

POWER

The Higher-Thought
Magazine

PUBLISHED MONTHLY

AUGUST, 1916

10th Year

No. 2

THE POWER PUBLISHING COMPANY : DENVER

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¶ "The Power of the Highest shall overshadow thee."—Luke 1:35,



A Monthly Authoritative Magazine of
THE HIGHER THOUGHT
and PRACTICAL CHRISTIANITY.

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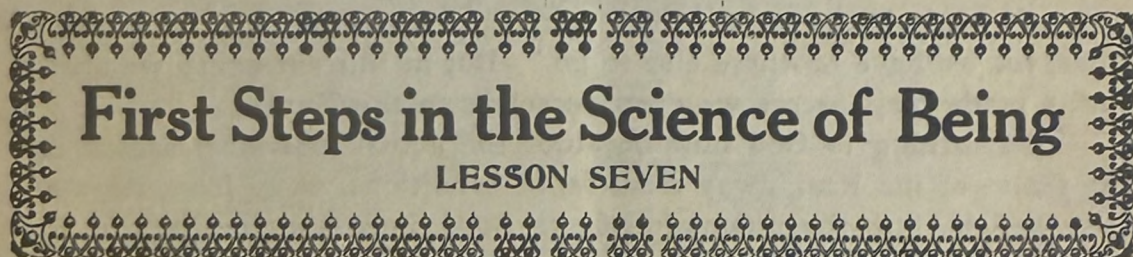
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CHARLES EDGAR PRATHER, Ph.D., Editor.

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First Steps in the Science of Being

LESSON SEVEN

YOUR GREAT COMMISSION



ASCENSION means to be lifted or taken up. There are no directions or distances in Spirit. Higher and lower are therefore terms used by man to denote degrees of consciousness, awareness or ignorance of the Truth. That which is of the mentality, including the earth, flesh, the "carnal mind," is of darkness, which is the lower. That which pertains to the Spiritual, including harmony, love and truth, is of Light, true knowing, and is therefore the higher.

To pass through the mental evolution from belief in anything adverse to God, from belief in sin, sickness, poverty, discord, and death, to a knowledge of the Truth, to a knowledge of the All One and the One All—God, the Good—is to pass from the lower to the higher, which is Ascension.

This process is accomplished by the Holy Spirit through its agency, its "only begotten Son"—the Christ. It was this Illumination which lifted Jesus into the realization of divinity. It is this Revelation of Truth

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which redeems humanity from the curse of sin—all shortcoming.

The method or process is the same for us as demonstrated by Jesus, Tarry at Jerusalem—continue in spiritual meditation and communion until you are baptised (cleansed, inspired, instructed) by the Holy Spirit. When this is accomplished, when you are really conscious of the Holy Spirit, you are filled with power—true power.

Your mission is then to be and to do; living witnesses unto the Truth that heals, redeems, saves.

Sometimes all externals fail us; our friends, especially the particular ones to whom we have looked for guidance and strength, have failed us. We are now left to our own inner meditations, and from them we must draw some definite conclusion, some rule of action. This is the needful thing and was probably what Jesus meant when he told his disciples that it was necessary for him to leave them in order that the Comforter might come to them. They had followed and relied upon Jesus personally, and therefore missed the essential thing—the realization of the Christ within themselves.

Thus when we seem to stand alone, forsaken, our hopes crushed—we then turn to the only source of help—God. That is usually our last recourse, when everything else has failed us—just as I used to hear a dear old soul always state in her public prayers—“O Lord, we come to Thee, for we have nowhere else to go.” But in this extremity we always find a ready response as we open ourselves to the Truth.

This turning to God now becomes the actual individual ascent into the realm of the Real, away from sense conditions, away from fears and false beliefs, into the mountain of the Lord, into spirit realization, into consciousness of the Truth.

This is the resurrection of Christ in the individual. Because of our former beliefs we may for a time question and doubt, but being in the right attitude and receptive, we will hear that “still small voice”—the Christ—within us instructing and encouraging us, as did the apostles of old. It reveals itself as Lover, Intelligence and Power; in fact, we become conscious of but One Presence and Power, and as it is all-pervading, it now animates and verily constitutes our being.

What does it reveal? Listen: Unto me, the Christ, which is my very life, is now given all power in heaven and in earth. In both the invisible and the manifest I am the activity, the Power of God revealed. As you begin to see this oneness of Life and Expression, as you begin to know the Truth for yourself, unto you is given to know the Truth for yourself; unto you is given this same Power.

What a great commission has been given to you—yes, to you individually, my friend. We all often apply the Truth too generally, forgetting the important lesson that it is for you, for me.

The Christ is your light as it was the light of Jesus. Your mission,

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my mission, then, is the same as his. This inspiration continues while we are in this high spiritual attitude (mountain), impelling us to let this revealed Truth shine through us that all may see and live; purifying them, as we were purified, from sense delusion by the light of Truth, (the inner meaning of baptism).

This awakening, however, must not be done in our own strength or thought of self, but in the nature (name) of the one Source of all (Father), the activity of this Presence, which is the Holy Spirit, and in the authority of the Christ expressed as divine humanity (the Son). Then and then only shall we have that sweet satisfaction—the fullness of joy—in realizing that this Living Christ of God is ever with us as our Life, our Intelligence, our Love, our Power—our ALL. The Holy Comforter has come. The Christ within is our hope fulfilled, and we are filled with glory.

A FRIEND

ROSCOE K. STOCKTON.

I would be glad
If I might be a Friend through weal and woe;
Though life be either bright or sorrow-clad,
Wher-e'er you go.

When skies were clear,
And from a joyful heart your eyes were lit,
It would suffice me then, if, far or near,
I knew of it.

But when the trend
Of care or sorrow overcast your view,
Then, then I'd have you call unto me, Friend,
To comfort you.

Why should I save
The seeds of kindness hoarded in my heart,
And heap, too late, their blooms upon your grave,
While tear drops start?

Ah, were it not
A better, sweeter, nobler thing to give
One frail forget-me-not of kindly thought,
While yet you live?

Then shall the Good—
The tardy buds of love deep-hid away—
While yet their blossoms may be understood,
Bloom forth today!

God is Good. God is omnipresent. Therefore, goodness is everywhere about me and within me.

No longer do I look for evil, for now I know only the Presence of Life and Love and Joy.

SOLVING OUR PROBLEMS

By LILA WATKINS.



BY PRINCIPLE I understand Rule, Law; and the Principle of Life then is the Rule or Law governing Life's manifestation; the truth of Being—and it is the Law of which we have known the least. It is the Force that controls my life, by which I inhale and exhale the air, the Force that propels my blood to and from my heart for renewal, and all without volition on my part. The wonderful mechanism of our bodies, when we stop to think of it, makes us conscious of this Force or Principle, which is God. We hear so much about the laws of man, and we have all tried to conform to them, but the Laws of God have been our least consideration, though through ignorance, principally, have we violated God's Laws.

We know and understand the principle of mathematics, which is the science of quantity. So the principle of Life is the science of Life, or Being. To obtain a result in mathematics, we must follow a certain rule. It is the same with our lives, but so few of us have learned the right way or right method that most of us are living examples of wrong answers.

To work out my own individual problems I would now proceed along the same line as with a problem in arithmetic:

Add—Love, Kindness, Peace, Wisdom and Unity with my fellow beings.

Subtract—All thoughts of hatred, malice, revenge, disease, and death from my mental conceptions.

Multiply—My understanding of the Truth of my Being.

Divide—My Joys and Pleasures and Good Will.

The Result—Harmony and Perfection.

CULTIVATE YOUR SOUL

Talk optimism, not pessimism. Look up, not down. Have faith that Infinite Wisdom and Goodness is at the helm of the Universe. Suns and worlds and humans are not the children of accident or chance. All are the product of Infinite Intelligence. All are governed by unchangeable Law. Life is not "a hopeless battle in which we are doomed to defeat." On the contrary, each of us has been brought out of the unconscious life-elements into the conscious personal life and started on a journey that will never end. Now we are on the bottom rung of Nature's ladder. Death, so-called, is not death, but a promotion to the second rung. We shall ascend that ladder eternally and will become mighty angels—gods in wisdom and power. Look up; I bid you to cast your pessimistic thoughts to the winds. Cultivate faith, broaden your views; express big hopes and lofty resolves, or be silent and think, ponder, reason on the problems of life and pray for more light.—(R. A. Dague.)

THE HIGHEST SCIENCE

By EDGAR LUCIEN LARKIN

Director of The Lowe Astronomical Observatory,
Mount Lowe, California, U. S. A.

AM WRITING THIS MESSAGE to all peoples in a great Astronomical Observatory on the peak of a mountain 3,400 feet above the sea. When I first took charge of this observatory filled with magnificent instruments, telescope, spectro-camera, polariscope, solar spectroscope, and all micrometric accessories, on a day of matchless splendor, August 11, 1900, I was so impressed with the supernal glories of the vast mountain amphitheater around and about observatory summit, and of fruit and flower realms in the 900 square miles of expanse below, even down to the sea, that I began to write a series of descriptions of beauties sublime, beauties divine. After almost sixteen years of daily views of mountains, plains and the Pacific sea, the stupendous scene, now as I write, is more awe-inspiring than when I first beheld. But within three years, I have almost ceased writing descriptions. Almost useless; cannot put words together. Here are five words, the best I am able to do today: Matchless splendor of the scene.

My left hand is resting on the supreme height of the human mind—a book: it is the mighty Calculus. I would feel uneasy if this precious diamond book were not on my desk. Just one foot away is a row of books, on Astronomy, Electricity, Physics, and High Mathematics. And I am so puffed up with vanity that I have thrust my own book, "Within the Mind Maze," in between two works on high mathematics. But the calculus is held to be the highest product of the mind that is in man. But there is a fact higher than this mighty product. This inconceivably high fact is: FREE WILL. I live more and have my very being in calculus, but the supreme humanity fact—Free Will—is greater than all else on earth. Man is the only being known on earth in possession of a will that is free.

We have been separated from the original Master Creative Mind as absolutely separate free units. The umbilical mind cord has been severed: we are free. You are responsible for the use you make of this priceless gift of liberty of Will, freedom of thought, absolutely free will. You are directly responsible for its use to the Master, the Creator, the first cause—Mind.

Your practical, every-day, active, bustling business mind is responsible to the soul within—to the original soul—Creative Mind. Go wander away, neglect the voice within, ignore, forget, lapse, fall away, care not, run down, become estranged, to your heart's content. Hear not, see not, pass this human phase of existence in utter forgetfulness as you go along; but you must pay. And pay in full to the extreme limit of accuracy—you pay for all. This is the Law of Nature—the set Law of Free Will. And it is as well known to modern science of mind as are the mighty laws of calculus. For the laws are proven down to such accurate

proof-reading that not even one comma is misplaced in the entire book. And that mind precedes all matter, is proven by the law of electrons.

My mail is awe-inspiring, questions on these very things arrive daily. Here is a question: "Is the Creator experimenting with man?" This is indeed a wondrous concept. Has it been a great thing for the Creator to separate mind entities from itself; impart self to the separated fractions and send them forth to sail for a time on the deep sea of human existence, with free will—with power to sail wherever they desire?

I do not know what the reader will think of this question: Is the Creative Mind observing man to find what he will to do with the gift of Will? Now I here assert that it is higher than calculus and astronomy to make your will submissive to the Master Will. Never for an instant use your will in rebellion against the Creative Mind, Original Will. Never use precious freedom in any phase or kind of resistance to Divinity.

GOOD AND EVIL

By C. J. HALL



THE "TREE OF KNOWLEDGE OF GOOD AND EVIL" in the Garden of Eden is symbolical to states of consciousness in the individual. In the light of Truth, there is only one fruit of the "Tree of Knowledge," only one state of consciousness, that of GOOD. In the "I Am that I Am" there is only One Substance, which is God or Good. Since all there is is Good, there can be no evil; hence we have the seeming paradox that evil is not evil, or evil is good. In other words, Good and Evil are one and the same. The line of demarkation is visible only as the individual sees it.

Evil exists only in the realm of appearance, and dissolves or is transformed in the light of Truth and understanding. Evil has only such power and reality as we give it in our objective thought. It is a condition of the physical senses and a reflection of qualities within ourselves, therefore there is just so much of so-called evil as we think there is. Evil has been described as "Good turned wrong side out," or the negative application of the same power that creates good, which is the One Power.

He of the single or spiritual eye sees only Good, while he of the physical eye not lit with the light of Truth and understanding may see both good and evil.

Ignorance and innocence are synonymous, and express only good, or designate an unconsciousness or unawareness of apparent evil, since "Nothing is good or evil but thinking makes it so."

The student with the light and understanding of Truth can look on so-called evil like the farmer who on visiting the zoo for the first time gazed long and pensively at the giraffe and then exclaimed, "There ain't no such animal."

MEDICAL SCIENCE *and* SPIRITUAL CHEMISTRY

A STUDY IN PSYCHOGENESIS AND GROWTH

By AUGUSTUS MANN

The power of thought,—the magic of the mind!—Byron.

"The mixtures of spiritual chemistry refuse to be analyzed," says Emerson; and this is always found true when its analysis is sought on the basis of materialism, intellectualism or scholastic theology.

Exceeding subtle and tenuous is the quality of these spiritual chemicals, quite unknown to the many, studied only by the few, and still but vaguely understood by most psychologists who have made research in this domain. Our knowledge concerning it, however, is much greater than when Emerson wrote of its impossible analysis. And when we see in divine metaphysics our healing thoughts transmuted under this law into new physical conditions of health and strength for the diseased and afflicted, it is a demonstration of spiritual law in both its chemistry and physiology.

The concept of spiritual chemistry in the thought of Emerson doubtless was confined purely to spiritual things. In his day the mind and spirit of man were not credited with the potential primacy in physical health, which is hardly disputed now as a demonstrable science. In our time it is healing disease and restoring health, through successful practitioners in the several schools of Christian hygeio-therapy; to such an extent that well informed people no longer doubt its transforming power for good, in both the spiritual and material needs of man.

In this brief study of the chemistry of Spirit let us find, if we may, the relation between spiritual cause and physical effect in our human life. Let it be kept clearly in mind that Spirit is always the Infinite Noumenon; that matter, being formed and vitalized into physical life, is the finite phenomenon; becoming the objective organism of primal psychogenesis, marvelously adapted to the work which the Father would have his children accomplish here.

Soul growth and unfoldment into the graces and powers of spiritual Being, hitherto undiscovered and unsuspected, thus develop and expand as never before. And now in his more abundant life its happy possessor, who has made himself receptive to this influence, enters into his royal inheritance. Here he becomes fully conscious of his life forces co-operating in his demonstrations of spiritual harmony and divine healing. He has achieved that which the church does not give and cannot take away.

The law of life in its physical expression is constant renewal and rejuvenescence. This law recognized in our daily consciousness is the secret of perpetual youth. Competent authorities tell us that its bioplasmic processes in atoms, molecules and cell life, throughout the body, renew and rebuild it within every twelvemonth; and we may well pause in reverence at the mysteries of this chemistry of being, which operates

primarily through spiritual law, in creating organic structure and endowing it with life.

In accordance therefore with man's essential being, which first of all is spiritual, its objective expression in the physical is a perpetual change; a marvelous and dual process of disintegration and upbuilding. In the chemistry of physiology it is known as nature's catabolic or destructive work, against cell tissue no longer useful, and the anabolic or constructive work of rebuilding these cells through perfect hygiene and nutrition.

It is the daily miracle of breaking down and eliminating the waste and worn structure of cell life throughout the entire organism, and the constant replacing of all this cast-off matter with new and vitalizing substance, which preserves our physical equilibrium and health. The normal adjustment between this waste and supply gives physical perfection. The violation of this relation accounts for all our ailments and diseases. To retain youthful vigor and strength we must maintain this natural balance. To invite decline and weakness we have but to disregard nature's benign requirements. It is purely a question of hygiene and habit, mental and physical.

In its broader sense the whole problem is covered in biology under the term, metabolism; a word used in defining metamorphoses into new life-forms in zoology, entomology, etc.; also to describe certain changes in literary structure and in the symbolism of church dogmas; so that the term has a very significant meaning in its larger application to structural life and expression in general,—the taking away of the old, the bringing in of the new. And while these scientific and technical terms define complex and marvelous processes, yet are these same processes amenable to the power of a simple life, with spiritual insight and the mental attitude.

This origin and progress of structural life within the physical form, which has a brain for conscious thought and a center of subconscious intelligence, illustrates and proves the scientific truth that "As a man thinketh, so is he." And when we learn that indulgence in such propensities as fear, anger, envy and hate, poison the very stream of life as it courses through its appointed ways on its mission of health and vigor to the body, we shall begin to understand a new meaning in the maxim, "Knowledge is power."

It is ignorance alone that brings disease and weakness, discord and poverty into the life; and it would be a great step forward if men would but learn what is well known to the chemist in physiology, that the selfish passions poison the secretions of the body, so that even the saliva of a man violently angry and revengeful will show by analysis the malign effect of giving way to these paroxysms of selfishness. Why should a mad dog "froth at the mouth," and a mad man expect to be exempt from similar poisonous symptoms or effects?

On the other hand, the synthesis of this spiritual chemistry, through the normal functions of the body, forms what may be fitly termed a divine nutrient and tonic of life—the real spiritual elixir vitae. And this new consciousness of both the synthetic and analytic sides of spiritual chem-

istry comes to us, not through intellectual idealism, the realm in which Emerson sought its analysis, but through the soul memory of the subconscious, bringing into the new life a larger and finer spiritual discernment.

In medical science the advances and reforms, from the crude and cruel methods of ancient time down through the several eras of the "old school" modifications, into the more enlightened ministrations of homeopathy, osteopathy and hygeio-therapy, have been confined in general to material methods. During recent years, however, many physicians have recognized the influence of mental attitude, the power of thought, the force of suggestion, in treating patients; slowly showing that they have seen a new light in the science of healing.

Dimly faint and flickering appeared this light at first to the good doctors, but its rays seem more welcome and enlightening now, since they have heard and read something of the "newer schools" whose diagnosis of disease is radically revolutionary, and whose treatment of it is a corresponding innovation;—the casting aside of material remedies and methods, accepting the rationale of metaphysics in place of physics, and substituting for the materia medica wholly mental and spiritual means.

As the attenuated remedies of high potency in homeopathy have been more effective and successful than the grosser materialism of big doses and heroic flavors by the old school, so are the mental-spiritual specifics of Christian metaphysical healing now being demonstrated as the highest and best of all treatments for restoring man's normal sense of harmony and health; in which he realizes God's image within his own spiritual nature, and from which he commands his physical conditions and environment, by speaking the word as one having authority.

The failure of the medical schools to formulate their teachings into any system which might properly be called "Medical Science," and practiced as such, led to a revolt against drug medication in general, and the rapid increase and success of Christian metaphysical healing. There is a growing conviction that health is divinely natural, forever struggling for expression even under extreme and debasing violations of its laws; that the depressing effects of pessimism are largely responsible for the atmosphere of contagion in disease, while the buoyancy of optimism always makes health more "catching" than disease can ever become among an enlightened people.

All our minor ailments are but warnings against our ignorance, the expression of nature's effort to recover the equilibrium of health. This healing power of nature is fully recognized by all medical schools now, in their acceptance of that wise Latin maxim, *Vis medicatrix naturae*. But to indicate our better understanding that the real healing power, while including all that we know as natural, is primarily divine and spiritual, we would amend the axiom to read, *Vis medicatrix Dei*, which is the stronger and more suggestive way of defining the same great truth.

In the great achievements with which Christian Scientists are fairly to be credited in their healing practice, they seem to forget that their personal maintenance of fine health and spirits is very largely because in

their new consciousness they naturally avoid irregular hours and habits, appetites and indulgences, social extravagances and dissipations, leading the temperate and happy home life; "for the former things are passed away." This is their unconscious tribute to the laws of hygiene in wholesome physical and mental conditions, and but a small part of what Christian Science has done for them, but even if it were all, it would still be very much, indeed.

And if Christian Science had never achieved anything else than the demonstration among thousands of men that the use of alcohol and tobacco is an artificial, debasing, injurious and worse than useless habit, which they have overcome completely; presenting to the world a fine body of men, not only with "clean hands and a pure heart," let us believe, but also with clean mouths and a pure breath, this would be enough. But it is only a hint of the marvelous work of Christian Science, which is an open book to all who have time to look into the many good things and great that are being wrought by devoted women and noble men, working to free the world from its bondage to fear and disease, discord and selfishness.

This transforming power in the life, most conspicuous now in Christian Science, because of its large constituency, has also wrought a most notable success among lesser organized bodies; such as the Divine Scientists, some students of Truth in Christian metaphysics, and many earnest seekers for this healing power in some phases of what is loosely termed New Thought,—a name affording wide range of meaning among groups of people greatly varying in mental temperament and attitude. It is a name too vague and broad to stand for any well-defined mental process and healing practice.

But whatever our viewpoint of the relative value of schools and systems in the real science of healing, we must all alike be impressed with the fact that material methods and medicines are rapidly losing caste among thinking people. As between physical and metaphysical therapeutics the further significant fact stands in evidence, that in the spiritual nature of man is to be found the one potent force of his being, divinely bestowed and overshadowing everything material when allowed to assert its rule; remaining forever supreme and dominant as he awakens into this more abundant life.

And herein is the sufficient reason why spiritual chemistry and divine healing have made greater advance in two decades, as a philosophical and scientific system, than have all the combined materia medica methods in many centuries.

Oh that men would praise the Lord for his goodness, and for his wondrous works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. *Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.*—Ps. 107:8, 9, 43.

Daily Studies in Divine Science : Knowledge of Truth

These studies are designed for the busy man and woman who desire a daily thought for meditation which will expand their realization of the Good; which will make their daily duties the easier and more profitable, their mental attitude the more peaceful and responsive to Truth, their bodies the healthier and stronger, and their realization of supply and abundance of all Good the clearer and truer.

STATEMENT OF FUNDAMENTALS

God is All there is, both invisible and visible.

One Presence, Knowledge and Power, is ALL.

This One that is ALL is Perfect Life, Intelligence and Substance.

Man is the Expression of God, and is ever One with this Perfect Life, Intelligence and Substance.

Theme for This Year's Studies:

PRACTICING THE PRESENCE OF GOD.

January Topic: "The Be-Attitudes of the Divine Scientist."

February Topic: "The Inner Light."

March Topic: "Having Faith in the Omnipresence."

April Topic: "True Prayer and Its Results."

May Topic: "The Value of Affirmation."

June Topic: "Growth or Unfoldment."

July Topic: Serving God by Serving Others.

AUGUST, 1916.

TEMPTATIONS OCCASIONS FOR GROWTH.

TUESDAY

THE FIRST

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.—James 1:13.

God is good. Good can not prompt one to do evil, since this would be contrary to its nature. Good is good, and gives no place to evil—knows it not. Therefore Good inspires one to do good, and cannot tempt, since temptation incites one to do wrong.

AFFIRMATION: I recognize that only good can come from Good, and so do not charge God with my wrong inclinations.

WEDNESDAY

THE SECOND

Every man is tempted, when he is drawn away of his own lust, and enticed.—James 1:14.

Temptation is the result of a wrong attitude—a desire to do that which is not in harmony with Law. It usually arises from selfishness: to obtain something or to personally enjoy that to which one has no right. One's inclination is according to his attitude.

AFFIRMATION: I am tempted only when I think of sense or material things, and not of spiritual things.

THURSDAY

THE THIRD

Lead us not into temptation, but deliver us from evil.—Matt. 6:13.

Jesus, in his native Aramaic tongue, declared the truth of God: "Thou leadest us not into temptation." This recognition is an incentive to cleave unto the Good, which in itself delivers us from all waywardness.

AFFIRMATION: My prayer, my aspiration, is to know only the Truth, for it alone gives complete satisfaction.

FRIDAY

THE FOURTH

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts.—I Tim. 6:9.

The selfish desire for money leads one into devious sense ways in order to accumulate it. There are so many examples of this "foolish and hurtful lust" that all should be on their guard that they be not enamored with the symbol of Substance,—that which is empty and worthless without a realization of the Spiritual Reality of which it is but the "shadow."

AFFIRMATION: I trust the Infinite Good to supply all my needs, and do not make haste to be rich.

SATURDAY

THE FIFTH

Flee these things, and follow after righteousness, godliness, faith, love, patience, meekness.—I Tim. 6:11.

Things of sense may give a certain pleasure for a time, but they give no permanent satisfaction. This comes only through cultivating spiritual qualities, for Truth is enduring and changeless. Godliness then transforms the material expressions into order, harmony and goodness.

AFFIRMATION: My delight is in the Law of the Lord, and I am therefore conscious of the qualities of Spirit being made manifest in me.

SUNDAY

THE SIXTH

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life.—James 1:12.

While personal desires entice one to selfish acts, the one who resists and does not give way to such wrong inclinations, is made stronger in his realization of Good. His temptations become stepping-stones, opportunities for further mastery over his "carnal," personal or "lesser self." The result is spiritual realization—the "crown of life."

AFFIRMATION: I use every temptation to poise, balance and strengthen me in my steadfastness to the Truth.

MONDAY

THE SEVENTH

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.—Matt. 4:1.

This reference would indicate that it was necessary that Jesus be

tried and proven. The fact is, Jesus was tempted of his own thoughts, his own mental attitude, his own personal inclinations—like unto us all. The devil was simply the impulse to “do evil,” and not a personality. These various evil impulses in the mentality of Jesus, to which he listened but did not obey, continued for “forty days”—symbolizing the regenerating period or process; finally mastering every such desire by discarding the do-evil inclination—the devil.

AFFIRMATION: When I am tempted, I will master every evil impulse by giving myself wholly unto the Good.

TUESDAY

THE EIGHTH

In all points tempted like as we are, yet without sin.—Heb. 4:15.

Jesus declared, “As I am in this world, so are ye.” The humanity of Jesus was the humanity of the race. He met the same opportunities, duties, trials, temptations. He kept himself true to his highest vision, and thus did not fall, as do the most of us, under temptation. What he did, everyone can do. But we must accept and live the same Truth as did he. He proved the way—let us demonstrate it also.

AFFIRMATION: Being illumined by the One Perfect Mind, I overcome all wayward inclinations by living the Truth I know.

WEDNESDAY

THE NINTH

For in that he himself hath suffered being tempted, he is able to succour them that are tempted.—Heb. 2:18.

How helpful are the successful experiences of others; they encourage us also to like successes. The same Spirit that gave light and understanding, life and strength, mastery and dominion to Jesus, will give each one of us the same for victory over every sense enticement. The example of Jesus should be ever an inspiration unto us.

AFFIRMATION: I rely upon the One Power to keep me safe from falling under any temptation.

THURSDAY

THE TENTH

There hath no temptation taken you but such as is common to man.—1 Cor. 10:13.

Do not deceive yourself in thinking that your trials are greater than others. Then know that you are just as strong and just as able to withstand and overcome temptations as any other person. If any one can master evil desires, so can you. Do it!

AFFIRMATION: The Good within me is supreme. I let it triumph over my every tendency to do wrong.

FRIDAY

THE ELEVENTH

Walk in the Spirit, and ye shall not fulfill the lust of the flesh.—Gal. 5:16.

To keep sure and steadfast, to be true and devoted to the Good, you must continue to practice—to live—the Truth which is Good. This constant practice is “walking in the Spirit”; and, in giving yourself wholly to it, there is no desire nor occasion to give way to temptation.

AFFIRMATION: I walk with God. I commune with God. I live with God.

SATURDAY

THE TWELFTH

The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.—Mark 4:19.

There are very few temptations outside of selfish desires. Even the "cares" of this world show a personal attachment to "things." All these tend to obscure the spiritual vision, the revelation of Truth (the word), and thus one becomes engrossed in material affairs, and unfruitful in things spiritual.

AFFIRMATION: I no longer let things bother, worry or bind me. I give Spirit free course in me.

SUNDAY

THE THIRTEENTH

Take heed that no man deceive you.—Matt. 24:4.

Do your own thinking. Let Truth be its own revelation in you. Do not permit anyone to tell you what you should believe or not believe, do or not do, read or not read—unless that inner light be first consulted and followed. It is an unerring guide; look to it, and then no man can lead you from the Truth.

AFFIRMATION: My one source of enlightenment is the Christ within, upon which I confidently rely.

MONDAY

THE FOURTEENTH

My son, if sinners entice thee, consent thou not.—Prov. 1:10.

It is not hard to say "No," if your attitude is loyal to the right. If it seems hard to reject the urge of others to do that which you feel is not good, pluck up courage and say "No" resolutely but calmly; and even they will have respect for your decision.

AFFIRMATION: As David encouraged himself, so I encourage myself in standing solely for the Truth—the Good.

TUESDAY

THE FIFTEENTH

Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience.—James 1:2, 3.

While maintaining the receptive attitude to the Good, and responding to its intuitions, even then you may need fuller instruction and discipline in Truth because of a lack of understanding. Therefore, look upon the allurements of the mentality or sense as occasions to make you strong in your adherence and practice of the Good, through which greater realization is attained.

AFFIRMATION: I rejoice not for temptations, but for the divine strength by which I overcome them through faith.

WEDNESDAY

THE SIXTEENTH

Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace.—Heb. 13:9.

You should have your own convictions. Think for yourself; make your own decisions—then stand by them. Having a sure foundation, your faith will be firmly established. But so long as you do not think for yourself, you are wafted about by others' beliefs and doctrines. Christianity develops individuality.

AFFIRMATION: My heart is fixed upon Truth, which is revealed and all its qualities (grace) developed in me.

THURSDAY

THE SEVENTEENTH

Behold, we count them happy which endure.—Jas. 5:11.

Regardless of the self-sacrifice, the trials and sufferings, and constant efforts in service, all of which so often seem to go unrewarded, we nevertheless count such an one blessed, for through such faithfulness they are laying up treasures of spiritual riches which will satisfy forever.

AFFIRMATION: My loyalty and steadfastness to Truth is rewarded even now in peace and satisfaction.

FRIDAY

THE EIGHTEENTH

Resist the devil, and he will flee from you.—James 4:7.

It is a psychological fact that you give power to that which you oppose, and it has just the amount of power you attribute to it. The more you fight the devil the more devil is there to fight; so the only right way to resist the do-evil inclination, which is the adversary or devil, is to give your thought wholly to that which is true, pure, wholesome, harmonious and good.

AFFIRMATION: I displace all evil desires and thoughts with pure aspirations and decisions for Good.

SATURDAY

THE NINETEENTH

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.—I John 2:16.

The world-thought is personal or sense-thought. It is a hollow mockery, a fraud, and lives only upon self-gratification. The higher or spiritual vision sees the One Universal Presence as all, and this All good, eliminating every personal and selfish desire.

AFFIRMATION: I train my mental vision to see spiritually, and thus behold only God in my desires.

SUNDAY

THE TWENTIETH

Let us lay aside every weight, and the sin which doth so easily beset us.—Heb. 12:1.

This requires decision, determination and execution. First the desire, then the act of the will. There is no habit you cannot break, if you will to do so. Do not count it so hard; simply lay it aside, giving no more thought to it. Do this with all your spiritual hindrances, and especially that sin which seems so easy and tenacious.

AFFIRMATION: I train myself in letting go everything which retards my spiritual progress.

MONDAY

THE TWENTY-FIRST

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord.—Isa. 55:7.

Only through a change of thought and belief can one be freed from ill conditions. Thoughts and actions go together. Change the thought, change the action. Forsake evil by turning to the Good. Having wandered from the Lord, you now return unto your Source. This is true reformation and transformation.

AFFIRMATION: My thoughts are pure and good, and I am delivered from all temptation.

TUESDAY

THE TWENTY-SECOND

Neither give place to the devil.—Eph. 4:27.

All the devil there is is one's belief in separation from the Good and in an adverse presence and power. Such a belief is the result of ignorance. The wise man is the one who accepts the Omnipresence—God the Good—without any reserve, and gives no place in his thought (and therefore in his world) to adverse belief, the devil.

AFFIRMATION: Since God is the Omnipresence, there is no place in my mentality for anything adverse to the Good.

WEDNESDAY

THE TWENTY-THIRD

Let no man deceive you with vain words.—Eph. 5:6.

Again we admonish you to accept and abide by your highest conception of Truth. As you do this, your vision will constantly enlarge, which is growth. Listen receptively to the realizations of others, but be not swayed nor controlled by them unless they also become your convictions of Truth. Thus will you become stable, reliable, and established.

AFFIRMATION: My only true guide is the revelation (Christ) of Truth within me, to which I give attention and obedience.

THURSDAY

THE TWENTY-FOURTH

Henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine.—Eph. 4:14.

So long as you accept others' beliefs, opinions, and doctrines, without the inner conviction and realization of their truth, you will be tossed to and fro, double-minded, unstable. "Let not that man think that he shall receive anything from the Lord." Be an oak, not a mushroom. Have settled conclusions of your own, but always open to larger vision.

AFFIRMATION: I meditate, I think, and my convictions are the Truth unto me, ever leading me into higher and fuller realizations.

FRIDAY

THE TWENTY-FIFTH

Beloved, follow not that which is evil, but that which is good.—3 John 11.

Good and evil are man's comparisons as measured by certain standards or ideals. That which falls below your highest conception is evil unto you; follow it now. Do your best to live your ideal—the good. In this way you achieve and become proficient; and as you attain your ideal, you will establish a new one, yet better. It is ever onward and upward.

AFFIRMATION: I accept nothing below my ideal. I press onward to the prize of my high calling.

SATURDAY

THE TWENTY-SIXTH

Turn away mine eyes from beholding vanity; and quicken me in thy way.—Ps. 119:37.

Your attainment is not the result of your personal efforts: it comes through your receptivity and willing obedience to Truth. Your attitude should be an earnest desire that the Spirit may lead you into realization of the pure and good. You should then co-operate by doing your part—by closing your eyes to sense beliefs and appearances, being spiritually quickened.

AFFIRMATION: My world is sweet, pure, harmonious and good, since my prayer or aspiration is answered in my attitude.

SUNDAY**THE TWENTY-SEVENTH**

Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left.—Deut. 5:32.

There is something more for you to do than simply to pray. Faith is the practice of principle, and only through it is demonstration accomplished. Steadfastness, loyalty, and practice of Truth—observing to DO your highest conception of Good (your Lord), saves you from swerving or falling under temptation.

AFFIRMATION: I daily practice the truths I know, and my life ever grows purer, truer, and more joyous.

MONDAY**THE TWENTY-EIGHTH**

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.—Eph. 6:11.

“Yield not to temptation, for yielding is sin;
Each victory will help you some other to win.”

Temptations assail you from every angle, and to keep from sinning, or falling short, it is necessary that you be fully equipped with the whole armor of God. Read of what this armor consists, Eph. It is a complete protection for the whole being, excepting the back, which shows that to be safe you must face every trial and condition, for then will your spiritual armor protect you.

AFFIRMATION: I am protected by Divine Love, and fear no evil. I put on the whole armor of God.

TUESDAY**THE TWENTY-NINTH**

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.—Rom. 7:20.

This sense of duality should be eliminated. Knowing only Spirit, the One Reality, both invisible and visible, you are wholly divine, and have no “lower self” to war against the higher. Purify, spiritualize your thoughts; then will there be no place in your mentality for sin to dwell.

AFFIRMATION: I am not subject to sin or its effects, since I am filled with the Holy Spirit.

WEDNESDAY**THE THIRTIETH**

Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

Be courageous. Be valiant. Be strong. Be steadfast. Stand for the Right under every circumstance and condition. Determine to be loyal, and no evil can influence or master you. Instead, by using the “sword of the Spirit”—the Truth—you cut off every evil thought and tendency, and overcome by that which is Real—the Good.

AFFIRMATION: I triumph over every temptation to do wrong by overcoming evil with good.

THURSDAY**THE THIRTY-FIRST**

Thanks be to God, which giveth us the victory.—1 Cor. 15:57. This is the victory that overcometh the world.—1 John 5:4.

Every meditation, communion, treatment, and realization should be ended with an expression of praise and thanksgiving to the One Presence and Power which worketh in you, and by which you are quickened into the realization of victory over all sense or evil imaginings and seeming bondage.

AFFIRMATION: To God I give the praise for victory over sin, sickness, and other false beliefs.

THE LORD'S PRAYER

(In present tense.)

Our Father which art in heaven,

Hallowed is thy name.

Thy kingdom is come; thy will is done on earth as it is in heaven.

Thou givest us each day our daily bread.

Thou forgivest our debts as we forgive our debtors.

Thou leadest us not into temptation; but dost deliver us from all evil.

For thine is the kingdom, the power, and the glory, forever and ever. Amen.

CONCENTRATION

Concentration is either destructive or constructive in its effect. Negative thoughts, such as failure, doubt, worry, fear, depress and paralyze. The man who says: "I cannot," and believes it, sets thereby his limitations. Fear makes man helpless, and hurls him into the path of destruction.

Fear-thoughts are negative concentrations, and therefore death-thoughts. Positive-thought concentrations are, on the contrary, life-thoughts. They raise the sick from the bed, they gather the reserve energy and perform what seem miracles. They enable a frail woman to carry her bed-ridden husband out of a burning house to safety.

It is a power of concentration that lifts us above and beyond the seeming impossible; the act is but the secondary effect. The thought of today becomes the act of the future. The efficiency of concentration depends largely upon the close conception of the desire and our intelligent faith. To concentrate in doubt is a double negation.

Concentration-power belongs in the category of the finer forces, invisible as all the finer forces are, but effective. A man with concentrative power has a presence that impresses; his gestures and words carry weight and command our attention and leave an indelible imprint.

Unless will is established, concentration is impossible. Thoughts as they rush in upon us must be treated as callers, rap and wait for admission and return when ordered. Wants, feelings, likes and dislikes, remembering or forgetting, all must be subservient to will. Under such condition of control a man can claim to be master of self.—("Yeoman Shield.")

THE VOICE OF THE HOUR

WILLIAM YEATS MORE.



OD HAS GIVEN US EVERYTHING to use, enjoy and pass on in love to our fellows, and in so doing we automatically answer our own prayers. While this stupendous fact may be tentatively held as a theorem, yet we here propose to show it as a present reality. In our day there is a growing tendency to dwell overmuch on the glories of the past, or dream of coming achievements in the individual or race life, and neglect the possibilities of the golden present. Our age is the culmination of all the glories of the ages gone by, and the promise of yet greater accomplishments hereafter; therefore, in every sense worthy of our chief endeavor.

Let us consider the advice of Paul on this subject: "This one thing I do, forgetting those things which are behind, and reaching forth, I press towards the mark (present duty) for the prize of the high calling of God in Christ Jesus."

Paul speaks plainly from the standpoint of the redeemed: "For our conversation is in heaven; from whence also we look for the Saviour (Christ within) who shall change (regenerate) our vile body, that it may be fashioned like unto his glorious body (the redeemed body) according to the working whereby he is able even to subdue all things to himself."

The first life-degree is specially emphasized as the open-sesame of Sonship: the absolute requisite to entrance through the gateway, which sheathes the flaming sword. When a large percentage of earth's people attain this step, there will be a recognition of the millennial dawn—the brotherhood of man will advance beyond theory into the practical stage; wars will cease; national and international differences adjusted by friendly arbitration, and the dove of peace take up her permanent abode with us.

The promise of peace foreshadowed by Isaiah, is now looming just a little in advance when both practically and theoretically "Spears will be beaten into pruning hooks," and sweet peace supercede the study of war. The time to begin this much to be desired culmination is here and now: let each individual awake from sensuous stupor, and the resultant light will so flood the consciousness that in every deed the Christ will walk and commune with us in a greater degree than in the life-span of Jesus.

All this is in our power to accomplish. Let us begin where the Master enjoined, and the oft-repeated prophesy will manifest, "No man need say know the Lord, for all shall know him." This is not mere metaphysical abstraction, but a concrete scientific statement of fact, indicative of correct results from the definite cause we co-operatively set in motion.

This is the simple plan of natural salvation taught by Jesus, and has been proven out by every earnest soul who has resolutely undertaken the task of "knowing the Self"—the beloved of mysticism; the

records of which are imperishably engraven by the Sons of Light in every age and clime. "Today if you will hear the voice, harden not your hearts." This change from darkness to light, involves the acceptance of no complicated system of theology or ethics, for the Spirit will illumine with "the light which lighteth every man."

Our western world is now awakening to the truth taught for centuries by the Hindu Sages, viz., that the fundamental basis of unfoldment is in overcoming desire. Cease desiring anything in the physical, mental or spiritual realms; rise to the possessory consciousness enjoined by Jesus, when he said, "To him that hath (consciousness of possession) shall be given, but from him that hath not (this consciousness) shall be taken away even that which he hath."

It is a wanton dissipation of power to desire anything, even the good, for desire implies lack of faith, and "without faith we can do nothing." This brings us to the admonition of the Ancient Wisdom, "The kingdom must be taken by storm"; boldly, resolutely know—claim and enter into possession of our own. Possibly these words may have been hurled at us for years, yet the hammering at the door of consciousness must continue until the last of earth's sons are resurrected—actually raised from death to life.

We can rise infinitely higher than anything we can possibly desire; here and now we may enter into possession of all that the Father wills us to have and be. This is the basis for us "to decree a thing and have it established"; also prepares the way to do even greater things than Jesus accomplished in his day.

Co-operation and compensation are one; for universal co-operation means union and attunement with all that is loving and God-like; so that while still in the body, we can change our state, veritably from hell to heaven. We can change our weakness to strength, through changing our attitude from desire to knowledge of the Self—the animal man becoming conscious of sonship with the Infinite. Yes! this is the same old reiteration, and there is no apology needed, until every man "knows and knows that he knows."

The Voice whispers to us "Be still and know," in our ever-busy lives, and out of the silence gained through mastery of the senses comes power, calm and repose, the attributes which lead to at-onement with Good on every plane. The silence has but one voice, that of the Spirit, which the Master assured us "Would lead us into all truth, and show us things to come."

This is a definite stage of human unfoldment, in which the brotherhood of man will be known as the basis of conscious God Sonship, and will usher in the day foreseen by Victor Hugo, the French savant and seer, and we trust that the severe lesson of the world's war will be a world awakener to the beauties of a perpetual world-peace:

"A day will come when the only battlefield will be the market open to commerce, and the mind opening to new ideas.

"A day will come when bullets and bomb-shells will be replaced by

votes, by the universal suffrage of nations, by the venerable arbitration of a great sovereign senate, which will be to Europe what the parliament is to England, what the diet is to Germany, what the legislative assembly is to France.

"A day will come when a cannon will be exhibited in public museums, just as an instrument of torture is now, and people will be astonished how such a thing could have been.

"A day will come when these two immense groups, the United States of America and the United States of Europe, shall be seen placed in the presence of each other, extending the hand of fellowship across the ocean."

WHEN

When you know that you can do it,
And you have the nerve to try,
And the grit to stick right to it,
And all obstacles defy;
When you've Confidence behind you,
And Determination, too,
Then Success is bound to find you,
Fortune's sure to smile on you.

When no thought of failure presses,
And on laziness you frown;
When misfortune and distresses
Can not keep your courage down;
When you smile at every fetter,
And all barriers can buck,
Then the world will like you better
For your fortitude and pluck.

When no pessimistic spouter
Can discourage you a bit;
When you fail to be a doubter,
But are bound to make a hit;
When you're feeling in fine fettle,
And hang on with courage bold,
You will prove, boy, if the metal
In your make-up is pure gold.

When you don't give in a second,
To despair or doubt or dread,
But "make good" to those who reckoned
That you'd "never get ahead";
Though you never take to singing,
When the little fears assail,
You come pretty near denying
There is such a word as "fail."

When you dodge each stinging missile
That the knockers heave at you,
But can sing and blithely whistle
And keep brave and cheerful, too;
When you let no streak of yellow
Turn to failure any plan,
Then you'll show the world, old fellow,
Then you're every inch—A MAN!
From "Brotherhood."

SUMMER

By MARTHA SHINN McROY.



THIS MORNING my soul is filled with gladness. I am full of the joy of life, because it is summer when all things come into the light and expand, drinking the life elixir from the great source, the sun. The sun is pouring down on the glad earth its bounty of life and energy, causing all things to grow which have lain dormant throughout the long winter. The flowers look up to the sun in all thankfulness, which is a habit that people should also have. Each day and every moment the flower turns its face upward, drinking in with thankfulness the life which is so gladly and freely given unto it.

In the summer even the soul expands, and the body seems inadequate to contain it. In the summer it seems as though more faith and trust were put in all things and that we depend more on allowing each day to take its course without worry.

Sometimes we think we waste so much precious time in the garden stooping to pluck the beautiful blossoms, or to root up the ugly weeds. The household cares seem to call us to come in, come in; but remember, summer lasts so short a while, and realize that the soul is expanding and growing, and we are sending forth peaceful thoughts to the other parts of the war-inflicted world. Consider not the time wasted thus; soon the cold winter snows will envelop the city, and we will long for the sweet peas, the roses, and the other sweet smelling flowers, and wish that we had spent more time in our gardens, unfolding our soul possibilities, and cultivating a certain sweetness of spirit, along with the fragrant blossoms.

ABOUT SOME PEOPLE AND THEIR WORK

ABOUT TWENTY-FIVE young people of the Di-Sci Club and Second Divine Science Church of Denver enjoyed their usual Fourth-of-July outing at the summer mountain home of the Editor at Pine Cliff, the beautiful.

AT PINE CLIFF, COLO., the Fourth of July was fittingly observed by a union celebration at the Assembly Hall of the Christian Church on the north side. Addresses were made by Charles Edgar Prather, editor of "Power," and Dean Haggard of Drake University, Des Moines, Iowa. Patriotic songs were sung, and Mr. Roscoe K. Stockton, of Denver, recited several selections.

THE SUMMER ADDRESS of Charles Edgar Prather, editor of "Power," (June-September, inclusive), is Pine Cliff, Colo. (Moffat Road.) Personal communications may be sent to him there. As usual, he will respond to calls for weddings and funerals. For quick connection call long-distance telephone—"Pine Cliff." Sunday service, with sermon by Mr. Prather, as usual at 11 a. m., throughout the summer at The Second Divine Science Church of Denver, W. 38th Avenue and Perry Street, to which all are cordially welcome.

THE KINGDOM OF HEAVEN

By ORLEANA G. McCLELLAN.



WE ASSOCIATE "kingdom" with ruling power. Heaven means harmony, and harmony is a state of consciousness. Therefore, the kingdom of heaven would be a state which commands with dominant power the subjects of its realm. Paul calls it "righteousness and peace and joy in the Holy Ghost." Jesus speaks of "abiding in the Father"—at one with the Source, the unchangeable Law of Love. Jesus also said, "The kingdom of Heaven is within." That means within each soul, in the center of his being. There are therefore innumerable kingdoms of heaven, and the throne of power is the Christ-mind within each one. Every one is a king ruling his own kingdom.

There is a story that in ancient times a king asked his subjects to search for the center of the universe; but they failed to find it. At last some one said, "I know, your Majesty; it is in my breast."

How is the kingdom of heaven entered? How may we become king on our own throne of power? Or, how may we enter into the high state of Christ-consciousness? To ask this question implies that we are not already there. We are told that we are the Sons of God—and heirs to the kingdom; then, the smallest child is, and always was, in the kingdom of heaven; and the heritage is for all eternity. Why, then, do we experience inharmony and discord, and feel ourselves outside the kingdom? When we grow away from the trusting childhood period, we find ourselves believing in things which stand for sin, or a separation from God. God is there all the time; our kingdom is there, but it does not appear to us until we spiritually open our eyes to know that it is there.

Acting in harmony with Law makes everything as easy and simple as the acts of breathing and walking have become to us.

How different the first, wavering attempts of a skater or a bicycle rider are from the ease and poise of one who glides in fancy curves over the ice, or rides the bicycle in any position of the body or machine, but always conforming body and machine perfectly to the Law so that the center of equilibrium or balance is perfectly maintained. They seem to be at one with that center, while the beginners wobble this way and that, pulled by opposing forces. At the center of equilibrium these forces counteract each other, and there is perfect poise or balance. It seems much the same with people. They wobble and worry when they cannot keep the center of balance, but in that center find power and poise.

We think of people who are expert in certain lines as possessing a secret unknown to others, for we know that possessing the secret of anything gives full power over it. This secret is learned only at the center, and no one can confide the secret to any one else, because each has his own center, his own secret place within himself—his own conscious knowledge of unity with Christ.

Unity, then, is the key that unlocks the secrets of the kingdom of heaven—at-one with the Father.

When the circle becomes so small that the center and circumference are one (the humility and trust of a child), then we have reached what some speak of as "the pin-point of existence" (that which has no limitation), and we have perfect freedom. No outside force or influence then has power to pull us hither and thither. We can say, as Paul said, "None of these things move me." One with Omnipotent Spirit means, one with all Wisdom, Love, Life, Intelligence, Power, Substance. We are "at home" in the "kingdom of heaven," and, if we choose to abide at our home address, we are told, "Ye shall ask what ye will, and it shall be done unto you."

Nothing is impossible to the real "I" in its kingdom of heaven.

MANY INQUIRIES from every direction keep coming to us asking if the comparative lessons on Christian Science and Divine Science will be published in book form. It is not now our intention to do so, and moreover, we can not yet say when they will be completed. The next discussion will be on "Pantheism."

THE LATE JUDGE TROWARD

The news of the sudden passing of Judge Troward on May 18th will come to the many admirers of his writings with sincere regret.

Little is known in this country of the PERSONALITY of the great writer outside of a few who enjoyed his personal acquaintance and a few others with whom he corresponded in an intimate way.

When urged to write something about himself for publication he consented to do so if he were permitted to write it in a humorous vein, but the manuscript was never received and probably was never prepared. His great modesty did not permit him to consider seriously the interest of others in his personal life—or perhaps it would be more accurate to say that he did not believe in catering to that interest.

He was born in India, his father being a colonel of the Bombay Infantry. He received his early education at the Victoria College in the island of Jersey. At the age of 19 he passed the entrance examination for the Indian Civil Service and went through the prescribed courses of English, Hindu and Mohammedan law and Oriental languages, passed through the successive grades of the Judicial Service, and concluded his official career with the rank of Divisional Judge.

He was a great lover of art, and himself a painter of no mean ability. He had a keen sense of humor which occasionally crops out in his publications in subdued form, but he will be known to the world chiefly through his truly classical works on MENTAL SCIENCE, which will ever stand as the best monument to his name.

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