the atmosphere. Now because you are one with the Originating Spirit your word has power, and when you declare “The answer to my problem is already known to the Infinite Mind and will now be made known to me,” you are impressing that belief on Subjective Mind and “it is done unto you according to your belief.”

## THURSDAY, OCTOBER 10

### *Today is the best day I have ever lived.*

There is no moment in all Eternity better than the moment in which you are now living. The Past is a memory, and the Future but a dream.

Only the Now is. Use it, live in it, be one with it. To regret the Past and to fear the Future is to scatter our forces. Concentrate upon the Present. It alone of all time is yours. Stop postponing the time when you are going to begin to really live and enjoy life. That time will never come,—it is always in the future. Like a wisp of hay tied in front of a horse's nose it lures us on,—but the horse never reaches the hay. It is always a little bit ahead. The time to begin to be happy will never *come*,—for it now *is*.

## FRIDAY, OCTOBER 11

*Subjective Mind is my Servant.*

A servant is not a servant unless she have a master. For the sake of analysis we say that the *Conscious* Mind of Man is the individualization of the *Spirit* of God. This is the conscious, knowing, directing, masculine element in nature. Subjective Mind is the plastic, receptive, creative, feminine element in nature. It is impregnated by the ideas of the spirit, and, in a way we do not understand, creates them into things and conditions. We do not understand how the soil creates seeds into plants, but this does not prevent us from being masters of the soil,—deciding what seeds will be planted in it. In the same way we are the masters of mind.

## SATURDAY, OCTOBER 12

*There is Infinite Supply at my disposal.*

It has been learned that that which is held in consciousness has a physical manifestation. According to the same

creative law the Cosmic Consciousness of Life resulted in a physical manifestation,—the Unseen Substance from which all material things are made. Since the Spirit of Life is Omnipresent, its physical correspondent is also Omnipresent. That leads us to the conclusion that we move in Substance,—are immersed in it just as we are immersed in atmosphere. The unseen Substance will take concrete form in accordance with the moulds we provide. There is Infinite Supply at my disposal.

## SUNDAY, OCTOBER 13

*I am an incarnation of the Universal Spirit.*

With the question of reincarnation upon this planet we need not be greatly concerned. If it is a fundamental arrangement of Life then it will occur naturally and need cause us no anxiety. To spend much time speculating as to possible past incarnations or probable future reincarnations is to scatter our forces. We shall do better to live to the utmost and in the best way possible in the present. It is the nature of thought to clothe itself in form. Man is self-conscious, and since progress is the law of life we cannot conceive of man as becoming less self-conscious but rather more so. It is natural then to suppose that with each increasing degree of self-consciousness man will have a better body. We are taking a step in this direction by bespeaking health for the present body. Just as the present body is suited to this plane of existence so we have a right to believe that a more highly evolved body will naturally gravitate to the plane for which it is

suited. Each one of us is an incarnation, or embodiment, of the Universal Spirit, and since all Life is a unit we have a right to suppose we shall always be on the right plane at the right time equipped with a suitable instrument through which to function.

## MONDAY, OCTOBER 14

*My eyes have been opened and I have seen.*

The Spirit projects instruments for the use of its qualities. Because there was need for an instrument with which to reach out and grasp, the hands and arms were evolved. In the same way and for the same reason the physical eyes came into being. We have an idea and then we invent an instrument which will enable us to use that idea. The idea exists before the instrument, is not resident in it, but needs it that it may be expressed. In the same way let us think of Vision as a quality of God, and the physical eyes as the instruments Vision uses that it may exercise its being. With each new mental and spiritual awakening there should be an improvement in eyesight.

## TUESDAY, OCTOBER 15

*I am endowed with God-qualities.*

We must not underestimate our ability. To do so is to limit ourselves,—"thus they limited the Holy One of Israel." Emerson says, "Declare your own Protection." By so doing we bring ourselves into the consciousness that "it is not I but the Father in me, He doeth the works." We have long sensed God in Nature. We

must now recognize Him in ourselves. "Oh, to be nothing, nothing," was once a popular sentiment. So long as we entertain that desire we are quite likely to have our wish gratified. It is only when we awaken to the fact that we are centers of God-consciousness that we realize the power that in us lies. The power, the ability is there,—it is for us to decide how it shall come forth,—it is for us to open channels indicating the direction it shall take. "We are partakers of the Divine Nature." So let it appear.

## WEDNESDAY, OCTOBER 16

*There is only the One, and I am a manifestation of It.*

In these days when so much is heard about psychoanalysis, "inferiority complex" has become a common phrase. And how most of us have suffered from a sense of inferiority! We have been so convinced of the wit and wisdom of others and of a corresponding lack in ourselves. We have weighed ourselves in the balance and been found wanting. We have declared repeatedly that we are lacking in ability, in mental capacity, in personality, in appearance, in health,—in fact in everything that would make us fit to cope with even the ordinary affairs of every day life. Of course the "inferiority complex" has its inception in a belief in duality, in two instead of One. It thinks of itself as small and of no account. It separates itself from the Whole and then pities itself because it is separated. As a matter of fact it cannot really separate itself. It does so only in belief. Now before healing along any line can take place, there must

be a change of belief,—and this is equally true in the case of the “inferiority complex.” We must come to believe that there is only the One and that we are a manifestation of It.

#### THURSDAY, OCTOBER 17

*The Heavens declare the Glory of God, and the Firmament showeth His handiwork.*

Every fact in nature had its birth in a Divine Idea. It is the nature of thought to take form. “The Word became flesh.” The Greek word for “word” is “logos” and means not only the word itself but the thought of which the word is but the symbol. So our biblical sentence might be translated “the thought became a thing in the objective world.” And this is just the way each thing originates, whether it be a planetary system, a flower, or man himself.

Infinite Spirit within me,  
Awaken me to see  
In all Creation 'tis Thyself  
That is revealed to me.

#### FRIDAY, OCTOBER 18

*I choose but I do not outline.*

All facts and conditions which make up our world of relativity should be there as the testimony that we wished them to be there. By the mental acceptance of a desired condition we have formed the nucleus for it. We shall but impede its appearance if we attempt to outline just how it is to come into manifestation. When I think “cake” I do not think flour, milk, sugar, etc., and finally arrive at the idea of cake. The cake is complete and perfect in my mind.

The ingredients and their combination are the business of the process, and the cake itself is the testimony that I had such an idea. When we choose what we wish to experience, hold it in consciousness as finished, the Master Chef concocts it for us.

#### SATURDAY, OCTOBER 19 \*

*I am Master of my Fate.*

Thoughts are things—the saying is trite. Know that every fact and circumstance in your external world is there because of a subjective cause. Fight not with “things,” —“stand porter at the door of thought.” You do not quarrel with the flowers in your garden because they are not other kinds of flowers. You plant the seeds for the flowers you wish to grow. We must come to know that the same care is necessary in our mental sowing, and that we alone are responsible for the crop. No more can we assume the air of martyrs and say, “It is God’s will.” Say rather, “I planted the seed for just this plant.” Not until we look the facts squarely in the face shall we once and for all lift ourselves out of the mire of belief in Chance and Fate.

#### SUNDAY, OCTOBER 20

*I am free.*

As the Prodigal Son of the Parable left his father’s house and sought for happiness in foreign lands so have you and I isolated ourselves from “the source of supplies,” and gone far afield. We too have “wasted our substance in riotous living,”—used our powers of initiative and selection in “choosing” to starve ourselves. We

chose to consider ourselves as separated and cut off from the Father. It was our right as individuals to use our freedom to thus bind ourselves. When we have had enough of husks, wise are we if we say, "I will arise and go to my Father." And we shall find that the Father turns toward us as we turn toward Him,—a Divine Reciprocity, but man must take the initiative. Otherwise he would not be a son but a servant, forced to leave when he wished to stay, and compelled to stay when he fain would go. But "we are sons" having within ourselves the power of choice. And ever the Father waits with "the robe, and the ring, and the shoes for our feet." Put on the robe of Divine Protection; slip on the ring,—signet of thy Sonship, thou hast creative power within thyself; now are thy feet shod with the shoes of Progress,—advanced to better things, for Progress is the Law of Life.

## MONDAY, OCTOBER 21

*The Kingdom of Heaven is within me.*

Life from the time of our coming on to the stage until our exit is as a day's journey. In fact in the French language the word for "day" and the word for "journey" come from the same root. We pass through the experiences encountered on this plane of existence pretty much as Alice passed through the experiences in her journey through Wonderland. Life on this planet is but a day in our Eternal Existence. That which we experience is the manifestation of that which fills our consciousness. The

sooner we learn to look within for the Kingdom of Heaven the sooner shall we arrive at the source of Beauty, Love and Supply, and gain for ourselves those things which are "the signs following." The Kingdom of Heaven is that sense of Peace and Harmony which we contact within, and without which there can be no real nor lasting happiness. When one is thus centered within himself "Things" flow out naturally from it, for you are then at-one with the source of "Things."

## TUESDAY, OCTOBER 22

*I am in league with Divine Intelligence.*

Science tells us that all matter is made of one and the same stuff,—this it calls ether. Metaphysics declares this Ultimate Substance to be co-existent with the Originating Spirit and necessary to it in order that thought may take form. Spirit and Matter are complements, — each would be useless without the other. There must be an outside as well as an inside. The atoms of matter are analogous to private soldiers. The Greek word for private soldier is "idiotes,"—from this we get our word idiot. Evidently the Greek private soldier had just enough intelligence to obey orders, but not enough to give orders. So it is with these atom-soldiers. They obey the commands of the higher intelligence. The higher intelligence controls the lesser and both are necessary for a Complete Whole.

WEDNESD'Y, OCTOBER 23

*Within myself reside the issues of Heaven or Hell.*

Too long have we thought of God as a potentate dealing out blessings or cursings according to His wisdom, His pleasure, or His whim. No, we are not to be let off so easily as that, for within ourselves reside the issues of Heaven or Hell. It is entirely up to us. No longer can we shift the responsibility to a long-suffering God. Evolution has now brought us to the stage in our unfoldment where we must stand on our own feet. Jesus said, "Hitherto the Father worketh, but now the Son works." Is there then no whispering to that Divine Ear? Ah yes, indeed there is, but not in fear that the petition may be denied or ignored, or, worse still, not heard. For we have learned that the Spirit within us *is* God, the First Person of the Trinity, and when we whisper our desire to the Divine Ear we are whispering it to God-as-Law (Subjective Mind, The Holy Ghost, The Third Person of the Trinity), and the result of our whispering will be the-thing-in-the-world-of-manifestation, the Son, or Thought-made-manifest, (The Second Person of the Trinity according to the Bible),—The Father, Son, and Holy Ghost,—and *These Three are One*.

THURSDAY, OCTOBER 24

*The Love of God within me is a magnet for Good.*

Loneliness will be no more when we recognize ourselves as Centers of God-Love. For with the realization that we ourselves are centers of God-Love will come the awakening that

if this is true of us it must be true of every living soul, and so we come to feel a kinship with all people regardless of color, race or creed. This results in a consciousness of harmony which is the prerequisite for all Good. In daily walk help me to sense

My kinship with the Whole,—  
That man and beast and clod and sun  
Express the One Great Soul.

FRIDAY, OCTOBER 25

*I contact the Source of all within myself.*

We must cease looking outside ourselves for the source of things. That source is *within*. How does one reach it? How does one use it? What is the technique? Namely this,—we are told that the Originating Spirit creates by contemplating Himself as being the thing to be created. What is true of the Great Man is true of the Little Man for we are made in His image and likeness. Very well then,—Mind in its conscious state is Spirit, and in its subjective state is Law. The objective mind decides upon the thing to be created and by contemplation of it as an already accomplished fact makes this impression upon Subjective Mind whose only office it is to set about producing it as a "thing" in the world of relativity,—the world of things. How subjective mind does this we do not know. Jesus said, "Believe that ye have received and ye shall receive."

SATURDAY, OCTOBER 26

*I am the Christ within me.*

By confusing Jesus with Christ the world has largely missed the great les-

son which Jesus lived, died, and rose again to teach,—namely that the real you and the real me is the Christ within each one of us, “birthless and deathless and changeless.” Christ is the Divine idea or ideal of sonship manifested in every man,—one with the Father, but some are babes in Christ, and some are masters in Christ. However, without the Christ-possibility there could be no individual existence. The only way the Universal Spirit can become individualized is through creation, and man is the Beloved Son of the One Father. By this is meant that man is the only created thing endowed with self-consciousness. It is by means of the Christ within that we contact and thereby express the Infinite.

### SUNDAY, OCTOBER 27

*God is where I am.*

“See to it that thyself is there, and the Supreme Being shall not be absent from the chamber where thou sittest.” [The center of the Universe is wherever it is recognized to be, and that one who locates it within himself will express the most of Cosmic Power. Recognition is the Keyword. By means of it we bring to bear upon our tasks Divine Intelligence, and upon our personalities the Love and Beauty of the Father of Light, with whom there is no variable-  
ness neither shadow of turning.]

### MONDAY, OCTOBER 28

*I rest in the Love of God.*

“Shall not the heart which has received so much, trust the Power by which it lives? May it not quit other

leadings, and listen to the soul that had guided it so gently and taught it so much, secure that the future will be worthy of the past!” “Fear thou not, for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.”

### TUESDAY, OCTOBER 29

*There is no sin but a mistake, and no punishment but an inevitable consequence.*

It is an enduring truth, which can never be altered, that every infraction of the Law of Nature must carry its punitive consequences with it. We can never get beyond the range of Cause and Effect. There is no escaping from the law of punishment, except by knowledge. If we know a law of Nature and work *with* it, we shall find it our unfailing friend, ever ready to serve us, and never rebuking us for past failures; but if we ignorantly or wilfully transgress it, it is our implacable enemy, until we again become obedient to it; and therefore the only redemption from perpetual pain and servitude is by a self-expansion which can grasp infinitude itself. The only way to attain that knowledge of the Infinite Law which will change the Via Dolorosa into the Path of Joy is to embody in ourselves a *principle* of knowledge commensurate with the infinitude of that which is to be known; and this is accomplished by realizing that, infinite as the law itself, is a universal



Intelligence in the midst of which we float as in a living ocean,—Intelligence without individual personality, but which, in producing us, concentrates itself into the personal individualities which we are.—Troward.

### WEDNESD'Y, OCTOBER 30

*When we discern Truth, we do nothing of ourselves but allow a passage to its beams.*

When we stand in a light we do not force the light to shine upon us,—when we come where the light is we are in the light. So with Truth,—Truth is, and when we are receptive to it, it illuminates all we say, do, and think. The only effort necessary is to cease from effort. By hard trying we close the door. “Ye shall know the Truth, and the Truth shall make you free.”

### THURSDAY, OCTOBER 31

*I am begirt by spiritual laws which execute themselves.*

All natural laws are self-expressive,—it is their nature to express in accord with their own method. This is true of the law of flotation, the law of gravitation, the law of growth. It is equally true of the creative law of spirit. We do not have to force it to operate,—it is its nature to operate, but it can only operate upon the model we provide. An increased recognition of this truth will serve to build for us a nobler mansion, and after that, another still.

## Letters and Comments

### *Likes Meditations*

“Am using the meditations each day. I thank God that I was led to you and I know that ‘I am led by the invisible hand of the creative spirit.’ That text, from the meditation of July 28th, seems to be the one that I needed most. I want to express my appreciation for the message by Mirza Assad Ullah, in the August magazine and for the meditations for August. I am so grateful to have them before me. The sequence is perfect.”—New York, N. Y.

### *Thanks for Radio Message*

“To the speaker that sends out the helpful thoughts over the radio each Sunday evening at six o’clock is due this expression of sincere appreciation and thanks. Thank you, Oh, so much! Your spoken and psychical radiation is vibrating a leaven immeasurable.”—Los Angeles.

### *Best Day’s Business*

“I am trying to follow your instructions the very best I can and know that I am going to get help by so doing. My husband’s business had been very dull for many weeks and our finances were just about exhausted when I wrote you, yet I am happy to say that on August 1st he had one of the best days in his business that he has had for many weeks and I feel that day’s business has been the result of your help.”—Hollywood, Calif.

# A Course in the Science of Mind

**T**WICE each year the Institute of Religious Science and School of Philosophy, Inc., gives courses in Religious Science and the Science of Mind. First comes the Fundamentals Course. This is a series of lectures by Dean Holmes. Then comes the Major Course. This is an intensive course of study. The leaders of thought in the various lines covered by the course are on the faculty.

This year the Fourth Annual Major Course will be given. It starts November 5. On December 14 the Christmas recess begins. The second semester begins January 14 and continues until March 21. The Alumni Association dinner and reception will be held one week later.

Featured in the course this year are the lectures of Dean Holmes in Religious Science; the popular lectures by Dr. Ameen U. Fareed in Psychology and Psychoanalysis; lectures in Metaphysics by Christian D. Larson; studies in Greek Philosophy by Miss Helen Van Slyke; a review of Religious Philosophies by Dr. W. L. Barth; the Philosophy of the Absolute by Mrs. Emily G. Marshall; Science, Religion and Philosophy by Dr. Willett L. Hardin; and Metaphysics in Literature by Miss Katharine Merrill.

The lectures are to be given Tuesday, Wednesday, Thursday and Friday mornings at the Institute Headquarters, 2511 Wilshire Boulevard, Los Angeles. Each day except Tues-

day there will be two lectures, the classes convening at 10 o'clock and at 11 o'clock. On Tuesdays, owing to popular demand, there will be an extra lecture in Religious Science by Dean Holmes, from 12 to 1 o'clock.

The purpose of the Institute in conducting the Major Course is twofold. Through this course individuals are taught the art of constructive thinking. Others who wish to become practitioners and teachers are thoroughly grounded in the principles of Mental and Religious Science.

The aim is to give in every department the highest and best instruction available and to provide a means whereby any organization that desires to introduce principles of higher thought into its work may do so. The Institute conducts a local work embracing Sunday and mid-week meetings and lectures, open forums for business men and business women, and daily meditations by spiritual healing groups. These groups give healing treatments to applicants from every part of the country. Through its courses of instruction, the Institute also offers training to those who wish the benefit of knowledge of the Science of Mind and Spirit in their daily affairs, in metaphysical centers and healing work, or in other organizations.

A bulletin giving full details of the Fourth Annual Major Course has been prepared and will be sent upon application without cost or obligation.

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that I do shall he do also: and greater  
works than these shall he do.”***

JOHN 14:12

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This service is lovingly offered by the Institute for the benefit of those who, at the moment, are unable to procure the services of a special practitioner.

Universal Law is a law of harmony, hence one of reciprocity, or equal balance. If we give, you must receive; according to your receptivity will it be given unto you. In accepting this service *from* us, we expect that you shall give *to* us your complete confidence and cooperation.

A free-will offering is all that is asked or received for this service.

***“Ask, and it shall be given you; seek,  
and ye shall find; knock, and it shall be  
opened unto you.”***

MATT. 7:7

***“Give, and it shall be given unto you;  
good measure, pressed down, and shaken  
together, and running over.”***

LUKE 6:38

### *A PRAYER*

*I recognize my At-One-ment with God, the  
Creator, Source and Giver of All Good.*

*As I accept my Sonship I realize my perfection.*

*My recognition of this opens my mind and heart  
for the inflow of the Creative Energy which builds  
my body anew. With every breath I inhale, I draw  
unto myself God-given power and vitality which  
cleanses, purifies and vitalizes my body, making it a  
fit temple for my soul which is my individualized  
expression of the God within me.*

*I thank the Giver of all good gifts for love and  
protection.*

---

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(spell in full) for treatment by the workers in the Department of Healing. The  
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Los Angeles, Calif.,

June 2, 1929

I am writing this on behalf of my husband, who has lately been terribly troubled with a very bad cough. The cough seems to be some form of a stomach catarrh.

July 8, 1929

My husband's cough is almost entirely gone. He is like a new man, and we both join in our thanks to you for your wonderful help.

—Mrs. B. C. E.

Los Angeles, Calif.,

June 11, 1929

. . . . Have been having night sweats and my lungs pain me. It is for this I especially ask help.

July 20, 1929

It is perfectly wonderful, beyond words, the help I have and am receiving from your treatments. I feel like a new person. . . . The pain in my chest has disappeared and I do not have any more night sweats.

—Mrs. G. M.

West Hollywood, Calif.,

July 2, 1929

Please help me to rent a vacant apartment.

July 23, 1929

I am writing my grateful appreciation for the work the Healing

Group has done for me in renting my apartment to very desirable tenants.  
—M. M. H.

Oakland, Calif.,

February 23, 1929

Please enter my name for treatment for incipient pulmonary tuberculosis.

June 24, 1929

I am grateful indeed for the interest you are taking in my welfare and deeply appreciate the help you have given me. My condition continues to improve, in fact at times the trouble seems to have left me entirely.  
—A. M. H.

Los Angeles, Calif.,

April 10, 1929

Please enter my name in your Healing Group to secure a position.

April 22, 1929

You have been treating me for a week to help me to find a position. . . I am starting work tomorrow. An offer has been made me from an entirely unexpected source. Before knowing the Truth, I should have laid it to a "marvelous streak of Good Luck"—today I know it is the result of your help, plus "my intelligent cooperation" as your letter so nicely put it.  
—Miss P. M.

# Free During October

[ This Offer Ends October 31 ]

During October only, the 48-page book, "Meditations for Self Help and Healing," by Ernest S. Holmes, will be sent absolutely free of charge with every new or renewal yearly subscription to "The Science of Mind Magazine." This book is a pocket size edition of the meditations appearing in the concluding section of the text-book, "The Science of Mind." Everyone should have it. Your remittance for a year's subscription at the regular price of \$2.50 entitles you to receive this valuable book of meditations *free*. Send today.

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(Textbook of the Institute)	
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