

This month, we celebrate the birth of Dr. Ernest Holmes on January 21, 1887, and continue our journey through the rich history of Science of Mind magazine. Let's explore the first decade of the magazine, 1927 – 1936, and look at how "Spirit Is Calling" us back to the basics of Religious Science.

ALPHABET OF PRINCIPLES

Hazel Foster Holmes, January 1929

Absolute & Self-Existent Cause
Becoming manifest in creation
Continually expressing
through man
Dwelling in each soul
Emulating the Christ Spirit
Faith recognizing Truth
Gains wisdom & understanding
Heaven, the Kingdom
of God within
Inspiring and all-powerful
Judiciously supplying every
human need
Kindly providing for every desire
Love operating through
Universal Mind
Master and man in conscious unity
New Thought regarding
age-old ideas
Outcome of common sense
Persistently seeking illumination
Quietly determined to know Law
Real, Creative, Indestructible,
Eternal



*The beloved Hazel Holmes,
Ernest's joy and life companion;
she was also his practitioner.*

Speaking through every
living thing
Truth, the Revelator of God
Utilizing every avenue, surging
for expression
Visible in all and through all
Waiting to be recognized
Xylographed on the face of Nature
Yours for the asking
Zealous to operate at your
constructive command

THE FIRST DECADE

DURING THE FIRST DECADE, WHAT DID CONTRIBUTORS SAY ON THE TOPIC OF ALL PEOPLE BEING INDIVIDUALIZED EXPRESSIONS OF GOD? THEIR MINDS CROSSED ALL CULTURES, GENDER IDENTITIES AND SOCIO-ECONOMIC STATUSES.

Benjamin Franklin was one of the first “Religious Scientists.” Back in 1725, 200 years ago, he was thinking as we think. We, like Franklin, are without dogma and without superstition. We believe in “live and let live,” and we read every man’s Bible searching after truth. Here is what that great scientist wrote to his favorite sister 200 years ago: “There are some things in your New England doctrine and worship which I do not agree with, but I do not therefore condemn them or desire to shake your belief or practice of them.”

That is our position toward all religions. A man is a fool who has faith in any religion or creed from which he gets no benefit, but who slavishly sticks to the thing because his father or his mother has, or because of his superstitious fears. However, we are happy when he finds comfort in any belief.

— *“The Relation of Love to Life” by Clinton Wunder, January 1933 issue*

EVERY man or woman whose daily life gives evidence of a constant striving toward a more nearly complete God-consciousness is a “prophet of today.” Neither prominence nor obscurity has anything to do with it. Nationality, color nor creed has no bearing upon the matter. An ability to forecast the future is no part of the equipment of the modern herald of God.

He may be a preacher, a poet or a plowman; she may be a seamstress, a school teacher or a scrubwoman: the occupation makes no difference. Each in his or her own way is a “Forth-teller,” (the literal meaning of the word prophet) and can no more be hidden by humble surroundings nor magnified by material place or possession than can the glory of a sunset be blotted out by the flight of a passing swallow nor enhanced by the addition of an electric bulb.

Being a “Forth-teller” of God, a prophet of today, is the natural concomitant and the inevitable result of that search for the ever-increasing God-consciousness which fills the life of all who seek to love the Lord with “all the mind and soul and strength.”

— *“Prophets of Today” by Annie S. Greenwood, September 1934 issue*

THE FIRST DECADE

Both Christianity and Hinduism reach the same conclusion in their effort to define the soul. Christianity says that God is the Father of man. Man is a child of God. He is a part of Him. Hinduism says that Atma, the soul of man comes from Parmatama, the Great Soul of the Universe ... And he [man] discovers that DIVINITY LIES WITHIN US.

— *"Life Everlasting" by Lal Chand Mehra, April 1935 issue*

Each soul is so very important to the Spirit, for each soul is an individualization of the Spirit.

— *"Fallen Castles" by Bessie Beihl, October 1934 issue*

WHAT DID AFFIRMATIVE PRAYER (OR TREATMENT) LOOK LIKE IN THE LATE 1920S AND EARLY 1930S?

Meditation for Wednesday, November 2, 1927: I have capacity for Spiritual perception. I open my eyes that I may see.

October 1928: Religious Science founder Dr. Ernest Holmes shared the principles and structure of prayer (or spiritual mind treatment), which are just as relevant today. **Turn to the next page** to learn more about those guiding principles of prayer.



LAL CHAND MEHRA, M.A.

LECTURES AND READINGS ON
INDIA

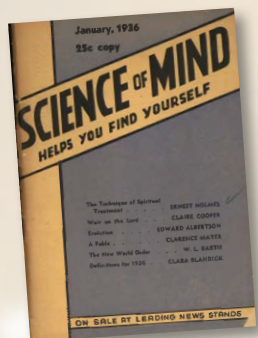
Lecture Department
UNIVERSITY OF CALIFORNIA
EXTENSION DIVISION
817 Hillstreet Building,
Los Angeles

Lal Chand Mehra offered lectures and readings on India and its culture and beliefs as part of the Lecture Department of the Religious Science organization.

THE RELIGIOUS SCIENCE
TEACHING PIONEERED AN
UNDERSTANDING OF ONENESS,
MEANING THAT IN OUR
DIFFERENCES, WE COME
TO FULLY EXPRESS THE
WHOLENESS OF THE DIVINE.
THIS WAS AND REMAINS TODAY
A VERY PROGRESSIVE AND
FORWARD-THINKING
FAITH PERSPECTIVE.

THE FIRST DECADE

SPIRIT CALLS US THROUGH THE POWERFUL “PRAYERS OF 11 FAITHS”



These prayers from around the world were read by audience members during the opening ceremony of the First International Congress of the World Fellowship of Faiths in 1936 (and were printed in Science of Mind magazine the same year).

You can read the entire January 1936 issue at SoMArchives.org. Find this and other past issues under the “SoM Magazine” tab at top.



BUDDHIST: All praise be to the Lord, the Holy One, perfect in wisdom. I go to the Enlightened One for refuge. I go to the Law for refuge. I go to the Brotherhood for refuge.



CHRISTIAN: Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on Earth as it is in Heaven.



CONFUCIAN: Oh, reverent! Oh, reverent! God is glorious. Help me to bear this burden on my shoulders and show me the glorious virtue and conduct.



HINDU: Let us meditate upon the adorable light of the Divine Vivifier, May He direct our minds.



JAIN: Adoration to the Lord, the Destroyer of foes, the Supreme God, the King of those who have attained Victory.



JEWISH: Hear, O Israel, the Lord is our God, the Lord is One. And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might.



MOSLEM (MUSLIM): There is no Deity but God. All praise be to God, the Lord of all the worlds. The Merciful, the Compassionate, the Master of the Day of Judgment.



SHINTO: All ye men who dwell under heaven! Regard all beings as your brothers and sisters. You will then enjoy this divine country, free from hate and sorrow.



SIKH: The One Supreme Being, whose name is Eternal Truth, the Creator, the Spirit, devoid of fear and enmity, Immortal, Unborn, Self-Existent, the Enlightener, the Bestower of Grace — Glory be to Him.



TAO: To know the Eternal is enlightenment. The Divine Way is the asylum of all things — the good man's treasure, the bad man's last resort.



ZOROASTRIAN: Blessed was the Thought, and blessed was the Word and blessed was the Deed of the Holy One. Purity is the best gift. Happiness is to him who is pure for the sake of purity.

Printed in Science of Mind magazine, January 1936



RELIGIOUS SCIENCE (SCIENCE OF MIND) AND SPIRITUAL MIND TREATMENT

In October 1928, Religious Science founder Dr. Ernest Holmes shared the principles of affirmative prayer (spiritual mind treatment) which are just as relevant today:

“A treatment is not an attempt to make something happen but rather an endeavor to become conscious that only the good can happen. Subtle as this may seem it is yet true that an inner consciousness of good produces without fail, its outer manifestation. This is the law of life. ... My mind is happy, expectant of good and free from care. I am not confused by any condition for I know that all conditions are subject to change. Every condition in my life is now expressing a greater good, a broader field of action and a happier situation. I know that this word has the power to mold conditions into shapes of prosperity and harmony. There are no doubts in my mind. The law of good is the supreme law of the universe and my mind cannot be hypnotized into any other belief.”

Find the entire passage from Holmes at ScienceOfMind.com.

Celebrating



Birthdays

DR. ERNEST HOLMES



JAN. 21, 1887

THIS ISSUE CELEBRATES HOLMES'S 130TH
BIRTHDAY. PLEASE CONSIDER JOINING
OUR EFFORTS TO PRESERVE THIS PRICELESS
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THANK YOU.

“Religious Science Fundamentals” by Dr. Ernest S. Holmes, dean of the Institute of Religious Science, and William L. Barth, educational director. This item is in the public domain (copyright 1933).

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WHAT IS RELIGIOUS SCIENCE?

It has been said that the best way to begin the study of any science or abstract philosophy is by way of an introductory primer that emphasizes the primary principles involved, and when these principles are clearly understood, to advance to a more detailed study of the specific rules and laws.

In this brief study of Religious Science, this method is followed, the aim and purpose being to set forth the broad principles underlying the Science in such a manner that all may understand its helpful and inspiring teachings. It is no secret that this subject has been regarded as exceedingly difficult to master; but such is not the case.

There is no mystery involved in the study of mental science; its root principles are those that underlie our common life and need but be clearly stated to be understood. It is taken for granted that the sincere student and inquirer is ready to devote himself to a serious study of the subject, for such is required in any branch of human knowledge.

Truth reveals itself in all its beauty and helpfulness only to the earnest seeker, but all who seek it earnestly and persistently are abundantly rewarded in their quest.

It will be helpful in the beginning of this study to lay aside, for the time being, all preconceived opinions and conclusions. Nothing need be taken for granted nor anything be accepted without the most careful thought; but, inasmuch as some statements may be new to the student, he should not hastily discard them because they do not seem to harmonize in every detail with that which he has formerly believed as truth.

The Science outlined in these pages is not a personal opinion; it is the patiently garnered fruit of the best thought of the best minds of the ages.

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Thinkers from every realm of science, philosophy and religion have made their contribution to this teaching.

The Truth it unfolds is basic, in its essence, to the Truth as taught by Jesus and the enlightened sages of every great faith. These facts are stated that the student may see at the beginning of his study the universality and comprehensiveness of Religious Science.

There is nothing in this study that in any way should offend the highest spiritual sensibilities of anyone. Religious Science reads the Bibles of every age and faith:

It teaches that man is naturally religious; that the hunger for an understanding of spiritual Reality underlying all life is universal and, as such, is wrought into the very texture of man's essential nature. It is deep calling unto Deep — the Eternal Spirit within revealing Its presence and life.

Every man's faith, insofar as it harmonizes with Reality, is a true faith. Truth is the universal expression of the Omnipresence of God and never has been encompassed in the fullness of its meaning by any single mind. The scientist of our own day as well as the saint of ancient days is a prophet of God unfolding to us the Truth that is eternal. Surely such a view of life must appeal to the most reverent and devout.

Religious Science concerns itself, chiefly, with Life in its deepest and most practical sense. Nothing involved in life's experiences and meaning is alien to its teaching. It seeks to understand the philosophy that underlies all nature in order that it may apply the whole truth to man's individual needs.

Man is an integral part of the universe; its laws are the laws of his body, his mind and his soul. Poverty, sickness, sin and even death are the marks of man's ignorance of the laws of life. Only as man enters into the truth of his being does he enter into his divine inheritance. Neither health nor happiness is possible as long as the mind is enslaved and warped by erroneous thoughts and opinions. Ignorance is the mother of all evil.

FUNDAMENTAL PRINCIPLES

The first principle fundamental to an understanding of life, including all human experience, is that the whole universe, of which man is a part, is spiritual in its essence. This fact may be more readily understood if we speak of this spiritual essence as mental in its nature; the two terms spiritual and mental are synonymous in their meaning.

Stated in the simplest way, this means that a Cosmic energy and intelligence is the creative power of all that exists. This power must

RELIGIOUS SCIENCE FUNDAMENTALS

be an eternal, unitary life principle underlying and interpenetrating all phenomenal manifestations, so that all that exists in our objective world — whether mineral, animal or human — is in reality not only a creation of the One Principle, but in fact and truth must be a manifestation or incarnation of this Principle. In other words, the world we know, including ourselves and all mankind, is not separated from the original creative source, but ever remains in the One Unitary Essence as a particularized identity or aspect of It.

This is what the illumined Paul meant when he wrote, “In God we live and move and have our being.” Life is never separated from its Principle; the Universe is never separated from its Cause; and man is never separated from God. All creation not only consists of One Eternal Essence or Substance, but ever subsists in It.

The student may get a clearer idea of the above abstract truth by thinking of this Cosmic Creative Energy as somewhat like, if not indeed identical with, the universal ether of the natural world. The ether is thought of by Science as a universal essence that pervades all creation and also by some thinkers as the original creative element of which our world of extension and form is an objective or visible manifestation. The underlying idea is that the world is a Unity — the expression of a single energy, power or Being, creative in its nature — [and] Creation is Its manifestation.

THE DIVINITY OF ALL LIFE

The illumined of all Faiths have interpreted this animating principle of life as the creative activity of God or Spirit. Spirit is the primal, originating and sustaining Cause of all that is.

All energy proceeds from It and in truth IS Spirit manifesting Its own life and nature, so that in reality there is nothing external to God; all that is has its being in Him. This means that God and the Universe and God and Man are One — that is, one in nature, in essence, in substance and in reality.

The Eternal Spirit of All is in man as man. All is One and One is All. This mystical concept of the unity of all life may be more clearly understood if, for the time being, we impersonalize the idea of God and think of God as Spirit, and the world and man as a manifestation or expression of that primal something, which, in Its essential nature, is mental or spiritual.

Whatever Reality is in Its essence and substance is what we mean by Spirit. It is that which is behind mind and form, activating them, motivating them and giving them life.

RELIGIOUS SCIENCE FUNDAMENTALS

— OUR INDIVIDUAL MIND —

We have now seen that there is a Universal Cosmic Life or Spirit that unfolds Its inner nature by becoming all that exists. Since man is a particular expression of this Original Life, it follows, of necessity, that he is a partaker of Its substance and nature. Universal Mind, being universal, must be man's individual mind as well.

Therefore, man, in his real nature, is a mental or spiritual being; the world he lives in is a world of ideas, of thoughts, of emotions, of mental actions and reactions. There is no life without Mind. It is the subtle energy that underlies all expression. Man is Mind; and since Mind is a unit, man is an individualized center in this universal mentality which is none other than the Mind of God. This wondrous truth should not shock us since it is the conclusive thought of the illumined souls of all ages and all faiths, the Christian faith included. It is the logical sequence of the divine unity of things as they essentially are. There is a Soul at the center of Nature, and in that Soul every individual is an individualized center and every mind is a personal manifestation.

— THE LAW OF PRAYER —

We note that, through the ages and in every faith, people have been healed by prayer. Since the fact of such healings is incontrovertible, there must be a law governing them. Nothing is ever the result of chance, the caprice of nature or the special indulgence of God. All that is or that may be has behind it some beneficent and unerring law that is at once impersonal and universal.

The prayer of faith, therefore, is the expression of a very definite spiritual law — a law that underlies the conscious uniting of our specific need with the Power, the Intelligence and the Love which constitute the very heart of all life. As individual intelligences, you and I communicate with each other, and in so doing we establish the fact that intelligence responds to intelligence.

This same law must hold, whether we think of finite intelligence responding to the finite or whether we think of Infinite Intelligence responding to finite intelligence; for intelligence is the same in essence wherever we find it. We may rest assured that Infinite Intelligence and Love respond to us by the very necessity of being true to their own nature. Prayer is simply the unifying of our particular mind with the Universal Mind — the conscious unification of our particular life with the Whole. Prayer for bodily healing or for any other blessing of life is, then, an intelligent act, since it is the reverent and conscious integration of our life, in all of its aspects, with the Power and the Love that governs all nature. ❧



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